

# *Enacting the Age to Come*



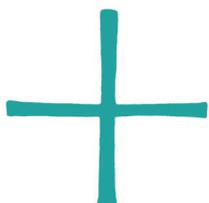
## The Divine Liturgy



# *Enacting the Age to Come*



## The Divine Liturgy



# Holy Myrrhbearers

## ORTHODOX MISSION

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# Participating in the Liturgy

## *Celebrating the liturgy together*

The Divine Liturgy is the summit of our worship of God. In the eucharist (a word which means ‘thanksgiving’) we fulfil our divinely-given vocation to return to God in a sacrifice of praise and self-offering all that he in his infinite love has given to us. We become members of his new covenant people, citizens of his kingdom, and partakers of his uncreated grace through the gifts of divine communion.

All members of the body of Christ—clergy and lay, men and women, adults and children—are co-ministers and celebrants together of the holy mysteries of which Christ alone is the high priest. The presbyter (or bishop) presides at the liturgy, but can do nothing without all the people of God.

It is therefore essential that we not forsake our calling and become mere liturgical spectators; we must rather strive for full, conscious and active participation in the mystery of salvation and the transforming life of the age to come.

To enhance the participation of worshippers in the Divine Liturgy, therefore, throughout this book are notes which invite further reflection on and action within the liturgy for people of all ages.

## *Worshipping in mind and body*

The full text of the service is provided in this book to allow worshippers to follow the words of liturgy, particularly the unfolding narrative of the kingdom and covenant of God.

Yet participation in the Divine Liturgy is not a mental or intellectual exercise only, but a matter of our whole selves, bodies and souls together. We learn and are formed by the liturgy not merely in our minds, but by movements and actions that shape us, our innermost desires and our habits.

Worshippers are invited to use the notes throughout this book

to be led into a fuller and more embodied experience of the life of the kingdom of God as enacted in the celebration of the Divine Liturgy.

### *Moving and standing still*

The Divine Liturgy participates here and now in the joining together of heaven and earth that the Lord Jesus Christ will accomplish fully on his return. It is both the *descent* of heaven to earth and the *ascent* of earth to heaven, and therefore it is characterised by ongoing procession and movement.

That movement is not confined to the formal processions with the gospel book and the gifts or the multiple censings of the church by the clergy, but it includes all worshippers. It begins with our gathering and entrance into the church, and continues with the steps we take as we circulate to venerate the icons or gospel book or to light candles. We are invited to draw ever nearer as concelebrants of the liturgy, coming forward to receive the holy mysteries of divine communion. Movement culminates as we are finally dismissed to participate in God's mission to the world.

At other times we are invited to stand still—upright and attentive—to listen to the proclamation of God's word and attend to the work of the Holy Spirit in the assembly.

We remain standing for worship in recognition of our restored human nature in Christ and participation already in the resurrected life of the age to come (the Greek word for resurrection, *anastasis*, means to 'stand again'). During certain readings, as well as for the infirm at all times, sitting is permissible.

### *Singing*

'He who sings,' said St Augustine, 'prays twice.' Our voices are gifts for making music to the Lord. Sung prayer expresses the joy of the heart, the happiness resulting from one who has encountered Jesus Christ and experienced his love. Sung

prayer reminds us of the choirs of heaven, with whom we are explicitly called during the Divine Liturgy to praise God eternally in heaven.

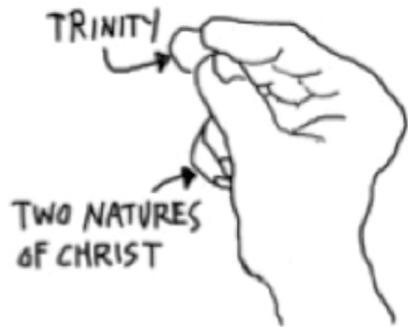
Apart from the variable or festal hymns sung primarily by the choir, all worshippers are invited to sing throughout all parts of the Divine Liturgy. The full texts to the hymns are contained in this book, and music sheets for the main hymns are made available at the entrance of the church.

It is much easier to sing along when we stand closer to the front and nearer to one another and the choir. If you are hesitant to sing, simply draw closer to others and let the Holy Spirit lead.

### *Making the sign of the cross*

The sign of the cross is one of the principal ways in which worshippers embody their faith during the liturgy.

It is made by joining the two principal fingers and thumb of the right hand together (representing our belief in God as Trinity), folding the remaining two fingers against the palm (representing the divine and human natures of Christ), then touching the head, the breast, the right shoulder and left shoulder. It should be unhurried and natural, rather than either casual or overly deliberate.



The sign of the cross traditionally accompanies trinitarian doxologies and other parts of the service, but it may be made at any time. Faithful often respond instinctively during certain prayers by making the sign of the cross to identify with it or make the prayer their own.

Nevertheless, throughout this book the following sign indicates when the sign of the cross would typically be made during the service: ✠

### ***Bowing***

Accompanying the sign of the cross at all times is a slight bow of the head. Other times we bow from the waist while making the sign of the cross: when we venerate icons (traditionally twice before the kiss, and once afterwards) or when we enter the nave of the church or the altar (three bows).

At other times during the service, we bow from the waist without making the sign of the cross. These include when we are being blessed (for instance, ‘Peace be unto all’) or being censured. These are marked by the following sign in the text: ➤

A full bow or prostration, accompanied by the sign of the cross, is a feature of weekday worship, especially during Lent, but not typically on Sundays—the eighth day, and day of the Lord—on which we celebrate the resurrection. The exceptions are the low bows we make before the cross on the feastdays of the cross and the low bow that is made in worship after the consecration of the holy gifts.

### ***Venerating icons and lighting candles***

Venerating icons (bowing and making the sign of the cross, and kissing the icon) embodies and expresses our firm belief in the incarnation and the resurrection of the body, and the joining of God’s sovereign realm of heaven to our created realm of earth. We also express our love for Christ, his mother and his friends, the saints, who are members of the same covenant family.

Lighting candles gives concrete expression to both our prayer—as we light candles for various supplications we offer to God—as well as the light of Christ, who is our way, our truth and our life.

The faithful may come forward and venerate the icons,

lighting candles (or tending to them and replacing them), at various points in the service, though not during the times of attentive stillness as previously described.

### *Ringing bells*

Ringling bells is a sign of the joy of the life of the kingdom which we participate in here and now in the Divine Liturgy. Bells are used to call worshippers to church or to call attention to different parts of the service.

Ringling bells is a particularly good way to involve children in the liturgy. The appropriate points of the service for bell ringing (accompanied by instructions on the peal to be made) are marked in the text by this sign: 🔔



# Before the Divine Liturgy



# Preparing Our Offering

*Offering unto thee thine own of thine own,  
on behalf of all and for all,  
we praise thee, we bless thee, we give thanks unto thee,  
O Lord, and we pray unto thee, O our God.*

In the Divine Liturgy, God gives us his very life. In order to receive this gift of his grace, we must offer our *selves*. We cannot do anything to earn or be worthy of God's gift. Only with our self-sacrificial offering can we be open to accept it.

Before we come to the Divine Liturgy, it is essential that we prepare our self-offering. This offering has three main elements:

## *(1) The offering of our lives*

In the liturgy, we offer our *selves*. God takes this offering and transforms us into the body of Christ, establishing us as the church, the first fruits of the kingdom. We can then worship with the angelic hosts in the union of heaven and earth, and are made worthy to partake in divine communion.

The transformation of this offering culminates with our formation within liturgy as kingdom-bearers, participating in the mission of God manifesting the life of the kingdom through our loving service to the world and care for all.

## *(2) The offering of bread and wine*

In the liturgy, we offer bread and wine, staples of human life. God takes this offering and transforms them into the very body and blood of the resurrected Christ.

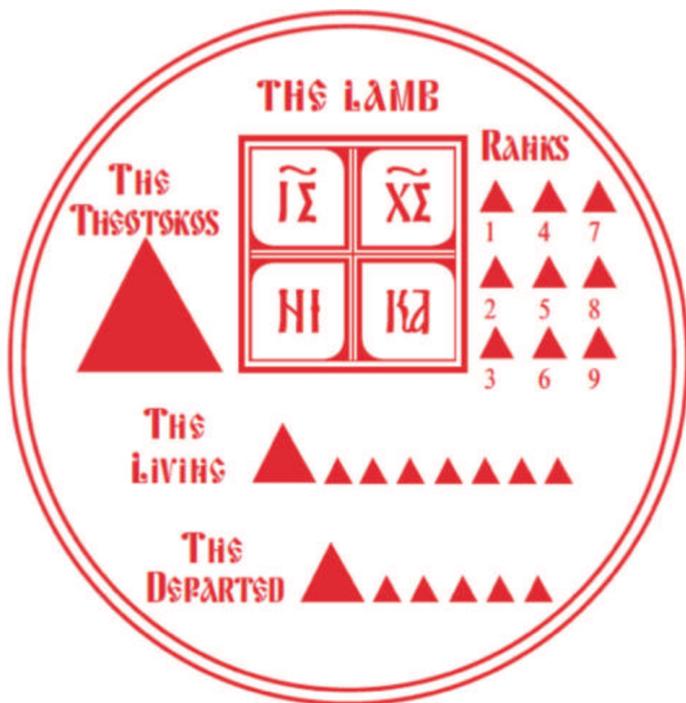
Traditionally, both the bread and wine were made—planted, tended, milled or pressed, and prepared—by members of the assembly. Every one of these acts is a liturgical act of offering and prayer. Today we may not be wheat farmers or millers,

or vineyard owners and wine makers, but we can still bake and bring the loaves of *prosphora* (special offering bread) to church as part of our offering to God. A recipe for baking offering bread is in the next section.

Whether we are able to bake bread or not, we can still participate directly in the offering by giving a list of names of people both alive and departed for whom we are requesting prayer, on whose behalf we are committing to concelebrate the Divine Liturgy. Commemoration sheets are available at the back of the church for this purpose.

As the presbyter and deacon prepare the gifts of bread and wine before the liturgy begins, little pieces of bread are cut out from the *prosphora* in commemoration of those prayed for, and placed on the *diskos* (paten).

The following diagram illustrates the arrangement of the offering bread on the *diskos*: the lamb representing Christ (from which we commune at the liturgy), surrounded by his mother, the nine ranks of saints, and all the living and the dead, creating a full picture of the body of Christ, the church:



It is this representation of the church—the communion of Christ with all the saints from every age—that is carried forward at the great entrance during the Divine Liturgy.

After the particles of commemoration are cut from the prosphora loaves, the loaves are returned to those who offered them at the end of the liturgy. They may be eaten immediately, or after being properly dried, consumed by the faithful with a little bit of holy water each day before breakfast.

### ***(3) The offering of our financial gifts***

In the liturgy, we offer our money, which represents our time and labour and a sign of our commitment to the kingdom. God takes this offering and transforms it into the means of equipping the saints and building up the church to fulfil his mission.

We are all thus encouraged to make a regular and sacrificial financial offering to the church as an essential part of our Christian life. No offering plate is passed during the service: rather, the offering plate is at the back of the church where gifts may be laid upon entry to the church. The offering plate is then carried forward and blessed at the great entrance.

***Remember, O Lord, those who bring offerings and do good in thy holy churches, and those who remember the poor. Reward them with thy rich and heavenly gifts: grant them heavenly things for earthly, things of the age to come for things of this present age, things incorruptible for things corruptible.***

## **Baking Offering Bread (Prospora)**

When we make prospora, we are actively offering back to God that which he has given us. We offer thanksgiving for having the willingness, the opportunity, the strength and the forcefulness to make the bread even when we are busy or tired, because it requires our will aligning with God's will as an intentional, sacrificial response to do so.

### *Prayer before baking*

✠ O Lord, help me to focus on thee and what thou hast offered to us through this bread which will become thy body. Please, Lord God, receive this bread from these unworthy hands which struggle to do any good thing on this earth. Please, Lord, cover my sins as I am making this bread which will become thy sinless body. Please, Lord Jesus, help me to knead in my love for thee and that of my family, as we ever more deeply realise our great and endless need for thee.

### *Tools*

9" x 13" baking sheet with high sides  
parchment for lining baking sheet  
foil for covering baking sheet  
scales or measuring cups  
2.5" biscuit cutters  
rolling pin  
seal  
bowl of water  
toothpick, skewer, or other pin

### *For 8 loaves*

flour 360g / 2 1/4 cups  
water warm 80ml, and boiling for paste  
yeast 1.2g / 1/4 tsp active dry  
salt 3 pinches

## ***For 16 loaves***

flour 720g / 4 1/2 cups  
water warm 160ml, and boiling for paste  
yeast 2.4g / 1/2 tsp active dry  
salt 6 pinches

### ***Instructions***

Put 1/4 of flour (90g / 2/3 cup if baking 8; 180g / 1 1/3 cup if baking 16) into a metal or ceramic bowl. Add salt. Pour in boiling water and stir, adding just enough to hydrate all the flour and make a thick paste. Leave to cool.

Dissolve the yeast in some of the warm water. Add enough of the flour to make a thin paste. Leave it until foamy.

When the paste is no longer hot and the yeast is active, add both to the remaining flour along with the remaining water. Work the flour in until fully incorporated.

### ***Three kneading options***

1 - Put the dough into a mixer fitted with a dough hook (you can let it do the mixing for you too). Run it for 10-15 minutes, or until the dough is no longer sticky.

2 - Knead by hand. This will take ~20 minutes.

3 - Leave the dough to relax ~15 minutes after mixing. Then pick it up, stretch it out, and roll it back on itself. Repeat in the other direction. Leave to relax again, then repeat. Do a total of 3-4 stretch and rolls, until the dough is smooth and stretchy.

### ***Instructions (continued)***

Let the dough rise 2-3 hours in a warm place or until doubled in size. Keep it covered with plastic or foil to prevent the surface from drying out.

Flour your counter. Tip the dough out and flatten it out,

deflating any large air bubbles thoroughly. Flour the dough lightly and roll out to about 1cm thick. Make sure the bottom of the dough is floured. Press the seal evenly and deeply into the dough, holding for the length of a Jesus Prayer before lifting the seal off. Lift the dough to make sure it is not stuck to the counter, then cut out the sealed round. Continue until 8 (or 16) rounds have been cut out. Knead the scraps together, re-flour the dough, and roll out to about 1 inch thick. Cut out the prosphora bottoms, rerolling the scraps as needed. Using your fingers, brush each bottom with water before placing on a top.

Turn oven on to 400°F (205°C) and let prosphora rise, uncovered, ~30 minutes or while oven is heating. Using a toothpick, prick in the middle and at the four corners of the cross on the seal, going all the way through the dough.

Arrange 8 prosphora on the tray. Cover the tray tightly with foil and bake for 30 minutes. Carefully remove foil and transfer loaves onto wire rack or towel to cool.

Freeze when fully cooled.

### *Prayer after baking*

✠ O Lord, this bread that I have baked represents each one in my family and in my congregation. I am offering myself to thee, my very life, in humble obedience and total commitment to thee. I place myself on thy holy altar through this bread to be used by thee in any way that will help enlarge thy kingdom. Accept my gift and make me worthy to receive the greater gift that thou wilt give me when thou consecratest this bread and givest it back to me as thy precious body. Amen.

# Praying in Preparation for Holy Communion

*These prayers may be said at home or upon arrival in church before the Divine Liturgy begins. As there are seven of them, one could be said every day of the week to remain ever-mindful of the gift of communion with God in the holy eucharist.*

## ***A Prayer of St Basil the Great (Monday)***

O Lord and master Jesus Christ our God, the fountain of life and immortality, the creator of everything visible and invisible, the eternal and everlasting Son of the eternal Father, thou hast come in these latter days because of the abundance of thy goodness, thou hast put on our human flesh and wast crucified and buried for us thankless and graceless men, and through thine own blood thou hast renewed our human nature which is corrupted by sin. And now, O immortal king, accept the repentance of me a sinner and incline thine ear to me and listen to my words:

I have sinned, O Lord, I have sinned before heaven and before thy face, and I am not worthy to look upon the height of thy glory. I have provoked thy goodness, I have transgressed thy commandments, I have not obeyed thy statutes.

But, O Lord, since thou dost not remember evil, but art long-suffering and of great mercy, thou hast not given me over to destruction for my lawlessness, but hast ever awaited my conversion.

O friend of man, thou hast said by thy prophets: 'I have no pleasure in the death of the wicked, but that the wicked turn from his way and live.'

For thou dost not wish, O master, that the work of thy hands should perish, neither dost thou take pleasure in our destruction, but thou desirest that all should be saved and come to the knowledge of the truth.

Therefore, although I am unworthy both of heaven and of earth and of this passing life, having wholly yielded myself to sin and defiled thine image, yet being thy creature and of thy

making, I do not despair of my salvation in my wretchedness. But made bold by thine infinite compassion, I draw near.

