

**THE DIVINE LITURGY
OF
OUR FATHER AMONG THE SAINTS
BASIL THE GREAT**

Ruthenian Recension

A Study Text

--Working Draft--

--October 2015--



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Ad usum privatum

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Foreword to the Draft

This is a public draft of a study edition of the Ruthenian Liturgicon of the Divine Liturgy of St. Basil the Great. Please help us find our mistakes!

- The requested review is one of content. For ease and economy in printing the document has been designed for duplication on standard 8-1/2" x 11" paper. When the hardbound edition is prepared there will be a separate review for layout. [There are currently some prayers with awkward page breaks, and that will be attended to when the document is readied for publication, according to the size selected for the hardcover book.]
- The text for the psalm quotes remains mostly that which was given in the 1964 edition of the Liturgicon (most of which were an adaptation from the Douay-Rheims translation, updated to the Septuagint, where necessary). A separate review of the texts adapted from the Psalter is still to come. It might be useful to update these to the either the RSV-2CE or the new Revised Grail Psalms (Conception Abby) (which the Roman Catholics will be using in their corrected liturgical texts), since there is not yet a common LXX Psalter in use by all Byzantines (Catholic and Orthodox) as recommended in the *Liturgical Instruction* (#29).
- Our plan is to provide time for those who wish to review and comment to do so, and then to publish this as a hardbound and online study text. We invite any suggestions that would help us make this work more accurate.

Please note that this edition is a DRAFT and is being made available for public review and comment. If you find any mistakes, or have any suggestions to improve the text or rubrics to make them more faithful to the Slavonic original please send them to John Vernoski (jvernoski@byzcath.org). Reproduction of this text may be freely made, but we ask that you check with us before duplicating as the text is expected to be updated regularly until formal publication in book form, so that you are duplicating the most current version.

March 2011

NOTE: Numerous updates to the Basil specific texts were made on 02/04/2013.

Additional updates were made on 05/20/2015.

“In the first place, the existence of a distinct Ruthenian Recension has been established. This Recension is older than the rescension commonly called the vulgate, because the Ruthenian books had not been corrected (as the vulgate books were) on the basis of the Greek Editions printed at the beginning of the seventeenth century. The Ruthenian Recension, then inasmuch as it reflects older texts, deserves to be preferred.”

Eugene Cardinal Tisserant

Congregation for the Eastern Churches, *Circular of the Sacred Congregation for the Oriental Church to Ruthenian Ordinaries*, Prot. N.: 1219/28, September 10, 1941 (from the 1996 translation).

“The first requirement of every Eastern liturgical renewal, as is also the case for liturgical reform in the West, is that of rediscovering full fidelity to its own liturgical traditions, benefiting from its riches and eliminating that which has altered its authenticity. Such heedfulness is not subordinate to but precedes so-called updating. Although a delicate task that must be executed with care so as not to disturb souls, it must be coherently and constantly pursued if the Eastern Catholic Churches want to remain faithful to the mandate received.”

Congregation for the Eastern Churches, *Instruction for Applying the Liturgical Prescriptions of the Code of Canons of the Eastern Churches*, 6 January 1996, section 18.

“On the contemporary mania for “liturgical creativity” I can only repeat what I wrote years ago:

[T]he first spontaneity and creativity of Christian worship is that of hearts and minds freely raised to God in love and song and prayer... I must let the liturgy speak for itself instead of trying to make it speak for me, instead of exploiting it as medium of self-expression. ... The object of worship is not self-expression, not even self-fulfillment, but God. ‘He must increase, I must decrease’, John the Baptist said of Jesus (Jn 3:30), and that is an excellent principle for liturgical ministers.... [Most people can] be drawn to participate in a common heritage far nobler and richer than the creation of anyone of us individually. What we need is not further to reinvent the wheel, not to reshape our liturgy every time we read a new article, but just to take what we have and use it very well.”

Father Robert Taft, S.J., *A History of the Liturgy of St. John Chrysostom, Volume VI, The Communion, Thanksgiving, and Concluding Rites*, *Orientalia Christiana Analecta*, 281, *Pontificio Instituto Orientale* (Rome, 2008) page 785.

Foreword

The normative and official text of the *“Divine Liturgy of Our Father Among the Saints, Basil the Great”* for the Ruthenian Recension is given in the typical Church Slavonic edition *“Čin Svjaščennyja i Božestvennyja Liturgii”* (commonly called the *Služebnik*), published by the authority of the Holy Apostolic See of Rome, and printed by the Basilian Abbey of St. Mary of Grottaferrata, 1942. In 1976 a very good English translation of the text and rubrics was prepared by the Inter-Eparchial Liturgical Commissions of the Byzantine-Ruthenian Metropolitan Province and approved by the Hierarchy of that Province. Thirty-five years have passed, and it is reasonable to conduct a review of this translation to see if it can be improved to make it more literally accurate to the official and normative Slavonic texts. This study edition includes corrections and changes (mostly affecting the clergy texts). It was prepared to be in full conformance with the directives given in the *“Instruction for Applying the Liturgical Prescriptions of the Code of Canons of the Eastern Churches”* (issued in 1996 by the Congregation for the Eastern Churches), *“Liturgiam Authenticam”* (issued in 2001 by the Congregation for Divine Worship & the Discipline of the Sacraments), and other similar instructions.

The text of the Divine Liturgy is as given in the 1942 *Služebnik*, using the 1976/1964 translations as a starting point. The text of rubrics is also from the 1942 *Služebnik*, but some history on this is in order. The 1976 edition used, for the most part, the translation of the rubrics from the 1964 Chrysostom edition, to which they added additional rubrics from the Basil Liturgy. Most of these additional rubrics were simply directives for when the priest celebrates without the assistance of a deacon. In several places the rubric was the same as that given in Chrysostom but worded differently or placed in a slightly different location. The Chrysostom rubrics were also used in those places where the Basil text simply referenced the Chrysostom rubrics.

The text of the rubrics been enhanced for study purposes by integrating into it the supplemental rubrics provided in the *“Ordo Celebrationis Vesperarum, Matutini et Divinae Liturgiae Iuxta Recensionem Ruthenorum”* (Rome, 1944). A careful study of the *Ordo* suggests that many of the supplemental directives it contains greatly enhance the *Služebnik* rubrics, and that they very likely would have been included in the 1942 *Služebnik* had they been available when it was published. It seemed sensible to offer them in this study edition (the rubrics from the 1942 *Služebnik* are in **red** while the additions from the *Ordo* are in **dark red**). For simplicity, although the *Služebnik* does include some rubrics for when two deacons celebrate, only the *Ordo* rubrics for the celebration of the Divine Liturgy with one deacon have been integrated, with the *Ordo* rubrics for two deacons and no deacon having been placed in an appendix (since the celebration with one deacon would be the hoped for norm in every parish). The approach to this update to the 1964/1976 English translation of the Liturgicons has been “As literal as possible to the normative Slavonic text (looking at the Greek text behind it, especially for Scriptural references (which tend towards the RSV/RSV-2CE where possible)) while also being elegant, and respecting what the lay faithful have memorized as much as possible”.

Special thanks to translators Father Deacon Anthony Kotlar (Slavonic and Greek), Greta Koehl (Slavonic), Father Ihar Labacevich (Slavonic and Greek), and Alexandr Audzeyuk (Slavonic and Greek) for their review and research on a number of questions, to Anthony Esolen, Professor of English Literature and Western Civilization at Providence College and senior editor for *Touchstone: A Journal of Mere Christianity* for his grammar and style review of the English text, to the late Archimandrite Serge Keleher for his 2006 book on the Ruthenian Liturgy (see “For Further Study”), to Hieromonk Elias, O. Carm (O’Brien), Stuart Koehl and Sally Green for their reviews of the text and their many suggestions, and to all others who participated in any way.

Please note that this edition is a DRAFT and is being made available for public review and comment. If you find any mistakes, or have any suggestions to improve the text or rubrics to make them more faithful to the Slavonic original please sent them to John Vernoski, project editor (jvernoski@byzcath.org).

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Know that this Divine Liturgy of Saint Basil the Great is not sung always, but only on certain days: the Sundays of the Great Fast (excepting the Sunday of Palms), on Holy and Great Thursday and Holy and Great Saturday, on the Vigil of the Nativity of Christ and of Theophany (when the eve does not fall on a Saturday or Sunday), and on the Feast of Saint Basil.

The order and rubrics of this holy celebration is the same as that of the Liturgy of Saint John Chrysostom.

THE RITE OF THE SACRED AND DIVINE LITURGY

The Entrance Prayers and Vesting

Prayers Before the Holy Doors

The priest who intends to celebrate the Divine Mystery must be reconciled, first of all, with everyone, and have no animosity toward anyone. To the best of his ability, he must keep his heart free from evil thoughts. He must abstain from the evening before until his priestly service. At the appointed time, he enters the temple, and together with the deacon, facing East, they bow before the Holy Doors three times, and begin:

Deacon: Master, bless.

Priest: Blessed is our God,
always, now and ever,¹ and to the ages of ages.²

Deacon: Amen.

The deacon continues:

Glory to You, our God, glory to You.

O Heavenly King, Comforter,³ Spirit of Truth,⁴
Who are everywhere present and fill all things,
Treasury of Blessings⁵ and Giver of Life,
come and dwell within us,
cleanse us of all stain,
and save our souls, O Good One.⁶

Holy God, Holy Mighty,⁷ Holy Immortal,⁸
have mercy on us. (Three times)

¹ Isaiah 26:4.

² Isaiah 45:17, Romans 11:36, Ephesians 3:21.

³ John 14:16-17.

⁴ John 14:17; 15:26; 16:13; 1 John 4:6.

⁵ Greek: ἀγαθῶν (good, blessing, benefit), Slavonic: благих (good thing).

⁶ Third Apostichon from Vespers of Pentecost.

⁷ 2 Kings (2 Samuel) 22:31-33, Revelation 18:8b (Literally: "Holy Strong").

⁸ Romans 1:23, 1 Timothy 1:17.

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

O Most Holy Trinity, have mercy on us;
O Lord, cleanse us of our sins;⁹
O Master, forgive our transgressions;
O Holy One, visit us and heal our infirmities
for Your 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 to the 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 evil.¹⁰

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

Deacon: Amen.¹¹

The priest and deacon then say:

Have mercy on us, O Lord, have mercy on us:
since we have no defense,

⁹ Psalm 24(25:11), 18, 50:4(51:2),50:11(51:9), 78(79):9.

¹⁰ Matthew 6:9-13; Luke 11:2-4. More literally: “*in the heavens*”, “*from the evil one*”.

¹¹ Matthew 6:13 *textus receptus*, 1 Timothy 1:17. [The *Služebnik* includes the “Amen” as part of the doxology prayed by the priest, but since other liturgicons assign this “Amen” to the deacon and it is normal for him to do so, it is assumed that this is a typographical error.]

we sinners offer this supplication to You, as Master;
have mercy on us.

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

Lord, have mercy on us,
for in You we place our hope.
Be not exceedingly angry with us
nor mindful of our transgressions;
but look upon us even now with mercy
and deliver us from our enemies;¹²
for You are our God
and we are Your people:
we all are the work of Your hands,¹³
and we call upon Your Name.¹⁴

Now and ever, and to the ages of ages. Amen.

Open to us the doors of mercy,
O blessed Mother of God,
that we, who place our hope in you, may not perish,
but that through you we may be delivered from misfortune;
for you are the salvation of all Christians.

They then approach the icon of Christ, and, kissing it, they say:

We fall down and worship before your most pure image,
O Good One,
begging forgiveness for our offenses, O Christ God;
for You, of Your own will,
were pleased to ascend upon the cross in the flesh
to deliver those whom You have created
from the slavery of the enemy.¹⁵
Therefore, we gratefully cry out to You:
by Your coming to save the world, O our Savior,
You have filled all things with joy.¹⁶

¹² Psalm 135(136):24.

¹³ Isaiah 64:8.

¹⁴ This text is the Sessonal for the Second Kathisma at Matins of Monday, Tone 6, *Octoëchos*.

¹⁵ Exodus 6:6, Romans 7:14, Hebrews 2:15.

They then kiss the icon of the Mother of God, saying this troparion:

O Mother of God,
fount of mercy,
make us worthy of compassion.
Look upon a sinful people;
as always, show your power;
for, placing our hope in you,¹⁷
we cry out to you, “Rejoice!”¹⁸
as did once Gabriel,¹⁹
the commander of bodiless Hosts.²⁰

The priest then bows his head and says this prayer:

Priest: O Lord, stretch forth Your hand
from Your holy place on high,²¹
and strengthen me for this, Your appointed service,
that, standing uncondemned before Your fearsome Altar,
I may celebrate the unbloody sacrifice.
For Yours is the power and the glory
to the ages of ages. Amen.

Entrance into the Altar²²

The priest and deacon then bow to the choirs on either side and then go into the Altar, the priest by the southern door and the deacon by the northern door, saying:²³

I will come into Your house,
I will bow towards Your holy temple in fear of You.
Lead me, O Lord, in Your righteousness;
because of my enemies direct my way in Your sight.

¹⁶ This is the Troparion (Apolytikion) for the Sunday of Orthodoxy, and the Sessional at the Second Kathisma of Matins, Friday, Tone 2, *Octoëchos*.

¹⁷ Psalm 32(33):22.

¹⁸ Luke 1:28.

¹⁹ Luke 1:19, 26.

²⁰ This Theotokion is used on Sunday evening and Monday morning in the *Octoëchos*, Tone 2.

²¹ Psalm 143(144):7.

²² This title is not given in the *Služebnik* but is offered here for clarity.

²³ *Služebnik* as enhanced by *Ordo* §101.

For in their mouths there is no truth;
their heart is vain,
their throat is an open sepulchre;
they dealt deceitfully with their tongues.
Judge them, O God, and let them fall by their own counsels;
according to the multitude of their wickedness cast them out,
for they provoked You, O Lord.
And let all them be glad that hope in You,
they shall rejoice forever,
and You will dwell in them;
and all they that love Your Name shall glory in You.
For You will bless the righteous, O Lord:
You have crowned us with a shield of Your good will.²⁴

Having entered the Altar they make three small bows before the Holy Table. The priest kisses the holy Gospel Book, the deacon kisses the Holy Table, and, according to custom, they both kiss the Hand-Cross.²⁵ Each then takes his sticharion into his right hand and bows three times towards the East, each time saying quietly:²⁶

Priest and Deacon: O God, be merciful to me a sinner.²⁷

Vesting of the Deacon²⁸

Then the deacon, holding the sticharion with the orarion²⁹ in his right hand, approaches the priest, and, bowing his head to him, says:

Deacon: Master, bless the sticharion and the orarion.

And the priest blesses them, saying:

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

²⁴ Psalm 5:8b-13(7b-12).

²⁵ Literally, "On-the-throne-Cross".

²⁶ *Služebnik* as enhanced by *Ordo* §102.

²⁷ Luke 18:13.

²⁸ This title is not given in the *Služebnik* but is offered here for clarity.

²⁹ The *Služebnik* does not reference the *epimanikia* (cuffs) here but they are referenced in the *Ordo Celebrationis*, § 103.

Deacon: Amen.³⁰

The deacon then goes to one side of the Altar and puts on his sticharion, praying thus:

Deacon: My soul shall rejoice in the Lord,
for He has clothed me with the garment of salvation,
covered me with the robe of joy;
He has set a crown upon me as on a bridegroom,
and adorned me with beauty as a bride.³¹

Kissing the orarion, he puts it on his left shoulder. Then he puts the cuffs (epimanikia) on his hands, saying for the right hand:

Deacon: Your right hand, O Lord, glorious in power,
Your right hand, O Lord, crushes the enemy.
In the greatness of Your glory You shatter Your adversaries.³²

For the left hand he says:

Deacon: Your hands have created me, and formed me;
give me understanding
that I may learn Your commandments.³³

He then goes to the Table of Preparation and arranges the sacred vessels. He unfolds the epliton, places the holy discos on the left side and the holy chalice on the right side, and the other vessels with them (spear [lance], asterisk, veils, and covers).³⁴

Vesting of the Priest³⁵

The priest vests in the right of the Altar (or in the sacristy) in the following manner. He takes his sticharion into his left hand and bows three times towards the East, as mentioned above; then he makes the sign of the Cross over his sticharion, saying:³⁶

³⁰ The *Ordo* assigns the “Amen” (which is missing from the *Služebnik*) to the deacon. Customarily the deacon kisses the priest’s hand, and the large Cross on the diaconal *sticharion*.

³¹ Isaiah 61:10 LXX.

³² Exodus 15:6-7a. [More literally: “You grind down Your adversaries”]

³³ Psalm 118(119):73.

³⁴ *Služebnik* as enhanced by *Ordo* §104.

³⁵ This title is not given in the *Služebnik* but is offered here for clarity.

³⁶ *Služebnik* as enhanced by *Ordo* §105.

Priest: Blessed is our God,
always, now and ever, and to the ages of ages. Amen.³⁷

He then puts on the sticharion, saying:

My soul shall rejoice in the Lord,
for He has clothed me with the garment of salvation,
covered me with the robe of joy;
He has set a crown upon me as on a bridegroom,
and adorned me with beauty as a bride.³⁸

Then taking the epitachelion and making the sign of the Cross over it, he puts it on, saying:

Blessed is God Who pours out His grace upon His priests,
like a precious ointment on the head,
which runs down upon the beard,
the beard of Aaron,
running down to the hem of his garment.³⁹

Then taking the cincture (zone or belt) and girding himself with it, he says:

Blessed is God Who girds me with strength,
and made my way blameless,
making my feet like the feet of a deer,
and setting me upon high places.⁴⁰

Putting the cuffs (epimanikia) on his hands, he says for the right hand:

Your right hand, O Lord, glorious in power,
Your right hand, O Lord, crushes the enemy.
In the greatness of Your glory You shatter Your adversaries.⁴¹

For the left hand he says:

³⁷ The “Amen” is not in the Slavonic liturgicon, but this omission appears to be a typographical error so it is supplied here.

³⁸ Isaiah 61:10 LXX.

³⁹ Psalm 132(133):2.

⁴⁰ Psalm 17:33-34(18:32-33).

⁴¹ Exodus 15:6-7a. [*More literally: “You grind down Your adversaries”*]

Your hands have created me, and formed me;
give me understanding that I may learn Your commandments.⁴²

He takes the epigonation, if he has one, and blessing and kissing it, and says:

Gird Your sword upon Your thigh, O Mighty One,
in Your glory and majesty; [in your beauty and goodness]
and ride forth victoriously and reign,
for the cause of truth and meekness and righteousness,
and Your right hand will guide You wondrously,⁴³
always, now and ever, and to the ages of ages. Amen.

Taking the phelonion and blessing it, he kisses it, saying:⁴⁴

Your priests, O Lord, shall be clothed with righteousness,
and Your saints shall rejoice with gladness⁴⁵
always, now and ever, and to the ages of ages. Amen.

Washing of the Hands⁴⁶

The priest and deacon go to the Table of Preparation and wash their hands, saying:

Priest and Deacon:

I will wash my hands among the innocent,
and I will go around Your altar, O Lord,
that I may hear the voice of Your praise,
and recount all Your wonderful works.
O Lord, I have loved the beauty of Your house
and the place where Your glory dwells.

⁴² Psalm 118(119):73.

⁴³ Psalm 44:4-5(45:3-4).

⁴⁴ While not referenced in the Ruthenian *Služebnik*, in many places it has become the custom for priests to make use of the Pectoral Cross, putting it on after putting on the phelonion. The following prayer (adapted from the Bishop's prayer) is used in some places: "*If any man would come after me, let him deny himself, take up his Cross, and follow Me.*" (Luke 9:23) It is provided here only as a possibility.

⁴⁵ Psalm 131(132):9.

⁴⁶ This title is not given in the *Služebnik* but is offered here for clarity.

Destroy not my soul together with the ungodly,
nor my life with men of blood,
in whose hands are iniquities;
their right hand is full of bribes.

But as for me, I walked in my innocence,
redeem me, O Lord, and have mercy on me.
My foot stood on an even place, O Lord;
in the congregations I will bless You.⁴⁷

Prothesis⁴⁸

They each make three bows before the Preparation Table, saying:

Priest and Deacon: O God, be merciful to me a sinner.⁴⁹

Priest and Deacon:

You have redeemed us from the curse of the Law⁵⁰
by Your precious Blood;
nailed to the Cross, and pierced with a spear,
You poured forth immortality to all mankind.
O our Savior, glory to You.⁵¹

Deacon: Master, bless.

And the priest begins:

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

Deacon: Amen.

⁴⁷ Psalm 25(26): 6-12.

⁴⁸ An offering, in liturgical use the laying out of the gifts of bread and wine (and, by association, the place, table where this is done). Cf: Exodus 40:23, 1 Kings 21:6 (7) (1 Samuel), 2 Chronicles 29:18, Matthew 12:4, Hebrews 9:2, etc. [The title “Prothesis” is not in the *Služebnik*.]

⁴⁹ Luke 18:13.

⁵⁰ Galatians 3:13.

⁵¹ Troparion at the Passion Matins (the “Twelve Gospels”) of Holy and Great Friday.

FIRST PROSPHORA⁵²

The priest then takes a prospora in his left hand and the spear in his right hand. With the spear he makes the sign of the Cross three times over the seal of the prospora, saying:

Priest: In remembrance of our Lord, God, and Savior, Jesus Christ. (Three times)

He then thrusts the spear into the right side of the seal and says while cutting:

Like a sheep led to the slaughter.⁵³

Then into the left side:

And like a lamb without blemish,
that before its shearer is dumb,
so He opened not His mouth.⁵⁴

Then into the upper side of the seal:

In His humiliation judgment of Him was taken away.⁵⁵

Then into the lower side:

Who shall declare His generation?⁵⁶

The deacon holds the orarion in his right hand and looks with piety upon this mystery, and says at each incision: Let us pray to the Lord. After which he says:⁵⁷

Deacon: Master, lift up.

And the priest inserts the holy spear obliquely into the right side of the prospora and lifts out the Holy Bread, saying:

Priest: For His life is taken away from the earth.⁵⁸

He then places it, seal downwards, on the holy discos; and the deacon says:

⁵² The titles “First Prospora” (and etc.) are not in the *Služebnik* but are offered here for clarity.

⁵³ Isaiah 53:7a LXX, Acts 8:32.

⁵⁴ Isaiah 53:7b LXX, Acts 8:32, 1 Peter 1:19, Hebrews 9:14, Exodus 12:5.

⁵⁵ Isaiah 53:8 LXX, Acts 8:33.

⁵⁶ Isaiah 53:8 LXX, Acts 8:33.

⁵⁷ *Služebnik* as enhanced by *Ordo* §108.

⁵⁸ Isaiah 53:8 LXX, Acts 8:33.

Deacon: Master, sacrifice.

And the priest sacrifices it, in the form of a Cross, and saying:

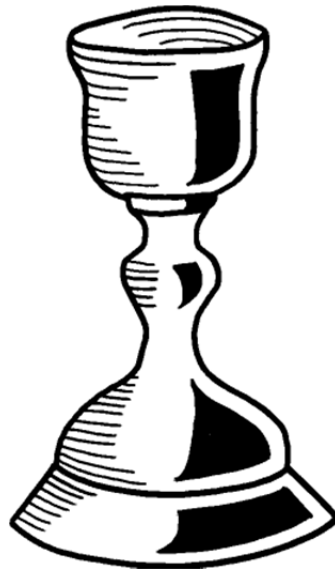
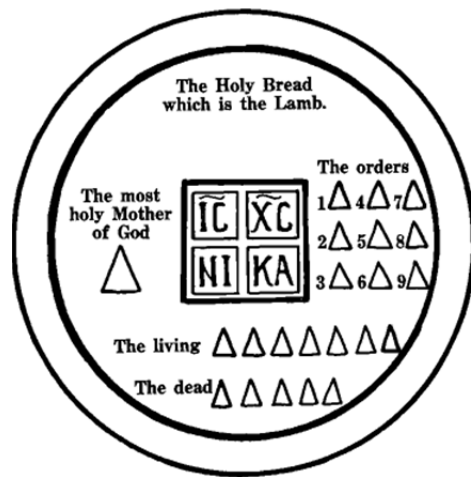
Priest: The Lamb of God,
Who takes away the sin of the world,⁵⁹
is sacrificed for the life and salvation of the world.⁶⁰

He turns it over so that the seal is upwards. The deacon says:

Deacon: Master, pierce.

And the priest pierces it with the spear on the right side (in the upper right corner, where the letters “IC” are imprinted), saying:⁶¹

Priest: One of the soldiers pierced His side with a spear,
and at once there came out blood and water.
He who saw it has borne witness—his testimony is true.⁶²



Then the deacon takes wine and water, and says to the priest:

Deacon: Master, bless this holy union.

⁵⁹ Cf. John 1:29 and 6:51.

⁶⁰ Hebrews 10:12-14, 12:24.

⁶¹ *Služebnik* as enhanced by *Ordo* §108.

⁶² John 19:34-35 (RSV-2CE).

And having obtained the blessing over them, the deacon (or priest, if there is no deacon) pours wine together with a little water into the holy chalice.⁶³

SECOND PROSPHORA

The priest then takes a second prosphora in his hand, saying:

Priest: In honor and memory of our most blessed Lady,
the Mother of God and ever-Virgin Mary:
through whose prayers, O Lord,
accept this sacrifice upon Your most heavenly Altar.

And cutting off a particle, he places it to the right of the Holy Bread, close to the middle, saying:

The Queen stood at your right hand,
vested in robes woven with gold, adorned in many colors.⁶⁴

THIRD PROSPHORA

Then he takes a third prosphora, and says:

The honorable, heavenly and bodiless Hosts.

Cutting off the first particle, he places it to the left of the Holy Bread, thus starting the first column with it.

Then he says:

The honorable and glorious Prophet, Forerunner and Baptist,
John, and all the holy Prophets.

Cutting off the second particle, he places it properly below the first particle.

Then he says:

The holy, glorious and all-praised Apostles, Peter and Paul,
and all the other holy Apostles.

⁶³ The 1950 Roman edition of the Greek text (and other recensions) gives this for the priest: *“Blessed is the union of Your Holy Things, always, now and ever, and to the ages of ages. Amen.”* This prayer is not in the *Služebnik* or the *Ordo Celebrationis* (see *Ordo* § 109).

⁶⁴ Psalm 44:10 LXX.

Cutting off the third particle, he places it below the second, thus completing the first column.

Then he says:

Our holy Fathers among the Saints, the Hierarchs:
Basil the Great,
Gregory the Theologian,
and John Chrysostom;
Athanasius and Cyril;
Nicholas of Myra;
the teachers of the Slavs, Cyril and Methodius,
the holy Bishop-Martyr Theodore of Mukachevo⁶⁵
and all holy Hierarchs.

Cutting off the fourth particle, he places it near the first particle, in this way beginning the second column.

Then he says:

The holy Apostle, First-Martyr and Archdeacon Stephen,
the holy Great-Martyrs:
Demetrius, George, Theodore the Recruit,
and all the holy Martyrs.

Cutting off the fifth particle, he places it below the first particle of the second column.

Then he says:

Our venerable and God-bearing Fathers:
Anthony, Euthymius, Sabbas, Onuphrius,
and all venerable men and women.

Cutting off the sixth particle, he places it below the second particle of the second column, thus completing the second column.

Then he says:

⁶⁵ The official Ruthenian Recension text includes the holy Bishop-Martyr Josaphat of Polotsk here, but this seems to have fallen into disuse in the Pittsburgh Metropolitanate. On the other hand, other more recently beatified martyrs of the Communist yoke are sometimes added at the preference of the priest. Blessed Theodore Romzha was beatified as a Martyr for the Faith by Pope John Paul II in 2001. In 2009 his feast day was reassigned to October 31 at the request of the Church of Uzhorod.

The holy Wonder-Workers, the Unmercenaries:
Cosmas and Damian,
Cyrus and John,
Pantaleimon and Hermolaus,
and all the holy Unmercenaries.

Cutting off the seventh particle, he places it at the top, beginning a third column.

Then he says:

The holy and righteous Ancestors of God, Joachim and Anna.

Cutting off the eighth particle, he places it in order below the first particle of the third column.

Then he says:

And in memory of Saint *N.* (the Saint of the temple),
of Saint *N.* (the Saint of the day),
and all the Saints,
through whose prayers, O God, watch over us.

Cutting off the ninth particle he places it in order below the second particle of the third column, thus completing the third column.

FOURTH PROSPHORA

Then he takes a fourth prosphora, and says:

Remember, O Master, Lover of Mankind,⁶⁶
our holy ecumenical pontiff⁶⁷ *N.*, Pope of Rome,
our most reverend Archbishop and Metropolitan⁶⁸ *N.*,

⁶⁶ Titus 3:4.

⁶⁷ “Ecumenical” = “Universal”, “Pontiff” = “Highpriest”. Cf. Leviticus 4:3. In the Septuagint *archiereus*, translated here as “pontiff,” is the term for “anointed priest”. In the NT it, *archiereus*, is used extensively for the (Jewish) Highpriest. The term “ecumenical” is also used in the Old Rite in a general remembrance of the “ecumenical patriarchs”. See: Metropolitan Maximos of Sardis, *The Oecumenical Patriarch in the Orthodox Church* (1972) (trans by the Patriarchial Institute of Patristic Studies in Thessalonika in 1978) and Brian E. Daily, *Position and Patronage in the Early Church: The Original Meaning of 'Primacy of Honor'* (Journal of Theological Studies, NS, 44.2, Oct 1993, pp. 529-552).

⁶⁸ This is an odd usage. In some places this is rendered as simply “metropolitan” (omitting the term “archbishop”).

our God-loving Bishop *N.*,
and the entire episcopate of the Orthodox,
the honorable priesthood,
the diaconate in Christ,
and all others in priestly orders;
(If in a monastery: our archimandrite, *N.*, or our hegumen, *N.*,)
[our concelebrating brother priests, *N.*, and deacons, *N.*,]
and all our brethren whom You, in Your compassion,
have called to communion with You, O all-good Master.

Cutting a particle, he places it below the Holy Bread, beginning the first horizontal row.

Then he mentions by name those of the living whom he wishes,⁶⁹ and for each name he cuts off a particle, saying:

Remember, O Lord, *N.*

Then he places each particle below the Holy Bread, filling the first horizontal row.

FIFTH PROSPHORA

Then he takes the fifth prospora, and says:

For the blessed memory and the forgiveness of the sins
of the blessed founders of this holy temple
(if a monastery: of this holy monastery).

Then he remembers the bishop who ordained him (if he be among those who have fallen asleep) and any others among those who have fallen asleep, by name.⁷⁰ At the mention of each name he cuts off a particle, saying:

Remember, O Lord, the soul of Your servant, *N.*
who has fallen asleep.

Then he places each particle below the Holy Bread, beginning the second horizontal row under the Holy Bread.

⁶⁹ At this point the priest remembers by name (Christian or monastic) those among the living for whom he has been asked to pray.

⁷⁰ At this point the priest remembers by name (Christian or monastic) those among those who have fallen asleep for whom he has been asked to pray.

Finally, in conclusion he says:

And of all our Orthodox fathers and brethren
who have fallen asleep in the hope of resurrection,
eternal life, and communion with You,
O Lord, Lover of Mankind.⁷¹

He then cuts off a particle. After that he says:

Remember also, O Lord, my unworthiness,
and, according to Your great mercy,
forgive me my every transgression, voluntary and involuntary.

He cuts off a particle and places the particle at the end of the row of the living. It should be noted that additional particles may be added for the living and the dead at any time up until the Great Entrance.⁷²

And taking the sponge⁷³ he gathers the particles together below the Holy Bread on the discos so that they be secure and none fall off.

THE BLESSING OF INCENSE AND VEILING OF THE GIFTS

The deacon then takes the censer and, putting incense into it, says to the priest:

Deacon: Master, bless the incense.

And immediately he adds:

Deacon: Let us pray to the Lord.

And the priest says the Prayer of Incense:

Priest: We offer incense to You, O Christ, our God,
as a pleasing fragrance⁷⁴
that, having received it on Your most heavenly Altar,
You may send down upon us in return
the grace of Your most Holy Spirit.

⁷¹ Titus 3:4.

⁷² *Služebnik* as enhanced by *Ordo* §113.

⁷³ This is a natural sponge, of suitable size, and reserved for this exclusive purpose.

⁷⁴ Ephesians 5:2.

Deacon: Let us pray to the Lord.

The priest incenses the asterisk (star) and then places it over the Holy Bread, saying:

Priest: And the star came and stood over the place where the child was.⁷⁵

Deacon: Let us pray to the Lord.

The priest incenses the first veil and then covers the Holy Bread and the discos with it, saying:

Priest: The Lord has reigned, He is clothed with majesty;
the Lord is clothed with strength, and has girded Himself.
For He has established the world,
which shall not be moved.
Your throne is prepared from of old,
You are from everlasting.
The rivers have lifted up, O Lord,
the rivers have lifted up their voices;
the rivers will lift their waves at the voices of many waters.
Wonderful are the surges of the sea,
wonderful is the Lord on high.
Your testimonies are a sure pledge;
holiness is becoming to Your house, O Lord,
unto length of days.⁷⁶

Deacon: Let us pray to the Lord. Master, cover.

The priest incenses the second veil and with it covers the holy chalice, saying:

Priest: Your glory, O Christ, has covered the heavens,
and the earth is filled with Your praise.⁷⁷

Deacon: Let us pray to the Lord. Master, cover.

And the priest incenses the veil, that is, the aer, and covers both the chalice and the discos, saying:

⁷⁵ Matthew 2:9.

⁷⁶ Psalm 92(93).

⁷⁷ Habbakuk 3:4 (LXX).

Priest: Shelter us under the shadow of Your wings;⁷⁸
drive away from us every enemy and foe.
Make our life peaceful, O Lord,
have mercy on us and on Your world,
and save our souls,
for You are good and the Lover of Mankind.⁷⁹

The priest, taking the censer, incenses the prepared Gifts, saying:

Priest: Blessed is our God, Who was thus well-pleased.⁸⁰

Deacon: Always, now and ever, and to the ages of ages. Amen.

And they both bow reverently. The deacon then says:

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

And the priest takes the censer and says the Prayer of Offering:

Priest: O God, our God,
Who sent forth the heavenly Bread,⁸¹
as food for all the world⁸²
our Lord and God, Jesus Christ,
the Savior and Redeemer⁸³ and Benefactor,
to bless and sanctify us:
bless these Gifts here set forth before You
and accept them on Your most heavenly Altar.

As You are good and the Lover of Mankind,⁸⁴
remember those who have brought the offerings
and those for whom they are being offered;
and keep us without condemnation
in the holy celebration of Your divine Mysteries.

⁷⁸ Psalm 16(17):8b.

⁷⁹ Titus 3:4.

⁸⁰ Isaiah 42:21.

⁸¹ John 6:32.

⁸² Psalm 135(136):25.

⁸³ Isaiah 60:16.

⁸⁴ Titus 3:4.

For sanctified and glorified
is Your most honorable and majestic Name,
Father, Son, and Holy Spirit,
now and ever, and to the ages of ages. Amen.

The priest then begins the dismissal, saying:

Priest: Glory to You, O Christ, our God, our hope,⁸⁵ glory to You.

Deacon: Glory to the Father, and to the Son, and to the Holy Spirit,
now and ever, and to the ages of ages. Amen.
Lord, have mercy. Lord, have mercy. Lord, have mercy.
Give the blessing.

The priest says the dismissal:

Priest: May Christ our true God, (if it is a Sunday: risen from the dead)
through the prayers of His most pure Mother,
of our Father among the Saints,
Basil the Great, Archbishop of Caesarea in Cappadocia,
and of all the Saints,
have mercy on us and save us,
for He is good and loves mankind.⁸⁶

Deacon: Amen.

Censing⁸⁷

After the dismissal, the priest proceeds to the Holy Table. The deacon censens the prepared Gifts in strokes of three.⁸⁸ Then he departs and censens the Holy Table all around, in the form of a Cross, saying quietly:

Deacon: In the tomb bodily,
in Hades with the soul as God,
in paradise with the thief,

⁸⁵ 1 Timothy 1:1.

⁸⁶ Titus 3:4.

⁸⁷ This title is not given in the *Služebnik* but is offered here for clarity.

⁸⁸ *Služebnik* as enhanced by *Ordo* §117.

and on the throne You were, O Christ,
with the Father and the Spirit,
filling all things,
the Uncircumscribed One.

Then Psalm 50.

As the deacon prays Psalm 50 he incenses the apsidal icon and other icons. He then leaves the Altar through the northern door and approaches the Holy Doors. After bowing before them, he censes the icons on the southern part of the iconostasis, beginning with the icon of the Savior, then the icons on the northern part, beginning with the icon of the Mother of God, then the left and right choirs. He censes the people from the soleas, or if it is customary, the whole temple through to the narthex. Returning into the Altar through the southern door, he again censes the Holy Table in strokes of three, but only from the front, and then censes the priest. Returning the censer to the server, the deacon stands to the right of the priest.⁸⁹

Prayers Before the Liturgy⁹⁰

Standing together before the Holy Table, the priest and deacon make three bows, each praying quietly⁹¹ and saying:

Priest and Deacon:

O Heavenly King, Comforter,⁹² Spirit of Truth,⁹³
Who are everywhere present and fill all things,
Treasury of Blessings and Giver of Life,
come and dwell within us,
cleanse us of all stain,
and save our souls, O Good One.⁹⁴

Glory to God in the highest,
and on earth peace, good will among men.⁹⁵ (Twice)

⁸⁹ *Ordo* §117 & §118.

⁹⁰ This title is not given in the *Služebnik* but is offered here for clarity.

⁹¹ In common practice the priest and deacon pray these quietly, but together.

⁹² John 14:16.

⁹³ John 14:17; 15:26; 1 John 4:6.

⁹⁴ Third Apostichon from Vespers of Pentecost

O Lord, You shall open my lips,
and my mouth will declare Your praise.⁹⁶

The priest then kisses the holy Gospel Book, the deacon the Holy Table. After which the deacon bows his head to the priest, and holding the orarion with three fingers of his right hand he says:

Deacon: It is time for the Lord to act:⁹⁷ Master, bless.

The priest, blessing him, says:

Priest: Blessed is our God,
always, now and ever, and to the ages of ages. Amen.

Deacon: Master, pray for me.

Priest: May the Lord direct your steps.⁹⁸

Deacon: Holy Master, remember me.

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

Deacon: Amen.

Enarxis⁹⁹

The deacon bows and leaves the Altar through the northern door (since the Holy Doors are kept closed until the Entrance). Standing in his customary place before the Holy Doors, he bows reverently three times, saying quietly:

Deacon: O Lord, You shall open my lips,
and my mouth will declare Your praise.¹⁰⁰

⁹⁵ Luke 2:14.

⁹⁶ Psalm 50:17(51:15).

⁹⁷ Psalm 118(119):126a. [Alternate translation: "It is time to act for the Lord."]

⁹⁸ Proverbs 16:9.

⁹⁹ This title is not given in the *Služebnik* but is offered here for clarity.

¹⁰⁰ Psalm 50:17(51:15).

The deacon then intones:

Deacon: Master, bless.

And the priest begins: Blessed is the kingdom.... *(see page 23)*

It should be noted that whenever the priest serves the Liturgy without a deacon, he is not to say those words proper to the deacon at the Rite of Preparation, nor those in the Liturgy before the Gospel, nor those in answer to him; “Master bless,” and, “Master, pierce,” and, “It is time for the Lord to act,” are not said, but only the ektenies and the Rite of Preparation as prescribed. He incenses, etc., just as the deacon would.¹⁰¹

Whenever priests concelebrate, only one of them shall perform the Rite of Preparation; the other concelebrants do not recite the Rite of Preparation separately.

At a Hierarchical Liturgy, one of the priests begins the Rite of Preparation as usual, then he places particles in honor of the Mother of God and all the Saints, after which he covers the holy discos and the holy chalice with the aer, saying nothing. The bishop himself completes the Rite of Preparation before the Great Entrance, during the singing of the Cherubic Hymn.

The Curtain (Veil) to the Holy Doors is opened.¹⁰²

¹⁰¹ *Služebnik* as enhanced by *Ordo* §166.

¹⁰² *Ordo* §19g.

THE DIVINE LITURGY
OF
OUR FATHER AMONG THE SAINTS
BASIL THE GREAT

Deacon: Master, bless.

The priest, standing in the center before the Holy Table and making the sign of the Cross over the Holy Table with the holy Gospel Book, begins in a raised voice:

Priest: Blessed is the kingdom¹⁰³
of the Father, and of the Son, and of the Holy Spirit,
now and ever, and to the ages of ages.¹⁰⁴

People: Amen.¹⁰⁵

Deacon: In peace, let us pray to the Lord.¹⁰⁶

People: Lord, have mercy.¹⁰⁷

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

People: Lord, have mercy.

Deacon: For peace in the whole world,¹⁰⁸
for the well-being of the holy Churches of God,
and for the union of all,
let us pray to the Lord.

People: Lord, have mercy.

¹⁰³ Revelation 1:6. This could be rendered “kingship”.

¹⁰⁴ Mark 11:10, Luke 22:29-30, Ephesians 1:3, Matthew 28:19.

¹⁰⁵ Revelation 7:2.

¹⁰⁶ Philippians 4:6,7, Colossians 3:15, 2 Peter 3:14, Luke 18:1.

¹⁰⁷ Psalm 50:3(51:1), 122(123):3, Matthew 17:15, 20:30,31.

¹⁰⁸ 1 Timothy 2:1.

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

People: Lord, have mercy.

Deacon: For our holy ecumenical pontiff¹⁰⁹ *N.*, Pope of Rome,
let us pray to the Lord.

People: Lord, have mercy.

Deacon: For our most reverend Archbishop and Metropolitan *N.*,
for our God-loving Bishop *N.*,
for the venerable priesthood,
the diaconate in Christ,
and all the clergy and the people,
let us pray to the Lord.

People: Lord, have mercy.

Deacon: For our civil authorities¹¹⁰
and all our armed forces, let us pray to the Lord.

*Or: For our divinely-protected Emperor N., or King N.,
and all our armed forces, let us pray to the Lord.*

People: Lord, have mercy.

Deacon: For this city (*or: for this village, or: for this holy monastery*),
for every city, countryside,
and for the faithful living therein,¹¹¹
let us pray to the Lord.

¹⁰⁹ “Ecumenical” = “Universal”, “Pontiff” = “Highpriest”. Cf: Leviticus 4:3. In the Septuagint *archiereus*, translated here as “pontiff,” is the term for “anointed priest”. In the NT it, *archiereus*, is used extensively for the (Jewish) Highpriest. See: Metropolitan Maximos of Sardis, *The Oecumenical Patriarch in the Orthodox Church* (1972) (trans by the Patriarchial Institute of Patristic Studies in Thessalonika in 1978) and Brian E. Daily, *Position and Patronage in the Early Church: The Original Meaning of 'Primacy of Honor'* (Journal of Theological Studies, NS, 44.2, Oct 1993, pp. 529-552).

¹¹⁰ 1 Timothy 2:2.

¹¹¹ Jeremiah 29:7.

People: Lord, have mercy.

Deacon: For favorable weather,
for an abundance of the fruits of the earth,
and for peaceful times,¹¹²
let us pray to the Lord.

People: Lord, have mercy.

Deacon: For those who travel by sea, air, and land,
for the sick, the suffering, the captive,
and for their safety and salvation,
let us pray to the Lord.

People: Lord, have mercy.

Deacon: That we be delivered from all affliction, wrath, and need,
let us pray to the Lord.

People: Lord, have mercy.

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

People: Lord, have mercy.

Deacon: Remembering our most holy, most pure,
most blessed and glorious Lady,
the Mother of God and ever-Virgin Mary,
with all the Saints,
let us commend ourselves¹¹³ and one another,
and our whole life, to Christ God.

People: To You, O Lord.

The priest quietly says the prayer of the First Antiphon:

Priest: O Lord our God,
Whose might is incomparable,

¹¹² Acts of the Apostles 14:17.

¹¹³ Acts of the Apostles 20:23, Job 5:8, Psalm 9:35 (10:14), Psalm 36(37):5 (37:7), Proverbs 16:3 RSV-2CE.

Whose glory is incomprehensible,
Whose mercy is immeasurable,¹¹⁴
and Whose love for man ineffable:
from the tenderness of Your heart look down upon us,
O Master,
and upon this holy temple.

Bestow upon us¹¹⁵ and upon those who pray with us
the abundance of Your tender mercy and Your compassion.

Aloud:

For to You belongs all glory and honor¹¹⁶ and worship,
Father, Son, and Holy Spirit,
now and ever, and to the ages of ages.

People: Amen.

The singers then chant the First Antiphon.¹¹⁷ The deacon meanwhile makes a bow; leaves his place, goes and stands before the icon of Christ, holding his orarion with three fingers of his right hand.

First Typical Psalm

The abbreviated first Psalm of the Typica, sung as the First Antiphon on Sundays and most feast days (Psalm 102):¹¹⁸

People: Bless the Lord, O my soul; blessed are You, 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 your iniquity, who heals all your diseases,
Who redeems your life from corruption, Who crowns you with

¹¹⁴ Ephesians 2:4, Samuel 24:14, 1 Chronicles 21:13, Psalm 68:17 (69:16), Psalm 118(119):156.

¹¹⁵ Psalm 24(25):16.

¹¹⁶ 1 Timothy 1:17.

¹¹⁷ The *Služebnik* does not give the specific texts for the antiphons. Those given here are from the *Apostol* (the Sunday and daily antiphons). The excerpts from Psalms 142 and 145 are as abbreviated in many parishes.

¹¹⁸ Psalm 102(103):1-4,8,1.

steadfast love and mercy.

The Lord is compassionate and merciful, slow to anger and abounding in mercy.

Bless the Lord, O my soul; and all that is within me, bless His holy Name! Blessed are You, O Lord.

The following antiphons are also commonly used:

First Sunday Antiphon

Shout joyfully to the Lord, all the earth, sing praise to His Name; give to Him glorious praise.¹¹⁹

Through the prayers of the Mother of God, O Savior, save us.

Say to God: How awesome are Your deeds! So great is Your power that Your enemies cringe before You.¹²⁰

Through the prayers of the Mother of God, O Savior, save us.

Let all the earth worship You, and sing praises to You; let it sing praises to Your Name, O Most high.¹²¹

Through the prayers of the Mother of God, O Savior, save us.

Glory to the Father, and to the Son,

First Weekday Antiphon

It is good to give thanks to the Lord; and to sing praises to Your Name, O most High.¹²²

Through the prayers of the Mother of God, O Savior, save us.

To proclaim Your mercy in the morning, and your faithfulness throughout the night.¹²³

Through the prayers of the Mother of God, O Savior, save us.

For the Lord our God is upright, and there is no wrong in Him.¹²⁴

Through the prayers of the Mother of God, O Savior, save us.

Glory to the Father, and to the Son,

¹¹⁹ Psalm 65(66):1,2.

¹²⁰ Psalm 65(66):3.

¹²¹ Psalm 65(66):4.

¹²² Psalm 91:2(92:1).

¹²³ Psalm 91:3 (92:2).

¹²⁴ Psalm 91:16 (92:15).

and to the Holy Spirit, now and ever, and to the ages of ages. Amen.

Through the prayers of the Mother of God, O Savior, save us.

and to the Holy Spirit, now and ever, and to the ages of ages. Amen.

Through the prayers of the Mother of God, O Savior, save us.

At the conclusion of the antiphon the deacon returns and stands in his customary place before the Holy Doors and, having made a bow, he says:¹²⁵

Deacon: Again and again,¹²⁶ in peace, let us pray to the Lord.

People: Lord, have mercy.

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

People: Lord, have mercy.

Deacon: Remembering our most holy, most pure, most blessed and glorious Lady, the Mother of God and ever-Virgin Mary, with all the Saints, let us commend ourselves¹²⁷ and one another, and our whole life, to Christ God.