Receive me, O man-befriending Christ, as thou didst receive the prostitute, the thief, the tax collector, and the prodigal. Take away the heavy burden of my sins, for thou takest away the sins of the world. Thou healest the infirmities of all. Thou callest to thyself and givest rest to those who labour and are heavy laden.

Thou hast not come to call the righteous, but sinners to repentance. Cleanse me from every stain of flesh and spirit. Teach me to fulfil holiness in fear of thee, that having the testimony of my own conscience clean, and having communion of thy holy things, I may be united with thy body and blood and may have thee to dwell and abide in me, with the Father and thy Holy Spirit.

O Lord Jesus Christ my God, may the communion of thy most pure and lifegiving mysteries not bring me into judgement, nor may I become weak in soul and body by partaking in an unworthy manner, but grant me to receive communion of thy holy things without condemnation even to my very last breath, and by them to receive communion of the Holy Spirit, provision for the journey of eternal life, and an acceptable answer at thy dread judgement seat; that I, together with all thy chosen ones, may also be a partaker of the incorruptible blessings which thou hast prepared for those who love thee, O Lord, ✠ in whom thou art glorified for ever. Amen.

### *A Prayer of St John Chrysostom (Tuesday)*

O Lord my God, I know that I am not worthy nor sufficiently pleasing that thou shouldst come under the roof of the house of my soul for it is entirely desolate and fallen in ruin and thou wilt not find in me a place worthy to lay thy head. But as thou didst humble thyself from on high for our sake, so now humble thyself to my lowliness.

As thou didst deign to lie in a cavern, in a manger of dumb beasts, so now deign to enter into the manger of my beastly

soul, and into my soiled body.

And as thou didst not disdain to enter and to eat with sinners in the house of Simon the leper, so now be pleased to enter into the house of my soul, humble and leprous and sinful.

And as thou didst not cast out the prostitute, the sinful woman who came to touch thee, so have compassion on me a sinner who comes to touch thee.

And as thou didst not abhor the kiss of her sin-stained and unclean mouth, do not abhor my mouth, worse stained and more unclean than hers, nor my stained and shamed and unclean lips, nor my still more impure tongue.

But let the fiery coal of thy most pure body and thy most precious blood bring me sanctification, enlightenment, and strengthening of my lowly soul and body, relief from the burden of my many transgressions, protection against every action of the devil, repulsion and victory over my wicked and evil habits, mortification of my passions, accomplishment of thy commandments, increase of thy divine grace, and inheritance of thy kingdom.

For I do not come to thee in presumption, O Christ my God, but make bold by thine unspeakable goodness, lest I stray far away from thy flock, O master, and become caught by the wolf of souls.

Therefore, I pray thee, O master, for thou alone art holy, sanctify my soul and body, my mind and heart, my muscles and bones. Renew me entirely, implant thy fear in my fleshly members and let thy sanctification never be removed from me.

Be my helper and defender, guide my life in peace and make me worthy to stand at thy right hand with all thy saints.

✠ By the prayers and supplications of thy most pure mother, of thy spiritual servants, the most pure angelic powers, and of all the saints who from all ages have been well-pleasing to thee. Amen.

## *A Prayer of St Simeon Metaphrastes (Wednesday)*

O only pure and incorruptible Lord, because of the unspeakable mercy of thy love for man, thou didst take to thyself our entire human composition from the pure blood of the virgin who gave birth to thee beyond nature, by the descent of the Holy Spirit and the goodwill of the ever-existing Father.

O Christ Jesus, wisdom of God and peace and power, through the human nature which thou didst take to thyself, thou didst suffer the lifegiving and saving passion: the cross, the nails, the spear, death itself. Put to death in me the soul-destroying passions of the body.

Through thy burial thou didst capture the kingdom of death. Bury in me the evil devices of the devil with good thoughts, and destroy the spirits of evil. Through thy life-bringing resurrection thou didst raise up the first father who had fallen. Raise me up who am sunk down in sin and give me the image of repentance.

Through thy glorious ascension thou didst make the flesh which thou didst assume to be divine, and didst place it on the throne at the Father's right hand. Grant me to receive a place at the right hand with the saved through communion of thy holy mysteries.

Through the coming of thy Spirit, the comforter, thou didst make thy consecrated disciples to be honourable vessels. Show me also to be the receptacle of his coming.

Thou has promised to come again to judge the world in righteousness. Grant that I may go to meet thee in the clouds, my judge and creator, with all thy saints; that I may glorify and praise thee without end, ✠ together with thy Father who is without beginning, and thy most holy and good and lifegiving Spirit, now and ever and unto ages of ages. Amen.

∴ JESUS STRAIGHTENS THE BOWED WOMAN ∴



### *A Prayer of St John of Damascus (Thursday)*

O Lord and master Jesus Christ our God, who alone hast power to absolve men from their sins, forgive all my transgressions done in knowledge or in ignorance, and make me worthy without condemnation to have communion of thy divine and glorious and pure and lifegiving mysteries, for thou art good and the friend of man. Let them not be for my punishment, or for the increase of my sins.

But let them be for my purification and sanctification, as a promise of the life and kingdom to come, a defense and a help and a repulsion of every evil attacker and the removal of my many transgressions.

For thou art a God of mercy and generosity and love for man, and to thee we send up glory, ✠ with the Father and the Holy Spirit, now and ever and unto ages of ages. Amen.

### *A Prayer of St Basil the Great (Friday)*

I know, O Lord, that I have communion unworthily of thy most pure body and thy most precious blood, that I am guilty and drink condemnation to myself not discerning thy body and blood, O my Christ and God. But daring upon thy generous loving-kindness I come to thee who hast said: 'He who eats my flesh and drinks my blood abides in me and I in him.'

Be merciful, therefore, O Lord, and do not rebuke me a sinner, but deal with me according to thy mercy, and let thy holy things be for my purification and healing, for enlightenment and protection, for the repulsion of every tempting thought and action of the devil which works spiritually in my fleshly members. Let them be for boldness and love for thee, for the correction and grounding of my life, for the increase of virtue and perfection, for the fulfillment of thy commandments, for the communion of the Holy Spirit, for the journey of eternal life, for a good and acceptable answer at thy dread judgement, but not for judgement or condemnation. Amen.

O God, absolve, remit and pardon me my transgressions; as

many sins as I have committed by word or action or thought, willingly or unwillingly, consciously or unconsciously; forgive me everything since thou art good and the friend of man. And by the prayers of thy most pure mother, of thy spiritual servants, the holy angelic powers and all the saints, who from all ages have been well-pleasing to Thee, be pleased to allow me to receive thy most pure body and thy most precious blood for the healing of my soul and body, and the purification of my evil thoughts.

For thine is the kingdom and the power and the glory ✠ with the Father and the Holy Spirit, now and ever and unto ages of ages. Amen.

### *Prayer of St John Chrysostom (Saturday)*

I am not worthy, master and Lord, that thou shouldst enter under the roof of my soul; yet inasmuch as Thou desirest to live in me as the friend of man, I approach with boldness. Thou hast commanded 'Let the doors be opened' which thou thyself alone hast made and thou shalt enter with thy love for man just as thou art. Thou shalt enter and enlighten my darkened reasoning. I believe that thou wilt do this.

For thou didst not cast away the prostitute who came to thee with tears, neither didst thou turn away the tax collector who repented, nor didst thou reject the thief who acknowledged thy kingdom, nor didst thou forsake the repentant persecutor, the apostle Paul, even as he was. But all who came to thee in repentance thou didst unite to the ranks of thy friends, who alone art blessed for ever, now and unto the endless ages. Amen.

O Lord Jesus Christ my God, absolve, loose, cleanse and forgive me thy sinful and useless and unworthy servant my errors, transgressions and sinful failings as many as I have committed from my youth up to this present day and hour, consciously and unconsciously, in words or actions or reasonings, thoughts, pursuits and in all my senses.

By the prayers of thy mother the most pure and ever-virgin

Mary who gave birth to thee without human seed, my only hope which will not put me to shame, my intercessor and salvation, grant me to have communion without condemnation of thy most pure, immortal, lifegiving and dread mysteries; for the remission of sins and unto life everlasting; for sanctification, enlightenment, strength, healing and health of soul and body; for the most perfect removal and destruction of my evil thoughts and reasonings and intentions, fantasies by night, brought by dark and evil spirits.

For thine is the kingdom and the power and the glory and the honour and the worship ✕ with the Father and thy Holy Spirit, now and ever and unto ages of ages. Amen.

### *Prayer of St John of Damascus (Sunday)*

I stand before the doors of thy temple and I do not forsake my wicked thoughts.

But, O Christ my God, as thou hast justified the tax collector, and hast had mercy on the woman of Canaan and hast opened the gates of paradise to the thief, open to me the interior depths of thy man-befriending love and receive me as I come and repent before thee. Receive me as thou didst receive the sinful woman and the woman with the flow of blood. For the first embraced thy most pure feet and received the forgiveness of her sins, and the second just touched the hem of thy garment and received healing.

But I who am lost, daring to receive thy whole body, may I not be burned; but receive me as thou hast received them, and enlighten my spiritual senses, burning up my sinful faults by the prayers of her who gave birth to thee without human seed, and of the heavenly angelic powers, ✕ for thou art blessed unto ages of ages. Amen.

*In addition to praying to open ourselves to the healing grace of holy communion, we prepare to receive the gifts by genuine confession of sins and repentance, by forgiving others and reconciling with them, and by keeping a complete fast (as far as we are able) from midnight.*

## Arriving at Church

Arriving on time, before the beginning of the service, is an important spiritual discipline. If an occasional problem occurs and you have to come in late, wait at the back until an appropriate moment to enter and then do so quietly. Before entering, please turn off all electronic devices including mobile phones.

When you enter into church, make the sign of the cross, bowing from the waist three times. Make an effort to still yourself, consciously driving away your cares and worries, and quietly say this prayer:

### *Prayer on entering church*

I rejoiced when they said to me: ‘Let us go to the house of the Lord.’ I enter thy house with thanksgiving, O Lord, and worship in thy holy temple in fear of thee. Guide me, Lord, in thy righteousness; direct thy path before me, that unhindered, with a pure heart and an upright spirit, I may glorify one God, ✕ Father, Son and Holy Spirit. Amen.

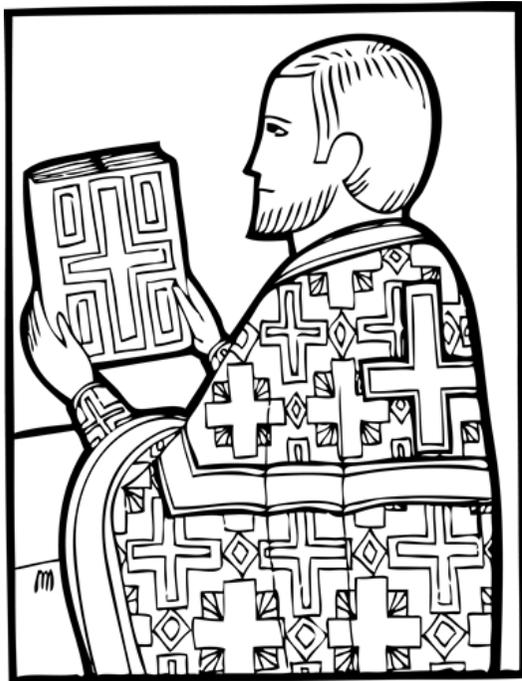
### *Making offerings*

After entering the church, leave your offerings at the back. If you are unable to arrive before the liturgy of preparation (which occurs before the Divine Liturgy), please ensure that prosphora loaves and commemoration sheets are given ahead of time. If you are there in time, you may pray along with the liturgy of preparation if desired.

### *Venerating icons and lighting candles*

You may then proceed through the church quietly and reverently, lighting candles and venerating the icons. Kiss either the hands or feet of the saint depicted in the icon, or the scroll, the gospel book, or the hand cross a saint is holding. Avoid kissing the face. (If wearing lipstick, please blot it before venerating any, icon, relic, or vestment.)

# The Divine Liturgy: The Liturgy of the Word



*The first half of the Divine Liturgy is also called the Liturgy of the Catechumens as it is open to all to participate in.*

## Gathering

In the first part of the Divine Liturgy, we gather—from our beds and homes, from all parts of the city, from all our own individual circumstances and life stories—and come ‘together in one place’ (Acts 2.1) as the people of God.

Centuries ago, the first part of the liturgy was a procession singing the antiphons through the streets of the city, stopping at various stations for the litanies. In this way, the entire city, with all of its narratives and concerns, was drawn into the service and under the sovereignty of God.

Even when a stationary liturgy is not served, the antiphons and litanies carry us forward as a worshipping community, as we move up and into the house of God. The hymns and prayers gather up the world and bring it into relationship with its loving creator God.

*Before the liturgy begins, during the censuring (during the Great Doxology as the trisagion begins) bells may be rung: three slow peals (counting to five in between), then twelve slow peals (counting once in between). 🔔*

*When the people are censured, make a bow from the waist. 🙇*

**Presbyter:** O heavenly king, the comforter, the Spirit of truth, who art everywhere present and fillest all things, treasury of blessings, and giver of life: come and abide in us, and cleanse us from every impurity, and save our souls, O good one.

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

O Lord, open thou my lips, and my mouth shall show forth thy praise.

**Presbyter:** ✠ Blessed is the kingdom of the Father, and of the Son, and of the Holy Spirit, now and ever and unto ages of ages.

**People:** Amen.

## *The kingdom of God*

The opening blessing crucially announces our destination, our *telos*: the kingdom of God, the union of heaven and earth where God is worshipped as king and Lord of all.

The kingdom of God is the purpose of creation, the promise to Israel, the purpose of the covenant, and the fulfilment of the law and the prophets. It is inaugurated by the life, death and resurrection of Christ. It is the life of the age to come, to be fulfilled at the end of the present age on the Lord's return, but available here and now for those made by the power of the Holy Spirit into the new creation in Christ.

We respond to the announcement of this destination by gathering and rehearsing all our own stories and concerns in a great litany, and immersing these stories in the wider narrative of God's kingdom.

*As in all the litanies during the Divine Liturgy, the faithful may express their identification with the petitions by making the sign of the cross on each response of 'Lord, have mercy.'*

### *Great litany*

*Deacon:* In peace, let us pray to the Lord.

*People:* Lord, have mercy.

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

*People:* Lord, have mercy.

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

*People:* Lord, have mercy.

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

*People:* Lord, have mercy.

*Deacon:* For our Metropolitan \_\_\_\_\_, for our Archbishop \_\_\_\_\_, for the honourable presbyterate, the diaconate in Christ, and for all the clergy and the people, let us pray to the Lord.

*People:* Lord, have mercy.

*Deacon:* For \_\_\_\_\_, for this land and all those in seats of authority, let us pray to the Lord.

*People:* Lord, have mercy.

*Deacon:* For this city, for every city and countryside, and for the faithful dwelling in them, let us pray to the Lord.

*People:* Lord, have mercy.

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

*People:* Lord, have mercy.

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

*People:* Lord, have mercy.

*Deacon:* That we may be delivered from all affliction, wrath, danger, and necessity, let us pray to the Lord.

*People:* Lord, have mercy.

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

*People:* Lord, have mercy.

*Deacon:* Commemorating our most holy, most pure, most blessed and glorious Lady Theotokos and ever-

virgin Mary with all the saints, ✠ let us commend ourselves and each other, and all our life unto Christ our God.

*People:* To thee, O Lord.

*Presbyter:* O Lord our God, whose power is incomparable, whose glory is incomprehensible, whose mercy is immeasurable, and whose love for man is inexpressible: look down on us and on this holy house with pity, O master, and impart the riches of thy mercy and thy compassion to us and to those who pray with us.

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

*People:* Amen.

### ***The story of our God***

The antiphons tell in miniature the entire narrative of the Scriptures, from creation to the day of the Lord. They focus on God's purposes for the world, his faithfulness towards his covenant people Israel called to fulfil those ends, and his loving mercy for all, especially those at the margins.

If our destination is the kingdom of God and our goal is to be like him (*theosis*), we need to listen attentively to what he is actually like. How can we immerse our life into his, how can his story become our own? How can we bear witness to and embody God's profound love for man (*philanthropia*) and participate in his mission to transform the world?

### ***First antiphon (Psalm 102/103)***

*On feast days and during afterfeasts, the following antiphon is replaced by selected psalm verses and the refrain: Through the prayers of the Theotokos, O Saviour, save us.*

✠ 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 his benefits.

Who forgives all thine iniquity, who heals all thy diseases.

Who redeems thy life from the pit, who crowns thee with steadfast love and mercy.