People: To You, O Lord.

The priest quietly says the prayer of the Second Antiphon:¹²⁸

Priest: O Lord, our God,
save Your people and bless Your inheritance;¹²⁹
preserve the fullness of Your Church;¹³⁰
sanctify those who love the beauty of Your house;¹³¹

¹²⁵ *Služebnik* as enhanced by *Ordo* §120.

¹²⁶ 1 Thessalonians 5:17.

¹²⁷ Acts of the Apostles 20:23, Job 5:8, Psalm 9:35 (10:14), Psalm 36(37):5 (37:7), Proverbs 16:3 RSV-2CE.

¹²⁸ *Služebnik* as enhanced by *Ordo* §120.

¹²⁹ Psalm 27(28):9.

¹³⁰ John 1:16.

¹³¹ Psalm 25(26):8.

glorify them in return by Your divine power,¹³²
and do not forsake us¹³³ who hope in You;¹³⁴

Aloud:

For Yours is the might,
and Yours is the kingdom and the power, and the glory,¹³⁵
Father, Son, and Holy Spirit,
now and ever, and to the ages of ages.

People: Amen.

The Second Antiphon is then chanted in the same manner by the singers; and the deacon does the same thing as he did during the first prayer, but now stands before the icon of the Mother of God.¹³⁶

Second Typical Psalm

The second Psalm of the Typica, sung as the Second Antiphon on Sundays and most feast days (Psalm 145):¹³⁷

People: 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 your trust in princes, in the sons of men, in whom there is no salvation.
When his breath departs he returns to the 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;

¹³² John 17:22.

¹³³ Psalm 26(27):9.

¹³⁴ Psalm 16(17):7.

¹³⁵ Matthew 6:13a (*textus receptus*).

¹³⁶ *Služebnik* as enhanced by *Ordo* §120.

¹³⁷ Psalm 145(146):1-10. The *Služebnik* does not give the specific texts for the antiphons. Those given here are from the *Apostol* (the Sunday and daily antiphons). The excerpts from Psalms 142 and 145 are as abbreviated in many parishes.

Who keeps faith forever; 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, your God, O Zion, to all generations.

The following antiphons are also commonly used:

Second Sunday Antiphon

Be gracious to us, O God, and bless
us; let Your face shine upon us, and
have mercy on us.¹³⁸

O Son of God, risen from the dead,
save us who sing to You. Alleluia.

That Your way may be known upon
earth, among all nations Your
salvation.¹³⁹

O Son of God, risen from the dead,
save us who sing to You. Alleluia.

Let the peoples praise You, O God,
let all the peoples praise You.¹⁴⁰

O Son of God, risen from the dead,
save us who sing to You. Alleluia.

Second Weekday Antiphon

The Lord reigns, He is clothed in
majesty; robed is the Lord and girt
about with strength.¹⁴¹

Through the prayers of Your Saints,
O Savior, save us.

For He has made the world firm,
which shall not be moved.¹⁴²

Through the prayers of Your Saints,
O Savior, save us.

Your decrees are worthy of trust
indeed; holiness befits Your house, O
Lord, for length of days.¹⁴³

Through the prayers of Your Saints,
O Savior, save us.

¹³⁸ Psalm 66:2 (67:1).

¹³⁹ Psalm 66:3 (67:2).

¹⁴⁰ Psalm 66:4 (67:3).

¹⁴¹ Psalm 92(93):1.

¹⁴² Psalm 92(93):2.

¹⁴³ Psalm 92(93):7.

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

O only-begotten Son and Word of God,
Who, though immortal,
deigned for our salvation to become incarnate
of the holy Mother of God and ever-Virgin Mary,
and became man without change;
You were crucified, O Christ God,
and by death have trampled Death:
being One of the Holy Trinity,
glorified with the Father and the Holy Spirit, save us.¹⁴⁴

The deacon, standing in his customary place, prays the litany:¹⁴⁵

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 protect us, O God,
by Your grace.

People: Lord, have mercy.

Deacon: Remembering our most holy, most pure,
most blessed and glorious Lady,
the Mother of God and ever-Virgin Mary,
with all the Saints,
let us commend¹⁴⁶ ourselves and one another,
and our whole life, to Christ God.

People: To You, O Lord.

The priest quietly says the prayer of the Third Antiphon:¹⁴⁷

¹⁴⁴ The *Služebnik* does not give the specific text for the Hymn of the Incarnation, but it was included in the 1964 edition.

¹⁴⁵ *Ordo* §121.

¹⁴⁶ Acts of the Apostles 20:23, Job 5:8, Psalm 9:35 (10:14), Psalm 36(37):5 (37:7), Proverbs 16:3 RSV-2CE.

¹⁴⁷ *Služebnik* as enhanced by *Ordo* §121.

Priest: You, Who promised to grant the petitions
of two or three united together in Your Name,¹⁴⁸
and have given us the grace
to offer these prayers with a single and united voice,¹⁴⁹
hear also now the petitions of Your servants
that will be for their benefit,
granting us in this present age the knowledge of Your truth,¹⁵⁰
and in the age to come eternal life.¹⁵¹

Aloud:

For You are good, O God, and the Lover of Mankind,¹⁵²
and to You we send up glory,
Father, Son, and Holy Spirit,
now and ever, and to the ages of ages.

People: Amen.

The deacon returns to the Altar through the southern door.¹⁵³ At this time the Holy Doors are opened for the Little Entrance.

The singers chant the third antiphon, or if it be Sunday, the Beatitudes; when they begin to sing the “Glory...”¹⁵⁴ the priest and the deacon, who are standing before the Holy Table, make three bows; then the priest takes the holy Gospel Book and gives it to the deacon and, preceded by candle-bearers, they go to the right and pass behind the Holy Table and leave the Altar through the northern door, thus making the Little Entrance. When they come before the Holy Doors, the candlebearers, one near the icon of the Savior and the other near the icon of the Mother of God, stand facing one another. The priest stands in the center and the deacon slightly in front of him and to his right.¹⁵⁵

¹⁴⁸ Matthew 18:19-20.

¹⁴⁹ Romans 15:16.

¹⁵⁰ 1 Timothy 2:4; Hebrews 10:26.

¹⁵¹ Cf. Luke 18:30.

¹⁵² Titus 3:4.

¹⁵³ *Služebnik* as enhanced by *Ordo* §121.

¹⁵⁴ The reference to the “Glory” assumes that the changeable troparia (which are not given in the *Služebnik*) are interwoven into the Beatitudes. When they are omitted there is no “Glory...now and ever...” to the Beatitudes. When the daily or festal Third Antiphon is sung, the “Glory... now and ever” comes after the Little Entrance (during the troparia) in such a way that the connection with the Third Antiphon is not readily apparent.

¹⁵⁵ *Služebnik* as enhanced by *Ordo* §122.

The Beatitudes

The Beatitudes, sung as the Third Antiphon on Sundays and most feast days (Matthew 5:3-12a):

People: In Your Kingdom, remember us, O Lord,
(when You come into Your kingdom).¹⁵⁶
Blessed are the poor in Spirit,
for theirs is the kingdom of heaven.
Blessed are those who mourn,
for they shall be comforted.
Blessed are the meek
for they shall inherit the earth.
Blessed are those who hunger and thirst for righteousness
for they shall be filled.
Blessed are the merciful,
for they shall receive mercy.
Blessed are the pure in heart,
for they shall see God.
Blessed are the peacemakers,
for they shall be called sons of God.
Blessed are those who are persecuted for the sake of
righteousness,
for theirs is the kingdom of heaven.
Blessed are you when they revile you and persecute you
and utter every kind of evil against you because of Me.
Rejoice and be glad,
for your reward is great in heaven.

The following antiphons are also commonly used:

Third Sunday Antiphon	Third Weekday Antiphon
Come, let us sing joyfully to the Lord; let us shout with joy to God	Come, let us sing joyfully to the Lord; let us shout with joy to God

¹⁵⁶ Luke 23:42.

our Savior.¹⁵⁷

O Son of God, risen from the dead, save us who sing to You: Alleluia!

Let us come into His presence with thanksgiving, and let us joyfully sing psalms to Him.¹⁵⁸

O Son of God, risen from the dead, save us who sing to You: Alleluia!

For God is a great Lord, and a great King over all the earth.¹⁵⁹

O Son of God, risen from the dead, save us who sing to You: Alleluia!

our Savior.¹⁶⁰

O Son of God, wondrous in Your Saints,¹⁶¹ save us who sing to You: Alleluia!

Let us come into His presence with thanksgiving, and let us joyfully sing psalms to Him.¹⁶²

O Son of God, wondrous in Your Saints, save us who sing to You: Alleluia!

For God is a great Lord, and a great King over all the earth.¹⁶³

O Son of God, wondrous in Your Saints, save us who sing to You: Alleluia!

The priest and deacon both bow their heads.

Deacon: Let us pray to the Lord.

PRAYER OF THE ENTRANCE

The priest quietly recites the prayer of the Entrance.

Priest: O Master, Lord our God,
You established in the heavens
orders and armies of angels and archangels
to serve Your glory.

¹⁵⁷ Psalm 94(95):1.

¹⁵⁸ Psalm 94(95):2.

¹⁵⁹ Psalm 94(95):3.

¹⁶⁰ Psalm 94(95):1.

¹⁶¹ Exodus 15:11.

¹⁶² Psalm 94(95):2.

¹⁶³ Psalm 94:3.

Make with our entrance an entrance of holy angels,
serving together with us,
and with us glorifying Your goodness.

For to You belongs all glory, honor¹⁶⁴ and worship,
Father, Son, and Holy Spirit,
now and ever, and to the ages of ages. Amen.

When the prayer is concluded the deacon, holding his orarion with three fingers of his right hand and pointing to the East, says to the priest:

Deacon: Master, bless the holy entrance.

The priest, blessing towards the East, says:¹⁶⁵

Priest: Blessed is the entrance into Your Holy Place,¹⁶⁶
always, now and ever, and to the ages of ages.

The deacon then presents the holy Gospel Book to the priest, who kisses it. When the last troparion¹⁶⁷ is concluded, the deacon goes to the center, and standing in front of the priest, raises the holy Gospel Book a little, saying:

Deacon: Wisdom! Stand aright!¹⁶⁸

The deacon then makes a bow and enters the Altar, and the priest follows him. The deacon then replaces the holy Gospel Book upon the Holy Table; meanwhile the singers chant the entrance hymn. The candlebearers, coming together before the Holy Doors, make a reverence and return to their places.¹⁶⁹

People: Come, let us worship and fall down¹⁷⁰ before Christ:

Sundays:

O Son of God, risen from the
dead, save us who sing to
You: Alleluia!

Weekdays:

O Son of God, wondrous in
Your Saints,¹⁷¹ save us who
sing to You: Alleluia!

¹⁶⁴ I Timothy 1:17.

¹⁶⁵ *Služebnik* as enhanced by *Ordo* §122.

¹⁶⁶ Hebrews 10:19.

¹⁶⁷ The troparia referenced are those interwoven with the Beatitudes or the final verse of antiphon.

¹⁶⁸ 1 Esdras 9:46.

¹⁶⁹ *Služebnik* as enhanced by *Ordo* §122.

¹⁷⁰ Psalm 94(95):6.

¹⁷¹ Exodus 15:11.

The appointed troparia are chanted; meanwhile the priest says this prayer:

PRAYER OF THE THRICE HOLY

Priest: O Holy God,
You rest in Your Holy Place;¹⁷²
are praised by the Thrice-Holy cry of the Seraphim,¹⁷³
are glorified by the Cherubim,
and worshipped by every heavenly Power.

Out of nothingness You have brought all things into being,¹⁷⁴
creating man after Your own image and likeness,¹⁷⁵
adorning him with Your every good gift,
and giving to him who asks wisdom and understanding.¹⁷⁶

Not despising the sinner,¹⁷⁷
You have appointed repentance for his salvation.¹⁷⁸

Even at this hour You have permitted us,
Your lowly and unworthy servants,¹⁷⁹
to stand before the glory of Your Holy Altar,¹⁸⁰
offering the worship and praise that is Your due.¹⁸¹

O Master,
accept the Thrice-Holy hymn from the mouths of us sinners
and visit us in Your goodness.
Forgive our every transgression,
both voluntary and involuntary.
Sanctify our souls and bodies.

¹⁷² Isaiah 57:15. Literally: *in the holies*.

¹⁷³ Isaiah 6:1-5.

¹⁷⁴ Wisdom 1:14; cf. 2 Maccabees 7:28.

¹⁷⁵ Genesis 1:26-27.

¹⁷⁶ 2 Paralipomenon (Chronicles) 1:10.

¹⁷⁷ Isaiah 54:8-9.

¹⁷⁸ 2 Corinthians 7:10.

¹⁷⁹ Luke 17:10.

¹⁸⁰ Jude 24.

¹⁸¹ Psalm 64(65):1.

Enable us to serve You in holiness all the days of our lives;¹⁸²
through the prayers of the holy Mother of God and all the Saints
who, from the ages, have been well-pleasing to You.

When the singers come to the last troparion, the deacon, bowing his head and with three fingers holding his orarion in his hand, says to the priest:

Deacon: Master, bless this occasion for the thrice-holy hymn.¹⁸³

The priest blesses him and intones:

Priest: For You are holy, our God,
and to You we send up glory,
Father, Son, and Holy Spirit, now and ever.

The deacon approaches the Holy Doors and, pointing to those standing outside the Altar, intones with a raised voice:¹⁸⁴

Deacon: And to the ages of ages.

People: Amen.

The singers continue:

People: Holy God, Holy Mighty,¹⁸⁵ Holy Immortal,
have mercy on us.¹⁸⁶ *(Three times)*

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

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

While the Trisagion is being sung, it is also recited by the priest and deacon who at the same time make three bows before the Holy Table.

The deacon says to the priest:

¹⁸² Luke 1:74-75.

¹⁸³ Literally: *Master, bless this time of the thrice-holy hymn.*

¹⁸⁴ If there no deacon the priest takes this.

¹⁸⁵ Literally: "Holy Strong".

¹⁸⁶ The text of the Trisagion is not in the *Služebnik*. Also, on certain days of the year the trisagion is replaced with other hymns.

Deacon: Master, command.

And they go to the high place behind the Holy Table, the priest saying as he goes:

Priest: Blessed is He who comes in the Name of the Lord.¹⁸⁷

Deacon: Master, bless the chair on high.

Priest: Blessed are You on the throne of the glory of Your kingdom,¹⁸⁸
seated upon the Cherubim,¹⁸⁹
always, now and ever, and to the ages of ages.

Note that the priest does not ascend the high place nor does he sit on it, but he sits on the south side of the high throne.

When the thrice-holy hymn is ended, the deacon comes before the Holy Doors and says:

Deacon: Let us be attentive!¹⁹⁰

Priest: Peace be to all. ¹⁹¹

[**Reader:** And to your spirit.]¹⁹²

Deacon: Wisdom! Let us be attentive!

The singers chant the Prokimenon and its verse, usually taken from the psalms of David.

Deacon: Wisdom!

The Reader, standing before the soleas in the center of the temple, announces the title of the Epistle:¹⁹³

Reader: A reading from the Acts of the Holy Apostles. *Or:* A reading from the catholic epistle of Saint James. *Or:* A reading from the epistle of Saint Peter. *Or:* A reading from the epistle of Saint Paul the Apostle

¹⁸⁷ Psalm 117(118):26a; Matthew 21:9b; Mark 11:9b; Luke 13:35b.

¹⁸⁸ Matthew 19:28, 25:31, Isaiah 6:1. The priest blesses the apsidal chair (*Ordo* §124).

¹⁸⁹ 2 Kings 19:15 LXX, Psalm 79:2b (80:1b), 98[99]:1.

¹⁹⁰ Proverbs 4:20.

¹⁹¹ John 20:19. The priest blesses the people (*Ordo* §125).

¹⁹² 2 Timothy 4:22. This response is not in either the *Služebnik* or the *Ordo*. But since it is given in almost every other liturgicon (including the 1629 Mohyla and the Old Rite) it might be an unintended omission. As it is commonly used it is offered here.

¹⁹³ *Služebnik* as enhanced by *Ordo* §125.

to the Romans, *Or:* to the Corinthians, *Or:* to the Galatians.¹⁹⁴

Deacon: Let us be attentive!

When the Epistle has been read the priest says:

Priest: Peace be to you, [Reader].¹⁹⁵

[Reader: And to your spirit.]¹⁹⁶

Deacon: Wisdom! Let us be attentive!

People: Alleluia! (with verses)

During the singing of the Alleluia the deacon takes the censer, puts incense into it, and goes to the priest:

[Deacon: Master, bless the incense.

Priest: Blessed is our God,
always now and ever, and to the ages of ages. Amen.]¹⁹⁷

Having received blessing from him, the deacon censens the Holy Table round about, the entire Altar and the priest, the icons of the iconostasis, both choirs, and the people.¹⁹⁸

Meanwhile, the priest stands before the Holy Table and says the following prayer, quietly.

THE PRAYER BEFORE THE GOSPEL

Priest: O Master, Lover of Mankind,¹⁹⁹
shine forth within our hearts
the pure light of Your divine knowledge.²⁰⁰

Open the eyes of our mind
that we may understand the teachings of Your Gospel.²⁰¹

¹⁹⁴ The listing in the *Služebnik* is incomplete.

¹⁹⁵ It is customary for the priest to bless the reader, but this is not prescribed either in the rubrics or the *Ordo*.

¹⁹⁶ 2 Timothy 4:22. This response is not in either the *Služebnik* or the *Ordo*. But since it is given in almost every other liturgicon (including the 1629 Mohyla and the Old Rite) it might be an unintended omission.

¹⁹⁷ This blessing is not in the *Služebnik* but is in the *Ordo* §129.

¹⁹⁸ *Služebnik* as enhanced by *Ordo* §126.

¹⁹⁹ Titus 3:4.

²⁰⁰ 2 Corinthians 4:6.

Instill in us also the fear of Your blessed commandments,
so that, having trampled²⁰² all carnal passions,²⁰³
we may lead a spiritual life,
both thinking and doing
those things which are pleasing to You.²⁰⁴

For You, O Christ God,
are the enlightenment of our souls and bodies;²⁰⁵
and to You we send up glory,
together with Your Father, Who is without beginning,²⁰⁶
and with Your all-holy, good, and life-creating Spirit,²⁰⁷
now and ever, and to the ages of ages.
Amen.

The deacon returns the censer to its proper place and comes to the priest. Bowing his head to the priest, the deacon holds his orarion with the tips of his fingers and pointing to the holy Gospel Book, saying:

Deacon: Master, bless the proclaimer of the Gospel
of the holy Apostle and Evangelist *N*.

The priest, blessing him, says:

Priest: May God, through the prayers of the holy, glorious
and all-praised Apostle and Evangelist *N*.,
grant that you proclaim the Word with great power,
for the fulfillment of the Gospel of His beloved Son,
our Lord Jesus Christ.

The priest hands him the Gospel Book.

Deacon: Amen.

²⁰¹ Ephesians 1:18.

²⁰² Psalm 90(91):13.

²⁰³ 1 Peter 2:11.

²⁰⁴ 1 John 3:22.

²⁰⁵ John 1:9.

²⁰⁶ Isaiah 9:6.

²⁰⁷ John 6:63.

The deacon bows to the holy Gospel Book and takes it. He proceeds through the Holy Doors and, there joined by the candle-bearers (who have left the Altar through the side doors), he continues to the ambo or to the place from which the Gospel lesson is to be proclaimed.

The priest stands before the Holy Table, turns toward the west and intones (if there be a second deacon, he intones instead of the priest):

Priest: Wisdom! Stand aright and listen to the Holy Gospel.

Peace be to all.²⁰⁸

People: And to your spirit.²⁰⁹

Deacon: A reading from the Holy Gospel according to *N*.

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

The priest intones the following, (but if there be a second deacon he intones instead of the priest):

Priest: Let us be attentive!

When the Gospel has been read, the priest says:

Priest: Peace be with you who have proclaimed the Holy Gospel.

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

The deacon goes to the Holy Doors and hands the closed Gospel Book to the priest, who kisses it and places it in the center of the Holy Table in front of the artophorion; or he sets it on the right side of the Holy Table.²¹⁰

The Holy Doors are closed.

LITANY OF FERVANT SUPPLICATION²¹¹

The deacon stands at his usual place, and begins as follows:

²⁰⁸ John 20:19. The priest blesses the people (*Ordo* §126).

²⁰⁹ 2 Timothy 4:22.

²¹⁰ *Služebnik* as enhanced by *Ordo* §126.

²¹¹ This title is not in the *Služebnik*.

Deacon: Let us all say with our whole soul,
and with our whole mind,²¹² let us say.

People: Lord, have mercy.

Deacon: O Lord Almighty, God of our fathers,²¹³
we pray You, hear and have mercy.

People: Lord, have mercy.

Deacon: Have mercy on us, O God,
according to Your great mercy;²¹⁴
we pray You, hear and have mercy.

People: Lord, have mercy. (Three times)

THE PRAYER OF SUPPLICATION

The priest quietly prays:

Priest: O Lord our God,
accept this fervent supplication from Your servants
and have mercy on us
according to the greatness of Your mercy.²¹⁵

Send down Your compassions upon us
and upon all Your people
who await the abundant mercy that comes from You.²¹⁶

Deacon: [In parish churches:]
Again we pray
for our holy ecumenical pontiff *N.*, Pope of Rome,
and for our most reverend Archbishop and Metropolitan *N.*,
for our God-loving Bishop *N.*,
for those who serve and have served in this holy temple,

²¹² Deuteronomy 6:5 LXX; Matthew 23:37.

²¹³ Exodus 3:13 – and dozens of other places in the Holy Scriptures.

²¹⁴ Psalm 50:3(51:1), 102(103):8.

²¹⁵ Psalm 50:3(51:1), 102(103):8.

²¹⁶ Psalm 85(86):5.

for our spiritual fathers,
and for all our brethren in Christ.

People: Lord, have mercy. (Three times)

[Deacon: In monasteries:

Again we pray
for our holy ecumenical pontiff *N.*, Pope of Rome,
and for our most reverend Archbishop and Metropolitan *N.*,
for our God-loving Bishop *N.*,
for our most venerable hieromonks:
proto-archimandrite *N.*, archimandrite *N.*,
proto-hegumen *N.*, and hegumen *N.*,
for those who serve and have served in this holy monastery,
for our spiritual fathers,
and for all our brethren in Christ.

People: Lord, have mercy. (Three times)]

Deacon: Again we pray for our civil authorities²¹⁷
and all our armed forces.

*Or: For our divinely-protected Emperor N., or King N.,
for his health and salvation,
and for all our armed forces.*

People: Lord, have mercy. (Three times)

Petitions for special intentions can be added at this time.²¹⁸

Deacon: Again we pray for the people here present²¹⁹
who await Your great and abundant mercy,
for those who have given us alms,
and for all Orthodox Christians.

People: Lord, have mercy. (Three times)

²¹⁷ 1 Timothy 2:2.

²¹⁸ This ektene has many variations.

²¹⁹ Literally: "Standing here".

Priest: For You are a merciful God and the Lover of Mankind,²²⁰
and to You we send up glory,
Father, Son, and Holy Spirit,
now and ever, and to the ages of ages.

People: Amen.

LITANY FOR THE CATECHUMENS

The deacon continues:

Deacon: Catechumens, pray to the Lord.

People: Lord, have mercy.

Deacon: Faithful, let us pray for the catechumens:
O Lord, have mercy on them.

People: Lord, have mercy.

Deacon: Teach them the word of Truth.

People: Lord, have mercy.

Deacon: Reveal to them the Gospel of righteousness.

People: Lord, have mercy.

Deacon: Make them one with Your holy, catholic, and apostolic
Church.

People: Lord, have mercy.

Deacon: Save them, have mercy on them, help them,
and protect them, O God, by Your grace.

People: Lord, have mercy.

Deacon: Catechumens, bow your heads to the Lord.

People: To You, O Lord.

²²⁰ Titus 3:4.

PRAYER FOR THE CATECHUMENS

The priest prays quietly:²²¹

Priest: O Lord our God, Who dwells in the heavens²²²
and looks down upon all Your works,
look down upon Your servants, the catechumens,
who have bowed their heads before You,²²³
and bestow upon them an easy yoke.²²⁴

Make them honorable members of Your holy Church.
Make them worthy of the washing of regeneration,²²⁵
the forgiveness of sins,²²⁶
and the robe of incorruption,
in the knowledge of You, our true God.²²⁷

Aloud:

Priest: That with us they also may glorify
Your most honorable and majestic Name,
Father, Son, and Holy Spirit,
now and ever, and to the ages of ages.

People: Amen.

The priest now unfolds the eiliton.

The deacon says:

Deacon: All catechumens, depart!

If there be a second deacon, he now says (but if not, the first deacon says):

Deacon: Catechumens, depart!

The first deacon again says:

²²¹ *Ordo* §127.

²²² Psalm 122[123]:1.

²²³ Literally: *necks*.

²²⁴ Matthew 11:30.

²²⁵ Titus 3:5.

²²⁶ Matthew 26:28.

²²⁷ Ephesians 1:17, 2 Peter 1:18, 2 Peter 1:2, 1 Colossians 1:10, and John 17:3.

Deacon: All catechumens, depart!
Let none of the catechumens remain;
all the faithful, again and again, in peace,
let us pray to the Lord.

People: Lord, have mercy.

FIRST PRAYER OF THE FAITHFUL

The priest prays quietly:²²⁸

Priest: O Lord,
You that have shown to us this great Mystery of salvation²²⁹
and have made us worthy,²³⁰
Your lowly and unworthy servants,²³¹
to be ministers²³² of Your holy Altar:
through the power of Your Holy Spirit
enable us for this service,²³³
so that, standing without condemnation before Your holy glory,²³⁴
we may offer to You the sacrifice of praise.²³⁵

O Lord, You Who work all things in all,²³⁶
grant that our sacrifice may be acceptable²³⁷
and well-pleasing before Your presence,²³⁸
both for our sins and for the ignorances of the people.²³⁹

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

People: Lord, have mercy.

²²⁸ *Služebnik* as enhanced by *Ordo* §128.

²²⁹ 1 Timothy 3:16.

²³⁰ 1 Timothy 1:12.

²³¹ Luke 17:10.

²³² 2 Corinthians 3:6.

²³³ 2 Corinthians 4:1.

²³⁴ Jude 24, Daniel 3:31.

²³⁵ Hebrews 13:15.

²³⁶ 1 Corinthians 12:6.

²³⁷ 1 Peter 2:5.

²³⁸ Romans 15:16, 1 Peter 2:5.

²³⁹ Hebrews 9:7. ESV: “Unintentional sins”.

Deacon: Wisdom!

The priest says aloud:

Priest: For to You belongs all glory, honor,²⁴⁰ and worship,
Father, Son, and Holy Spirit,
now and ever, and to the ages of ages.

People: Amen.

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

People: Lord, have mercy.

SECOND PRAYER OF THE FAITHFUL

The priest prays quietly:²⁴¹

Priest: O God, Who in mercy and compassion²⁴²
have visited our lowliness.

You have placed us,
Your lowly, sinful, and unworthy servants,
to minister at Your holy Altar before Your holy glory.²⁴³

Through the power of the Holy Spirit,²⁴⁴
strengthen us for this service²⁴⁵
and give us the word so that we may open our mouths²⁴⁶
whereby we may call down the grace of Your Holy Spirit
upon the Gifts which are about to be set forth.

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

People: Lord, have mercy.

²⁴⁰ 1 Timothy 1:17.

²⁴¹ *Služebnik* as enhanced by *Ordo* §128..

²⁴² Psalm 102[103]:4.

²⁴³ Jude, v. 24, Daniel 3:31.

²⁴⁴ Romans 15:13.

²⁴⁵ 1 Timothy 1:12.

²⁴⁶ Ephesians 6:19.

Deacon: Wisdom!

The deacon enters the Altar by the northern door. The priest says aloud:

Priest: Ever guarded by Your might,
may we send up glory to You,
Father, Son, and Holy Spirit,
now and ever, and to the ages of ages.

People: Amen.

The Holy Doors are now opened.

[At the beginning of the Cherubic Hymn the deacon takes the censer, sets incense into it, and approaches the priest, saying:

Deacon: Master, bless the incense.

Priest: Blessed is our God,
always, now and ever, and to the ages of ages. Amen.]²⁴⁷

The deacon quietly recites Psalm 50 while censuring around the Holy Table and the entire Altar, the iconostasis, the choirs, and the people. For this incensation the deacon leaves the Altar through the northern door and returns through the southern door. On his return into the Altar the deacon censes the priest.²⁴⁸

Meanwhile the priest says the following prayer quietly:

Priest: No one bound by carnal passions and pleasures²⁴⁹
is worthy to come before You,
to draw near to You,
or to serve You, the King of Glory,²⁵⁰
for to serve You is great and fearful,
even for the heavenly Powers themselves.

Yet because of Your ineffable and immeasurable
love for mankind²⁵¹

²⁴⁷ *Ordo Celebrationis*, § 129.

²⁴⁸ *Služebnik* as enhanced by *Ordo* §129.

²⁴⁹ 1 Peter 2:11; Titus 3:3.

²⁵⁰ Psalm 23(24):7, 8, 9, 10.

²⁵¹ Titus 3:4.

without change and without alteration You became man
and were appointed our High Priest²⁵²
and, as the Master of All,²⁵³
gave into our keeping the sacred ministry of this liturgical,
unbloody sacrifice.

For You alone, O Lord our God,
rule over all things in heaven and on earth;²⁵⁴
are borne aloft on the throne of the Cherubim;²⁵⁵
and are the Lord of the Seraphim and the King of Israel;²⁵⁶
Who alone are holy and rest in Your Holy Place.²⁵⁷

Therefore, I beseech You,
Who alone are good and ready to hear me:
look with favor upon me,²⁵⁸
Your sinful and unprofitable servant,²⁵⁹
and cleanse my heart and soul from an evil conscience;²⁶⁰
and by the power of the Holy Spirit²⁶¹ enable me,²⁶²
clothed with the grace of the priesthood,
to stand before this, Your Holy Table,
and offer the sacred Mystery
of Your holy and most pure Body and precious Blood.²⁶³

With my head bowed low, I come to You and I pray to You:
turn not your face away from me,²⁶⁴
nor shut me out from among your children,²⁶⁵

²⁵² Hebrews 5:5.

²⁵³ Job 5:8 LXX.

²⁵⁴ 1 Paralipomenon (1 Chronicles) 29:11.

²⁵⁵ Ezekiel 10:1

²⁵⁶ John 1:49.

²⁵⁷ Isaiah 57:15 LXX.

²⁵⁸ Psalm 24(25):16.

²⁵⁹ Matthew 25:26, Luke 19:22, 17:10. [Literally: *slave*]

²⁶⁰ Hebrews 10:22

²⁶¹ Luke 4:14; Romans 15:13; Romans 15:16.

²⁶² 2 Corinthians 3:6.

²⁶³ Romans 15:16.

²⁶⁴ Psalm 68:18 (69:17), 142(143):7

²⁶⁵ Wisdom 9:4, Luke 13:25 (some translations use “servants”).

but allow me, your sinful and unworthy servant,
to offer these Gifts to you;
for it is You, O Christ our God,
Who offer and are offered,
Who receive and are distributed,
and to You we send up glory,
with Your Father, Who is without beginning,
and with Your all-holy, good, and life-creating Spirit,²⁶⁶
now and ever, and to the ages of ages.
Amen.

Upon completing the censuring, the deacon takes his place at the priest's right and holds the censer with the ring finger of his left hand. Both deacon and priest, with hands elevated on high,²⁶⁷ together say the following hymn three times, and make a single, small bow after each recitation.²⁶⁸

Priest and Deacon:

Let us, who mystically represent the Cherubim,
and sing the thrice-holy hymn to the life-creating Trinity,
now set aside all earthly cares.²⁶⁹

That we may receive the King of all,
invisibly escorted by angelic Hosts.²⁷⁰
Alleluia, Alleluia, Alleluia! (Three times)

On Great Thursday the following is chanted instead of the above:

Let me this day, O Son of God,
be a partaker of Your mystical supper,
for I will not reveal Your Mysteries to Your enemies,
nor will I betray You with a kiss as did Judas,
but like the repentant thief I openly profess You:
Remember me, O Lord, in Your kingdom.²⁷¹

²⁶⁶ John 6:63.

²⁶⁷ By custom the priest elevates both his hands; the deacon raises only his right hand (holding the orarion).

²⁶⁸ *Ordo* §129.

²⁶⁹ Luke 8:14.

²⁷⁰ More literally: "That we may receive the King of All, invisibly escorted by ranks of Angels. Alleluia!"

On Great Saturday the following is chanted instead of the above:

Let all mortal flesh keep silence,
and let it stand with fear and trembling,
having no earthly thought.
The King of Kings and the Lord of Lords²⁷² comes to be sacrificed
and to be given as food to the faithful.
Before Him go the choirs of Angels,
Powers and Principalities.
the many-eyed Cherubim²⁷³ and the six-winged Seraphim.²⁷⁴
They cover their faces while they chant:
“Alleluia! Alleluia! Alleluia!”

Where it is customary, the priest and deacon kiss the Holy Table and, if they so desire, the hand Cross. The deacon leads the priest to the preparation table and there the priest takes the censer and censes the Holy Gifts in strokes of three while praying quietly: ²⁷⁵

Priest: O God, be merciful to me a sinner.²⁷⁶

The priest returns the censer to the deacon, who holds it with one of the fingers of his right hand.²⁷⁷ The deacon says to the priest:

Deacon: Master, lift up.

The priest takes the aer and places it on the deacon's left shoulder, saying:

Priest: Lift up your hands to the holy place, and bless the Lord.²⁷⁸

The priest, with full attention and reverence, takes the discos covered with its veil, and places it on the head of the deacon. Holding the end of the orarion in his left hand, the deacon holds the discos to his forehead with both hands. The priest himself takes into his hands the chalice, covered with a small veil, and holds it before his breast. The candlebearers, the deacon, and the priest all depart in order through the northern door. The candlebearers proceed to the Holy Doors where they stand facing one another.²⁷⁹

²⁷¹ Luke 23:42.

²⁷² 1 Timothy 6:15.

²⁷³ Ezekiel 1:18.

²⁷⁴ Isaiah 6:2.

²⁷⁵ *Ordo* §129.

²⁷⁶ Luke 18:13.

²⁷⁷ *Ordo* §129.

²⁷⁸ Psalm 133(134):2.

²⁷⁹ *Ordo* §129.

Deacon: May the Lord God remember in His kingdom
all you Orthodox Christians,
always, now and ever, and to the ages of ages.

The deacon proceeds through the Holy Doors into the Altar where, standing on the right, he awaits the priest.²⁸⁰ The priest intones:

Priest: May the Lord God remember in His kingdom,
our holy ecumenical pontiff *N.*, Pope of Rome,
our most reverend Archbishop and Metropolitan *N.*,
and our God-loving Bishop *N.*,
(our very reverend father proto-archimandrite N.,
archimandrite N., our proto-hegumen N., our hegumen N.,)
and the entire priestly, diaconal, and monastic order,
our civil authorities
(Or: our divinely-protected Emperor N., or King N.),
and all our armed forces,
the noble and ever-memorable founders and benefactors
of this holy temple *(holy monastery)*,
and all you Orthodox Christians,
always, now and ever, and to the ages of ages.

Coming before the Holy Doors, the priest turns to the people at the conclusion “and all you Orthodox Christians....”²⁸¹

People: Amen.

The singers complete the hymn.

Entering the Altar through the Holy Doors, the priest sets the holy chalice upon the Holy Table; and taking the holy discos from the deacon's head, he also sets it upon the Holy Table to the left of the chalice.²⁸²

The Holy Doors and the Curtain (Veil) are now closed. The candlebearers bow together before the Holy Doors and return to their places.²⁸³

²⁸⁰ *Ordo* §129.

²⁸¹ *Ordo* §129.

²⁸² *Služebnik* as enhanced by *Ordo* §130.

²⁸³ *Ordo* §19g and §130.

The priest removes the veils from the holy discos and the holy chalice and places them to one side of the Holy Table. Taking the aer from the deacon's shoulder and censuring it above the censer, he covers the Holy Gifts with it, saying:²⁸⁴

Priest: The noble Joseph took down from the Tree Your most pure Body.
He wrapped it in pure linen,
and, with fragrant spices, placed it in a new tomb.²⁸⁵

Taking the censer from the deacon's hand, he censes the Holy Gifts three times, saying:

Priest: Deal favorably, O Lord, in Your good will with Sion,
that the walls of Jerusalem may be built up.
Then You shall accept the sacrifice
of justice, oblations and whole burnt offerings,
then shall they lay calves upon Your altar.²⁸⁶

Then he gives back the censer and bows his head and says to the deacon:

Priest: Remember me, brother and fellow-celebrant.

The deacon replies:

Deacon: May the Lord God remember your priesthood in His kingdom.

The priest says to the deacon:

Priest: Pray for me, my fellow-celebrant.

The deacon also bows his head and, holding his orarion with three fingers of his right hand, says to the priest:

Deacon: May the Holy Spirit come upon you,
and the power of the Most High overshadow you.²⁸⁷

Priest: May the Spirit Himself serve together with us
all the days of our lives.²⁸⁸

²⁸⁴ *Služebnik* as enhanced by *Ordo* §130.

²⁸⁵ Holy and Great Saturday, Troparion (Apolytikion) (Cf: Matthew 27:57-60, Luke 23:50-56, Mark 15:45-46, John 19:38-42).

²⁸⁶ Psalm 50:20-21(51:18-20).

²⁸⁷ Luke 1:35.

²⁸⁸ Romans 8:26.

The deacon says to the priest:

Deacon: Remember me, holy Master.

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

Deacon: Amen.

LITANY OF SUPPLICATION

The deacon bows to the priest, leaves through the northern door. Standing in his customary place, he says:

Deacon: Let us complete our prayer to the Lord.

People: Lord, have mercy.

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

People: Lord, have mercy.

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

People: Lord, have mercy.

Deacon: That we may be delivered
from all affliction,²⁸⁹ wrath,²⁹⁰ and need,²⁹¹
let us pray to the Lord.

People: Lord, have mercy.

The priest quietly says the Prayer of the Offertory (Prothesis) after the Holy Gifts have been set on the Holy Table:²⁹²

²⁸⁹ Psalm 33:7 (34:6).

²⁹⁰ Psalm 77(78):38.

²⁹¹ Psalm 9:33 (10:12), 33:10 (34:9).

²⁹² *Služebnik* as enhanced by *Ordo* §132.

Priest: O Lord our God,
Who created us and brought us into this life
showing us the way to salvation²⁹³
and bestowing upon us the revelation of the heavenly Mysteries,
as You, Yourself, have appointed us to this service²⁹⁴
by the power of Your Holy Spirit,
be pleased, then, O Lord,
to make us servants of Your New Covenant²⁹⁵
and ministers of Your holy Mysteries.

According to the abundance of Your mercy receive us,
who draw near to Your holy Altar,
so that we may be worthy to offer to You
this spiritual and unbloody sacrifice²⁹⁶
for our sins and for the ignorances of the people.²⁹⁷
Receive it as a pleasing fragrance²⁹⁸
upon Your holy, most heavenly and spiritual Altar,²⁹⁹
sending down upon us, in return, the grace of Your Holy Spirit.

O God, look down upon us and consider this our service.
Accept it as once You accepted the gifts of Abel,³⁰⁰
the sacrifices of Noah,³⁰¹
the whole burnt offerings of Abraham,³⁰²
the priestly offices of Moses and Aaron,³⁰³
and the peace offerings of Samuel.³⁰⁴

O Lord,
as You accepted this true worship from Your holy Apostles,

²⁹³ Acts 16:17.

²⁹⁴ 1 Timothy 1:12.

²⁹⁵ 2 Corinthians 3:6.

²⁹⁶ Romans 12:1, 1 Peter 2:5.

²⁹⁷ Hebrews 9:7. ESV: "Unintentional sins".

²⁹⁸ Ephesians 5:2.

²⁹⁹ Ephesians 4:10.

³⁰⁰ Genesis 4:4.

³⁰¹ Genesis 8:20.

³⁰² Genesis 22:13.

³⁰³ Leviticus 9:7, 10:19, 1 Chronicles 6:49.

³⁰⁴ 1 Samuel 10:8.

in Your kindness now accept these Gifts
from the hands of us sinners,
that, being having been made worthy
to serve blamelessly at Your holy Altar,
grant that on the fearsome day of Your righteous retribution
we may receive the reward of the faithful and wise stewards.³⁰⁵

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

People: Lord, have mercy.

Deacon: That this whole day may be perfect,³⁰⁶ holy, peaceful,
and without sin,
let us beseech the Lord.

People: Grant this, O Lord.

Deacon: For an angel of peace, a faithful guide,
a guardian of our souls and bodies,³⁰⁷
let us beseech the Lord.

People: Grant this, O Lord.

Deacon: For the pardon and forgiveness of our sins and offenses,³⁰⁸
let us beseech the Lord.

People: Grant this, O Lord.

Deacon: For what is good and beneficial to our souls
and for the peace of the world,
let us beseech the Lord.

People: Grant this, O Lord.

Deacon: That we may spend the rest of our life
in peace and repentance,

³⁰⁵ Luke 12:42.

³⁰⁶ Matthew 5:48.

³⁰⁷ Exodus 23:20.

³⁰⁸ Psalm 50:3 (51:1).

let us beseech the Lord.

People: Grant this, O Lord.

Deacon: For a Christian, painless, unashamed,
peaceful end of our life,
and for a good defense
before the fearsome judgment-seat of Christ,³⁰⁹
let us beseech.

People: Grant this, O Lord.

Deacon: Remembering our most holy, most pure,
most blessed and glorious Lady,
the Mother of God and ever-Virgin Mary,
with all the Saints,
let us commend³¹⁰ ourselves and one another,
and our whole life, to Christ God.

People: To You, O Lord.

The priest says aloud:

Priest: Through the mercies of Your only-begotten Son,
with Whom You are blessed,³¹¹
together with Your all-holy, good, and life-creating Spirit,³¹²
now and ever, and to the ages of ages.

People: Amen.

Facing the people, the priest blesses:³¹³

Priest: Peace be to all.

People: And to your spirit.³¹⁴

³⁰⁹ Romans 6:22, 2 Corinthians 5:10.

³¹⁰ Acts of the Apostles 20:32, Job 5:8, Psalm 9:35 (10:14), Psalm 36(37):5 (37:7), Proverbs 16:3 RSV-2CE.

³¹¹ Psalm 17:47(18:46), 27(28):6, etc.

³¹² John 6:63.

³¹³ *Ordo* §132.

³¹⁴ 2 Timothy 4:22.

Deacon: Let us love one another,³¹⁵
so that with one mind we may confess:³¹⁶

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

The priest bows three times, saying quietly with each bow:³¹⁷

Priest: I will love You, O Lord, my strength;
the Lord is my fortress and my refuge.³¹⁸ (Three times)

He kisses the Holy Gifts, covered as they are, first over the holy discos, then over the holy chalice, and the edge of the Holy Table before him. If there are two or more priests, they also kiss all the holy things,³¹⁹ and then each other on the shoulders.

The celebrant says: Christ is among us.³²⁰

The one kissed replies: He is and shall be.

The deacons also, if there are two of them, kiss the Cross upon their oraria and each other on the shoulders, saying the same as the priests.³²¹

The Curtain (Veil) is now opened.³²²

The deacon likewise bows, standing where he is, and kisses his orarion where the Cross is and then intones:

Deacon: The doors, the doors, in wisdom let us be attentive!

The priest lifts the aer and holds it over the Holy Gifts. If there be other concelebrating priests, then they also lift the aer and hold it over the Holy Gifts, shaking it lightly, and each saying to himself the Symbol of Faith, along with the people.

People: I believe in one God,
the Father Almighty,
creator of heaven and earth,
of all things visible and invisible.³²³

³¹⁵ 1 John 4:7.

³¹⁶ 1 Peter 3:8.

³¹⁷ *Služebnik* as enhanced by *Ordo* §132.

³¹⁸ Psalm 17:1,3(18:1,2) LXX.

³¹⁹ Ezekiel 22:26.

³²⁰ By custom a senior priest greets a junior priest.

³²¹ By custom a senior deacon greets a junior deacon.

³²² *Ordo* §19g.

And in one Lord Jesus Christ,
the Only-Begotten Son of God,
born of the Father before all ages.
Light of Light, true God of true God,
begotten, not made, of one essence with the Father,
through Whom all things were made.
Who for us men and for our salvation,
came down from heaven,
and was incarnate from the Holy Spirit and the Virgin Mary,
and became man.

He was crucified for us under Pontius Pilate,
and suffered, and was buried.
And He rose on the third day, according to the Scriptures.
And He ascended into heaven,
and is seated at the right hand of the Father.
And He will come again with glory,
to judge the living and the dead,
and of His kingdom there will be no end.

And in the Holy Spirit, the Lord,³²⁴ and Creator of Life,³²⁵
Who proceeds from the Father,³²⁶
Who together with the Father and the Son
is worshipped and glorified,
Who has spoken through the prophets.³²⁷

And in one, holy, catholic, and apostolic Church.
I confess one baptism for the forgiveness of sins.
I look forward to the resurrection of the dead;
and the life of the age to come. Amen.

³²³ Colossians 1:16.

³²⁴ 2 Corinthians 3:17.

³²⁵ 2 Corinthians 3:6.

³²⁶ John 15:26. The *Služebnik* also includes the *filioque* in brackets.

³²⁷ 2 Peter 1:21.

At the words “and was incarnate” the priest, kissing the aer, folds it, and lays it to one side on the Holy Table.³²⁸

Deacon: Let us stand well, let us stand with fear, let us be attentive, that we may offer the holy oblation in peace.³²⁹

People: The mercy of peace,³³⁰ the sacrifice of praise.³³¹

The priest, having taken the aer off the Holy Gifts, kisses it and sets it to one side, saying:
The grace of our Lord

The deacon makes a small bow, enters the Altar through the southern door, and takes his place at the right of the priest. He takes the ripidion and waves it over the Holy Things.³³² If there is no ripidion, he does the same with one of the small folded veils.³³³

The priest intones and blesses the people:³³⁴

Priest: The grace of our Lord Jesus Christ,
and the love of God the Father,
and the communion of the Holy Spirit,
be with all of you.³³⁵

People: And with your spirit.³³⁶

The priest turns to the East and elevating his hands, says:³³⁷

Priest: Let us lift up our hearts!³³⁸

People: We lift them up to the Lord.³³⁹

Then, crossing his hands upon his breast and bowing before the Holy Table, the priest says:³⁴⁰

³²⁸ *Ordo* §132. According to custom, Cross on the aer is uppermost.

³²⁹ Psalm 50:21 LXX (Cf: Leviticus 2:14, 2:16, 3:1, 3:5, 3 Kings 18:29 LXX, 1 Kings 19:29, 36).

³³⁰ Psalm 84:11 (85:10), Isaiah 54:10, Jeremiah 16:5, Osee 6:7 LXXX (Hosea 6:7), Matthew 12:7.

³³¹ Psalm 115:8(116:17), Hebrews 13:15.

³³² Ezekiel 22:26.

³³³ *Služebnik* as enhanced by *Ordo* §133.

³³⁴ *Služebnik* as enhanced by *Ordo* §133.

³³⁵ 2 Corinthians 13:14.

³³⁶ 2 Timothy 4:22.

³³⁷ *Služebnik* as enhanced by *Ordo* §133.

³³⁸ Lamentations 3:41.

³³⁹ Hebrews 10:22.

³⁴⁰ *Ordo* §133.

Priest: Let us give thanks to the Lord.³⁴¹

People: It is proper³⁴² and just
to worship the Father, and the Son, and the Holy Spirit,
the Trinity, one in essence and undivided.

The priest says quietly:³⁴³

Priest: O You-Who-Are,³⁴⁴
Master, Lord, God, Father Almighty, and Adorable!