Who satisfies thee with good as long as thou dost live, so that thy youth is renewed like the eagle's.

The Lord works vindication and justice for all who are oppressed, he made known his ways to Moses, his acts to the people of Israel.

The Lord is compassionate and merciful, longsuffering and of great goodness.

He will not always chide, nor will he keep his anger for ever.

The Lord has established his throne in the heavens, and his kingdom rules over all.

Bless the Lord, O you his angels, you mighty ones who do his word, hearkening to the voice of his word.

Bless the Lord, all his hosts, his ministers that do his will.

Bless the Lord, all his works, in all places of his dominion.

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

Blessed art thou, O Lord.

### *Little litany*

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

*People:* Lord, have mercy.

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

*People:* Lord, have mercy.

*Deacon:* Commemorating our most holy, most pure, most blessed and glorious Lady Theotokos and ever-

virgin Mary with all the saints, ✠ let us commend ourselves and each other, and all our life unto Christ our God.

*People:* To thee, O Lord.

*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 return by thy divine power, and forsake us not who put our hope in 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.

*People:* Amen.

### ***Second antiphon (Psalm 145/146)***

*On feast days and during afterfeasts, the following antiphon is replaced by selected psalm verses and the festal refrain: O Son of God, who \_\_\_\_\_, save us who sing to thee: Alleluia.*

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

Praise the Lord, O my soul. I will praise the Lord as long as I live; I will sing praises to my God while I have being.

Put not thy trust in princes and in sons of men in whom there is no salvation.

When his breath departs he returns to his earth, on that very day his plans perish.

Blessed is he whose help is the God of Jacob, whose hope is in the Lord his God, who made heaven and earth, the sea and all that is in them.

Who keeps his faith for ever, who executes justice for the oppressed, who gives food to the hungry.

The Lord sets the prisoners free, the Lord opens the eyes of the blind, the Lord lifts up those who are bowed down, the Lord loves the righteous.

The Lord watches over the sojourners, he upholds the widow and the fatherless, but the way of the wicked he will bring to ruin.

The Lord will reign forever; thy God, O Zion, to all generations.

Now and ever and unto ages of ages. Amen.

Only-begotten Son and immortal Word of God, who for our salvation didst will to be incarnate of the holy Theotokos and ever-virgin Mary, who without change didst become man and wast crucified, O Christ our God, trampling down death by death, who art one of the Holy Trinity, ✠ glorified with the Father and the Holy Spirit: save us.

### *Little litany*

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

*People:* Lord, have mercy.

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

*People:* Lord, have mercy.

*Deacon:* Commemorating our most holy, most pure, most blessed and glorious Lady Theotokos and ever-virgin Mary with all the saints, ✠ let us commend ourselves and each other, and all our life unto Christ our God.

*People:* To thee, O Lord.

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

For thou art a good and man-befriending God and unto thee do we send up glory, ✠ to the Father, and to the Son, and to the Holy Spirit, now and ever and unto ages of ages.

*People:* Amen.

### ***People of the new covenant***

‘This is the covenant which I will make with the house of Israel after those days, says the Lord: I will put my law within them, and I will write it upon their hearts; and I will be their God, and they shall be my people.’

The new covenant promised in Jeremiah (31.33) is revealed in the life, death and resurrection of the Lord Jesus.

In the sermon on the mount, not least in the beatitudes (the third antiphon), the Lord takes the expectations and hopes of Israel—for an earthly king and restored temple in Zion and a national victory over earthly powers—and recalibrates and *re-narrates* them into God’s kingdom story.

In Jesus, God *has* become king, Jesus himself is the true temple where we worship in spirit and truth, and all earthly powers, along with death and sin, are overcome, though all has yet to be fully revealed. As the people called after his name, we must embody, already here and now, the life of the new covenant.

### ***Third antiphon (Matthew 5.3–10)***

*On feast days and during afterfeasts, the following antiphon is replaced by selected psalm verses and the hymn of the feast as the refrain.*

✠ In thy kingdom remember us, O Lord, when thou comest into thy kingdom.

Blessed are the poor in spirit, for theirs is the kingdom of heaven.

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

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

Blessed are they who 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 the sons  
of God.

Blessed are those who are persecuted for righteousness' sake,  
for theirs is the kingdom of heaven.

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

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

### • THE GOOD SAMARITAN •



# Entering

When the liturgy was served stationally as centuries ago (see page 26), this was the point when, having gathered and processed through the city, all the clergy and people would enter the church together, led by the gospel book.

This is preserved today in the procession with the gospel, and we embody our entrance by coming forward to venerate (kiss) the gospel book as it is carried by the deacon or presbyter. The prayer of the entrance is our joining with the heavenly hosts in a worship of God that unites heaven and earth.

## *Entrance prayer*

*Deacon:* Let us pray to the Lord.

*People:* Lord, have mercy.

*Presbyter:* O master, Lord our God, who hast appointed in heaven orders and hosts of angels and archangels for the service of thy glory: grant 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, honour, and worship, ✠ to the Father, and to the Son, and to the Holy Spirit, now and ever and unto ages of ages.

*People:* Amen.

*Deacon:* Bless, master, the holy entrance.

*Presbyter:* Blessed is the entrance of thy holy ones, always, now and ever, and unto ages of ages. Amen.

*Deacon:* Wisdom. Stand upright.

*On feast days, an entrance psalm verse may also be intoned.*

## Entrance hymn

Then the people sing, making a bow from the waist: ✞

✞ O come, let us worship and fall down before Christ, save us, O Son of God, who rose from the dead (or the appropriate festal form), save us who sing unto thee: Alleluia.

The hymns of the day are now sung by the choir (see page 95).

### Hymn of the angels

The trisagion means ‘thrice-holy’ and refers to the hymn of the angels as the prophet Isaiah described in his vision (6.1-5): ‘I saw the Lord sitting upon a throne, high and lifted up; and his train filled the temple. Above him stood the seraphim; each had six wings: with two he covered his face, and with two he covered his feet, and with two he flew. And one called to another and said: *Holy, holy, holy is the Lord of hosts; the whole earth is full of his glory.* And the foundations of the thresholds shook at the voice of him who called, and the house was filled with smoke. And I said: *Woe is me! For I am lost; for I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for my eyes have seen the King, the Lord of hosts!*’

Isaiah was made worthy of both his vision of heavenly worship and his prophetic mission when an angel brought a burning coal to touch his lips: we too fall down in repentance—a commitment to reorient our lives towards the life of the kingdom—and ask for God’s mercy that we may be made worthy to join together with the angels to sing the thrice-holy hymn.

### Trisagion

The following prayer is often said quietly by the presbyter, but the faithful (who are included among those who ‘stand before the glory of God’s holy altar’) may pray along quietly during the hymns of the day.

Presbyter: O holy God, who dost rest in the saints, 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 nothing hast brought all things into being; who hast created man after thine own image and likeness, and hast adorned him with thine every gift; who givest to him who asks wisdom and understanding; who dost not reject the sinner, but instead hast appointed repentance unto salvation; who hast vouchsafed to 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: O master, accept even from the mouths of us sinners the thrice-holy hymn, and visit us in thy goodness. Forgive us every transgression, both voluntary and involuntary; sanctify our souls and bodies, and enable 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 to thee.

*Deacon:* Bless, master, the time of the thrice holy.

*Presbyter:* For holy art thou, O our God, and unto thee do we send up glory: ✠ to the Father, and to the Son, and to the Holy Spirit, now and ever...

*Deacon:* ...and unto ages of ages.

*People:* Amen.

*And then the trisagion is sung.*

✠ Holy God, holy mighty, holy immortal, have mercy on us.  
(three times)

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

Holy immortal, have mercy on us.

✠ Holy God, holy mighty, holy immortal, have mercy on us.

*Instead of the trisagion hymn on the feast of the Nativity of our Lord, the Theophany, Saturday of Lazarus, Holy Saturday, Resurrection Sunday (Pascha) and the days of its octave, and Pentecost, the following is sung:*

✠ As many as have been baptised into Christ, have put on Christ. Alleluia. *(three times)*

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

Have put on Christ. Alleluia.

✠ As many as have been baptised into Christ, have put on Christ. Alleluia.

*Instead of the trisagion on the feast of the Holy Cross and on Holy Cross Sunday (Third Sunday of Great Lent), the following is sung:*

✠ Before thy cross, we bow down in worship, O Master, and thy holy resurrection, we glorify. *(three times)*

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

And thy holy resurrection, we glorify.

✠ Before thy cross, we bow down in worship, O Master, and thy holy resurrection, we glorify.



## Listening for the Word of God

Having gathered and entered—entered even into the ongoing worship of the angels—we begin listening as the Word of God is proclaimed. We are called to attend with our bodies as much as with our minds.

The dialogues and chanted readings draw us into a living experience of the Word of God, the Word who is ultimately the person of Christ himself. In every proclamation of the gospel and our every response of ‘Let it be to me according to thy word,’ the Word is incarnated, embodied, and the life of the age to come becomes tangible:

‘That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon and touched with our hands, concerning the word of life—the life was made manifest, and we saw it, and testify to it, and proclaim to you the life of the age to come which was with the Father and was made manifest to us—that which we have seen and heard we proclaim also to you, so that you may have communion with us; and our communion is with the Father and with his Son Jesus Christ.’ (1 John 1.1-3)

### *Reading from the apostles*

*Deacon:* Let us attend.

*Presbyter:* Peace be unto all.

*Reader:* And to thy spirit.

*Deacon:* Wisdom.

*Reader:* The prokeimenon in the \_\_\_\_ tone.

*The reader reads the prokeimenon and the people repeat it.*

*Deacon:* Wisdom.

*Reader:* The reading from \_\_\_\_.

**Deacon:** Let us attend.

*The reader reads the epistle, after which the presbyter says:*

**Presbyter:** Peace be to thee, reader.

**Reader:** And to thy spirit. Alleluia, alleluia, alleluia.

**People:** Alleluia, alleluia, alleluia.

*The reader reads the verses and after each one the people answer:*

**People:** Alleluia, alleluia, alleluia.

### ***Reading from the gospel***

**Presbyter:** Illumine our hearts, O man-befriending master, with the pure light of thy divine knowledge. Open the eyes of our mind to the understanding of thy gospel teachings. Implant also in us the fear of thy blessed commandments, that trampling down all carnal desires, we may enter upon a spiritual manner of living, both thinking and doing such things as are well pleasing unto thee.

For thou art the illumination of our souls and bodies, O Christ our God, and unto thee do we send up glory, ✠ together with thy Father who is without beginning, and thine all-holy, good, and lifegiving Spirit, now and ever and unto ages of ages.

**People:** Amen.

**Deacon:** Wisdom. Stand upright. Let us hear the holy gospel.

**Presbyter:** Peace be unto all.

**People:** ✠ And to thy spirit.

**Deacon:** The reading from the holy gospel according to St  
\_\_\_\_\_.

*People:*       ✠ Glory to thee, O Lord, glory to thee.

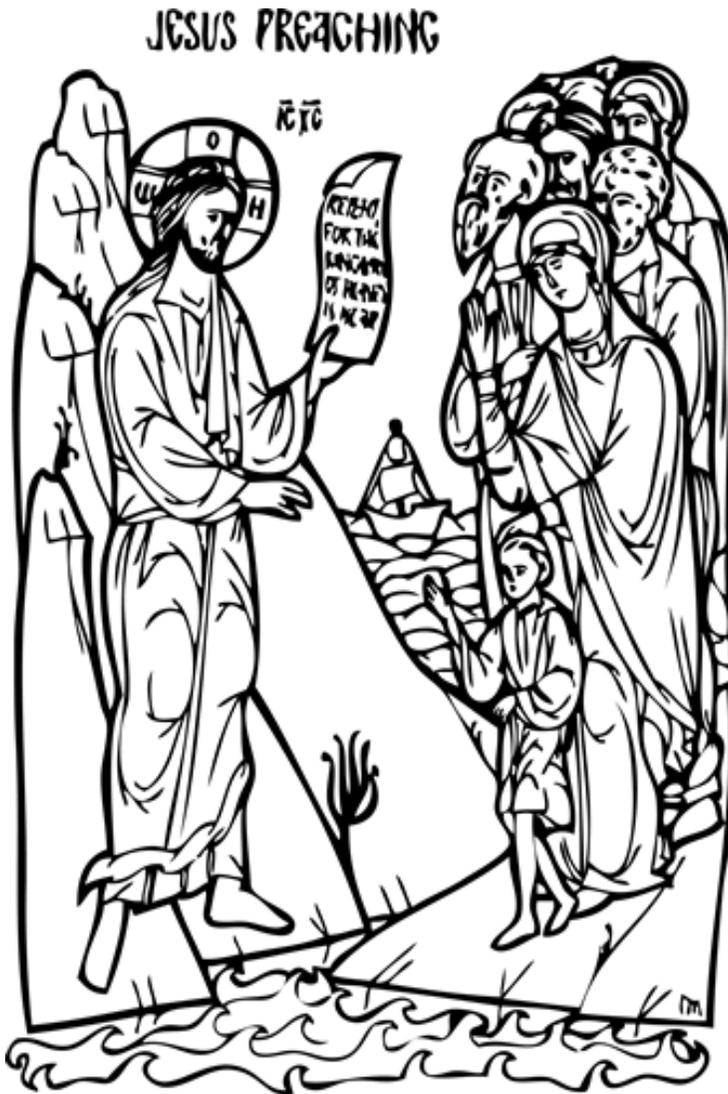
*Presbyter:*   Let us attend.

*The deacon now reads the holy gospel.*

*People:*       ✠ Glory to thee, O Lord, glory to thee.

### **Sermon**

*The sermon is preached at this point.*



## Praying in Supplication

We respond to the proclamation and incarnation of the Word of God with our intensive and heartfelt prayers—‘with all our soul and with all our mind’—for all those in need. In the great litany we were gathering the stories and general concerns of the whole world in order to bring them into the narrative of God’s kingdom. Now, we pray especially and by name for all those in need of God’s loving mercy and care.

We participate by listing the names and concerns of those in need so that they may be included in the supplications, and by fervently responding (making the sign of the cross) ‘Lord, have mercy.’ This cry of *Kyrie, eleison* is no desperate plea but a faithful expression of confidence and trust in the divine loving-kindness (in Greek, *eleos*, in Hebrew, *hesed*) which has been revealed in our communal experience of the ‘God of our fathers’.

### *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.

*Deacon:* O Lord almighty, the God of our fathers, we pray thee, hear us and have mercy.

*People:* Lord, have mercy.

*Deacon:* Have mercy on us, O God, according to thy great goodness, we pray thee, hear us and have mercy.

*People:* Lord, have mercy. (*three times*)

*Deacon:* Again we pray for our Metropolitan \_\_\_\_\_, for our Archbishop \_\_\_\_\_, for presbyters, deacons, and all other clergy, and for all our brethren in Christ.

*People:* Lord, have mercy. (*three times*)

*Deacon:* Again we pray for \_\_\_\_\_, for this land, and all those in seats of authority.

*People:* Lord, have mercy. (*three times*)

*Deacon:* Again we pray for the blessed and ever-memorable founders of this holy church; and for all our fathers and mothers, brothers and sisters, the Orthodox departed this life before us, especially \_\_\_\_\_, who here and in all the world lie asleep in the Lord.

*People:* Lord, have mercy. (*three times*)

*Deacon:* Again we pray for mercy, life, peace, health, salvation, and visitation for the servants of God \_\_\_\_\_, for all the members of this holy mission and those who have asked us to pray for them, and for the pardon and remission of their sins.

*People:* Lord, have mercy. (*three times*)

*The following occasional petitions may be added for other needs.*

*For the ill:*

*Deacon:* O physician of souls and bodies, with compunction and broken in heart we fall down before thee, and with groaning we cry out unto thee: do thou heal the sicknesses and cure the passions of the soul and body of thy servants, \_\_\_\_\_, and forgive them, as thou art compassionate, every transgression, both voluntary and involuntary, and quickly raise them up from their beds of illness, we pray thee, hear us and have mercy.

*For expectant mothers:*

*Deacon:* Again we pray thee, who didst not abhor the virgin's womb, look with mercy upon the handmaidens, \_\_\_\_\_. Bless the fruit of their wombs. Let their infants grow healthy and well-

formed in body and intelligent in soul, that they may come to true knowledge of thee, and grant unto thy handmaidens in due course safe and easy deliveries, we fervently entreat thee, hear us and have mercy.

*For those travelling:*

**Deacon:** O Lord, who dost guide the footsteps of man, look down mercifully upon thy servants, \_\_\_\_\_, and forgive them every transgression, both voluntary and involuntary, and bless the good intention of their counsel. And guide their comings and goings on their journeys, we earnestly pray to thee, hear us and have mercy.