It is truly proper and just³⁴⁵
and befitting the majesty of Your holiness to praise You,
to sing to You, to bless You, to worship You, to give thanks to You,
and to glorify You - the only truly existing God³⁴⁶ -
and to offer to You this, our spiritual service,³⁴⁷
with a contrite heart and a humbled spirit,³⁴⁸
for You are the One who has bestowed upon us
the knowledge of Your truth.³⁴⁹

Who can proclaim Your mighty powers,
set forth all Your praises,³⁵⁰
or tell of Your wonders at all times?³⁵¹

O Master of All,³⁵²
Lord of heaven and earth,³⁵³
and of all creation both visible and invisible,

³⁴¹ 1 Chronicles 16:18, 41, 2 Chronicles 20:21, 31, Judith 8:25, Psalm 7:18(17), 9:2(10;1), 56:10(57:9), 137(138):1 (and etc.), Judith 8:25, Isaiah 12:4 (and etc.), 1 Corinthians 15:57, 2 Thessalonians 2:13, Revelation 11:17.

³⁴² 2 Thessalonians 1:3.

³⁴³ *Služebnik* as enhanced by *Ordo* §133.

³⁴⁴ Exodus 3:14.

³⁴⁵ 2 Thessalonians 1:3.

³⁴⁶ John 5:44.

³⁴⁷ Romans 12:1. KJV & D-R have “reasonable service”. RSV, NASB, ESV have “spiritual worship”.

³⁴⁸ Daniel 3:16.

³⁴⁹ Hebrews 10:26.

³⁵⁰ Psalm 105(106):2.

³⁵¹ Psalm 105[106]:3.

³⁵² Luke 2:29; Acts 4:24; Rev. 6:10; 2 Pet. 2:1.

³⁵³ Matthew 11:25.

Who is seated on the throne of glory³⁵⁴
and behold the depths,³⁵⁵
Who is without beginning,³⁵⁶
invisible, ineffable, uncircumscribed, unchangeable,³⁵⁷
the Father of our Lord Jesus Christ, the great God and Savior,³⁵⁸
Who is our hope.³⁵⁹

O Father, in Himself He reveals You.³⁶⁰
He is the image of Your goodness,³⁶¹
the seal equal to Your likeness,
the Living Word, true God, pre-eternal Wisdom,
Life, Sanctification, Power,³⁶² and the True Light
through Whom the Holy Spirit was made manifest.

He is the Spirit of Truth,³⁶³
the Gift of adoption as sons,³⁶⁴
the Pledge of future inheritance,³⁶⁵
the First-Fruits of eternal goodness,³⁶⁶
the Life-Creating Power,³⁶⁷
the Fountain of Sanctification
through Whom every rational and spiritual creature³⁶⁸
is strengthened to worship You
and send up a ceaseless hymn of praise,
for all things are Your servants.³⁶⁹

³⁵⁴ Matthew 19:28.

³⁵⁵ Daniel 3:32.

³⁵⁶ Psalm 89[90]:2.

³⁵⁷ Hebrews 6:18.

³⁵⁸ Titus 2:13.

³⁵⁹ 1 Timothy 1:1.

³⁶⁰ John 14:9.

³⁶¹ Wisdom of Solomon 7:26, Colossians 1:15, Hebrews 1:3.

³⁶² 1 Corinthians 1:24, John 14:6, 1 Corinthians 1:30.

³⁶³ John 14:17.

³⁶⁴ Galatians 4:5.

³⁶⁵ Ephesians 1:14.

³⁶⁶ 1 Corinthians 15:20, 23,

³⁶⁷ 1 Corinthians 15:45.

³⁶⁸ Nehemiah 10:28.

³⁶⁹ Psalm 118[119]:91.

You are praised by the Angels, Archangels, Thrones,
Dominations, Principalities, Authorities, Powers,³⁷⁰
and the many-eyed Cherubim.³⁷¹

You are surrounded by the Seraphim,
each with six wings;
and with two wings they cover their faces,
with two their feet,
and with two they fly,³⁷²
and they call one to another
with unceasing voices and incessant hymns of praise —

The deacon comes to the left side of the priest and, taking the asterisk with his right hand, he strikes the upper part of the holy discos, then the lower, then the left and the right, making the sign of the Cross over it. Then he kisses the asterisk and lays it aside.³⁷³

The priest does not bless himself with the asterisk. He intones:

Priest: Singing, shouting, crying out, and saying the triumphal hymn:

People: Holy, holy, holy is the Lord of Hosts,³⁷⁴
heaven and earth are full of Your glory;³⁷⁵
hosanna in the highest.
Blessed is He Who comes in the Name of the Lord,
hosanna in the highest.³⁷⁶

The deacon then approaches the priest and stands to his right. Taking the ripidion in his hands (or, if there is no ripidion, the small folded veil),³⁷⁷ the deacon waves it gently over the Holy Gifts with attention and reverence, lest any flies or the like settle upon them.

The priest prays quietly:³⁷⁸

Priest: With these blessed Powers, O Master, Lover of Mankind,

³⁷⁰ Colossians 1:16.

³⁷¹ Ezekiel 1:18.

³⁷² Isaiah 6:2.

³⁷³ *Služebnik* as enhanced by *Ordo* §133. By custom, he lays it on top of the folded aer.

³⁷⁴ Revelation 4:8.

³⁷⁵ Isaiah 6:3.

³⁷⁶ Psalm 117(118):26, Matthew 21:9; Mark 11:9-10.

³⁷⁷ *Služebnik* as enhanced by *Ordo* §134.

³⁷⁸ *Služebnik* as enhanced by *Ordo* §134.

we sinners also cry out and say:
Holy are You, truly, and all-holy!
There is no measure to the majesty of Your holiness.³⁷⁹
You are holy in all Your works,³⁸⁰
for in righteousness and true judgment
You have brought all things to pass for us.³⁸¹
O God, taking dust from the earth,³⁸²
You formed man and honored him with Your own image³⁸³
and placed him in the Paradise of Delight,³⁸⁴
promising him immortal life
and the enjoyment of everlasting good
if he would but keep Your commandments.

But when he disobeyed You, the true God who created him,
He was led astray by the deceit of the Serpent,³⁸⁵
and was slain by his own transgressions.

In your righteous judgment, O God,
You expelled him from Paradise into this world
and returned him to the earth from whence he had been taken,³⁸⁶
providing for him the salvation of regeneration
which comes through Your Christ Himself. ³⁸⁷

For You, O Good One,
did not utterly turn away from Your creature whom You made,
nor forget the work of Your hands,³⁸⁸
but You visited him in various ways
through the tender compassion of Your mercy.

³⁷⁹ Psalm 144:5.

³⁸⁰ Deuteronomy 32:4, Psalm 144:13b LXX, Daniel 9:14, Psalm 144[145]:17.

³⁸¹ Daniel 3:28 LXX.

³⁸² Genesis 2:7.

³⁸³ Genesis 1:27.

³⁸⁴ Genesis 2:15, 3:23.

³⁸⁵ Genesis 3.

³⁸⁶ Genesis 3:19, 23.

³⁸⁷ Titus 3:5.

³⁸⁸ Psalm 137[138]:8.

You sent prophets,
You performed mighty works through Your Saints,
who in every generation have been well-pleasing to You.
You spoke to us through the mouth of Your servants,
the prophets,³⁸⁹
foretelling to us the salvation which was to come.
You gave the Law as a help,
You appointed angels as guardians,
and when the fullness of time had come,³⁹⁰
You spoke to us through Your Son Himself,
through Whom You also had created the ages.

He, being the radiance of Your glory
and the express image of Your person,³⁹¹
upholding all things by the word of His power,³⁹²
did not count equality with You, the God and Father,
something to be grasped.³⁹³

Though He was God from before all ages,
He appeared on earth and lived among men.³⁹⁴
Becoming incarnate of the holy Virgin,³⁹⁵
He emptied Himself, taking the form of a servant,³⁹⁶
conforming to the body of our lowliness,
that He might make us conformable to the image of His glory.³⁹⁷

For since through man sin entered the world,
and death through sin,³⁹⁸
so it pleased Your only-begotten Son,

³⁸⁹ Luke 1:70, Acts 3:18, Hebrews 1:1.

³⁹⁰ Galatians 4:4.

³⁹¹ In Greek and Slavonic: "hypostasis".

³⁹² Hebrews 1:3.

³⁹³ Philippians 2:6. RSV, RSV-2CE, ESV, NASB and NAB have: "*did not count equality with God a thing to be grasped*". DR, KJV and YLT have "*thought it not robbery to be equal with God*". HSCB and NIV2010 have: "*to be used for His own advantage*". The Slavonic is more literally "*theft*" or "*robbery*".

³⁹⁴ Baruch 3:37.

³⁹⁵ Luke 1:31.

³⁹⁶ Philippians 2:7.

³⁹⁷ Philippians 3:21, Romans 8:29.

³⁹⁸ Romans 5:12.

Who is in Your bosom - the God and Father³⁹⁹ -
being be born of a woman,⁴⁰⁰
the holy Mother of God and ever-virgin Mary,
being born under the law
to condemn sin in His flesh,⁴⁰¹
so that all who die in Adam
might be made alive in Your Christ Himself.⁴⁰²

Living in this world,
giving us precepts of salvation,
and freeing us from the deceit of idols,
He brought us to the knowledge of You,
the true God and Father,⁴⁰³
having acquired us for Himself as a chosen people,
a royal priesthood, and a holy nation,⁴⁰⁴
having cleansed us with water
and having sanctified us with the Holy Spirit,⁴⁰⁵
He gave Himself as a ransom to death, by which we were held,⁴⁰⁶
for we had been sold into slavery to sin.⁴⁰⁷

Descending through the Cross into Hades –
that He might fill all things with Himself⁴⁰⁸ -
He loosed the pains of Death.⁴⁰⁹

It was impossible that the Author of Life⁴¹⁰
should be held by corruption,
so He rose on the third day,⁴¹¹

³⁹⁹ John 1:18.

⁴⁰⁰ Galatians 4:4.

⁴⁰¹ Romans 8:3.

⁴⁰² 1 Corinthians 15:22.

⁴⁰³ John 1:18, 17:3.

⁴⁰⁴ 1 Peter 2:9, Titus 2:14.

⁴⁰⁵ Romans 5:16.

⁴⁰⁶ Romans 7:6, John 6:51.

⁴⁰⁷ Romans 7:14.

⁴⁰⁸ Ephesians 4:10.

⁴⁰⁹ Acts 2:24.

⁴¹⁰ Hebrews 12:2. ?? Acts 3:15.

⁴¹¹ 1 Corinthians 15:4.

creating a way for all flesh to the resurrection from the dead.
Thus, He became the first-fruits of those who had fallen asleep,⁴¹²
the first-born of the dead,
that He Himself might be first in all things.⁴¹³

Ascending into heaven⁴¹⁴
He sat at the right hand of Your Majesty on high,⁴¹⁵
and shall come to render to each man according to his works.⁴¹⁶

He has left us these memorials of His saving Passion,
these, which we have set forth according to His commandments.
For, when he was about to go forth
to His voluntary and ever-memorable and life-creating death,
on the night when He gave Himself for the life of the world,⁴¹⁷
He took bread into His holy and most pure hands,
and having showed it to You, the God and Father,
He gave thanks, He blessed it, (and he blesses it) He sanctified it, and
He broke it.

Aloud:

He gave it to His holy Disciples and Apostles, saying:
Take, eat; this is My Body,⁴¹⁸
which is broken for you for the forgiveness of sins.

Making the sign of the Cross upon themselves, the priest and deacon together make a profound bow.⁴¹⁹

People: Amen.

While this is being said, the deacon, holding his orarion with three fingers of his right hand, points out the discos to the priest. In like manner, when the priest says: “Drink of this all of you...” the deacon points to the holy chalice.

⁴¹² 1 Corinthians 15:20.

⁴¹³ Colossians 1:18.

⁴¹⁴ Acts of the Apostles 1:9.

⁴¹⁵ Hebrews 1:3.

⁴¹⁶ Romans 2:6.

⁴¹⁷ John 6:51-52.

⁴¹⁸ Matthew 26:26, Mark 14:22.

⁴¹⁹ *Služebnik* as enhanced by *Ordo* §134.

The priest says quietly:

Priest: Likewise, He also took the chalice of the fruit of the vine, ⁴²⁰
and, when He had mingled it, and had given thanks,
He blessed it, and He sanctified it.

Aloud:

He gave it to His holy Disciples and Apostles, saying:
Drink of this, all of you;
this is My Blood of the New Covenant,
which is poured out for you and for many,
for the forgiveness of sins.⁴²¹

And again making the sign of the Cross upon themselves, the priest and deacon together
make a profound bow.⁴²²

People: Amen.

The priest prays quietly:⁴²³

Priest: Do this in remembrance of Me,
for as often as you eat this Bread and drink of this Chalice
you proclaim my death⁴²⁴ and profess my Resurrection.

Therefore, O Master,
remembering His saving Passion,
His life-creating Cross,
His three-day-burial,
His Resurrection from the dead,
His Ascension into heaven,
His sitting at Your right hand,⁴²⁵
the God and Father,
and His glorious and fearsome Second Coming.

⁴²⁰ Matthew 26:29.

⁴²¹ Matthew 26:27-28, Mark 14:24, Luke 22:20.

⁴²² *Služebnik* as enhanced by *Ordo* §134.

⁴²³ *Služebnik* as enhanced by *Ordo* §135.

⁴²⁴ 1 Corinthians 11:23-24, Matthew 26:26 (John 6:51).

⁴²⁵ Mark 16:19, Colossians 3:1.

He intones:

Offering You, Your own, from Your own,⁴²⁶
in behalf of all and for all.

While the above is being said, the deacon, with his forearms crossed, takes the holy discos in his right hand and the holy chalice in his left, and elevates them slightly, making the sign of the Cross over the eiliton. The priest and deacon then again make a profound bow.⁴²⁷

People: We praise You, we bless You, we thank You, O Lord,
and we pray to You, our God.

And the priest prays quietly:⁴²⁸

Priest: Therefore, O All-Holy Master,
we also, Your sinful and unworthy servants,
Whom You have made worthy to serve at Your holy Altar –
not because of our righteousness⁴²⁹
(for we have done nothing good upon the earth)
but because of Your mercy and compassion
which You have so richly poured out upon us⁴³⁰ –
boldly draw near to Your holy Altar,
and set forth the symbols⁴³¹
of the holy Body and Blood of Your Christ,
we pray to You and call upon You, O Holy of Holies,
that, by the favor of Your goodness,⁴³²
Your Holy Spirit may come upon us
and upon these Gifts that lie before us
and bless them, sanctify, and show:

The deacon lays the ripidion (or the veil) aside and comes close to the priest. They both bow three times before the Holy Table.

⁴²⁶ 1 Paralipomenon (1 Chronicles) 29:14b.

⁴²⁷ *Ordo* §135.

⁴²⁸ *Služebnik* as enhanced by *Ordo* §135.

⁴²⁹ Chronicles 29:14.

⁴³⁰ Daniel 9:18, Titus 3:5.

⁴³¹ Hebrews 9:24 (Greek: “antitypes”).

⁴³² 2 Thessalonians 1:11.

The deacon then bows his head and pointing with his orarion to the Holy Bread says in a low voice:

Deacon: Master, bless the Holy Bread.

The priest bends over the Gifts and makes the sign of the Cross over the Holy Bread, saying:

Priest: This Bread + to be the precious Body
of our Lord and God and Savior Jesus Christ.

Deacon: Amen.

And the deacon again:

Deacon: Master, bless the holy chalice.

The priest blessing it, saying:

Priest: And this Chalice + to be the precious Blood
of our Lord and God and Savior Jesus Christ.

Deacon: Amen.

The deacon again, pointing to both Holy Gifts, says:

Deacon: Master, bless both.

The priest blessing both Holy Gifts, saying:

Priest: Poured out + for the life of the world.⁴³³

Deacon: Amen. Amen. Amen.

The deacon bows his head to the priest and then goes to the place where he previously stood. Taking the ripidion, he fans the Holy Gifts as he did before. The priest quietly continues the following prayer:⁴³⁴

Priest: Unite all of us to one another
who partake of the one Bread and Chalice
in the communion of the one Holy Spirit,⁴³⁵

⁴³³ Matthew 26:28, Mark 14:24, Luke 22:20, Hebrews 9:22, 1 John 1:7, Revelation 1:5.

⁴³⁴ *Služebnik* as enhanced by *Ordo* §135.

and grant that none of us may partake
of the holy Body and Blood of Your Christ
into judgment or condemnation.

Grant instead that we may find mercy and grace⁴³⁶
together with all the Saints, who,
from the ages,
have been well-pleasing to You:
the Forefathers, Fathers, Patriarchs, Prophets, Apostles,
Preachers, Evangelists, Martyrs, Confessors, Teachers,
and with every righteous spirit made perfect in faith.⁴³⁷

And the priest, taking the censer, intones:

Priest: [May we find mercy and grace]
especially with our most holy, most pure, most blessed
and glorious Lady, the Mother of God and ever-Virgin Mary.

And he censens the Holy Gifts three times before the Holy Table. Then he covers the
chalice with the small veil or lention.⁴³⁸

Taking the censer, the deacon censens the Holy Table roundabout, and he remembers
whom he wishes among those who have fallen asleep.

People: In you, O Woman Full of Grace,
all creation - the Assembly of Angels and all mankind - rejoices.
O Sanctified Temple and Spiritual Paradise, glory of Virgins,
from whom God took flesh and became a child,
our God who is from before the ages.
He made your womb a throne more spacious than the heavens.
In you, O Woman Full of grace, all creation rejoices.
Glory to you!

Or, in place of the above, the Ninth Irmos of the feast is sung with its verse.

The priest prays quietly:⁴³⁹

⁴³⁵ Ephesians 4:4.

⁴³⁶ Hebrews 4:16.

⁴³⁷ Hebrews 12:23.

⁴³⁸ *Služebnik* as enhanced by *Ordo* §136.

Priest: [May we find mercy and grace together⁴⁴⁰]
with the holy Prophet, Forerunner, and Baptist, John;
with the holy, glorious, and all-praised Apostles;
[with St. *N.*, [the saint of the day] whose memory we celebrate;]
and with all Your Saints, through whose prayers, O God, visit us.

Remember, O God, [Your servant(s) *NN.*, and]
all those who have fallen asleep
in the hope of resurrection to eternal life.
Grant them forgiveness and repose
in a place of light
from whence all sorrow and sighing has fled away,⁴⁴¹
a place where the light of Your face shines.⁴⁴²

Again we pray to You, remember, O Lord,
Your holy, catholic, and apostolic Church
that reaches from one end of the inhabited world to the other;⁴⁴³
give her peace⁴⁴⁴ whom You have purchased
with the precious Blood of Your Christ;⁴⁴⁵
make firm this holy temple (*Or:* monastery)
until the end of the age.⁴⁴⁶

Remember, O Lord,
those who have brought these Gifts to You,
and for whom, and by whom, and on behalf of whom they have
been offered.

Remember, O Lord,
those who bear fruit and do good works⁴⁴⁷ in your holy Churches,
and those that remember the poor.

⁴³⁹ *Služebnik* as enhanced by *Ordo* §136.

⁴⁴⁰ Hebrews 4:16.

⁴⁴¹ Isaiah 35:10; 51:11.

⁴⁴² Psalm 4:7[6], Psalm 88:16[89:15].

⁴⁴³ Psalm 71[72]:8.

⁴⁴⁴ Isaiah 66:12.

⁴⁴⁵ Acts 20:28, 1 Peter 1:19.

⁴⁴⁶ Matthew 28:20.

⁴⁴⁷ Colossians 1:10.

Reward them with Your rich and heavenly gifts:
bestow upon them heavenly things⁴⁴⁸ in place of earthly,
eternal things in place of temporal,⁴⁴⁹
incorruptible things in place of corruptible.⁴⁵⁰

Remember, O Lord,
those who wander in deserts and mountains,
and in dens and caves of the earth.⁴⁵¹

Remember, O Lord,
those who live in virginity, in piety, in asceticism
and in purity of life.⁴⁵²

Remember, O Lord,
our civil authorities,
and grant them profound and enduring peace.
Speak good things to their hearts⁴⁵³
for Your Church and for all Your people,
that, in their tranquility,
we may lead a quiet and peaceful life
in all godliness and dignity.⁴⁵⁴

[Or: Remember, O Lord, our divinely-protected Emperor N. (or King N.), whom You have appointed to reign upon the earth. Crown him with the shield of truth, with the shield of Your good will. Protect his head on the day of battle. Strengthen his arm. Exalt his right hand. Make firm his kingdom. Cast under his feet all the barbarous people who delight in war. Grant him profound and enduring peace. Speak good things to his heart to do good things for Your Church and for all Your people, that, in his tranquility, we may lead a quiet and peaceful life in all godliness and dignity.⁴⁵⁵]

⁴⁴⁸ John 3:12.

⁴⁴⁹ 2 Corinthians 4:18.

⁴⁵⁰ 1 Corinthians 9:25.

⁴⁵¹ Hebrews 11:38.

⁴⁵² 1 Peter 3:2.

⁴⁵³ Genesis 50:21 LXX, Isaiah 40:2.

⁴⁵⁴ 1 Timothy 2:2.

⁴⁵⁵ 1 Timothy 2:2.

Remember, O Lord,
all those who lead and who bear authority⁴⁵⁶
our brethren who serve,⁴⁵⁷ and all the armed forces.
Preserve the good in goodness,
and, by Your kindness,⁴⁵⁸ make those who are evil good.

Remember, O Lord,
the people here present
and those who are absent for reasonable causes.
Have mercy on them and on us,
according to the abundance of Your mercy.⁴⁵⁹

Fill their treasuries with all that is good;
preserve their marriages in peace and harmony;
nourish the infants,⁴⁶⁰
instruct the young,
support the aged,
comfort the faint-hearted,⁴⁶¹
gather the scattered,⁴⁶²
lead back those who have gone astray⁴⁶³
and make them one
with Your holy, catholic, and apostolic Church.

Free those who are troubled by unclean spirits,⁴⁶⁴
sail with those who sail,
travel with those who travel,
defend the widows,
protect the orphans,
deliver the captives,
and heal the sick.

⁴⁵⁶ Titus 3:1.

⁴⁵⁷ The Slavonic and Greek follow this with *"in the palace"*.

⁴⁵⁸ Titus 3:4.

⁴⁵⁹ Nehemiah 13:22.

⁴⁶⁰ Acts of the Apostles 7:21.

⁴⁶¹ Philippians 2:1, 1 Thessalonians 5:14.

⁴⁶² Psalm 105(106):47, John 11:52.

⁴⁶³ Matthew 18:13.

⁴⁶⁴ Luke 6:18.

Remember, O God,
those who are on trial, in prison, in exile,
and condemned to hard labor;⁴⁶⁵
as well as all those who suffer any affliction, need or distress.

Remember, O Lord,
those in need of Your great tenderness of heart,
those who love us, those who hate us,
and those who have asked us, unworthy though we are,
to pray for them.

Remember, O Lord our God,
all Your people and pour forth upon them Your rich mercy,
granting to them their every petition which leads to salvation.

You, Yourself, remember those whom we have not remembered
whether through ignorance or forgetfulness
or multitude of names,
because, O God, You know the name and age of each;
You know each man even from his mother's womb.⁴⁶⁶

For You, O Lord, are the Help of the helpless,
the Hope of the hopeless,⁴⁶⁷
the Savior of the storm-tossed,
the Harbor for voyagers,
the Physician for the sick.
Be all things to all men;⁴⁶⁸
for You know each one and his petition,
each house and its need.

Deliver, O Lord, this city and every city and country
from famine, plague, earthquake, flood, fire, sword,
foreign invasion, and from civil war.

⁴⁶⁵ The Slavonic and Greek also have “in mines”, but the context of this was those prisoners sentenced to work in the mines.

⁴⁶⁶ Jeremiah 1:5.

⁴⁶⁷ Judith 9:11.

⁴⁶⁸ 1 Corinthians 9:22.

After the singing of the hymn, the priest intones:

Priest: Among the first, O Lord,
remember our holy ecumenical pontiff *N.*, Pope of Rome,
our most reverend Archbishop and Metropolitan *N.*,
and our God-loving Bishop *N.*, (*the ordinary of the place*).
Grant them to Your holy Churches,
in peace, safety, honor, health, and length of days,
as they rightly divide the word of Your truth.⁴⁶⁹

The deacon mentions the diptychs of the living.

People: And remember each and all.⁴⁷⁰

The priest prays quietly:⁴⁷¹

Priest: The priest mentions the diptychs of the living.

Remember, O Lord, the servant(s) of God, *N. N.*,
and grant salvation, visitation,
and the forgiveness of his (*her-their*) sins.

The priest quietly continues praying:

Remember, O Lord,
the entire episcopate of the Orthodox
who rightly divide the word of Your truth.⁴⁷²

Remember also, O Lord, according to Your abundant mercy⁴⁷³
my unworthiness.

Forgive me every transgression, both voluntary and involuntary.
Do not, because of my sins,
withhold the grace of Your Holy Spirit
from these Gifts here set forth.

⁴⁶⁹ 2 Timothy 2:15.

⁴⁷⁰ Literally in both Greek and Slavonic: "*For all (masculine) and all (feminine)*". "All" is not limited to "people".
The 1964 had: "Also all men and all women".

⁴⁷¹ *Služebnik* as enhanced by *Ordo* §136.

⁴⁷² 2 Timothy 2:15.

⁴⁷³ Psalm 50:3(51:1).

Remember, O Lord,
the priesthood, the diaconate in Christ, and every priestly order,
and let none of us who surround Your holy Altar
be put to shame.⁴⁷⁴

O Lord, visit us with Your kindness,⁴⁷⁵
and reveal Yourself to us through Your rich compassions.
Bestow upon us a healthy and favorable climate
and gentle showers upon the earth, that it may be fruitful;⁴⁷⁶
and bless the crown of the year with Your kindness.⁴⁷⁷

By the power of Your Holy Spirit, end the schisms in the Church,
quench the raging of nations,⁴⁷⁸
and quickly destroy the insurrections of heresy.

Receive us all into Your kingdom,
showing us to be children of light and children of the day.⁴⁷⁹

Grant us Your peace and love, O Lord our God,
For You have given all things to us.

He mentions by name, those that he wishes of the living.

Then the priest says aloud:

Priest: And grant that we, with one voice⁴⁸⁰ and one heart,⁴⁸¹
may glorify⁴⁸² and praise
Your most honorable and majestic Name,
Father, Son, and Holy Spirit,
now and ever, and to the ages of ages.

People: Amen.

⁴⁷⁴ Psalm 25[26]:6.

⁴⁷⁵ Acts 24:4.

⁴⁷⁶ Leviticus 26:4.

⁴⁷⁷ Psalm 64:12[65:11] LXX.

⁴⁷⁸ Psalm 2:1.

⁴⁷⁹ 1 Thessalonians 5:5 (Or: “sons of light and sons of the day”).

⁴⁸⁰ Literally: “mouth”.

⁴⁸¹ Acts 4:32.

⁴⁸² Romans 15:6.

The priest turns towards the doors (but does not withdraw from the center of the Holy Table) and blessing, says:⁴⁸³

Priest: And may the mercies of our great God and Savior, Jesus Christ,⁴⁸⁴ be with all of you.

People: And with your spirit.⁴⁸⁵

The deacon, taking leave of the priest, makes a small bow, goes around the Holy Table and leaves through the northern door. Standing in his usual place, he says:⁴⁸⁶

Deacon: Now that we have remembered all the Saints, again and again, in peace, let us pray to the Lord.

People: Lord, have mercy.

Deacon: For the precious Gifts here set forth and consecrated, let us pray to the Lord.

People: Lord, have mercy.

Deacon: That our God, the Lover of Mankind,⁴⁸⁷ having received them on His holy and heavenly and spiritual Altar⁴⁸⁸ as a pleasing fragrance,⁴⁸⁹ will send down upon us in return the divine grace and gift of the Holy Spirit,⁴⁹⁰ let us pray.

People: Lord, have mercy.

Deacon: That we may be delivered from all affliction,⁴⁹¹ wrath,⁴⁹² and need,⁴⁹³ let us pray to the Lord.

⁴⁸³ *Služebnik* as enhanced by *Ordo* §136.

⁴⁸⁴ Titus 2:13.

⁴⁸⁵ 2 Timothy 4:22.

⁴⁸⁶ *Služebnik* as enhanced by *Ordo* §137.

⁴⁸⁷ Titus 3:4.

⁴⁸⁸ Ephesians 4:10.

⁴⁸⁹ Ephesians 5:2.

⁴⁹⁰ Acts 2:38.

⁴⁹¹ Psalm 33:7(34:6).

⁴⁹² Psalm 77(78):38.

⁴⁹³ Psalm 9:33(10:12), 33:10(34:9).

People: Lord, have mercy.

The priest prays quietly:⁴⁹⁴

Priest: O our God, the God Who saves,
teach us to thank You worthily
for the benefits which You have bestowed
and continue to bestow upon us.⁴⁹⁵

In accepting these Gifts, O our God,
cleanse us from every defilement of flesh and spirit⁴⁹⁶
and teach us how to live in holiness through fear of You,⁴⁹⁷
so that, with a pure testimony of our conscience,⁴⁹⁸
receiving a portion of Your holy Gifts,
we may be united to the holy Body and Blood of Your Christ.

Having received them worthily,
may we have Christ dwelling in our hearts,⁴⁹⁹
and may we become a temple of Your Holy Spirit.⁵⁰⁰

Yes, O our God,
let none of us become guilty, or weak in soul and body,
by unworthily partaking of Your fearsome
and heavenly Mysteries.⁵⁰¹

But, grant us that until our last breath
to worthily receive a portion of your holy Gifts,
as a provision for the journey to eternal life,⁵⁰²
and an acceptable defense
before the fearsome judgment seat of Your Christ.⁵⁰³

⁴⁹⁴ *Služebnik* as enhanced by *Ordo* §137.

⁴⁹⁵ Psalm 67:20[68:19].

⁴⁹⁶ 2 Corinthians 7:1a.

⁴⁹⁷ 2 Corinthians 7:1b.

⁴⁹⁸ 2 Corinthians 1:12.

⁴⁹⁹ Ephesians 3:17.

⁵⁰⁰ 1 Corinthians 3:16, 6:19.

⁵⁰¹ 1 Corinthians 11:27,30.

⁵⁰² Genesis 42:25.

⁵⁰³ 2 Corinthians 5:10.

O Lord, may we also become partakers of the eternal blessings
You have prepared for those who love You,⁵⁰⁴
together with all the Saints who, through the ages,
have been well-pleasing to You.

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

People: Lord, have mercy.

Deacon: That this whole day may be perfect, holy, peaceful,
and without sin,
let us beseech the Lord.

People: Grant this, O Lord.

Deacon: For an angel of peace, a faithful guide,
a guardian of our souls and bodies,⁵⁰⁵
let us beseech the Lord.

People: Grant this, O Lord.

Deacon: For the pardon and forgiveness of our sins and offenses,
let us beseech the Lord.

People: Grant this, O Lord.

Deacon: For what is good and beneficial to our souls,
and for peace for the world,
let us beseech the Lord.

People: Grant this, O Lord.

Deacon: That we may spend the rest of our life
in peace and repentance,
let us beseech the Lord.

People: Grant this, O Lord.

⁵⁰⁴ 1 Corinthians 2:9.

⁵⁰⁵ Exodus 23:20.

Deacon: For a Christian, painless, unashamed,
peaceful end of our life,
and for a good defense
before the fearsome judgment-seat of Christ,⁵⁰⁶
let us beseech.

People: Grant this, O Lord.

Deacon: Having asked for unity in the faith,⁵⁰⁷
and for communion in the Holy Spirit,⁵⁰⁸
let us commend⁵⁰⁹ ourselves and one another,
and our whole life to Christ God.

People: To You, O Lord.

The priest intones:

Priest: And make us worthy, O Master,
that with boldness⁵¹⁰ and without condemnation⁵¹¹
we may dare to call upon You,
the heavenly God, as “Father,”⁵¹² and to say:

People: Our Father, Who art in heaven,
hallowed be Thy Name;
Thy kingdom come,
Thy will be done
on earth as it is in heaven.
Give us this day our daily bread,
And forgive us our trespasses,
as we forgive those who trespass against us;
And lead us not into temptation,
but deliver us from evil. ⁵¹³

⁵⁰⁶ Romans 14:10, 2 Corinthians 5:10.

⁵⁰⁷ Ephesians 4:13.

⁵⁰⁸ 2 Corinthians 13:14, Philippians 2:1.

⁵⁰⁹ Acts of the Apostles 20:23, Job 5:8, Psalm 9:35 (10:14), Psalm 36(37):5 (37:7), Proverbs 16:3 RSV-2CE.

⁵¹⁰ Ephesians 3:12, Hebrews 4:16, 10:19, 1 John 3:21, 5:14.

⁵¹¹ Romans 5:15-16.

⁵¹² I Peter 1:17.

Priest: For Thine is the kingdom, and the power, and the glory,⁵¹⁴
Father, Son, and Holy Spirit,
now and ever, and to the ages of ages.

People: Amen.

Without departing from the center of the Holy Table, the priest turns towards the west and blesses:⁵¹⁵

Priest: Peace be to all.

People: And to your spirit.⁵¹⁶

Deacon: Bow your heads to the Lord.⁵¹⁷

People: To You, O Lord.

The priest prays quietly:⁵¹⁸

Priest: O Master, Lord, Father of mercies, God of all comfort:⁵¹⁹
bless, sanctify, guard, confirm
and strengthen all those who have bowed their heads to You.

Deliver them from every evil deed.⁵²⁰
Strengthen them in every good work⁵²¹
and make them worthy so that they may without condemnation
partake of these, Your most pure and life-creating Mysteries,
for the forgiveness of sins,⁵²²
and for the communion of the Holy Spirit. ⁵²³

Aloud:

Priest: Through the grace, the mercies and the love for mankind⁵²⁴

⁵¹³ Matthew 6:9-13. More literally: “*in the heavens*”, “*from the evil one*”.

⁵¹⁴ Matthew 6:13a *textus receptus*, 1 Chronicles 29:11.

⁵¹⁵ *Ordo* §137.

⁵¹⁶ 2 Timothy 4:22.

⁵¹⁷ Exodus 4:31.

⁵¹⁸ *Služebnik* as enhanced by *Ordo* §137.

⁵¹⁹ 2 Corinthians 1:3.

⁵²⁰ 2 Timothy 4:18 D-R.

⁵²¹ 2 Thessalonians 2:17.

⁵²² Matthew 26:28.

⁵²³ 2 Corinthians 13:14.

of Your only-begotten Son, with Whom You are blessed,
together with Your all-holy, good, and life-creating Spirit,⁵²⁵
now and ever, and to the ages of ages.

People: Amen.

The priest prays quietly:⁵²⁶

Priest: O Lord Jesus Christ, our God,
hear us from Your holy dwelling-place,⁵²⁷
from the throne of the glory in Your kingdom;⁵²⁸
and come to sanctify us,⁵²⁹

You Who are seated on high with the Father,⁵³⁰
and Who yet abide here invisibly among us.

With Your mighty hand,⁵³¹

deign to give us Your most pure Body and precious Blood,
and, through us, to all the people.

After the priest concludes this prayer the deacon, standing in front of the Holy Doors, girds himself with the orarion in the form of a Cross (if he had not already done so during the Lord's Prayer).⁵³²

The priest and the deacon (standing at his place) bow and say quietly three times:

Priest and Deacon: O God, be merciful to me, a sinner.⁵³³

The priest uncovers the chalice.⁵³⁴ **When the deacon sees the priest extend his hands and touch the Holy Bread, in order to make the holy elevation, he intones:**

Deacon: Let us be attentive!

⁵²⁴ Titus 3:4.

⁵²⁵ John 6:63.

⁵²⁶ *Služebnik* as enhanced by *Ordo* §137.

⁵²⁷ Baruch 2:16; 2 Paralipomenon (2 Chronicles) 30:27; 3 Kings (1 Kings) 8:39.

⁵²⁸ Daniel 3:31, 33 (RSV, RSV-2CE).

⁵²⁹ 1 Thessalonians 5:23.

⁵³⁰ Hebrews 8:1.

⁵³¹ Deuteronomy 9:26, Psalm 88:14 (89:13), Isaiah 62:8, 1 Peter 5:6.

⁵³² *Služebnik* as enhanced by *Ordo* §137.

⁵³³ Luke 18:13.

⁵³⁴ *Ordo* §137.

Elevating the Holy Bread slightly for a short time, the priest exclaims:⁵³⁵

Priest: Holy Things⁵³⁶ for the holy!

The Curtain (Veil) is closed.⁵³⁷

People: One is holy,⁵³⁸ One is Lord,⁵³⁹ Jesus Christ,⁵⁴⁰
to the glory of God the Father.⁵⁴¹ Amen.

The singers now chant the communion verse of the day, or of the saint.

After making a small bow, the deacon enters the Altar through the southern door. Taking his place at the right of the priest he again makes a small bow and says:⁵⁴²

Deacon: Master, break the Holy Bread.

The priest, reverently and attentively breaking it into four parts, says:

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

The priest breaks the Holy Lamb, putting the particles down on the discos in the form of a Cross, the sacrificed side (i.e. that side imprinted with the seal) upward, as before, when it was sacrificed. He first divides the Holy Lamb vertically into two Parts; in his right hand he holds the Part bearing the inscription XC KA, and places this Part on the discos. The Part which he holds in his left hand he then divides vertically between IC and NI, and places the particle IC towards the upper edge of the discos (which is toward the East), and the particle NI toward the left edge which is toward the north). Then once again he takes the other Part of the Holy Lamb and divides this Part vertically between the letters XC and KA and places the Particle XC towards the lower side of the discos (which is toward the west) and the Particle KA towards the right edge (which is toward the south), thus forming the sign of the Cross on the discos (see illustration below):⁵⁴³

⁵³⁵ *Služebnik* as enhanced by *Ordo* §137.

⁵³⁶ Ezekiel 22:26, Daniel 8:13 (cf. Rahlfs II:918 upper text).

⁵³⁷ *Ordo* §19g.

⁵³⁸ Daniel 8:13 (cf. Rahlfs II:918 lower text), Revelation 15:4, and Apostolic Constitutions VII, 353 (with thanks to Archimandrite Robert Taft, *Orientalia Christiana Analecta*, 262, p. 247).

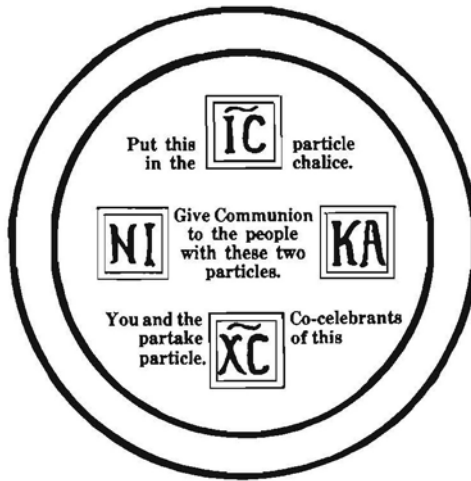
⁵³⁹ Ephesians 4:5.

⁵⁴⁰ 1 Corinthians 8:6.

⁵⁴¹ Philippians 2:11.

⁵⁴² *Služebnik* as enhanced by *Ordo* §138.

⁵⁴³ *Ordo* §138. The *Ordo* rubric is used here instead of the *Služebnik* rubric as it is much more detailed.



Having taken the particle IC, put it into the holy chalice; the particle XC is broken for the priest and the deacon. The other two particles: NI and KA break into as many small particles as you foresee will be necessary for those who will receive.

The deacon, pointing out the holy chalice with his orarion, says:

Deacon: Master, fill the holy chalice.

The priest takes the Particle IC from the upper edge of the discos and makes the sign of the Cross with It over the holy chalice, saying:

Priest: The fullness of the Holy Spirit.

And he places it into the chalice.

Deacon: Amen.

The priest purifies⁵⁴⁴ his fingers over the discos.⁵⁴⁵ The deacon then takes the hot water, saying to the priest:

Deacon: Master, bless the hot water.

The priest blesses it, saying:

Priest: Blessed be the fervor of Your Saints,
always, now and ever, and to the ages of ages. Amen.

And the deacon pours a little in the form of a Cross into the holy chalice, saying:

⁵⁴⁴ The priest normally uses the sponge which is kept in the *antimension*.

⁵⁴⁵ *Ordo* §138.

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

And putting aside the hot water, the deacon stands a little to the side. Then he goes around the Holy Table and, if need be, washes the palm of his right hand.⁵⁴⁶

The priest then says:

Priest: Deacon, approach.

Approaching, the deacon comes to the left of the priest and bows reverently, asking forgiveness.

The priest breaks the Particle XC of the holy Lamb and gives a portion to the deacon. The deacon extends his hands, with the right hand, palm uppermost, superimposed on his left hand, forming a Cross, and, kissing the hand which gives him the Holy Bread, takes It, saying:⁵⁴⁷

Deacon: Master, give me the precious and holy Body
of our Lord and God and Savior Jesus Christ.

The priest says:

Priest: The precious and holy and most pure Body
of our Lord and God and Savior Jesus Christ
is given to the pious deacon *N.*,
for the forgiveness of his sins
and for life everlasting.⁵⁴⁸

The deacon withdraws behind the Holy Table and, having bowed his head, prays as the priest, saying: O Lord, I believe and confess.... In like manner the priest makes a small bow, takes the other part of the Particle XC with the first two fingers of his right hand, and says:

Priest: The precious and most holy Body
of Our Lord and God and Savior Jesus Christ,
is given to me, the priest *N.*,

⁵⁴⁶ *Služebnik* as enhanced by *Ordo* §140.

⁵⁴⁷ *Služebnik* as enhanced by *Ordo* §140.

⁵⁴⁸ There is an inconsistency in the usage of the “Amen” ending this prayer in the various liturgicons, and in the similar prayers which follow (one prayer each for the reception of the Body by the deacon and priest, an additional prayer for the reception of the Blood by the priest and deacon, and then the one prayer for the reception of the Eucharist by the laity). The 1629 Mohyla text has the deacon responding “Amen” (which might explain its absence here) but the Greek and Russian recensions and the Old Rite do not appear to have the word “Amen” at all.

for the forgiveness of my sins⁵⁴⁹
and for life everlasting. Amen.

And bowing their heads, the deacon and priest pray, saying:

Priest and Deacon:

O Lord, I believe and confess
that You are truly Christ, the Son of the living God,⁵⁵⁰
Who came into the world to save sinners,
of whom I am the first.⁵⁵¹

Accept me today as a partaker of Your Mystical Supper,
O Son of God;
for I will not reveal Your Mystery to Your enemies,
nor will I give You a kiss as did Judas,⁵⁵²
but like the thief I confess to You:

Remember me, O Lord,
when You shall come into Your kingdom.⁵⁵³

Remember me, O Master,
when You shall come into Your kingdom.

Remember me, O Holy One,
when You shall come into Your kingdom.

May the partaking of Your holy Mysteries,
O Lord, be not for my judgment or condemnation,⁵⁵⁴
but for the healing of soul and body.

O Lord, I also believe and profess that this,
which I am about to receive,
is truly Your most precious Body, and Your life-giving Blood,

⁵⁴⁹ Matthew 26:28.

⁵⁵⁰ Matthew 16:16.

⁵⁵¹ 1 Timothy 1:15.

⁵⁵² Matthew 26:49, Mark 14:45.

⁵⁵³ Luke 23:42.

⁵⁵⁴ 1 Corinthians 11:34.

which, I pray,
make me worthy to receive for the forgiveness of all my sins⁵⁵⁵
and for life everlasting. Amen.⁵⁵⁶

O God, be merciful to me a sinner.⁵⁵⁷

O God, cleanse me of my sins, and have mercy on me.⁵⁵⁸

O Lord, forgive me for I have sinned without number.⁵⁵⁹

And thus with fear and reverence they partake of what they hold in their hands.

Then the priest takes the holy chalice into both his hands and partakes of it, saying:⁵⁶⁰
⁵⁶¹

Priest: I, a servant of God, the priest *N.*,
partake of the precious and holy Blood
of our Lord and God and Savior Jesus Christ,
for the forgiveness of my sins⁵⁶²
and for life everlasting. Amen.

And wiping both his lips and the edge of the holy chalice with the cloth he holds in his hands, the priest says:

Priest: Behold, this has touched my lips,
and shall take away my iniquities,
and shall cleanse my sins.⁵⁶³

Then he calls the deacon, saying:

Priest: Deacon, approach.

And the deacon approaches and, bowing once, says:

⁵⁵⁵ Matthew 26:28.

⁵⁵⁶ This paragraph is not in the *Služebnik*. But a very close version is in other liturgicons (Russian, Greek), though located earlier in the prayer.

⁵⁵⁷ Luke 18:13.

⁵⁵⁸ Psalm 24(25):11, 18, 50:4(51:2), 50:11(51:9), 78(79):9.

⁵⁵⁹ Prayer of Manasses, 9.

⁵⁶⁰ The liturgicon directs that the priest “bends over” while the Ordo directs “standing erect”.

⁵⁶¹ By custom, the priest partakes of the chalice three times, but this is not documented.

⁵⁶² Matthew 26:28.

⁵⁶³ Isaiah 6:7.

Deacon: Behold, I approach the immortal King and our God.
Master, give me the precious and holy Blood
of our Lord and God and Savior Jesus Christ.

With his right hand the priest takes the cloth and also holds the chalice by the node (he holds the base of the chalice with his left hand). The deacon holds the end of the cloth under his chin with both of his hands.⁵⁶⁴ And the priest says:

Priest: The servant of God, the deacon *N.*,
partakes of the precious and holy Blood
of our Lord and God and Savior Jesus Christ,
for the forgiveness of his sins⁵⁶⁵ and for life everlasting.

After the deacon has received the priest says:

Priest: Behold, this has touched your lips,
and shall take away your iniquities,
and shall cleanse your sins.⁵⁶⁶

Note that if there any who wish to partake of the holy Mysteries,⁵⁶⁷ the priest breaks the two Particles, NI and KA, into smaller particles and the deacon with a sponge puts these and the other particles⁵⁶⁸ together with the consecrated lamb into the holy chalice. [Holding the discos over the chalice, the deacon carefully wipes the Portions off into the chalice with the sponge, so that not even the smallest Particle remains on the discos.]⁵⁶⁹ The deacon also places the spoon into the chalice.⁵⁷⁰ He then covers the holy chalice with the veil and places the asterisk and the veils on the holy discos.

The Curtain (Veil) and the Holy Doors are opened.⁵⁷¹ The deacon, bowing once, reverently receives the chalice from the priest. He approaches the Holy Doors and, lifting up the holy chalice, he extends it towards the people saying:

⁵⁶⁴ *Ordo* §141.

⁵⁶⁵ Matthew 26:28.

⁵⁶⁶ Isaiah 6:7.

⁵⁶⁷ If Communion is not to be given to the faithful, the deacon covers the chalice with the lention and the small veil, and also places the folded asterisk and folded veils upon the discos.

⁵⁶⁸ Neither the *Služebnik* nor the *Ordo* addresses the commemorative particles. The older custom was to consecrate everything on the holy discos. The newer custom among most Byzantines is to not consecrate the commemorative particles and to delay placing them into the chalice until after the communion of the faithful (just before “Save Your people”). If the rubrics are followed as given it would be difficult to discern between the particles broken from the NI and KA particles (from which the communion of the faithful is given) and the commemorative particles if they are both placed in the chalice prior to the communion of the faithful.

⁵⁶⁹ *Ordo* §141.

⁵⁷⁰ *Služebnik* as enhanced by *Ordo* §142.

⁵⁷¹ *Ordo* §19g, §172.