*For giving thanks:*

**Deacon:** As unprofitable servants, with fear and trembling we give thanks unto thy deep compassion, O Lord, our saviour and master, for thy benefits which thou hast poured forth abundantly upon thy servants, \_\_\_\_\_, and we fall down before thee and bring glorification unto thee as God. And with compunction we cry out: do thou deliver thy servants from all misfortunes, and as thou art merciful, fulfil always the desires of us all as may be expedient for us, we fervently pray thee, hear us and have mercy.

*For peace in times of conflict:*

**Deacon:** Again we pray thee, O Lord our God, for all who suffer from acts of war, especially for the victims and all those involved in the struggles in \_\_\_\_\_; we pray for thy peace and thy mercy in the midst of the great suffering which people are now inflicting on each other; do thou accept the prayers of thy church, so that by thy goodness peace may return to all peoples: we pray thee, hear us and have mercy.

*For protection against hatred:*

**Deacon:** Again we pray thee, O God, for thy mercy upon all Orthodox Christians, thine unworthy servants, that we may all be protected from hatred and evil actions, that we may have instilled in us unselfish love by which all shall know that we are thy people and disciples of thy Christ and, so that we may always know to decide for the truth and righteousness of thy heavenly kingdom: we pray thee, hear us and have mercy.

*For enemies:*

**Deacon:** Again we pray thee, O God, for all those who commit injustice against their neighbours, whether by causing sorrow to orphans or spilling innocent blood or by returning hatred for hatred, that thou wilt grant them repentance, enlighten their minds and hearts and illumine their souls with the light of thy love for all: we pray thee, hear us and have mercy.

*For the church and her mission:*

**Deacon:** Again we pray thee, look down with mercy upon the holy Orthodox Catholic Church, strengthen and increase her, and evermore defend her against the wiles of her enemies. Cast down all dissension, schism and unbelief, and spread abroad in our land, and in every place, piety, devotion and zeal for the Orthodox faith. Illumine those in darkness and those enslaved to sin, and soften the hardness of their hearts, that they may come to know thee. Help them and us to live holy and blameless lives, and root the saving faith firmly and make it to bear fruit in our hearts, we fervently entreat thee, hear us and have mercy.

**Deacon:** Again we pray for those who bring offerings and

do good works in this holy and all-venerable temple, for those who labour and those who sing; and for all the people here present who await thy great and rich mercy.

*People:* Lord, have mercy. (*three times*)

*Presbyter:* For thou art a merciful and man-befriending God, and unto thee do we send up glory, ✠ to the Father, and to the Son, and to the Holy Spirit, now and ever and unto ages of ages.

*People:* Amen.

### *Litany for the catechumens*

As the first half of the Divine Liturgy draws near its close, we pray for those who are preparing for entry in the church, the catechumens (a word which means ‘those being instructed’). This concretely manifests the mission of the church to proclaim the gospel, and it also represents the final stage of the *gathering* and calling out from the world of the church (the Greek word for church, *ekklesia*, means ‘called out’). With the dismissal of the catechumens, the faithful assembly of the people of God is properly constituted for the liturgy of the eucharist.

*Catechumens come forward before the ambo (raised area in front of the icon screen) for the litany.*

*Deacon:* Pray to the Lord, you catechumens.

*People:* Lord, have mercy.

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

*People:* Lord, have mercy.

*Deacon:* That he may teach them the word of truth.

*People:* Lord, have mercy.

*Deacon:* That he may reveal to them the gospel of righteousness.

*People:* Lord, have mercy.

*Deacon:* That he may unite them to his holy, catholic, and apostolic church.

*People:* Lord, have mercy.

*Deacon:* Save them, have mercy on them, help them, and keep them, O God, by thy grace.

*People:* Lord, have mercy.

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

*People:* ➤ To Thee, O Lord.

*The presbyter places his stole over the catechumens for the blessing.*

*Presbyter:* O Lord our God, who dwellest on high and regardest things below; 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, and make them worthy in due time 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.

*Or for the Liturgy of St Basil:*

*Presbyter:* O Lord our God, who dwellest in the heavens and lookest down upon all thy works: look down on thy servants the catechumens, who have bowed their necks before thee, and grant them a light yoke; make them honourable members of thy holy church; and count them worthy of the laver of regeneration, the remission of sins, and the robe of incorruption, unto the knowledge of thee, our true God.

*Presbyter:* That with us they also may glorify thine all-honourable and majestic name: ✠ of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto ages of ages.

*People:* Amen.

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

*Formerly, catechumens departed the assembly at this point, being incapable before baptism and chrismation of forming the royal priesthood of the body of Christ which celebrates the liturgy of the eucharist.*

*Today catechumens may remain to observe the second part of the service, though they may choose to stand further back within the church from this point forward.*



# The Divine Liturgy: The Liturgy of the Eucharist



*The second part of the Divine Liturgy is also called the Liturgy of the Faithful as only baptised and chrismated members of the Orthodox Church are capable of participating.*

## Forming the Royal Priesthood

The second half of the Divine Liturgy represents the fulfilment of what the apostle Peter writes in his first epistle: 'You are a chosen race, a royal priesthood, a holy nation, God's own people, that you may declare the wonderful deeds of him who called you out of darkness into his marvellous light.' (1 Peter 2.9)

The Lord Jesus Christ is the fulfilment of the worship of Israel: he is temple, high priest, altar, and sacrifice. His priesthood he shares with his body, the people of the new covenant who have been called out of the world into the light in order to manifest God's light to the world. The people of God together form a royal priesthood and holy nation.

This is only possible because the faithful no longer stand in this present age, in the fallen space and time of the world that is passing away. St Maximus the Confessor explains that from this point the liturgy of the faithful takes place *after* the second coming of Christ (indeed, later in the great prayer of thanksgiving we will *remember* the second coming as an event that has already occurred). As a royal priesthood sharing fully in the life of Christ, we are already our *future* selves. Only as such, already in the kingdom, can we offer the sacrifice of the eucharist or partake in divine communion. (Also, unless we be excluded, as the catechumens or penitents of old, it means that being present we always participate in the sacrifice and in communion, for these acts take place not in our own life but on the last day, in the *eschaton*.)

The two prayers of the faithful are often said quietly by the presbyter, but they cannot be his prayers alone. The faithful also are 'placed in service by the power of the Holy Spirit.' They stand before the altar of God and together will offer the sacrifice of praise and thanksgiving vicariously on behalf of the whole world.

## *Litanies of the faithful*

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

*People:* Lord, have mercy.

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

*People:* Lord, have mercy.

*The faithful may pray this prayer silently during the litany.*

*Presbyter:* We thank thee, O Lord God of hosts, who has accounted us worthy to stand even now before thy holy altar, and to fall down before thy compassions for our sins and for the errors of the people. Receive our supplication, O God; make us worthy to offer unto thee prayers and supplications and bloodless sacrifices for all thy people. And enable us, whom thou hast placed in this thy service by the power of thy Holy Spirit, blamelessly and without offence, in the pure witness of our conscience, to call upon thee at all times and in every place, that hearing us thou mayest be merciful to us in the multitude of thy goodness.

*Or for the Liturgy of St Basil:*

*Presbyter:* Thou, O Lord, hast revealed to us this great mystery of salvation. Thou hast made us, thy humble and unworthy servants, worthy to be ministers of thy holy altar. By the power of thy Holy Spirit, make us sufficient for this service, so that standing blamelessly before thy holy glory, we may offer thee a sacrifice of praise. For thou art he that workest all things in all men. Grant, O Lord, that our sacrifice may be acceptable and well-pleasing before thee, for our sins and for the errors of the people.

*Deacon:* Wisdom.

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

*People:* Amen.

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

*People:* Lord, have mercy.

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

*People:* Lord, have mercy.

*Again, the faithful may pray this prayer silently during the litany.*

*Presbyter:* Again and oftentimes we fall down before thee and beseech thee, O good and man-befriending God, that looking down upon our petition thou wouldst cleanse our souls and bodies from all defilement of flesh and spirit; and grant us to stand blameless and without condemnation before thy holy altar. Grant also to those who pray with us, O God, growth in life and faith and spiritual understanding. Grant them always to worship thee blamelessly with fear and love, and without condemnation to partake of thy holy mysteries, and to be accounted worthy of thy heavenly kingdom.

*Or for the Liturgy of St Basil:*

*Presbyter:* O God, who in mercy and compassion hast visited our lowliness, and hast set us, thy humble and sinful and unworthy servants, before thy holy glory to minister at thy holy altar. By the power of thy Holy Spirit, strengthen us for this service, and grant us speech in the opening of our mouth to

call the grace of thy Holy Spirit upon the gifts that are about to be set forth.

*Deacon:* Wisdom.

*Presbyter:* That guarded always by thy might, we may send up glory to thee: ✕ to the Father, and to the Son, and to the Holy Spirit, now and ever and unto ages of ages.

*People:* Amen.



## Offering

Established as a royal priesthood and holy nation, the faithful assembly, led by the presbyter but including all the clergy and people, become ‘servants of the new covenant and ministers of God’s holy mysteries’ (in the words of the prayer from the Liturgy of St Basil).

The priestly service begins with our offering—of our selves, of bread and wine, and of the treasures that represent our time and labour. (See *Preparing our Offering* on pages 10–12 for an explanation of these aspects of our offering.)

These are carried forward in the procession called the great entrance as we sing the ‘cherubic hymn’ and recall again the union of heaven and earth in the eternal worship of God.

Christ alone remains priest and sacrifice, and the service of our royal priesthood is simply our participation in his eternal priesthood that he fulfilled in his loving self-offering on the cross.

This is expressed when the presbyter prays in his personal prayer before the entrance: ‘For thou thyself art he that offerest and art offered, that acceptest and art distributed, O Christ our God, and to thee do we send up glory.’

### *Great entrance*

*The people sing the cherubic hymn:*

Let us who mystically represent the cherubim, and who sing the thrice-holy hymn to the life-creating Trinity, now lay aside all earthly cares.

*Or at the paschal vigil on Holy Saturday afternoon:*

Let all mortal flesh keep silent and with fear and trembling stand. Ponder nothing earthly-minded, Christ our God is close at hand. King of kings and Lord of lords, he comes to be slain, our heavenly food.

*During the great entrance, the presbyter prays aloud for the hierarchy and the faithful. At the conclusion, he says:*

**Presbyter:** All pious and Orthodox Christians, may the Lord God remember in his kingdom always, now and ever, and unto ages of ages.

**People:**      ✎ Amen.

*Then the people sing the second part of the cherubic hymn:*

**That we may receive the king of all, who comes invisibly upborne by the angelic hosts. Alleluia, alleluia, alleluia.**

*Or at the paschal vigil on Holy Saturday afternoon:*

Before him go the ranks of angels: principalities and powers, six-winged seraphim veil their faces, cherubim their many eyes, singing: Alleluia, alleluia, alleluia, Lord most high.

### ***Prayer of the offering***

**Deacon:** Let us complete our prayer unto the Lord.

**People:** Lord, have mercy.

**Deacon:** For the precious gifts now offered, let us pray to the Lord.

**People:** Lord, have mercy.

**Presbyter:** O Lord God almighty, who alone art holy, who acceptest the sacrifice of praise from those who call upon Thee with their whole heart, accept also the prayer of us sinners, and bear it to thy holy altar, enabling us to offer unto thee gifts and spiritual sacrifices for our sins and for the errors of the people. 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 dwell upon us and upon these gifts here offered, and upon all thy people.

*Or at the Liturgy of St Basil:*

*Presbyter:* O Lord, our God, who hast created us and brought us into this life; who hast shown us the ways to salvation, and bestowed on us the revelation of heavenly mysteries: it is thou who hast appointed us to this service in the power of thy Holy Spirit. Therefore, O Lord, be well-pleased for us to become servants of thy new covenant and ministers of thy holy mysteries. Accept us as we draw near to thy holy altar, according to the greatness of thy mercy, so that we may become worthy to offer thee this reasonable and bloodless sacrifice for our sins and for the errors of the people. Having received it upon thy holy and noetic altar above the heavens as a sweet spiritual fragrance, send down upon us in return the grace of thy Holy Spirit.

Look down on us, O God, and behold this our worship. Receive it as thou didst receive the gifts of Abel, the sacrifices of Noah, the whole burnt offerings of Abraham, the priestly offices of Moses and Aaron, and the peace offerings of Samuel. Even as thou didst receive from thy holy apostles this true worship, so now, in thy goodness, accept these gifts from the hands of us sinners, O Lord, that having been accounted worthy to serve without offence at thy holy altar, we may find the reward of wise and faithful stewards on the dread day of thy just retribution.

*Presbyter:* Through the compassions of thine only-begotten Son, ✠ with whom thou art blessed, together with thine all-holy, good, and lifegiving Spirit, now and ever, and unto ages of ages.

*People:* Amen.

## Reconciling and Sharing God's Peace

Making our sacrificial offering requires that we be reconciled one to another. As our Lord said, 'If thou art offering thy gift at the altar, and there remember that thy brother has something against thee, leave thy gift there before the altar and go; first be reconciled to thy brother, and then come and offer thy gift.' (Matthew 5.23-24)

If we have not tried as far as we are able to forgive others the hurts they have caused us, and to restore right relationships, we cannot honestly participate in the sacrifice of the eucharist or the banquet of the kingdom.

The coming of the kingdom, and our participation within it, is the outworking of God's love to the world and his passion to bring all of creation into right relationship with him and with itself.

The Biblical word for this is *shalom*, a concept sold short by our word 'peace.' Shalom is God's plan for the world and the sign of his reign. It is, in the words of one rabbi, 'the harmonious co-operation of all human forces towards ethical and spiritual ends which men call the kingdom of God.'



## *Sharing the shalom of God*

Each time the Lord Jesus appeared to his apostles after the resurrection, he greeted them, ‘Peace be unto you.’ Sharing the fullness of what God’s peace or *shalom* represents is the traditional Christian greeting and practice.

Sharing peace and loving one another is the foundation of the kingdom. It is the basis on which we may make a confession ‘with one mind’ of our faith in God the Holy Trinity—who is himself a communion of self-sacrificial love—and sing the story of God’s salvation in the symbol of faith, the creed from the councils of Nicaea and Constantinople.

Thus the apostle Paul tells the church four times—the Romans, the Corinthians (twice), and the Thessalonians—to greet one another with a holy kiss. And the apostle Peter says to greet one another with a kiss of love (1 Peter 5.14).

Within the liturgy, the intimacy of this gesture within the family of God’s people is underscored by the deacon’s traditional instruction—no longer literally followed—to ensure ‘the doors’ are shut fast against outsiders before the faith is proclaimed and the eucharist is celebrated.

### *Kiss of peace*

*Presbyter:* Peace be unto all.

*People:*       ✠ And to thy spirit.

*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.

*Then the following or the appointed festal greeting:*

*Presbyter:* Christ is in our midst.

*People:* He is and ever shall be.

*Then using this same greeting, all the clergy and faithful share the kiss of peace with those who are around them. Traditionally, we kiss each other on the cheeks three times (right, left, right), but those who find handshakes more comfortable may certainly offer the ‘hand of peace’ to their neighbours.*

## **Symbol of faith**

**Deacon:** The doors, the doors. In wisdom, let us attend.

*The people sing, during which bells may be rung (one peal at each mark):*

✠ I believe in one God, the Father almighty, maker of heaven and earth, and of all things visible and invisible. 🛎

✠ And in one Lord Jesus Christ, the Son of God, the only-begotten, begotten of the Father before all ages. 🛎 Light of Light; true God of true God; begotten not made; of one essence with the Father; by whom all things were made; 🛎 who for us men and for our salvation, came down from heaven, and was incarnate of the Holy Spirit and the virgin Mary, and became man. 🛎 And he was crucified 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 sits at the right hand of the Father; 🛎 and he shall come again with glory to judge the living and the dead; whose kingdom shall have no end. 🛎

✠ And in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father; 🛎 who with the Father and the Son together is worshipped and glorified, who spoke by the prophets. 🛎 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. 🛎 ✠

## Giving Thanks

Reconciled one to another within God's *shalom* and as his covenant people, we rehearse together the story of God from creation, to the coming of the promised Christ (Messiah) in response to the hopes of Israel, to the last day and the consummation of the kingdom.

The great prayer of thanksgiving ('eucharist') is the heart of the Divine Liturgy. Within this saving narrative, the fragmented and disparate stories of our lives are refigured into the pattern of Christ's ministry and the life of the age to come.

We stand 'aright' and 'with fear' for we know that there is nothing more important in our life than attending to these saving mysteries, and having our hearts, bodies, minds and souls formed to live for God and his kingdom.

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

*People:* Mercy, peace, a sacrifice of praise.

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

*People:* 🏹 And with thy spirit.