Deacon: Approach with fear of God and with faith.⁵⁷²

People: Blessed is He Who comes in the Name of the Lord;⁵⁷³
God is the Lord⁵⁷⁴ and He has revealed Himself to us.⁵⁷⁵

Those who wish to receive approach. After the Prayer: O Lord, I believe and confess...⁵⁷⁶ they come one after the other, and they bow reverently and with fear, with hands folded upon the breast; and each receives the divine Mysteries.

The priest, having accompanied the deacon, takes the holy chalice from him during the prayer “O Lord, I believe and confess....” Meanwhile the deacon returns to the Holy Table and takes the discos. At the end of the prayer the priest uncovers the holy chalice, holds the veil and lention with his left hand, and gives communion with the spoon to each, saying:⁵⁷⁷

Priest: The servant of God (*handmaid of God*) *N.*,
partakes of the precious, most holy and most pure
Body and Blood of our Lord, God, and Savior Jesus Christ
for the forgiveness of his (*her*) sins and for life everlasting. Amen.

The deacon holds the discos under the chin of each communicant. And in this way all receive.

After Communion, the priest covers the chalice with either the lention or veil or both, leaving the spoon in the chalice.⁵⁷⁸ He returns to the Holy Table, and places the Holy Gifts upon the Holy Table.⁵⁷⁹ The priest blesses the people with the holy chalice in the form of a Cross, intoning:

⁵⁷² Hebrews 10:22.

⁵⁷³ Psalm 117(118):26a (Also see: Matthew 21:9, Mark 11:9, Luke 13:35).

⁵⁷⁴ Psalm 117(118):27a (Also see: Joshua 22:22, 3 Kings (1 Kings):18:39).

⁵⁷⁵ Psalm 117(118):27a.

⁵⁷⁶ In some places the faithful normally offer this prayer aloud together with the Priest and Deacon when they are prayed earlier (see above).

⁵⁷⁷ *Služebnik* as enhanced by *Ordo* §142.

⁵⁷⁸ *Služebnik* as enhanced by *Ordo* §142.

⁵⁷⁹ The rubric to place the Holy Things upon the Holy Table reflects a much more ancient usage, where the priest would place the Mysteries on the Holy Table, purify the discos, and then bless with his hand. The blessing with the Holy Mysteries at “Save Your people, O God...” is a fairly recent development and not the custom among other Slavic recensions, or the Old Rite. -- In the Russian and Greek recensions at this time the deacon carefully wipes the remaining particles on the diskos into the chalice with the sponge, while saying: “O Lord, with Your precious Blood wash away the sins of those who have been remembered here, through the prayers of the Mother of God and all Your Saints” (the Russian recension does not have the reference to the “Mother of God”).

Priest: Save Your people, O God, and bless Your inheritance.⁵⁸⁰

While the people sing “We have seen the true light” the priest returns into the Altar and places the Holy Gifts upon the Holy Table. He takes the censer and censes three times, saying to himself:

Priest: Be exalted above the heavens, O God,
and let Your glory be over all the earth.⁵⁸¹

People: We have seen the true light,⁵⁸²
we have received the heavenly Spirit,
we have found the true faith,
and we worship the undivided Trinity,
for the Trinity has saved us.⁵⁸³

The priest returns the censer to the deacon and, taking the discos, places it upon the deacon’s head. Holding the discos reverently to his forehead and looking out beyond the doors the deacon, saying nothing, proceeds between the Holy Table and the Holy Doors to the Table of Preparation, and places it there. Then he takes his place and awaits the priest. After making a small bow the priest takes the holy chalice. He turns towards the Holy Doors and looks towards the people while saying quietly.⁵⁸⁴

Priest: Blessed is our God,

And then aloud:

Always, now and ever, and to the ages of ages.

And he goes to the Table of Preparation and places there the Holy Things.⁵⁸⁵ He then makes a small bow and returns to the Holy Table.

People: Amen.

May our mouths be filled with Your praise,⁵⁸⁶ O Lord,
so that we may sing of Your glory,
for You have made us worthy to partake

⁵⁸⁰ Psalm 27(28):9.

⁵⁸¹ Psalm 56:5(57:4), 107:6(108:5).

⁵⁸² John 1:9.

⁵⁸³ Vespers of Pentecost, 4th Sticheron at Psalm 140.

⁵⁸⁴ *Ordo* §143.

⁵⁸⁵ After placing the sacred vessels on the Prothesis table, the priest takes the censer from the acolyte and censes the sacred vessels three times. He then returns the censer to the acolyte.

⁵⁸⁶ Psalm 70(71):8.

of Your holy, divine, immortal and life-creating Mysteries.
Keep⁵⁸⁷ us in Your holiness,
so that all the day long⁵⁸⁸
we may meditate on Your righteousness.⁵⁸⁹
Alleluia, Alleluia, Alleluia!

And the deacon, loosening his orarion, leaves through the northern door and standing at his customary place, says:

Deacon: Stand aright.
Having received the divine, holy, most pure, immortal,
heavenly and life-creating, fearsome Mysteries of Christ,
let us worthily give thanks to the Lord.

People: Lord, have mercy.

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

People: Lord, have mercy.

Deacon: Asking that the whole day be perfect, holy, peaceful,
and without sin,
let us commend⁵⁹⁰ ourselves and one another,
and our whole life to Christ God.

People: To You, O Lord.

THE PRAYER OF THANKSGIVING

The priest folds the eiliton while quietly says the prayer of thanksgiving. Holding the Gospel Book vertically, he makes the sign of the cross over the folded eiliton and lays the Book upon it.⁵⁹¹

Priest: We give thanks to You, O Lord our God, ⁵⁹²

⁵⁸⁷ Psalm 39:12(40:11), Isaiah 42:6.

⁵⁸⁸ Psalm 70(71:8).

⁵⁸⁹ Philippians 4:8

⁵⁹⁰ Acts of the Apostles 20:23, Job 5:8, Psalm 9:35 (10:14), Psalm 36(37):5 (37:7), Proverbs 16:3 RSV-2CE.

⁵⁹¹ *Služebnik* as enhanced by *Ordo* §144.

⁵⁹² Revelation 11:17.

for the communion of
Your holy, most pure, immortal, and heavenly Mysteries,
which You have given us
for the benefit, sanctification, and healing of our souls and bodies.

O Master of all,
You, Yourself, grant that the communion
of the holy Body and Blood of Your Christ
may become for us a faith unashamed,⁵⁹³
a love without hypocrisy,⁵⁹⁴
a fullness of wisdom,⁵⁹⁵
a healing of soul and body,
a driving away of every adversary,
a full observance of Your commandments,
and an acceptable defense
before the fearsome judgment seat of Your Christ.⁵⁹⁶

Aloud:

For You are our sanctification,⁵⁹⁷ and to You we send up glory,
Father, Son, and Holy Spirit,
now and ever, and to the ages of ages.

People: Amen.

Walking through the Holy Doors the priest says:

Priest: Let us go forth in peace.⁵⁹⁸

People: In the Name of the Lord.⁵⁹⁹

Deacon: Let us pray to the Lord.

People: Lord, have mercy.

⁵⁹³ 2 Thessalonians 1:11.

⁵⁹⁴ Romans 12:9.

⁵⁹⁵ Sirach 1:16 LXX, James 3:17.

⁵⁹⁶ 2 Corinthians 5:10.

⁵⁹⁷ I Corinthians 1:30.

⁵⁹⁸ Cf. Jeremiah 50:12 (Rahlfs LXX) and Isaiah 55:12 (Masoretic).

⁵⁹⁹ Deuteronomy 17:12 and many other references.

PRAYER BEHIND THE AMBO

The priest stands in the Nave between the two choirs and intones the prayer behind the ambo:

Priest: O Lord, blessing those who bless You,⁶⁰⁰
and sanctifying those who trust in You,
save Your people and bless Your inheritance,⁶⁰¹
preserve the fullness of Your Church,
sanctify those who love the beauty of Your house;⁶⁰²
glorify them in return by Your divine power,
and do not forsake⁶⁰³ us who hope in You.⁶⁰⁴

Grant peace to Your world,
to Your Churches, to the priests,
to our civil authorities (*or: to our Emperor, or: to our King*)
and to all Your people.

For every good gift and every perfect gift is from above,
coming down from You, the Father of lights;⁶⁰⁵
and we send up glory, thanksgiving, and worship to You,
Father, Son, and Holy Spirit,
now and ever, and to the ages of ages.

People: Amen.

Blessed be the Name of the Lord, now and forever.⁶⁰⁶ (*Three times*)

[and Psalm 33:

I will bless the Lord at all times; His praise shall continually be in my mouth.

My soul shall be praised in the Lord; 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 tribulations.

⁶⁰⁰ Genesis 12:3; Numbers 24:9.

⁶⁰¹ Psalm 27(28):9.

⁶⁰² Psalm 25(26):8 LXX.

⁶⁰³ Psalm 26(27):12.

⁶⁰⁴ Psalm 16(17):7.

⁶⁰⁵ James 1:17.

⁶⁰⁶ Psalm 71(72):17, 112(113):2. More literally: “*now and to all ages.*”

Come to Him, and be enlightened; so your faces shall never be ashamed.

This poor man cried, and the Lord heard him, and saved him out of all his tribulations.

The angel of the Lord will encamp around those who fear Him, and will deliver them.

O taste and see that the Lord is good! Blessed is the man who trusts in Him!

O fear the Lord, all you His Saints, for those who fear him want for nothing!

Rich men have turned poor and gone hungry; but those who seek the Lord shall not be deprived of any good thing.]⁶⁰⁷

While the prayer is being said the deacon stands at the right side before the icon of Christ the Lord. Holding his orarion, he bows his head until the prayer is concluded.⁶⁰⁸ When the prayer is completed the priest enters through the Holy Doors and goes⁶⁰⁹ to the Prothesis table and he says the following prayer when the Holy Gifts are being consumed.

Priest: The Mystery of Your divine plan, O Christ our God,
has been accomplished and perfected
as far as it lies in our power.

We have kept the remembrance of Your death
and we have seen the figure of Your resurrection.

We have been filled with Your never-ending life
and we have enjoyed Your inexhaustible delight.⁶¹⁰

May You also be pleased
to make us worthy of it in the age to come,
through the grace of Your Father, Who is without beginning,
and of Your holy, good, and life-creating Spirit,
now and ever, and to the ages of ages.

Amen.

The deacon enters through the northern door⁶¹¹ and then consumes the Holy Things

⁶⁰⁷ Psalm 33[34]1-10. The text of Psalm 33 is referenced in the *Služebnik* but not actually provided.

⁶⁰⁸ The *Ordo* also directs that the deacon also extend his orarion toward the icon of Christ the Lord until the Ambon Prayer is completed.

⁶⁰⁹ In practice most priests stand before the Holy Table and face the Prothesis Table during this prayer.

⁶¹⁰ The Slavonic has пища (food). The Greek has τροφης (truphēs/delicacy). It is thought that maybe the translators into Slavonic thought that τροφης was τροφης (trophēs / food).

⁶¹¹ In some places the deacon enters the Altar through the southern door and receives a blessing from the priest as the priest concludes the prayer “You, O Christ our God”. Only then does the deacon consume the Holy Things.

with fear and all care.

The priest leaves the Altar through the Holy Doors and gives the antidoron to the people.⁶¹²

At the conclusion of the psalm and after the distribution of the antidoron the priest stands in the center before the Holy Doors and blesses the people, saying:⁶¹³

Priest: The blessing of the Lord be upon you,⁶¹⁴
through His grace and love for mankind,⁶¹⁵
always, now and ever, and to the ages of ages.

People: Amen.

Facing East, the priest says:

Priest: Glory to You, O Christ, our God, our hope;⁶¹⁶ glory to You.

People: Glory to the Father, and to the Son and the Holy Spirit,
now and ever, and to the ages of ages. Amen.
Lord, have mercy. Lord, have mercy. Lord, have mercy.
Give the blessing.

Facing west (towards the people) the priest says:

Priest: May Christ, our true God, (if it is Sunday: risen from the dead)
through the prayers of His most pure Mother,
and of the holy, glorious, and all-praised Apostles;
and of our holy father, Basil the Great,
Archbishop of Caesarea in Cappadocia,
of Saint (whose temple it is), of Saint(s) (whose day it is)
and of all the Saints,
have mercy on us and save us,
for He is good and loves mankind. ⁶¹⁷

People: Amen.

⁶¹² In many places the *antidoron* is customarily done after the dismissal.

⁶¹³ *Služebnik* as enhanced by *Ordo* §145.

⁶¹⁴ Psalm 128(129):8.

⁶¹⁵ Titus 3:4.

⁶¹⁶ 1 Timothy 1:1.

⁶¹⁷ Titus 3:4.

PRAYER FOR LONG LIFE AND SALVATION

On more festive liturgical occasions, the priest, facing the people, intones the chant for long life:

Priest: To our holy ecumenical pontiff, *N.*, Pope of Rome, grant, O Lord, many years.

Alternate Format:

Grant, O Lord, to Your servant(s), *N.N.*, peace, health, and length of days, for many and blessed years.⁶¹⁸

The people sing the appropriate following response to each of the petitions:

People: God grant you (*him – her – them*) many years. God grant you (*him – her – them*) many years. God grant you (*him – her – them*) many blessed years.⁶¹⁹

Priest: To our civil authorities (*Or: our divinely-protected Emperor N., Or: King N.,*) grant, O Lord, many years.

Priest: To our most reverend Archbishop and Metropolitan, *N.*, grant, O Lord, many years.

Priest: To our God-loving Bishop *N.*, grant, O Lord, many years.

Priest: To all priestly and religious orders, to all our fathers and brothers, and to all Orthodox Christians, grant, O Lord, many years.

Additional petitions may also be intoned.

And finally:

People: In health and salvation, in health and salvation, God grant you (*him – her – them*) many blessed years.

⁶¹⁸ This version is not in the *Služebnik*. It is included here because it is commonly used.

⁶¹⁹ The *liturgicon* simple gives “Many years!” for each response but the longer version is given here since it is the most commonly used. Also, if the person(s) being commemorated is present one sings “God grant you many years....”

PRAYER FOR THOSE WHO HAVE FALLEN ASLEEP⁶²⁰

If those who have fallen asleep are being remembered, the priest intones:

Priest: In blessed repose, grant, O Lord, eternal rest to Your servant(s), *N.* (*and N.*), and may his (*her-their*) memory be eternal.

People: Eternal memory. Eternal memory. Blessed repose,
Eternal memory.

Dismissal Prayers

The priest and deacon, come in the Altar and the Holy Doors are closed and the Curtain (Veil) drawn. The priest says the unvesting prayers either in the Altar or in the sacristy and wash their hands in the usual place.⁶²¹

Priest: Now you shall dismiss Your servant, O Master,
according to Your word, in peace,
because my eyes have seen Your salvation
which You have prepared before the face of all peoples,
a light to enlighten the Gentiles,
and the glory of Your people Israel.⁶²²

Holy God, Holy Mighty,⁶²³ Holy Immortal,⁶²⁴
have mercy on us. (*Three times*)

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

O Most Holy Trinity, have mercy on us;
O Lord, cleanse us of our sins;⁶²⁵
O Master, forgive our transgressions;
O Holy One, visit us and heal our infirmities
for Your Name's sake.

⁶²⁰ The "Eternal Memory" is not in the *Služebnik*, but is so very commonly prayed at this time that it is included here.

⁶²¹ *Ordo* §145.

⁶²² Luke 2:29-32.

⁶²³ 2 Kings (2 Samuel) 22:31-33, Revelation 18:8b (Literally: "Holy Strong").

⁶²⁴ Romans 1:23, 1 Timothy 1:17.

⁶²⁵ Psalm 24(25:11), 18, 50:4(51:2), 50:11(51:9), 78(79):9.

Lord, have mercy. (Three times)

Glory to the Father, and to the Son, and to the Holy Spirit,
now and ever, and to the 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 evil.⁶²⁶

Priest: For Thine is the kingdom, and the power, and the glory,
Father, Son, and Holy Spirit,
now and ever, and to the ages of ages.⁶²⁷

Deacon: Amen.

He continues:

The Dismissal Troparion – Tone 1

Your proclamation has gone out to all the earth,
which has been divinely taught by hearing your voice.
You made clear the nature of creation
and gave a rule of life for men.
By your royal priesthood, O venerable Father Basil,
intercede with Christ God to save our souls.

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

Kontakion - Tone 4

⁶²⁶ Matthew 6:9-13; Luke 11:2-4. More literally: “in the heavens”, “from the evil one”.

⁶²⁷ Matthew 6:13 *textus receptus*, 1 Timothy 1:17.

O venerable and heavenly inspired Basil,
you were revealed as the sure foundation of the Church,
granting all men a lordship which cannot be taken away,
and sealing it with your teachings.

Now and ever, and to the ages of ages. Amen.

Bohordicen – Tone 6

O unashamed⁶²⁸ Protectress of Christians,
unfailing Mediatrix before the Creator:
do not despise the prayerful voices of sinners;
but, in your goodness,
quickly help those who cry out to you in faith:
“Hasten, to intercede and speedily pray for us,
for you, O Mother of God,
always protect those who honor you.”

The troparion of the day may also be recited, if desired.

Lord, have mercy. (12)

More honorable than the Cherubim
and beyond compare more glorious than the Seraphim,
who, a virgin, gave birth to God the Word;
you, truly the Mother of God, we magnify.

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

Priest: May Christ, our true God, (if it is Sunday: risen from the dead)
through the prayers of His most pure Mother,
and of the holy, glorious, and all-praised Apostles;
and of our holy father, Basil the Great,
Archbishop of Caesarea in Cappadocia,
of Saint (whose temple it is), of Saint(s) (whose day it is)
and of all the Saints,

⁶²⁸ 2 Timothy 2:15.

have mercy on us and save us,
for He is good and loves mankind.⁶²⁹

Deacon: Amen.

After the deacon consumes the Holy Gifts so that not even the smallest particles of the broken bread remain or fall, and after pouring water and wine into the holy chalice and having wiped it dry, he places the holy vessels together in the customary place, saying: "Now you may dismiss Your servant, O Master," and the other prayers as prescribed above for the priest. He washes his hands in the usual place and removes his vestments. Then both the priest and deacon bow together and say the dismissal. Giving thanks to God for all things, they leave the Altar.

THE END OF THE DIVINE LITURGY OF
OUR HOLY FATHER BASIL THE GREAT

⁶²⁹ Titus 3:4.

DISMISSALS AT DIVINE LITURGY

December 24

VIGIL OF THE NATIVITY OF OUR LORD JESUS CHRIST

The Divine Liturgy of St. Basil the Great is celebrated on Christmas Eve when this days falls on a Monday through Friday. If the Vigil falls on a Saturday or Sunday the Divine Liturgy of St. John Chrysostom is celebrated on the Eve.

December 25

THE NATIVITY OF OUR LORD JESUS CHRIST

May Christ our true God, Who, for our salvation, was born in a cave in Bethlehem of Judea and lay in a manger, through the prayers of His most Holy Mother; of the holy, glorious, and all-praised Apostles; of our holy father Basil the Great, Archbishop of Caesarea in Cappadocia, and of all the Saints, have mercy on us and save us, for He is good and loves mankind.

January 1

FEAST OF THE CIRCUMCISION

May Christ our true God, Who, for our salvation, submitted to circumcision on the eighth day according to the Law, through the prayers of His most holy Mother; of the holy, glorious, and all-praised Apostles; of our holy father Basil the Great, Archbishop of Caesarea in Cappadocia; and of all the Saints, have mercy on us and save us, for He is good and loves mankind.

January 5

VIGIL OF THE THEOPHANY OF OUR LORD JESUS CHRIST

The Divine Liturgy of St. Basil the Great is celebrated on Christmas Eve when this days falls on a Monday through Friday. If the Vigil falls on a Saturday or Sunday the Divine Liturgy of St. John Chrysostom is celebrated on the Eve.

January 6

THE THEOPHANY OF OUR LORD JESUS CHRIST

May Christ our true God, Who, for our salvation, deigned to be baptized in the Jordan by John through the prayers of His most holy Mother; of the holy, glorious, and all-praised Apostles; of our holy father Basil the Great, Archbishop of Caesarea in Cappadocia, and of all the Saints, have mercy on us and save us, for He is good and loves mankind.

HOLY AND GREAT THURSDAY

May Christ our true God, Who, because of His surpassing goodness, showed us the most excellent way of humility when He washed the feet of His disciples, and condescended even unto the Cross and burial, through the prayers of His most holy Mother; of the holy, glorious, and all-praised Apostles; of our holy father Basil the Great, Archbishop of Caesarea in Cappadocia, and of all the Saints, have mercy on us and save us, for He is good and loves mankind.

HOLY AND GREAT SATURDAY

The following prayer is not in the Služebnik, but was provided in the 1976 edition:

May Christ our true God, Who, for our salvation was placed in the tomb and descended into the realm of Death, through the prayers of His most holy Mother; of the holy, glorious, and all-praised Apostles; of our holy father Basil the Great, Archbishop of Caesarea in Cappadocia, and of all the Saints, have mercy on us and save us, for He is good and loves mankind.

The Order of the Divine Liturgy

The rubrics given in the Ruthenian *Liturgicon* (*Služebnik, Rome, 1942*) provide the Order of the Divine Liturgy. The directives given in the *Ordo Celebrationis Vesperarum, Matutini et Divinae Liturgiae Iuxta Recensionem Ruthenorum (Rome, 1944)* add greatly to this. It was determined that for a study text of the Ruthenian Divine Liturgy it would be useful to integrate the rubrics provided by the *Služebnik* with those provided by the *Ordo*. Further, since the typical celebration of the Divine Liturgy would hopefully include the ministry of one deacon, and the celebration of the Divine Liturgy with two deacons or without the ministry of a deacon would be less common, it was decided to provide those rubrics from the *Ordo* (sections §147-174) in an appendix. This also serves to keep the text of the Divine Liturgy less cluttered.

With the Ministry of Two Deacons

147. Two deacons assist the celebrating priest or concelebrating priests only on more solemn feast days.

148. When the time approaches, the priest enters the temple together with the two deacons. They stand before the Holy Doors facing East and all make three small bows simultaneously. Then they do everything as in the Liturgy with the ministry of one deacon, however, both deacons respond to the priest. After the prayer: **O Lord, send forth Your hand...** the priest and the deacons bow toward the right and left choirs, and they enter the Altar thus: the priest and first deacon through the southern door, and the second deacon through the northern door, saying: **I will come into Your house...** After entering the Altar, they make three small bows before the Holy Table; the priest kisses the holy Gospel Book, and the deacons kiss the Holy Table; then, if it is customary, all of them kiss the hand Cross which lies on the Holy Table. After vesting, the deacons wash their hands and prepare everything for the Prothesis. The first deacon alone says: **Master, bless**, and the other phrases; the Proskomede is done as usual.

149. Following the Dismissal of the Proskomede, the deacons cense the Prothesis with three strokes. Then, together with the priest, they come before the Holy Table saying privately: **Bodily in the tomb...** and the other phrases. Both cense the Holy Table together from the front; then the first deacon the right side, the second deacon the left, and again, both together from the East; then the apsidal icon and the other icons in the Altar; the first deacon the Cross and the second deacon the icon of the Mother of God, if these are found behind the Holy Table. Then they leave the Altar, the first deacon through the southern door, and the second deacon through the northern door. They come before the Holy Doors and cense the images on the iconostasis, the first deacon beginning from the icon of the Savior, and the second deacon from the icon of the Mother of God. Then the first deacon censes the right choir, and the second deacon the left choir. They cense the people from the

soleas, one from the right and the other from the left; or, if it is customary, by proceeding down the aisle of the temple to the narthex. Then they enter the Altar, the first deacon through the southern door, the second deacon through the northern. Again, they cense the Holy Table (in strokes of three), but only from the front, and then the priest.

150. Then, having returned the censers to the servers, both deacons approach the priest and do everything as it is done in the Liturgy with the ministry of one deacon. The first deacon departs through the southern door, and the second through the northern door: taking their places before the Holy Doors, they make three small bows, saying privately with each bow: **O Lord, you will open my lips....** Following this, the first deacon begins to sing: **Master, bless.**

151. The first deacon says the Great Synapte. When the first antiphon or typica are sung by the cantors, he makes a small bow, departs from his place and, holding the orarion with three fingers of his right hand, stands before the icon of Christ as usual.

Upon completion of the antiphon, the second deacon goes forth and standing in the usual place, says: **Again and again....** When the second antiphon or typica are sung by the cantors, he repeats the actions prescribed for the first deacon during the first antiphon and stands before the icon of the Mother of God.

Following the second antiphon, the singers continue: **Glory... now and ever... O only-begotten Son....** The priest says nothing privately; and neither he nor the deacons make a bow at: **and became incarnate....**

Then the first deacon returns to his usual place and says: **Again and again...** After the synapte is completed, both return to the Altar: the first through the southern door, the second through the northern, and they stand to the priest's right and left, respectively.

152. When the cantors, singing the third antiphon or the Beatitudes, come to: **Glory...** or the last verse of the Beatitudes, the priest and the deacons make three small bows. Then the priest gives the holy Gospel Book to the first deacon and freely unfolds his phelonion; the priest and the first deacon go around the Holy Table starting from the right side, while the second deacon takes the censer. Preceded by the candlebearers, all leave through the northern door: first the second deacon censing, then the first deacon carrying the Gospel, and finally the priest. When they come to the Holy Doors, the candlebearers stand facing one another, one near the icon of the Mother of God and the other near the icon of our Savior. The first deacon stands on the right, the second on the left. The priest stands in the center and behind them.

The first deacon says: **Let us pray to the Lord,** and the priest quietly recites the Prayer of the Entrance. After the prayer is completed, the first deacon holds the orarion with his right hand extending it toward the East, and says to the priest: **Master, bless the holy entrance.** The priest blesses, after which the first deacon proffers the holy Gospel Book to him for

kissing. After the last verse of the antiphon or the Beatitudes is sung, the second deacon proceeds to the center: the first deacon stands behind him and says: **Wisdom! Stand Aright!** Then all enter the Altar. The second deacon returns the censer. The first deacon places the holy Gospel Book upon the Holy Table.

153. When the singers come to the last troparion, the first deacon says: **Master, bless the time for the thrice-holy hymn.** The priest: **For You are holy....** The first deacon says: **And to the ages of ages.** While the Trisagion is sung, the priest and the deacons also recite it. Then, proceeding to the apsidal throne with the deacons, the priest says: Blessed is he who comes ... The first deacon: **Master, bless the chair on high.**

154. After the Trisagion hymn is completed, the deacons come near the Holy Doors; the first deacon says: **Let us be attentive!** The priest: **Peace be with all!** The second deacon: **Wisdom! Be attentive!** After the Prokeimenon, the first deacon: **Wisdom!** The lector sings the title of the Epistle, after which the second deacon says: **Let us be attentive!**

Shortly before the end of the Epistle reading, the deacons return before the Holy Table with the priest.

Following the reading of the Epistle, the priest says: **Peace be with you.** The first deacon: **Wisdom! Be attentive!**

155. While the Alleluia is sung, the deacons take the censers, place incense into them, and approach the priest saying: **Master, bless the incense.** Having received the blessing, they both cense the Holy Table together; at first from the front, then the first deacon the right side, the second deacon the left, and again both together from the East; then the apsidal icon and the other icons in the Altar. Then the second deacon censes the Prothesis, and both cense the rest, as is the custom.

Then the deacons return the censers to the usual place and approach the priest; in a raised voice the first deacon says: **Master, bless the proclaimer of the Gospel ...** The priest: **May God, through the prayers ...** and gives him the holy Gospel Book. The first deacon passes through the Holy Doors and stands at the appointed place, either on the ambo or a little before the Holy Doors; there he places the holy Gospel Book, which he will read facing the people, upon the analogion. From the Altar, the second deacon exclaims: **Wisdom! Let us stand aright and listen to the holy Gospel.** The priest: **Peace be with all.** The first deacon: **A reading from the holy Gospel according to N.** The second deacon: **Let us be attentive!** After the Gospel is read, the priest says to the first deacon: **Peace be with you who have proclaimed the holy Gospel.** After proceeding to the Holy Doors, the first deacon returns the holy Gospel Book to the priest. The Holy Doors are closed.

156. Then the deacons depart, each through his own door, and stand in their customary place; the first deacon begins: **Let us all say ...** Then the second deacon: **Catechumens, pray to the Lord.** First deacon: **All catechumens, depart!** Second deacon: **Catechumens,**

depart! And again the first deacon: **All catechumens, depart! Let none of the catechumens ...** The singers: **Lord, have mercy.** The first deacon: **Protect us, save us, have mercy ... Wisdom!** The second deacon: **Again and again, let us pray..., Help us, save us, have mercy ... Wisdom!** Then both enter the Altar through their respective doors. The Holy Doors are opened.

157. While the Cherubic Hymn is sung, the deacons take the censers and place incense into them; after receiving the blessing, they begin to recite the 50th Psalm and cense the Holy Table, the Altar and the rest as stated above (see § 149).

Upon completion of the censuring, the deacons take their respective places, one on each side of the priest; holding the censers on the ring finger of their left hands and elevating their hands on high with the priest, they say the Cherubic Hymn together three times and make a small bow after each recitation.

Then, where the custom exists, the priest kisses the Holy Table and the hand Cross as the deacons kiss the edge of the Holy Table; and with the deacons preceding, they go directly to the Prothesis table.

There the priest takes the censer from the first deacon and censes the Holy Gifts.

The first deacon says to the priest: **Lift up, master.** The priest takes the large veil and, giving it to the second deacon who holds the censer with the ring finger of his right hand, says: **Lift up your hands....**

Then, taking the discos, the priest places it on the head of the first deacon, who holds it to his forehead with both hands, while simultaneously holding the end of the orarion in his left hand. The priest himself takes the chalice. Preceded by the candlebearers, all depart through the northern door. The second deacon, who departs first, exclaims: **May the Lord God remember all you Orthodox Christians...** Following him, the first deacon repeats the same. Then the priest exclaims: **May the Lord God remember in His kingdom....**

The deacons enter the Altar and stand just inside the Holy Doors; they face one another: the second on the left and the first on the right. After saying: **... and all you ...** the priest enters the Altar and with the deacons proceeds to place the holy chalice on the Holy Table. Taking the holy discos from the first deacon, he places it on the Holy Table to the left of the chalice. He takes the large veil from the second deacon, censes it (by fumigation in the smoke from the censer), and covers the Holy Gifts.

Meanwhile the Holy Doors are closed, and then the usual dialogue between the priest and both deacons follows. The deacons show reverence to the priest and depart, each through his own door; they stand in their usual place and the first deacon says: **Let us complete our prayer....**

158. The second deacon: **Let us love one another....** From where they stand, the deacons

make three small bows just as the priest does. The deacons kiss one another on the left shoulder.

The first deacon exclaims: **Let us stand aright...**

The deacons make a small bow, enter the Altar through their respective doors and stand at either side of the priest. If there is need, the first deacon takes the ripidion or the folded small veil and reverently fans the Holy Gifts.

At the Triumphant Hymn: **Singing, shouting...** the second deacon takes the asterisk into his right hand and touches the holy discos as described above; and kissing the asterisk, he places it upon the Holy Table.

159. During the Institution Narrative, the deacons join the priest by pointing their oraria towards the holy discos and then the holy chalice.

After the Institution Narrative, of both the Holy Bread and holy chalice, the deacons and the priest bow profoundly, making the sign of the Cross.

After the priest has quietly said the prayer: **Remembering, therefore**, the first deacon takes the holy discos in his right hand and the second deacon the holy chalice in his right hand, so that the right hand of the first deacon lies over the right hand of the second deacon. Then they raise the Holy Gifts slightly for a short time, making the sign of the Cross over the eilition, and the priest exclaims: **Offering You, Your own, from Your own....** After the discos and chalice are set down, the priest and deacons make a small bow. Then the priest quietly says the prayer: **Moreover, we offer to You....** Meanwhile, the first deacon fans the Holy Gifts, if there is need.

After the prayer has been completed, the first deacon puts aside the ripidion or veil, and both deacons come nearer the priest. They all make three small bows before the Holy Table. Then pointing his orarion towards the Holy Bread, the first deacon says: **Master, bless the Holy Bread.** After the blessing, the deacons say: **Amen.**

Pointing his orarion towards the holy chalice, the first deacon says: **Master, bless the holy chalice.** The deacons respond to the blessing: **Amen.**

Pointing his orarion to both Holy Gifts, the first deacon says: **Master, bless both.** Following the blessing, the deacons: **Amen, amen, amen.** And having bowed their heads to the priest, both deacons return to where they previously stood; taking the ripidion, the first deacon fans the Holy Gifts just as before, if there is need.

160. While the chanters are singing **It is truly proper...** the deacons cense the Holy Table from the sides and from the East, each one from his side, and they mention by name those of the dead whom they wish to remember.

And after: **Among the first, O Lord ...** the deacons make a commemoration of the living.

After the ekphonesis: **And may the mercies...** the deacons make a small bow, take leave of the priest, and depart through their respective doors; they stand in their customary place. The second deacon says: **Now that we have remembered all the Saints...** After the priest has said: **Peace be with all,** the singers: **And with your spirit.** The second deacon exclaims: **Bow your heads to the Lord.**

While the priest quietly says the prayer: **We give You thanks, O King...** the deacons, standing before the Holy Doors, bind their oraria about themselves in the form of a Cross, if they had not already done so during the Lord's Prayer.

After uncovering the chalice, the priest, and the deacons (who remain in their places), make three small bows, saying quietly: **O God, be merciful to me a sinner.**

The first deacon exclaims: **Let us be attentive!**

The deacons enter the Altar through their respective doors and, standing at the sides of the priest, they make a small bow. The first deacon says: **Master, break the Holy Bread.**

After the fraction of the Holy Bread, the first deacon says: **Master, fill the holy chalice.** Following the commixture the same deacon says (where the infusion of hot water is practiced): **Master, bless the hot water,** and pouring a little water he continues: **The fervor of the faith....**

161. The priest invites the deacons to receive Holy Communion, saying: **Deacons, approach!** And Communion is given to the deacons according to the rule (see § 140 and 141).⁶³⁰

After the Communion of the priest and the deacons, the first deacon carefully absterges the holy discos over the holy chalice; if Communion is not to be given to the faithful, the priest and deacons do exactly as stated above (see § 142). If Communion is to be given out, they follow the first procedure described above except that the priest gives the veil and the lention to the second deacon before Communion.

162. Following the incensation, the priest returns the censer to the second deacon and places the holy discos with the folded asterisk and the folded veils upon the second deacon's head. Holding these to his forehead and looking back towards the doors, the second deacon; saying nothing, proceeds between the Holy Table and the Holy Doors directly to the Prothesis table upon which he places the discos; there he awaits the priest. After making a small bow and taking the holy chalice, the priest departs, as prescribed, to the Prothesis table, while the second deacon censes the Holy Gifts and the priest. Following

⁶³⁰ *Ordo* §140 and 141 are integrated into the text of the Liturgy.

the priest's recital of the prayer: **You, O Christ, Our God...** the second deacon, with awe and full caution, consumes the Holy Gifts which remain after Communion; then he unbinds his orarion.

163. Having loosed his orarion, as is the custom, the first deacon leaves through the northern door and, standing in his usual place, says: **[Stand aright!] Having received the divine, holy....** After the ekphonesis: **For You are our sanctification...** the priest says: **Let us go forth in peace!** The singers: **In the Name of the Lord.** The first deacon: **Let us pray to the Lord.** The singers: **Lord, have mercy.**

During the prayer behind the ambo, the first deacon stands at the right, extending his orarion toward the icon of the Savior. Following the prayer, he enters the Altar through the southern door. Finally, the Dismissal is said according to custom, after which all unvest.

Without the Ministry of a Deacon

164. The priest celebrating without the assistance of a deacon performs or recites all those parts which are proper to the deacon, bearing in mind the procedures set forth below (§ 165-174).

165. He omits the invitations: **Master, bless; Let us pray to the Lord; Master, bless the incense:** etc. except for the invocation: **Let us pray to the Lord,** which he says before the prayer behind the Ambo.

166. Following the Dismissal of the Proskomede, the priest censes just as the deacon would; from the soleas, he censes the iconostasis, the choirs and the people.

167. The priest recites the prayers which conclude the great and small synapses before, not after, the respective ekphoneses.

168. At the Small Entrance, the priest takes the holy Gospel Book and, starting from the right side, goes around the Holy Table and comes out through the northern door. Bowing his head before the Holy Doors, he says the Entrance Prayer: **O Lord, our Master and God,** ... after which he blesses the Entrance with his right hand; he kisses the Gospel Book and raises it exclaiming: **Wisdom! Stand Aright!** Then he enters the Altar through the Holy Doors.

He concludes the Trisagion Prayer with the ekphonesis: **For You are holy, our God....** and does not turn around to face the people. After saying the Trisagion, he proceeds behind the Holy Table saying the formula of blessing and sits to the south of the apsidal throne.

169. After the singers complete the Trisagion Hymn, the priest exclaims: **Let us be attentive!** and the blessing: **Peace be with all. Wisdom! Be attentive!** The singers sing

the Prokeimenon. The priest: **Wisdom!** The lector reads the title of the Epistle. The priest: **Let us be attentive!** Following the Epistle reading, he says to the lector: **Peace be to you** and immediately thereafter: **Wisdom! Be attentive!** The singers: **Alleluia!** with the verses.

Then the priest blesses the incense and, taking the censer, censures about the Holy Table and the entire Altar; from the soleas, he censures the iconostasis, both choirs and the people. He quietly recites the prayer before the Gospel: **O Master, Lover of Mankind, shine forth in our hearts ...** either during the incensation, or after it.

When the Alleluia and verses are completed, he exclaims: **Wisdom! Let us stand aright and listen to the holy Gospel,** and blessing the people: **Peace be with all.** The singers: **And with your spirit.** The priest: **A reading from the holy Gospel....** Then taking the Book of Gospels, he places it on the analogion just outside the Holy Doors and reads the Gospel facing the people. After the reading, he kisses the closed book and places it in the center or on the right side of the Holy Table.

170. After saying the Prayer of the Cherubic Hymn, the priest blesses the incense; then he censures around the Holy Table, the apsidal icon, the Prothesis, and from the soleas he censures the iconostasis, both choirs and the people. He returns to the Holy Table where, keeping the censer on the ring finger of his left hand and raising his hands on high, he recites the Cherubic Hymn three times. Then he proceeds to the Prothesis; there he censures the Holy Gifts in strokes of three while praying privately: **O God, be merciful to me a sinner.** Taking the large veil, the priest places it on his left shoulder, saying: **Lift up your hands ...**, then taking the discos in his left hand and the chalice in his right, he departs through the northern door, exclaiming: May **the Lord God remember in his kingdom ...**, and after passing through the Holy Doors, he places the Holy Gifts upon the Holy Table as usual. Saying: **The noble Joseph...**, the priest censures the large veil by holding it over the censer which the server extends toward the priest. He then takes the censer from the hands of the server and censures the Holy Gifts, in strokes of three, saying: **Deal favorably, O Lord....**

171. After returning the censer, he says the aitisis: **Let us complete our prayer....** During the Symbol of Faith, he raises the large veil and holds it above the Holy Gifts, according to the custom. At the ekphonesis: **Singing, shouting...** he touches the holy discos with the asterisk in the same manner as the deacon would; then he kisses the asterisk and places it upon the Holy Table.

Having said the prayer: **Remembering, therefore, this saving command...** and crossing his forearms, he takes the holy Discos with his right hand and the holy chalice with his left; then he raises the sacred vessels slightly for a short time and distinctly makes the sign of the Cross over the eilikon while exclaiming: **Offering to You Your own from Your own....** After the ekphonesis: **Especially for our most holy, most pure...** he censures the Holy Table only from the front, without going around it. Before elevating the Lamb, he says: **Holy Things to the holy!** and pours the hot water into the chalice himself, as prescribed.

172. After the priest has put all the Particles from the discos into the chalice, he covers the chalice with either the lention or the small veil or with both; he places the folded asterisk, the small veil and the aer upon the discos. The Curtain (Veil) of the iconostasis is drawn aside and the Holy Doors are opened. The priest places the spoon on top of the chalice; or else he places it in the chalice. After making a small bow, he takes the chalice, proceeds to the Holy Doors and, raising the chalice, and exclaims: **Approach with fear of God....** [Following the choral response], the priest immediately continues: **O Lord, I believe and profess....** After the prayer is completed he uncovers the chalice and distributes Communion with the spoon. When the Communion of the faithful has been completed, the spoon is left in the chalice, which is covered with the lention and small veil; blessing the people, the priest says: **Save Your people, O God....** Then he returns to the Holy Table, places the chalice on it, and censes in strokes of three, saying: **Be exalted...** After making a small bow, he takes the holy chalice with his right hand and the holy discos with his left, saying first in a subdued voice: **Blessed is our God;** then in a raised voice: **Always, now and ever...,** turning toward the people, he departs for the Proskomede table upon which he places the sacred vessels. After making a small bow, he returns to the Holy Table.

173. It is also permissible to follow this procedure: after communicating himself, the priest absterges the Particles off the discos while holding the discos over the chalice; then he covers the chalice with either the small veil or the lention, or with both. He makes a small bow, takes the chalice and extends it toward the people, saying: **Approach with fear of God....** Having returned to the Holy Table, he sets the chalice down and removes the small veil from it; then he takes the chalice with his left hand and holds the discos between the middle and ring fingers of the same hand. Taking the spoon with his right hand, he proceeds to distribute Communion to the faithful. Following the Communion, he leaves the spoon in the chalice and returns to the Holy Table upon which he places the discos and chalice. Then he covers the latter with the small veil, again takes the chalice and, turning towards the people, blesses them with it, saying: **Save Your people, O God....** After placing the chalice on the Holy Table, he censes it in strokes of three, saying: **Be exalted above the heavens....** Then he places the lention under the small veil with which the chalice is covered; he also places the folded asterisk, the second small folded veil and the aer upon the discos. After making a small bow and taking the chalice, he turns towards the doors and looks at the people, saying quietly: **Blessed is our God;** then exclaims: **Always, now and ever....** Following this, the priest takes the discos from the Holy Table with his left hand and proceeds to the Prothesis table, where he places the sacred vessels. He then makes a small bow and returns to the Holy Table.

174. Saying the small Synapte of Thanksgiving: **Having received the divine...,** the prayer and ekphonesis: **For You are our sanctification...,** the priest folds the eiliton as is customary. Following the Dismissal, he returns to the Altar and closes the Holy Doors; then he proceeds to the Prothesis table and, with awe and every caution, consumes the Holy Gifts. The priest washes his hands and, giving thanks to God for all things, departs.

The above rubrics are taken from *“Ordo Celebrationis Vesperarum, Matutini et Divinae Liturgiae iuxta Recensionem Ruthenorum”*, Sacred Congregation for the Oriental Church, Rome, 1944 (Imprimatur from Eugene Cardinal Tisserant, available in translation from Eastern Christian Publications, 1996). Used with permission.

Considerations

In its normative and official form the Ruthenian Divine Liturgy is a wonderful example of good Liturgy. The scholarship in preparing the official Slavonic liturgical books of the Ruthenian recension remains excellent. There are only a few updates that one might consider, should all members using the recension (Catholic and Orthodox) agree:

-The term “Archbishop and Metropolitan” in the various prayers is a rather odd usage as a metropolitan would generally be commemorated only by his highest rank. It might be updated to read “Metropolitan (Archbishop)” to allow for usage of the liturgicon anywhere.

-The use of the term “civil authorities” is reasonable as it (in the plural) refers to persons (in the singular it refers to institutions). The tradition, however, is to be more specific than that, singling out the head of state for particular mention. Further, one might also enhance the reference to the armed forces based upon Vatican II’s *“The Pastoral Constitution on the Church in the Modern World”* (79). Doing both of these might render the petition: “For the President of these United States, the Congress, the Supreme Court and all our civil authorities, and for our armed forces, the agents of our security and freedom, that they may serve our country with honor, and that they may make a genuine contribution to the establishment of peace, let us pray to the Lord.”

-Many of the priestly prayers are located in the middle of a litany, with several petitions separating such prayers from the ecphonesis. These prayers could be moved to the end of the litany to re-join it with the ecphonesis. This would be not be a liturgical change, per say, but rather a change in the layout of the document.

-Neither the Služebnik nor the Ordo specifically addresses the commemorative particles. The older custom was to consecrate everything on the holy discos. The newer custom among most Byzantines is to not consecrate the commemorative particles and to delay placing them into the chalice until after the communion of the faithful (just before “Save Your people”). If the rubrics are followed as given it would be difficult to discern between the particles broken from the NI and KA particles (from which the communion of the faithful is given) and the commemorative particles if they are both placed in the chalice prior to the communion of the faithful.

-In the Communion Prayer the paragraph beginning with *“O Lord, I believe and profess that this, which I am about to receive, is truly Your most precious Body, and Your life-giving Blood...”* is not in the official Služebnik, but it is in other liturgicons. In those other liturgicons it is found earlier in the text. If it were moved to an earlier point in the text (right after the first paragraph “O Lord, I believe and confess...”) it would make more sense as the prayer would start off with all the statements about what the Eucharist is and then continue with the statements about partaking of the Eucharist. Currently it reads as if two separate prayers were conjoined.

For Further Study

- *The Holy and Divine Liturgy (Čin Svjaščennyja i Božestvennyja Liturgii)*, Grotta-Ferrata Press, Rome, 1942.
- *Ordo Celebrationis Vesperarum, Matutini et Divinae Liturgiae iuxta Recensionem Ruthenorum*, Sacred Congregation for the Oriental Church, Rome, 1944 (Imprimatur from Eugene Cardinal Tisserant, available in translation from Eastern Christian Publications, 1996).
- *The Divine Liturgy of Our Father Saint John Chrysostom*, Byzantine Seminary Press, Pittsburgh, 1965.
- *The Divine Liturgy of Our Holy Father Saint Basil the Great*, Byzantine Seminary Press, Pittsburgh, 1976.
- *Instruction for Applying the Liturgical Prescriptions of the Code of Canons of the Eastern Churches*, The Congregation for the Eastern Churches, Rome, 1996.
- Serge Keleher, *Studies on the Byzantine Liturgy, The Draft Translation: A Response to the Proposed Recasting of the Byzantine-Ruthenian Divine Liturgy of Saint John Chrysostom*, Stauropegion Press, Pittsburgh, 2006.
- J. Mateos S.I., (*Volume I*) and Father Robert Taft, S.J., (*Volumes II-VI*): *A History of the Liturgy of St. John Chrysostom*.

The following volumes are currently published:

Volume I: J. Mateos S.I., La célébration de la parole dans la liturgie byzantine. Étude historique, [In French, Title in English is: The History of the celebration of the Word in the Byzantine Liturgy], Pontificio Instituto Orientale, 1971, (ISBN 88-7210-090-9, Orientalia Christiana Analecta Series #191).

Volume II: The Great Entrance. A History of the Transfer of Gifts and Preanaphoral Rites of the Liturgy of St. John Chrysostom, Pontificio Instituto Orientale, 2004, (ISBN 88-7210-099-4, Orientalia Christiana Analecta Series #200).

Volume IV: The Diptychs, Pontificium Institutum Studiorum Orientalium, 1991 (ISBN 88-7210-285, Orientalia Christiana Analecta Series #238).

Volume V: The Precommunion Rites, Pontificio Instituto Orientale, 2000 (ISBN 88-7210-326-6, Orientalia Christiana Analecta Series #261).

Volume VI: The Communion, Thanksgiving, and Concluding Rites, Orientalia Christiana Analecta, Pontificio Instituto Orientale, 2008, (ISBN 978-88-7210-361-4, Orientalia Christiana Analecta Series #281).

Volume III is forthcoming.

- For a survey of sources and the manuscript tradition and a bibliography, see: L. Huculak, *The Divine Liturgy of St. John Chrysostom, in the Kievan Metropolitan Province during the period of union with Rome (1596-1839)*, Rome, Pontificio Instituto Orientale, 1990, 384-408.