*Presbyter:* Let us lift up our hearts.

*People:* We lift them up unto the Lord.

*Presbyter:* Let us give thanks unto the Lord.

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

## *The great prayer of thanksgiving*

*Presbyter:* It is meet and right to hymn thee, to bless thee, to praise thee, to give thanks to thee, and to worship thee in every place of thy dominion: for thou art God ineffable, inconceivable, invisible, incomprehensible, ever-existing and eternally the same, thou and thine only-begotten Son and thy Holy Spirit. Thou it was who brought us from non-existence into being, and when we had fallen away didst raise us up again, and didst not cease to do all things until thou hadst brought us up to heaven, and hadst endowed us with thy kingdom which is to come. For all these things we give thanks to thee, and to thine only begotten Son and to thy Holy Spirit; for all things of which we know and of which we know not, whether manifest or unseen. And we thank thee for this liturgy which thou hast deigned to accept at our hands, though there stand by thee thousands of archangels and hosts of angels, the cherubim and the seraphim, six-winged, many-eyed, who soar aloft, borne on their pinions...

*Or for the Liturgy of St Basil:*

*Presbyter:* O thou who art, O master, Lord God, Father almighty and adorable. It is truly meet and right and befitting the majesty of thy holiness to praise thee, to hymn thee, to bless thee, to worship thee, to give thanks to thee, and to glorify thee, the only truly existing God, and to offer to thee this our rational worship with a contrite heart and a spirit of humility. For thou hast granted us the knowledge of thy truth. Who can utter thy mighty acts, or make all thy praises to be heard, or tell of all thy wonders at all times?

O master of all, Lord of heaven and earth and of all creation both visible and invisible; who

sittest upon the throne of glory and beholdest the depths; without beginning, invisible, incomprehensible, indescribable, changeless; the Father of our Lord Jesus Christ: the great God and Saviour, our hope, who is the image of thy goodness, the seal of thy very likeness, revealing thee, the Father, in himself; the living Word, the true God, the wisdom before the ages, the life, the sanctification, the power, the true light; through whom the Holy Spirit was revealed: the Spirit of truth, the gift of sonship, the pledge of future inheritance, the first fruits of the good things of the age to come, the lifegiving power, the fountain of sanctification; through whom every creature of reason and understanding worships thee and sends up to thee an unceasing hymn of glory, for all things are thy servants.

Thou art praised by angels, archangels, thrones, dominions, principalities, authorities, powers, and many-eyed cherubim. Round about thee stand the seraphim, one with six wings and the other with six wings: with two they cover their faces, with two they cover their feet, and with two they fly, crying one to another with unceasing voices and ever-resounding praises...

*Presbyter:* ...singing the triumphant hymn, shouting, proclaiming and saying:

*People:* Holy, holy, holy, Lord of sabaoth. Heaven and earth are full of thy glory. Hosanna in the highest. Blessed is he that comes in the name of the Lord. Hosanna in the highest.

*Presbyter:* With these blessed powers, O man-befriending master, we also cry aloud and say: holy art thou and all-holy, thou and thine only-begotten Son and thy Holy Spirit. Holy art thou and all-holy, and magnificent is thy glory; who hast so loved

thy world as to give thine only-begotten Son, that whoever believes in him should not perish but have the life of the age to come; who when he had come and had fulfilled all the dispensation for us, in the night in which he was given up—or rather, gave himself up for the life of the world—took bread in his holy, pure, 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:

*Or for the Liturgy of St Basil:*

*Presbyter:* With these blessed powers, O man-befriending master, we sinners also cry aloud and say: holy art thou in truth, and all-holy, and there are no bounds to the majesty of thy holiness. Thou art holy in all thy works, for thou hast brought all things to pass for us with righteousness and true judgement. When thou didst form man by taking dust from the earth, and didst honour him with thine own image, O God, thou didst set him in the paradise of delight, promising him immortal life and the enjoyment of good things unto the ages in the observance of thy commandments. But when man disobeyed thee, the true God who had created him, and was led astray by the guile of the serpent, becoming subject to death through his own transgressions, thou, O God, in thy righteous judgement, didst send him forth from paradise into this world, returning him to the earth from which he was taken, and providing for him salvation through rebirth in thy Christ himself.

For thou didst not turn thyself away forever from thy creature, whom thou hadst made, O good one, nor didst thou forget the works of thy hands, but through the tender compassion of thy mercy thou didst visit him in various ways: thou

didst send prophets; thou didst perform mighty works by thy saints, who in every generation were well-pleasing to thee; thou didst speak to us by the mouth of thy servants the prophets, foretelling to us the salvation which was to come; thou didst give us the law as a help; thou didst appoint angels as guardians.

And when the fullness of time had come, thou didst speak to us through thy Son himself, by whom thou didst also make the ages; who, being the radiance of thy glory and the image of thy person, upholding all things by the word of his power, thought it not robbery to be equal to thee, the God and Father. Though he was God before the ages, yet he appeared on earth and lived among men. And becoming incarnate of a holy virgin, he emptied himself, taking the form of a servant, being likened to the body of our lowliness, that he might liken us to the image of his glory.

For since by man sin entered into the world, and by sin death, so it pleased thine only-begotten Son—who was in the bosom of thee, the God and Father, who was born of a woman, the holy Theotokos and ever-virgin Mary, who was born under the law—to condemn sin in his flesh, so that those who were dead in Adam might be made alive in thy Christ himself. He lived in this world and gave us commandments of salvation; and releasing us from the delusions of idolatry, he brought us to knowledge of thee, the true God and Father, obtaining us for himself as his own people, a royal priesthood, a holy nation. Having cleansed us with water and sanctified us by the Holy Spirit, he gave himself as a ransom to death, in which we were held captive, sold under sin.

And descending through the cross into hell, that he might fill all things with himself, he loosed the pangs of death. And when he had risen on the third day, having made for all flesh a path to the resurrection from the dead—since it was not possible for the author of life to be a victim of corruption—he became the first-fruits of those who have fallen asleep, the first-born of the dead, that in all things he might have the preeminence over all. Ascending into heaven, he sat down at the right hand of thy majesty on high, and he will come to render to every man according to his works.

And as memorials of his saving passion, he has left us these things which we have set forth according to his command. For when he was about to go forth to his voluntary and ever-memorable and lifegiving death, in the night in which he gave himself up for the life of the world, he took bread into his holy and pure hands, and when he had shown it to thee, the God and Father, and had given thanks, and blessed it, and hallowed it, and broken it, he gave it to his holy disciples and apostles, saying:

*Presbyter:* Take, eat. This is my body which is broken for you, for the remission of sins.

*People:* ✕ Amen.

*Presbyter:* And likewise, after supper, he took the cup saying:

*Or for the Liturgy of St Basil:*

*Presbyter:* Likewise he took the cup of the fruit of the vine, and having mingled it and given thanks, having blessed it and hallowed it, he gave it to his holy disciples and apostles, saying:

*Presbyter:* Drink of it, all of you. This is my blood of the new covenant, which is shed for you and for many, for the remission of sins.

*People:* ✕ Amen.

### ***Elevation of the holy gifts***

*Presbyter:* Remembering this saving commandment and all those things which have come to pass for us: the cross, the tomb, the resurrection on the third day, the ascension into heaven, the sitting at the right hand, and the second and glorious coming:

*Or for the Liturgy of St Basil:*

*Presbyter:* Do this in remembrance of me. For as often as you eat this bread and drink this cup, you proclaim my death, you confess my resurrection.

Therefore, we also, O master, remembering his saving passion and lifegiving cross, his three-day burial and resurrection from the dead, the ascension into heaven and sitting at the right hand of thee, the God and Father, and his glorious and dread second coming:

*Presbyter:* Offering unto thee thine own of thine own, on behalf of all and for all...

*People:* ...we praise thee, we bless thee, we give thanks unto thee, O Lord, and we pray unto thee, O our God.

### ***Calling down of the Holy Spirit***

*Presbyter:* Again we offer unto thee this rational and bloodless worship, and ask thee, and pray thee, and supplicate thee: send down thy Holy Spirit upon us and upon these gifts here offered.

*Deacon:* Bless, master, the holy bread.

*Presbyter:* And make this bread the precious body of thy Christ.

*People:* ✠ Amen.

*Deacon:* Bless, master, the holy cup.

*Presbyter:* And that which is in this cup, the precious blood of thy Christ.

*People:* ✠ Amen.

*Deacon:* Bless both, master.

*Presbyter:* Making the change by thy Holy Spirit.

*People:* ✠ Amen, amen, amen.

*The presbyter and people may make a full bow (prostration) before the holy gifts. ➤*

*Presbyter:* That they may be to those who partake for vigilance of soul, for the remission of sins, for the communion of thy Holy Spirit, for the fulfilment of the kingdom of heaven, for boldness towards thee, and not for judgement or condemnation.

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

**Especially for our most holy, most pure, most blessed and glorious Lady Theotokos and ever-virgin Mary.**

*Then the hymn to the Theotokos is sung.*

*Or for the Liturgy of St Basil:*

*Presbyter:* Therefore, all-holy master, we also—thy sinful

and unworthy servants, who have been made worthy to minister at thy holy altar, not because of our own righteousness (for we have done nothing good upon the earth), but because of thy mercy and compassion, which thou hast richly poured out on us—now dare to approach thy holy altar and, presenting the antitypes of the holy body and blood of thy Christ, we pray thee and call upon thee, O holy of holies, that by the favour of thy goodness thy Holy Spirit may come upon us and upon these gifts now offered, to bless them, to hallow, and to show...

*Deacon:* Bless, master, the holy bread.

*Presbyter:* ...this bread to be truly the precious body of our Lord and God and Saviour Jesus Christ.

*People:* ✠ Amen.

*Deacon:* Bless, master, the holy cup.

*Presbyter:* And this cup to be truly the precious blood of our Lord and God and Saviour Jesus Christ.

*People:* ✠ Amen.

*Deacon:* Bless both, master.

*Presbyter:* Shed for the life of the world.

*People:* ✠ Amen, amen, amen.

*The presbyter and people may make a full bow (prostration) before the holy gifts. ➡*

*Presbyter:* And unite to one another all of us who partake of the one bread and cup unto communion of the one Holy Spirit, and grant that none of us may partake of the holy body and blood of thy Christ for judgement or condemnation. Instead, may we find mercy and grace with all the saints who through the ages have been well-pleasing to thee:

ancestors, fathers, patriarchs, prophets, apostles, preachers, evangelists, martyrs, confessors, teachers, myrrhbearers, and every righteous spirit made perfect in faith.

Especially with our most holy, most pure, most blessed and glorious Lady Theotokos and ever-virgin Mary.

### ***Hymn to the Theotokos***

*On feast days, a special hymn replaces the following. During the singing of the hymn, bells may be rung (twelve quick peals, counting once in between).* 🛎

It is truly meet to bless thee, O Theotokos, ever-blessed and most pure, and the mother of our God. More honourable than the cherubim, and more glorious beyond compare than the seraphim: without corruption thou gavest birth to God the Word: true Theotokos, we magnify thee.

*During Paschaltide:*

The angel cried to the lady full of grace: Rejoice, O pure virgin. Again I say: Rejoice, thy son is risen from his three days in the tomb. With himself he has raised all the dead. Rejoice, all you people. Shine, shine, O new Jerusalem, the glory of the Lord has shone on thee. Exult now and be glad, O Zion. Be radiant, O pure Theotokos, in the resurrection of your son.

*For the Liturgy of St Basil, unless it be a feast day:*

All of creation rejoices in thee, O full of grace, the assembly of angels and the race of men. O sanctified temple and spiritual paradise, the glory of virgins, from whom God was incarnate and became a child—our God before the ages. He made thy body into a throne, and thy womb he made more spacious than the heavens. All of creation rejoices in thee, O full of grace. Glory to thee.

*On Holy Thursday evening:*

Come, O faithful. Let us enjoy the master's hospitality: the banquet of immortality. In the upper chamber with uplifted minds, let us receive the exalted words of the Word, whom we magnify.

*At the paschal vigil on Holy Saturday afternoon:*

Do not lament me, O mother, seeing me in the tomb, the son conceived in the womb without seed. For I shall arise, and be glorified with eternal glory as God. I shall exalt all who magnify thee in faith and in love.

### ***Commemoration prayers***

*During the singing of the above hymn, the presbyter continues praying:*

#### ***For the life of the world***

For whom is the liturgy offered? The prayers that follow the consecration of the gifts make it clear: not for ourselves, nor for any one group, but *for all the world*.

Here is revealed the purpose of the church, called out of the world, not for its own sake, but for the sake and salvation of the world. In the liturgy of the church, in a condensed way, the world itself is renewed and becomes capable of its original sacramental purpose of mirroring God's glory.

*Presbyter:* For the holy prophet, forerunner, and baptist John; the holy, glorious, and all-laudable apostles; saints \_\_\_\_\_, whose memory we keep this day, and for all thy saints, at whose supplications, visit us, O God.

And remember all those who have fallen asleep in the hope of resurrection to everlasting life in the age to come, especially \_\_\_\_\_; grant them rest, O God, where the light of thy countenance shines on them.

Again we entreat thee: remember, O Lord, all the Orthodox episcopate who rightly divide the word of thy truth; all the presbyterate, the diaconate in Christ, and every order of the clergy.

Again, we offer unto thee this rational worship for the whole world, for the holy, catholic, and apostolic church, for those who live in chastity and holiness of life, and for all civil authorities: grant them, O Lord, peaceful governance, that we, in their tranquillity, may lead a calm and peaceful life in all godliness and sanctity.

*Or for the Liturgy of St Basil:*

*Presbyter:* With the holy prophet, forerunner, and baptist John; the holy, glorious, and all-laudable apostles; saints \_\_\_\_\_, whose memory we keep this day; and with all thy saints, at whose supplication, visit us, O God.

And remember all those who have fallen asleep before us in the hope of resurrection to everlasting life in the age to come, especially \_\_\_\_\_; and give them rest where the light of thy countenance shines on them.

Again we entreat thee: remember, O Lord, thy holy, catholic, and apostolic church, which is from end to end of the world. Give peace to her whom thou hast obtained with the precious blood of thy Christ, and preserve this holy house until the end of the world.

Remember, O Lord, those who offered these gifts unto thee, and those for whom and through whom and on behalf of whom they have offered them. Remember, O Lord, those who bring offerings and do good in thy holy churches, and those who remember the poor. Reward them with thy rich and heavenly gifts: grant them heavenly

things for earthly, things of the age to come for things of this present age, things incorruptible for things corruptible.

Remember, O Lord, those in the deserts, mountains, caverns and pits of the earth. Remember, O Lord, those who live in chastity and godliness, in austerity and holiness of life.

Remember, O Lord, this country and all civil authorities: grant them a secure and lasting peace; speak good things into their hearts concerning thy church and all thy people, that we, in their tranquillity, may lead a calm and peaceful life in all godliness and sanctity. Remember, O Lord, every principality and authority, our brothers and sisters who serve in the government and the armed forces. Preserve the good in thy goodness, and make the evil to be good by thy goodness.

Remember, O Lord, the people here present and also those who are absent for good reason. Have mercy on them and on us according to the multitude of thy mercies. Fill their treasuries with every good thing, preserve their marriages in peace and harmony, raise the infants, guide the young, support the aged, encourage the faint-hearted, gather those who are dispersed, lead back those who are in error, and join them to thy holy, catholic, and apostolic church. Free those who are vexed by unclean spirits, sail with those who sail, travel with those who travel by land and by air, defend the widows, protect the orphans, free the captives, heal the sick. Remember, O God, those who are in courts, in mines, in exile, in harsh labour, and those in any kind of affliction, necessity, or distress.

Remember, O Lord our God, all those who entreat thy great loving-kindness, those who love us

and those who hate us, those who have asked us to pray for them, unworthy though we be. And remember all thy people, O Lord our God, and pour out thy rich mercy upon them all, granting them all their petitions that are for their salvation. And do thou thyself, O God, remember all those whom we have not remembered through ignorance, forgetfulness, or the multitude of names, since thou knowest the name and age of each, even from his mother's womb.

For thou, O Lord, art the helper of the helpless, the hope of the hopeless, the saviour of the bestormented, the haven of the voyager, the physician of the sick. Be all things to all men, O thou who knowest each man and his request, his home and his need. Deliver this city, O Lord, and every city and country, from famine, plague, earthquake, flood, fire, the sword, foreign invasion, and civil war.

*Presbyter:* Among the first, remember, O Lord, our Metropolitan \_\_\_\_\_, our Archbishop \_\_\_\_\_. Grant them for thy holy churches in peace, safety, honour, health, and length of days, rightly to divide the word of thy truth.

*People:* And all mankind.

*Presbyter:* Remember, O Lord, this city in which we dwell, every city and countryside, and those who in faith dwell in them. Remember, O Lord, travellers by land, by sea, and by air; the sick and the suffering, captives, and their salvation. Remember, O Lord, those who bring offerings and do good in thy holy churches, and those who remember the poor, and upon us all send down thy mercies.

*Or for the Liturgy of St Basil:*

*Presbyter:* Remember, O Lord, all the Orthodox episcopate, who rightly divide the word of thy truth.

Remember, O Lord, my unworthiness also, by the multitude of thy compassions: forgive my every transgression, both voluntary and involuntary, and do not, because of my sins, withhold the grace of thy Holy Spirit from these gifts here set forth. Remember, O Lord, the presbyterate, the diaconate in Christ, and every order of the clergy, and let none of us who stand about thy holy altar be put to shame.

Visit us with thy loving kindness, O Lord; manifest thyself to us in thy rich compassion. Grant us seasonable and healthful weather; send gentle showers upon the earth so that it may bear fruit; and bless the crown of the year with thy goodness. Make the schisms of the churches to cease; pacify the ragings of the nations; and quickly destroy the uprisings of heresies by the power of thy Holy Spirit. Receive us all into thy kingdom, showing us to be sons of the light and sons of the day. Grant us thy peace and thy love, O Lord our God, for thou hast given all things to us.

*Presbyter:* And grant that with one mouth and one heart we may glorify and praise thine all-honourable and majestic name, ✠ of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto ages of ages.

*People:* Amen.

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

*People:* 🕯 And with thy spirit.

## Communing

The sacrifice of praise and thanksgiving made by the new people of God participating in Christ's priesthood has been made. What remains now is to share in the banquet of the kingdom, that we may in turn be so filled with God's divine life that we will be able to share the grace of the kingdom with the entire world. Before we commune, we pray for just such a transformation of our life.

### *Litany before the Lord's prayer*

- Deacon:* Having remembered all the saints, again and again in peace let us pray to the Lord.
- People:* Lord, have mercy.
- Deacon:* For the precious gifts now offered and sanctified, let us pray to the Lord.
- People:* Lord, have mercy.
- Deacon:* That our man-befriending God, having received them upon his holy and noetic altar above the heavens as a sweet spiritual fragrance, will send down upon us in return his divine grace and the gift of the Holy Spirit, let us pray.
- People:* Lord, have mercy.
- Deacon:* That we may be delivered from all affliction, wrath, danger, and necessity, let us pray to the Lord.
- People:* Lord, have mercy.
- Deacon:* Help us, save us, have mercy on us and keep us, O God, by thy grace.
- People:* Lord, have mercy.
- Deacon:* That the whole day may be perfect, holy, peaceful, and sinless, let us ask of the Lord.

*People:* Grant it, O Lord.

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

*People:* Grant it, O Lord.

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

*People:* Grant it, O Lord.

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

*People:* Grant it, O Lord.

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

*People:* Grant it, O Lord.

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

*People:* Grant it, O Lord.

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

*People:* To thee, O Lord.

*Presbyter:* Unto thee we commend our whole life and our hope, O man-befriending master. We ask thee, and pray thee, and supplicate thee: make us worthy to partake of the heavenly and dread mysteries of this sacred and spiritual table with a pure conscience, for remission of sins, for forgiveness of transgressions, for the communion of the Holy Spirit, for the inheritance of the kingdom

of heaven, for boldness toward thee, but not for judgement or condemnation.

*Or for the Liturgy of St Basil:*

*Presbyter:* O our God, the God of salvation, do thou teach us to thank thee worthily for the good things which thou hast done and still doest for us. Having accepted these gifts, O our God, do thou purify us from every defilement of flesh and spirit, and teach us how to perfect our sanctification in thy fear, so that receiving a portion of thy holy things in the witness of a pure conscience, we may be united with the holy body and blood of thy Christ. And, having received them worthily, may we have Christ dwelling in our hearts, and may we become the temple of thy Holy Spirit.

Yea, O our God, let none of us be guilty of these, thy dread and heavenly mysteries, nor be infirm in soul and body by partaking of them unworthily. But, enable us, even to our last breath, to receive a portion of thy holy things worthily, as a provision on the road to life of the age to come and an acceptable defence at the dread judgement seat of thy Christ, that we also, together with all the saints who through the ages have been well pleasing to thee, may become partakers of thy good things of the age to come, which thou hast prepared for those who love thee, O Lord.

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

### ***Calling God 'Father'***

Having been united to the Lord Jesus and made the body of Christ, we can therefore dare to call upon God as 'Father' as he does. And so the prayer of Jesus becomes our own: it

is a prayer from the heart of the kingdom narrative which has become our own story. We pray for heaven and earth to be joined and for God to reign over a world that has been delivered from all evil and all has been put to rights.

### *Lord's prayer*

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

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

*People:* Amen.

### *Prayer of inclination*

*Presbyter:* Peace be unto all.

*People:* 🏹 And to thy spirit.

*Deacon:* Bow your heads unto the Lord.

*People:* 🏹 To thee, O Lord.

*Presbyter:* We give thanks unto thee, O king invisible, who by thy measureless power didst make all things, and in the greatness of thy mercy didst bring all things from non-existence into being. Look down from heaven, O master, upon those who have bowed their heads unto thee, the fearful God. Do thou thyself, O master, make smooth what lies before us unto good, according to the individual need of each: sail with those who sail, travel with those who travel by land and by air; heal the sick, O thou who art the physician of our souls and bodies.

*Or for the Liturgy of St Basil:*

*Presbyter:* O master, Lord, Father of compassions and God of every consolation: bless, sanctify, guard, strengthen, and empower those who have bowed their heads to thee. Make them withdraw from every evil work, unite them to every good work, and make them worthy to partake without condemnation of these, thy most-pure and lifegiving mysteries, for remission of sins and for the communion of the Holy Spirit.

*Presbyter:* Through the grace and compassion and love for man of thine only-begotten Son, ✠ with whom thou art blessed, together with thine all-holy, good, and lifegiving Spirit, now and ever, and unto ages of ages.

*People:* Amen.

*Presbyter:* Attend, O Lord Jesus Christ our God, out of thy holy dwelling place, 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 by thy mighty hand impart unto us thy most pure body and precious blood, and through us to all the people.

*Deacon:* Let us attend.

*Presbyter:* The holy things for the holy.

*People:* ✠ One is holy, one is Lord, Jesus Christ, to the glory of God the Father. Amen.

### ***Communion verse***

*On feast days, a special verse replaces the following.*

Praise the Lord from the heavens. Praise him in the highest.  
Alleluia, alleluia, alleluia.

*Hymns are then sung while the clergy commune and gifts are prepared.*

### ***People's communion***

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

**People:** Blessed is he that comes in the name of the Lord.  
The Lord is God and has revealed himself to us.

**Reader:** ✕ I believe, O Lord, and I confess that thou art truly the Christ, the Son of the living God, who camest into the world to save sinners, of whom I am the first.

I believe also that this is truly thine own most pure body, and that this is truly thine own precious blood. Therefore, I pray thee: have mercy on me and forgive my transgressions, both voluntary and involuntary, of word and of deed, committed in knowledge or in ignorance. And make me worthy to partake without condemnation of thy most pure mysteries, for the remission of my sins and unto life of the age to come. Amen.

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

May the communion of thy holy mysteries be neither to my judgement, nor to my condemnation, O Lord, but to the healing of soul and body. Amen.

All members of the Orthodox Church—unless excommunicated and in need of reconciliation with the church through confession—are invited to receive divine communion ‘in the fear of God, with faith and love.’

*The faithful come forward with their arms crossed on their chests.*

*The presbyter then communes the faithful, saying to each person:*

The servant (*handmaid*) of God, \_\_\_\_\_, partakes of the precious and holy body and blood of our Lord and God and Saviour Jesus Christ, for the remission of sins and unto life of the age to come.



*During communion, the people sing the following hymn:*

**People:** Receive the body of Christ; taste the fountain of immortality.

*Then after all have communed:*

**People:** Alleluia, alleluia, alleluia.

### ***Hymn of the resurrection***

*On feast days, a special hymn replaces the following.*

Having beheld the resurrection of Christ, let us worship the holy Lord Jesus, the only sinless one. We venerate thy cross, O Christ, and we praise and glorify thy resurrection; for thou art our God and we know no other than thee; we call on thy name. Come, all you faithful, let us venerate Christ's holy resurrection. For, behold, through the cross joy has come into all the world. Let us ever bless the Lord, praising his resurrection, for by enduring the cross for us, he has destroyed death by death.

## Being Sent Forth

### *'You are witnesses of these things' (Luke 24.38)*

The celebration of the Divine Liturgy draws to a close, but our celebration of the eucharist is never over. Having united the stories of our own lives to the story of God, we have become a new community with a new life. We are commissioned to 'sing of God's glory,' and to carry the good news of the kingdom and God's love and mercy to the whole world.

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

*People:* ✠ We have seen the true light. We have received the heavenly Spirit. We have found the true faith, worshipping the undivided Trinity, who has saved us...

*Presbyter:* ...always, now and ever, and unto ages of ages.

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

### *Litany of thanksgiving*

*Deacon:* Stand upright. Having partaken of the divine, holy, most pure, immortal, heavenly, lifegiving, and dread mysteries of Christ, let us worthily give thanks unto the Lord.

*People:* Lord, have mercy.

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

*People:* Lord, have mercy.

*Deacon:* 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.

*People:* To thee, O Lord.

*Presbyter:* We thank thee, O man-befriending master, benefactor of our souls, that thou hast made us worthy this day of thy heavenly and immortal mysteries. Make straight our path; strengthen us all in thy fear; guard our life; make firm our steps; through the prayers and intercessions of the glorious Theotokos and ever-virgin Mary, and of all thy saints.

*Or for the Liturgy of St Basil:*

*Presbyter:* We thank thee, O Lord our God, for the participation in thy holy, most pure, immortal, and heavenly mysteries, which thou hast given to us for the benefit and sanctification and healing of our souls and bodies. Do thou, O master of all, grant that the communion of the holy body and blood of thy Christ may be to us for a faith unashamed, a love unfeigned, the fullness of wisdom, the healing of soul and body, the repelling of every adversary, the observing of thy commandments, and an acceptable defence at the dread judgement seat of thy Christ.

*Presbyter:* For thou art our sanctification, and unto thee do we send up glory: ✠ to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto ages of ages.

*People:* Amen.

## *Prayer before the ambo*

*Presbyter:* Let us depart in peace.

*People:* In the name of the Lord.

*Deacon:* Let us pray to the Lord.

*People:* Lord, have mercy.

*On feast days and during afterfeasts, a special prayer replaces this:*

*Presbyter:* O Lord, who blessest those who bless thee, and sanctifiest those who trust in thee, save thy people and bless thine inheritance. Preserve the fullness of thy church. Sanctify those who love the beauty of thy house; glorify them in return by thy divine power, and forsake us not who put our hope in thee. Give peace to thy world, to thy churches, to thy priests, to all those in civil authority, to the armed forces, and to all thy people. For every good gift and every perfect gift is from above, coming down from thee, the Father of lights, and unto thee do we send up glory, thanksgiving, and worship: ✠ to the Father, and to the Son, and to the Holy Spirit, now and ever and unto ages of ages.

*People:* Amen.

### *The overthrow of the powers of the present age*

The victory banquet of the eucharist is the representation of this dispersal of fear and liberation, of the complete overthrow of the powers of this age and the transformation of the world into the kingdom of the age to come.

In the singing of Psalm 33/34, this reversal of powers is announced: the suffering are delivered, the downtrodden and poor are made glad, the hungry are filled, and all who trust in God and immerse their lives in the narrative of the kingdom of God have learned to ‘bless the Lord at all times.’

*People:*       ✠ Blessed be the name of the Lord, henceforth and forevermore. (*three times*)

### *Psalm 33/34.1-10*

✠ I will bless the Lord at all times, his praise shall be continually in my mouth.

In the Lord my soul shall make her boast. Let the meek hear and be glad.

O magnify the Lord with me, and let us exalt his name together.

I sought the Lord and he heard me, and delivered me from all my afflictions.

Draw nigh to him and be enlightened, and your faces shall not be ashamed.

This poor one cried and the Lord heard him, and saved him from all his tribulations.

The angel of the Lord will encamp about them that fear him, and shall deliver them.

Taste and see that the Lord is good; blessed is the man who hopes in him.

Fear the Lord, all you his saints, for there is no lack for them that fear him.

The rich have become poor and hungry, but they that seek the Lord shall not want any good thing.

### *Dismissal*

*Presbyter:*   The blessing of the Lord be upon you through his grace and love for man always, now and ever, and unto ages of ages.

*People:*       ✠ Amen.

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

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

Amen.

Lord, have mercy. (*three times*)

Father, bless.

**Presbyter:** May he who rose from the dead (*or the proper festal dismissal*), Christ our true God, through the prayers of his most pure mother; of the holy, glorious, and all-laudable apostles; of our father among the saints, John Chrysostom, Archbishop of Constantinople (*or Basil the Great, Archbishop of Caesarea in Cappadocia*); of the holy and righteous myrrhbearers, whose mission this is; of saints \_\_\_\_\_, whose memory we keep this day; of the holy and righteous ancestors of God, Joachim and Anna; and of all the saints: have mercy on us and save us, for he is good and the friend of man.

**People:**     ✎ Amen.

*All the people, including visitors if they wish, come forward to venerate (kiss) the cross and receive the blessed bread. Those who received the holy mysteries read the prayers of thanksgiving (page 88).*

***‘By this all men will know that you are my disciples, if you have love for one another.’ (John 13.35)***

We kiss the cross because it is the symbol of the self-sacrificial love of Christ which has become the pattern of our own story as we have united our lives to his. The blessed bread offered to all is not communion but the remaining fragments of the loaves from which the eucharistic offering and commemorations were drawn. It is a vestige of the ‘agape feast’ which accompanied communion in the early church, representing the shared life of love of the people of the new covenant.

# After the Divine Liturgy



## Giving Thanks for Holy Communion

*The following prayers can be said after the Divine Liturgy before leaving for home, or upon returning home as a recollection of the liturgy and proclamation of our carrying the life of the liturgy forward into all aspects of our lives.*

✠ Glory to thee, O God. (*three times*)

I thank thee, O Lord my God, for thou hast not rejected me, a sinner, but hast made me worthy to be a partaker of thy holy things. I thank thee, for thou hast permitted me, the unworthy, to commune of thy most pure and heavenly gifts.

But, O man-befriending master, who for our sakes didst die and rise again, and gavest us these awesome and lifegiving mysteries for the good and sanctification of our souls and bodies; let them be for the healing of soul and body, the repelling of every adversary, the illumining of the eyes of my heart, the peace of my spiritual powers, a faith unashamed, a love unfeigned, the fulfilling of wisdom, the observing of thy commandments, the receiving of thy divine grace, and the attaining of thy kingdom.

Preserved by them in thy holiness, may I always remember thy grace and live not for myself alone, but for thee, our master and benefactor. May I pass from this life in the hope of the life of the age to come, and so attain to the everlasting rest, where the voice of those who feast is unceasing and the gladness of those who behold the goodness of thy countenance is unending.

✠ For thou art the true desire and the ineffable joy of those who love thee, O Christ our God, and all creation sings thy praise for ever. Amen.

### *Prayer of St Basil the Great*

O master Christ our God, king of the ages, maker of all things: I thank thee for all the good things thou hast given me, especially for the communion with thy most pure and lifegiving mysteries. I pray thee, O gracious friend of man:

preserve me under thy protection, beneath the shadow of thy wings. Enable me, even to my last breath, to partake worthily and with a pure conscience of thy holy things, for the remission of sins and unto life of the age to come.

For thou art the bread of life, the fountain of holiness, the giver of all good; to thee we send up glory, ✠ with the Father and the Holy Spirit, now and ever and unto ages of ages. Amen.

### *Prayer of St Simeon Metaphrastes*

Freely thou hast given me thy body for my food, O thou who art a fire consuming the unworthy. Consume me not, O my creator, but instead enter into my members, my veins, my heart. Consume the thorns of my transgressions. Cleanse my soul and sanctify my reasonings. Make firm my knees and body. Illumine my five senses. Nail me to the fear of thee. Always protect, guard, and keep me from soul-destroying words and deeds. Cleanse me, purify me, and adorn me. Give me understanding and illumination. Show me to be a temple of thy one Spirit, and not the home of many sins.

May every evil thing, every carnal passion, flee from me as from a fire as I become thy tabernacle through communion. I offer thee as intercessors all the saints: the leaders of the bodiless hosts, thy forerunner, the wise apostles, and thy pure and blameless mother. Accept their prayers in thy love, O my Christ, and make me, thy servant, a child of light.

✠ For thou art the only sanctification and light of our souls, O good one, and to thee, our master and God, we ascribe glory day by day.

### *Another prayer*

O Lord Jesus Christ our God: let thy holy body be my eternal life; thy precious blood, my remission of sins. Let this eucharist be my joy, health, and gladness. Make me, a sinner, worthy to stand on the right hand of thy glory at thine

awesome second coming, through the prayer of thy most pure mother and of all the saints.

### *Prayer to the Theotokos*

O most holy lady Theotokos, the light of my darkened soul, my hope, my protection, my refuge, my rest, and my joy. I thank thee, for thou hast permitted me, the unworthy, to be a partaker of the most pure body and precious blood of thy Son. Give the light of understanding to the eyes of my heart, thou that gavest birth to the true light. Enliven me who am deadened by sin, thou that gavest birth to the fountain of immortality.

Have mercy on me, O loving mother of the merciful God. Grant me compunction and contrition of heart, humility in my thoughts, and a release from the slavery of my own reasonings. And enable me, even to my last breath, to receive the sanctification of the most pure mysteries, for the healing of soul and body. Grant me tears of repentance and confession, that I may glorify thee all the days of my life, for thou art blessed and greatly glorified for ever. Amen.

### *St Symeon's prayer*

✠ Lord, now lettest thou thy servant depart in peace, according to thy word. For mine eyes have seen thy salvation, which thou hast prepared before the face of all people: a light to enlighten the gentiles, and the glory of thy people Israel.

### *Trisagion prayers*

✠ Holy God, holy mighty, holy immortal, have mercy on us.  
(*three times*)

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

O most Holy Trinity, have mercy on us. O Lord, cleanse us from our sins. O master, pardon our transgressions. O holy

one, visit and heal our infirmities for thy name's sake.

Lord, have mercy. (*three times*)

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

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 the evil one.

### *Dismissal*

Grace shining forth from thy lips like a beacon has enlightened the universe. It has shown to the world the riches of poverty. It has revealed to us the heights of humility. Teaching us by thy words, O father John Chrysostom, intercede before the Word, Christ our God, to save our souls.

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

From heaven thou didst receive the grace of God, teaching us by thy words to worship the one God in Trinity. We worthily praise thee, O blessed John Chrysostom, well-pleasing to God, for thou art a teacher revealing things divine.

*Or for the Liturgy of St Basil:*

Thy proclamation has gone out into all the earth, for it was divinely taught by hearing thy voice. Thou didst expound the nature of creatures and ennoble the manners of men. O holy father of royal priesthood, entreat Christ God that our souls may be saved.

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

Thou wast revealed as the sure foundation of the church, granting all men a lordship which cannot be taken away, sealing it with thy precepts, O venerable and heavenly father.

Now and ever and unto ages of ages. Amen.

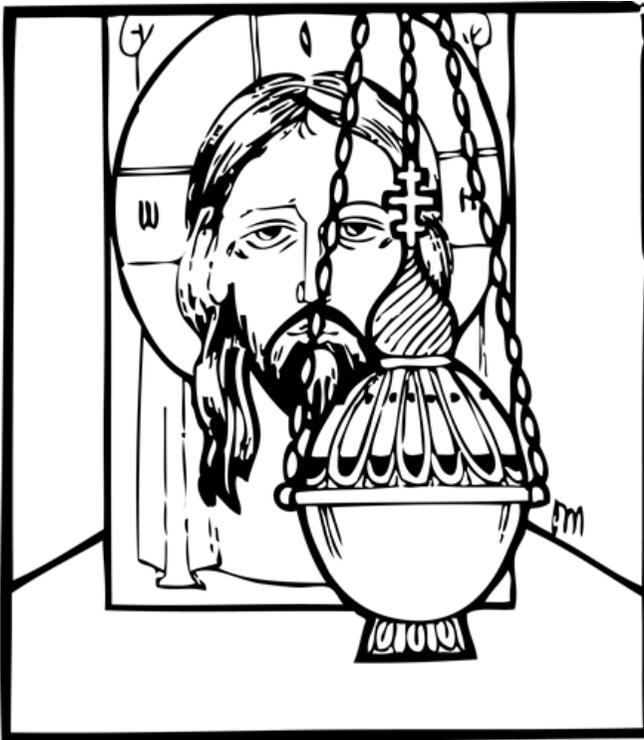
Steadfast protectress of Christians, constant advocate before the creator, despise not the cries of us sinners, but in thy goodness come speedily to help us who call on thee in faith. Hasten to hear our petition and to intercede for us, O Theotokos, for thou dost ever protect those who honour thee.

Lord, have mercy. (*three times*)

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

More honourable than the cherubim, and more glorious beyond compare than the seraphim, without corruption thou gavest birth to God the Word. True Theotokos, we magnify thee.

✠ Through the prayers of our holy fathers, Lord Jesus Christ, our God, have mercy on us and save us. Amen.



## Living the Liturgy Beyond the Liturgy

*‘Come, O blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.’  
(Matthew 25.34)*

St John Chrysostom writes, ‘Do you wish to honour the body of Christ? Then do not disdain him when you see him in rags. After having honoured him in the church with silken vestments, do not leave him to die of cold outside for lack of clothing. For it is the same Jesus who says, *This is my body*, and who says, *I was hungry and you did not feed me.*’

The beauty and glory of our worship is not confined only to glorious edifices, transcendent icons, or angelically chanted liturgies, but is also manifest through the glorious ministry—*diakonia*—to the ‘least of our brethren’ who are hungry, thirsty, naked, sick, and imprisoned.

The grace of God we participate in within the holy mysteries of the church, and lived out sacramentally in our families in the church of the home, extends beyond our homes through our Lord’s admonition to care for those in need as if we were ministering to Christ himself. The movement in the liturgy beyond the liturgy is from the holy altars of our churches to the altars of our church of the home, to the altar who is our hurting brother and sister.

Our communion with God is nourished and fulfilled in three sacramental ways: (1) in the liturgy of the Word by hearing and proclaiming the good news of the kingdom, (2) in the liturgy of the eucharist by offering, thanksgiving and sharing the divine gifts, the banquet of the kingdom, and (3) by our extension of liturgy into the world, through the life of active compassion and care for all those in need, which is the manifestation of the *shalom* of the kingdom.

## *Love of God and love of neighbour*

As we endeavour to create and maintain the church of the home, the church has given us many aids. We have our daily rhythms of prayer, Bible reading, readings about the saints, feast days, and fast periods. We have our icon corners and the smell of incense that permeates our homes. We have family pilgrimages and visits to monasteries. But the most important hallmark of our Christian faith, and the foundation of our church of the home, is love. It is by love that our Christian faith and the life of the age to come is visible to the world.

In the gospel of Matthew, Jesus clearly demonstrates the preeminence of love when he instructs: 'You shall love the Lord your God with all your heart, with all your soul, and with all your mind. This is the first and great commandment. And the second is like it: you shall love your neighbour as yourself.' (Matthew 22.37-39)

The love to which Christ refers is an active love. It is not some romantic notion, but a divine movement from God to the world. The love poured out by him who is love is extended to all, and we respond to it by being God's hands of service and the pencils being used to write his love letters.

Our challenge as Orthodox Christian families is to live out our faith in a way that transforms the world. When we do that we will hear these welcoming words from our Lord: 'Come, O blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; for I was hungry and you gave me food, I was thirsty and you gave me drink, I was a stranger and you welcomed me, I was naked and you clothed me, I was sick and you visited me, I was in prison and you came to me.' (Matthew 25.34-36)

***If you do not find Christ in the beggar at the church door,  
neither will you find him in the chalice.  
—St John Chrysostom***

# Hymns of the Liturgical Year



## Sunday Resurrection Hymns in Eight Tones

*Every Sunday is the 'eighth day,' a celebration of the resurrection of our Lord and renewal of creation. The following hymns (sung in the tone of week) are supplemented with festal hymns during a prefeast or afterfeast, as well as hymns commemorating the saints of the day.*

### **Tone 1**

*Troparion*

When the stone had been sealed by the Jews, while the soldiers were guarding thy most pure body, thou didst rise on the third day, O Saviour, granting life to the world. The powers of heaven therefore cried to thee, O giver of life: Glory to thy resurrection, O Christ. Glory to thy kingdom. Glory to thy dispensation, O thou who lovest mankind.

*Kontakion*

As God, thou didst rise from the tomb in glory, raising the world with thyself. Human nature praises thee as God, for death has vanished. Adam exults, O master. Eve rejoices, for she is freed from bondage and cries to thee: Thou art the giver of resurrection to all, O Christ.

### **Tone 2**

*Troparion*

When thou didst descend to death, O life immortal, thou didst slay hell with the splendour of thy godhead, and when from the depths thou didst raise the dead, all the powers of heaven cried out: O giver of life, Christ our God, glory to thee.

*Kontakion*

Hell became afraid, O almighty Saviour, seeing the miracle of thy resurrection from the tomb. The dead arose. Creation, with Adam, beheld this and rejoiced with thee, and the world, O my Saviour, praises thee for ever.

### ***Tone 3***

#### *Troparion*

Let the heavens rejoice, let the earth be glad, for the Lord has shown strength with his arm. He has trampled down death by death, he has become the firstborn of the dead. He has delivered us from the depths of hell and has granted the world great mercy.

#### *Kontakion*

On this day thou didst rise from the tomb, O merciful one, leading us from the gates of death. On this day, Adam exults as Eve rejoices. With the prophets and patriarchs they unceasingly praise the divine majesty of thy power.

### ***Tone 4***

#### *Troparion*

When the women disciples of the Lord learned from the angel the joyous message of thy resurrection, they cast away the ancestral curse and elatedly told the apostles: Death is overthrown. Christ God is risen, granting the world great mercy.

#### *Kontakion*

My saviour and redeemer as God arose from the tomb and delivered the earth-born from their chains. He has shattered the gates of hell, and as master he has risen on the third day.

### ***Tone 5***

#### *Troparion*

Let us, the faithful, praise and worship the Word, co-eternal with the Father and the Spirit, born for our salvation from the virgin. For he willed to be lifted up on the cross in the flesh, to endure death, and to raise the dead by his glorious resurrection.

*Kontakion*

Thou didst descend into hell, O my Saviour, shattering its gates as almighty, resurrecting the dead as creator, and destroying the sting of death. Thou hast delivered Adam from the curse, O lover of man, and we cry to thee: O Lord, save us.

### ***Tone 6***

*Troparion*

The angelic powers were at thy tomb, the guards became as dead men. Mary stood by thy grave seeking thy most pure body. Thou didst capture hell, not being tempted by it. Thou didst come to the virgin, granting life. O Lord, who didst rise from the dead, glory to thee.

*Kontakion*

When Christ God, the giver of life, raised all of the dead from the valleys of misery with his mighty hand, he bestowed resurrection on the human race. He is the saviour of all, the resurrection, the life, and the God of all.

### ***Tone 7***

*Troparion*

By thy cross, thou didst destroy death. To the thief, thou didst open paradise. For the myrrhbearers thou didst change weeping into joy. And thou didst command thy disciples, O Christ God, to proclaim that thou art risen, granting the world great mercy.

*Kontakion*

The dominion of death can no longer hold men captive, for Christ descended, shattering and destroying its powers. Hell is bound, while the prophets rejoice and cry: The saviour has come to those in faith. Enter, you faithful, into the resurrection.

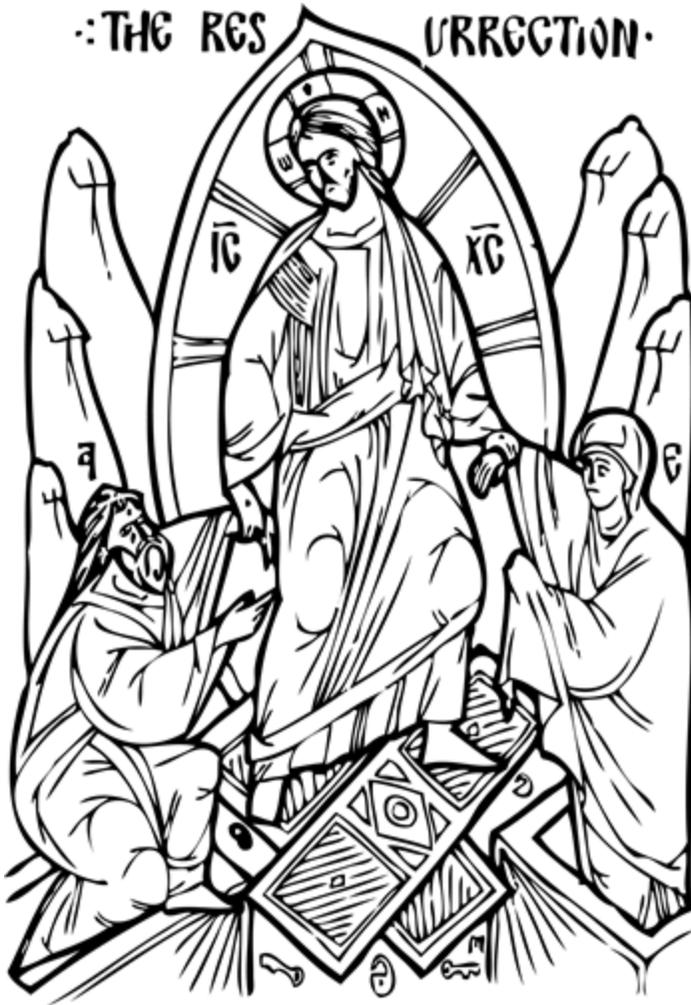
## Tone 8

### Troparion

Thou didst descend from on high, O merciful one. Thou didst endure the three-day burial to free us from our sufferings. O Lord, our life and resurrection, glory to thee.

### Kontakion

By rising from the tomb, thou didst raise the dead and resurrect Adam. Eve exults in thy resurrection, and the world celebrates thy rising from the dead, O greatly merciful one.



## Hymns from the Fixed Feasts (Menaion)

*Of the twelve great feasts in the liturgical year, nine are celebrated on fixed calendar days. These are the principal hymns of these feasts, the troparia (also called apolytikia, or ‘dismissal hymns’) and kontakia.*

### ***Nativity of the Theotokos (8 September)***

*Troparion (Tone 4)*

Thy nativity, O virgin, has proclaimed joy to the whole universe. The sun of righteousness, Christ our God, has shone from thee, O Theotokos. By annulling the curse, he bestowed a blessing. By destroying death, he has granted us eternal life.

*Kontakion (Tone 4)*

By thy nativity, O most pure virgin, Joachim and Anna are freed from barrenness; Adam and Eve, from the corruption of death. And we, thy people, freed from the guilt of sin, celebrate and sing to thee: the barren woman bears the Theotokos, the nourisher of our life.

### ***Exaltation of the Holy Cross (14 September)***

*Troparion (Tone 1)*

O Lord, save thy people and bless thine inheritance. Grant victories to the Orthodox Christians over their adversaries, and by virtue of thy cross, preserve thy habitation.

*Kontakion (Tone 4)*

As thou was voluntarily crucified for our sake, grant mercy to those who are called by thy name, O Christ God. Make all Orthodox Christians glad by thy power, granting them victories over their adversaries, by bestowing on them the invincible trophy, thy weapon of peace.

## ***Entry of the Theotokos into the Temple (21 November)***

*Troparion (Tone 4)*

Today is the prelude of the good will of God, of the preaching of the salvation of mankind. The virgin appears in the temple of God, in anticipation proclaiming Christ to all. Let us rejoice and sing to her: Rejoice, O divine fulfilment of the creator's dispensation.

*Kontakion (Tone 4)*

The most pure temple of the Saviour, the precious bridal chamber and virgin, the sacred treasury of the glory of God, is presented today to the house of the Lord. She brings with her the grace of the divine Spirit. Of her the angels of God sing in praise: Truly she is the tabernacle of heaven.

## ***Nativity of the Lord—Christmas (25 December)***

*Troparion (Tone 4)*

Thy nativity, O Christ our God, has shone to the world the light of wisdom. For by it those who worshipped the stars were taught by a star to adore thee, the sun of righteousness, and to know thee, the orient from on high. O Lord, glory to thee.

*Kontakion (Tone 3)*

Today the virgin gives birth to the transcendent one, and the earth offer a cave to the unapproachable one. Angels with shepherds glorify him, the wise men journey with a star, since for our sake the eternal God was born as a little child.

## ***Baptism of the Lord—Theophany (6 January)***

*Troparion (Tone 1)*

When thou, O Lord, wast baptised in the Jordan, the worship of the Trinity was made manifest. For the voice of the Father bore witness to thee, and called thee his beloved Son. And the Spirit, in the form of a dove, confirmed the truthfulness of

his word. O Christ our God, who has revealed thyself and hast enlightened the world, glory to thee.

*Kontakion (Tone 4)*

Today thou hast appeared to the universe, and thy light, O Lord, has shone on us, who with understanding praise thee. Thou hast come and revealed thyself, O unapproachable light.

### ***Meeting of the Lord—Candlemas (2 February)***

*Troparion (Tone 1)*

Rejoice, O virgin Theotokos, full of grace. From thee shone the sun of righteousness, Christ our God, enlightening those who sat in darkness. Rejoice and be glad, O righteous elder: thou hast accepted in thine arms the redeemer of our souls, who grants us the resurrection.

*Kontakion (Tone 1)*

By thy nativity, thou didst sanctify the virgin's womb, and didst bless Simeon's hands, O Christ God. Now thou hast come and saved us through love, grant peace to all Orthodox Christians, O only lover of man.

### ***Annunciation to the Theotokos (25 March)***

*Troparion (Tone 4)*

Today is the beginning of our salvation, the revelation of the eternal mystery. The Son of God becomes the Son of the virgin as Gabriel announces the coming of grace. Together with him let us cry to the Theotokos: Rejoice, O full of grace, the Lord is with thee.

*Kontakion (Tone 8)*

To thee, the champion leader, we thy servants dedicate a feast of victory and of thanksgiving, as ones rescued out of sufferings, O Theotokos. But as thou art one with might which is invincible, from all dangers that can be do thou deliver us, that we may cry to thee: Rejoice, thou bride unwedded.

## ***Transfiguration of the Lord (6 August)***

*Troparion (Tone 7)*

Thou wast transfigured on the mount, O Christ God, revealing thy glory to thy disciples as far as they could bear it. Let thine everlasting light shine upon us sinners through the prayers of the Theotokos. O giver of light, glory to thee.

*Kontakion (Tone 7)*

On the mountain wast thou transfigured, O Christ God, and thy disciples beheld thy glory as far as they could see it, so that when they should behold thee crucified they would understand that thy suffering was voluntary, and would proclaim to the world that thou art truly the radiance of the Father.

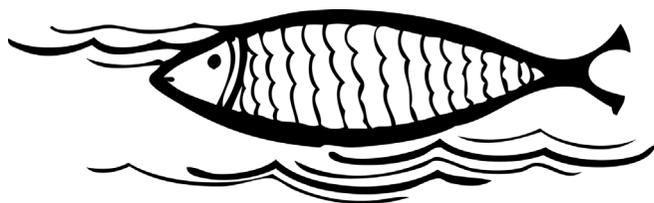
## ***Dormition of the Theotokos (15 August)***

*Troparion (Tone 1)*

In giving birth, thou didst preserve thy virginity; in falling asleep, thou didst not forsake the world, O Theotokos. Thou wast translated to life, O mother of life, and by thy prayers thou dost deliver our souls from death.

*Kontakion (Tone 2)*

Neither the tomb nor death could hold the Theotokos, who is constant in prayer, and in whose intercession lies unfailing hope. For being the mother of life, she was translated to life by the one who dwelt in her ever-virgin womb.



## **Hymns from the Movable Feasts (Lenten Triodion and Pentecostarion)**

*The following hymns are appointed to be sung in the Divine Liturgy for the period before and after Pascha each year.*

### ***Sunday of the Publican and the Pharisee***

*Kontakion (Tone 4)*

Let us flee from the pride of the pharisee. Let us learn humility from the publican's tears. Let us cry to our saviour: Have mercy on us, O only merciful one.

### ***Sunday of the Prodigal Son***

*Kontakion (Tone 3)*

I have recklessly forgotten thy glory, O Father; and among sinners I have scattered the riches which thou hadst given me. Therefore I cry to thee like the prodigal: I have sinned before thee, O compassionate Father. Receive me a penitent and make me as one of thy hired servants.

### ***Sunday of the Last Judgement (Meatfare)***

*Kontakion (Tone 1)*

When thou, O God, shalt come to earth with glory, all things shall tremble and the river of fire shall flow before thy judgement seat. The books shall be opened and hidden things disclosed. Then deliver me from the unquenchable fire and make me worthy to stand at thy right hand, O righteous judge.

### ***Expulsion of Adam and Eve from Paradise— Forgiveness Sunday (Cheesefare)***

*Kontakion (Tone 6)*

O master, teacher of wisdom, bestower of virtue, who teachest the thoughtless and protectest the poor, strengthen

and enlighten my heart. O Word of the Father, let me not restrain my mouth from crying to thee: Have mercy on me, a transgressor, O merciful Lord.

### ***First Sunday of Lent—Triumph of Orthodoxy***

*Troparion (Tone 2)*

We venerate thy most pure image, O good one, and ask forgiveness of our transgressions, O Christ God. Of thine own will thou wast pleased to ascend the cross in the flesh to deliver thy creatures from bondage to the enemy. Therefore with thanksgiving we cry aloud to thee: Thou hast filled all with joy, O our saviour, by coming to save the world.

*Kontakion (Tone 8)*

No one could describe the Word of the Father, but when he took flesh from thee, O Theotokos, he accepted to be described, and restored the fallen image to its former beauty. We confess and proclaim our salvation in word and images.

### ***Second Sunday of Lent—St Gregory Palamas***

*Troparion (Tone 8)*

O light of Orthodoxy, teacher of the church, its confirmation, O ideal of monks and invincible champion of theologians, O wonderworking Gregory, glory of Thessalonica and preacher of grace, always intercede before the Lord that our souls may be saved.

*Kontakion (Tone 4)*

Now is the time for action. Judgement is at the doors. So let us rise and fast, offering alms with tears of compunction and crying: Our sins are more in number than the sands of the sea, but forgive us, O master of all, so that we may receive the incorruptible crowns.

*Kontakion (Tone 8)*

Holy and divine instrument of wisdom, joyful trumpet of theology, together we sing thy praises, O God-inspired Gregory. Since thou standest before the original mind, guide our minds to him, O father, so that we may sing to thee: Rejoice, preacher of grace.

### ***Third Sunday of Lent—Veneration of the Cross***

*Troparion (Tone 1)*

O Lord, save thy people and bless thine inheritance. Grant victories to the Orthodox Christians over their adversaries, and by virtue of thy cross, preserve thy habitation.

*Kontakion (Tone 7)*

Now the flaming sword no longer guards the gates of Eden. It has been mysteriously quenched by the wood of the cross. The sting of death and the victory of hell have been vanquished, for thou, O my saviour, hast come and cried to those in hell: Enter again into paradise.

### ***Fourth Sunday of Lent—St John of the Ladder***

*Troparion (Tone 1)*

Dweller of the desert and angel in the body, thou wast shown to be a wonderworker, our God-bearing father John. Thou didst receive heavenly gifts through fasting, vigil, and prayer: healing the sick and the souls of those drawn to thee by faith. Glory to him who gave thee strength. Glory to him who granted thee a crown. Glory to him who through thee grants healing to all.

*Kontakion (Tone 4)*

The Lord truly set thee on the heights of abstinence, to be a guiding star, showing the way to the universe, O our father and teacher John.

## ***Fifth Sunday of Lent—St Mary of Egypt***

*Troparion (Tone 8)*

The image of God was truly preserved in thee, O mother, for thou didst take up the cross and follow Christ. By so doing, thou didst teach us to disregard the flesh, for it passes away; but to care instead for the soul, since it is immortal. Therefore thy spirit, O holy mother Mary, rejoices with the angels.

*Kontakion (Tone 3)*

Having been a sinful woman, thou becamest through repentance a bride of Christ. Having attained angelic life, thou didst defeat demons with the weapon of the cross. Therefore, most glorious Mary, thou art a bride of the kingdom.

## ***Lazarus Saturday***

*Troparion (Tone 1)*

By raising Lazarus from the dead before thy passion, thou didst confirm the universal resurrection, O Christ God. Like the children with the palms of victory, we cry out to thee, O vanquisher of death: Hosanna in the highest. Blessed is he that comes in the name of the Lord.

*Kontakion (Tone 2)*

Christ, the joy, the truth, and the light of all, the life of the world and the resurrection, has appeared in his goodness to those on earth. He has become the image of our resurrection, granting divine forgiveness to all.

## ***Entrance of the Lord into Jerusalem—Palm Sunday***

*Troparion (Tone 4)*

When we were buried with thee in baptism, O Christ God, we were made worthy of eternal life by thy resurrection. Now we praise thee and sing: Hosanna in the highest. Blessed is he that comes in the name of the Lord.

*Kontakion (Tone 6)*

Seated on thy throne in heaven, carried on a foal on earth,  
O Christ God, accept the praise of angels and the songs of  
children who sing: Blessed is he that comes to recall Adam.

### ***Pascha—Resurrection of our Lord***

*Troparion (Tone 5)*

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

*Christos anesti ek nekron, thanato thanaton patisas, ke tis en tis  
mnimasin, zoin charisamenos.*

*Hypakoe (Tone 4)*

When they who were with Mary came anticipating the dawn,  
and found the stone rolled away from the sepulchre, they  
heard from the angel: Why seek you among the dead, as  
though he were mortal man, him who abides in everlasting  
light? Behold the grave clothes. Go quickly and proclaim to the  
world that the Lord is risen, and has put death to death. For he  
is the Son of God, who saves the race of man.

*Kontakion (Tone 8, Byzantine)*

Though thou didst into the grave, O immortal one, yet didst  
thou destroy the power of hades. And didst arise as victor,  
O Christ God, calling to the myrrhbearing women, Rejoice,  
and giving peace unto thine apostles, O thou who dost grant  
resurrection to the fallen.

### ***Sunday of Antipascha—St Thomas***

*Troparion (Tone 7)*

From the sealed tomb thou didst shine forth, O life. Through  
closed doors thou didst come to thy disciples, O Christ God.  
Renew in us through them an upright Spirit, by the greatness  
of thy mercy, O resurrection of all.

*Kontakion (Tone 8)*

Thomas touched thy lifegiving side with an eager hand, O Christ God, when thou didst come to thine apostles through closed doors. He cried out with all: Thou art my Lord and my God.

### ***Third Sunday of Pascha—Myrrhbearers***

*On this Sunday we celebrate our mission's 'altar feast' by commemorating all the myrrhbearers, including Joseph of Arimathea, Nicodemus, and the women who were 'apostles to the apostles': Mary Magdalene, Mary the Theotokos, Joanna, Salome, Mary the wife of Cleopas (or Alphaeus), Susanna, Mary and Martha of Bethany.*

*Troparion (Tone 2)*

The noble Joseph, when he had taken down thy most pure body from the tree, wrapped it in fine linen and anointed it with spices, and placed it in a new tomb. But thou didst rise on the third day, O Lord, granting the world great mercy.

*Troparion (Tone 2)*

The angel came to the myrrhbearing women at the tomb and said: Myrrh is fitting for the dead, but Christ has shown himself a stranger to corruption. So proclaim: The Lord is risen, granting the world great mercy.

*Kontakion (Tone 2)*

Thou didst command the myrrhbearers to rejoice, O Christ God. By thy resurrection, thou didst stop the lamentation of Eve, the first mother. Thou didst command them to preach to thine apostles: The saviour is risen from the tomb.

*Kontakion (Tone 8)*

Thou didst descend into the tomb, O life immortal. Thou didst destroy the power of death. In victory didst thou arise, O Christ God, proclaiming, Rejoice, to the myrrhbearing women, granting peace to thine apostles, and bestowing resurrection on the fallen.

## ***Fourth Sunday of Pascha—Paralytic***

*Kontakion (Tone 3)*

By thy divine intercession, O Lord, as thou didst raise up the paralytic of old, so raise up my soul, paralysed by sins and thoughtless acts, so that being saved I may sing to thee: Glory to thy power, O compassionate Christ.

## ***Midfeast of Pentecost***

*Troparion (Tone 8)*

In the middle of the feast, O saviour, fill my thirsting soul with the water of godliness, as thou didst cry out to all: If anyone thirst, let him come to me and drink. O Christ God, fountain of our life, glory to thee.

*Kontakion (Tone 4)*

Christ God, the creator and master of all, cried to all in the midst of the feast of the law: Come and draw the water of immortality. We fall before thee and faithfully cry: Grant us thy bounties, for thou art the fountain of our life.

## ***Fifth Sunday of Pascha—Samaritan Woman***

*Kontakion (Tone 8)*

The Samaritan woman came to the well in faith. She saw thee, the water of wisdom, and drank abundantly. She inherited the kingdom on high, and is ever glorified.

## ***Sixth Sunday of Pascha—Man Born Blind***

*Kontakion (Tone 4)*

I come to thee, O Christ, blind from birth in my spiritual eyes, and call to thee in repentance: Thou art the most radiant light of those in darkness.

## ***Ascension of the Lord***

*Troparion (Tone 4)*

Thou hast ascended in glory, O Christ our God, granting joy to thy disciples by his promise of the Holy Spirit. Through the blessing they were assured that thou art the Son of God, the redeemer of the world.

*Kontakion (Tone 6)*

When thou hadst fulfilled the dispensation for our sake, and united earth to heaven, thou didst ascend in glory, O Christ our God, not being parted from those who love thee, but remaining with them and crying: I am with you and no one will be against you.

## ***Seventh Sunday of Pascha—Fathers of the First Ecumenical Council at Nicaea***

*Troparion (Tone 8)*

Thou art most glorious, O Christ our God. Thou hast established the holy fathers as lights on the earth. Through them thou hast guided us to the true faith. O greatly compassionate one, glory to thee.

*Kontakion (Tone 8)*

The apostles' preaching and the fathers' doctrines have established one faith for the church. Adorned with the robe of truth, woven from heavenly theology, it defines and glorifies the great mystery of piety.

## ***Descent of the Holy Spirit—Pentecost***

*Troparion (Tone 8, Byzantine)*

Blessed art thou, O Christ our God, who hast shown forth the fishermen as supremely wise, by sending down upon them the Holy Spirit, and through them didst draw the world into thy net. O friend of man, glory be to thee.

*Troparion (Tone 8)*

Blessed art thou, O Christ our God, for thou hast shown the fishermen as most wise by sending down upon them the Holy Spirit, and through them didst draw the world into thy net. O friend of man, glory to thee.

*Kontakion (Tone 8)*

When the most high came down and confused the tongues, he divided the nations, but when he distributed the tongues of fire, he called all to unity. Therefore, with one voice, we glorify the all-holy Spirit.

### ***First Sunday after Pentecost—All Saints***

*Troparion (Tone 4)*

As with fine porphyry and royal purple, thy church has been adorned with thy martyrs' blood shed throughout all the world. She cries to thee, O Christ God: Send down thy bounties on thy people, grant peace to thy habitation and great mercy to our souls.

*Kontakion (Tone 8)*

The universe offers thee the Godbearing martyrs as the first fruits of creation, O Lord and creator. By their prayers keep thy church, thy habitation, in abiding peace through the Theotokos, O most merciful one.

### ***Second Sunday after Pentecost— All Saints of North America***

*Troparion (Tone 8)*

As the bountiful harvest of thy sowing of salvation, the lands of North America offer to thee, O Lord, all the saints who have shone in them. By their prayers keep the church and our lands in abiding peace through the Theotokos, O most merciful one.

*Troparion (Tone 1)*

The first fruits of sanctity which was sown in this new land we offer to thee, our Father in heaven: the blessed ascetic Herman of Alaska and the holy hierarchs Innocent and Tikhon, together with the martyrs the priestmonk Juvenaly and the Aleut Peter, and the unknown holy men and women who witnessed to thy name in America. Fill thy church with heavenly joy. Grant peace to our land and sanctify all those who worship thee, through the prayers of the Theotokos and of all thy saints, O most merciful one.

*Kontakion (Tone 3)*

Today the choir of saints who were pleasing to God in the lands of North America now stand before us in the church and invisibly pray to God for us. With them the angels glorify him, and all the saints of the church of Christ keep festival with them, and together they all pray for us to the pre-eternal God.

***Third Sunday after Pentecost—  
All Saints of Britain and Ireland***

*Troparion (Tone 8)*

From the ends of the earth, O Lord, the isles of the sea offer thee all the saints who have shone forth therein as the fair fruit of thy saving splendour. Through their supplications and through the Theotokos, preserve thy church and thine isles in peace profound, O most merciful one.

*Kontakion (Tone 3)*

Saints of God, you apostles, martyrs, virgins and confessors, all you who have illumined the northern isles with the bright beams of the truth of God: fearless in the face of death, spurning earthly kingdoms and their glory for the love of Christ, and witnessing to the apostles' tradition of faith, may your prayers for us be heard on high, that, following your example and upheld by the mercy of God, we may praise and serve him all the days of our life.



*Glory to God for all things!*





# Holy Myrrhbearers

ORTHODOX MISSION

