

HOLY WEEK AND
PASCHA

INCLUDING

SATURDAY OF LAZARUS AND PALM SUNDAY

PART III

PREPARED

BY

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HOLY WEEK
Part III

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Holy Saturday Morning

Vespers and Divine Liturgy of St Basil the Great

THE DIVINE LITURGY

The Preparation and Opening Dialogue

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

PRIEST: O heavenly King, O Comforter, the Spirit of truth, who art in all places and fillest all things, the Treasury of good things and Giver of life: Come, and dwell in us, and cleanse us from every stain, and save our souls, O good One.

The priest and deacon make three metanias while the priest says:

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

O Lord, thou shalt open my lips, and my mouth shall declare thy praise. *(once)*

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

DEACON: It is time for the Lord to act. Bless, master.

The priest makes the sign of the cross over the deacon's head, saying:

PRIEST: Blessed is our God, always now and ever and unto ages of ages.

DEACON: Amen. Pray for me, master.

PRIEST: The Lord direct thy steps unto every good work.

DEACON: Remember me, holy master.

Blessing the deacon the priest says:

PRIEST: The Lord God remember thee in his kingdom, always, now and ever and unto ages of ages.

DEACON: Amen.

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

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

The Enarxis

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

DEACON: Bless, master.

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

PRIEST: Blessed is the Kingdom of the Father, and of the Son, and of the Holy Spirit: now and ever, and unto ages of ages.

CHOIR: Amen.

The priest, replaces the gospel book on the antiminsion.

O come, let us worship and fall down before God our King. *(low bow)*

O come, let us worship and fall down before Christ, our King and our God. *(low bow)*

O come, let us worship and fall down before Christ himself, our King and our God. *(low bow)*

Psalm 104 (103)

Bless the Lord, O my soul!
O Lord my God, thou art very great.
Thou art clothed with honor and majesty,
robed in light as with a garment.

Thou stretchest out the heavens like a tent,
thou coverest thine upper chambers with waters,
thou makest the clouds thy chariot,
thou ridest on the wings of the wind,
thou makest thine angels spirits,
and thine ministers a flaming fire.

Thou setest the earth on its foundation,
so that it shall never be shaken.
Thou coverest it with the deep as with a garment,
the waters rise above the mountains.
At thy rebuke they flee,
At the voice of thy thunder they hasten away.
They rise up to the mountains,
they run down to the valleys,
to the place which thou hast established for them.
Thou setest a boundary that they may not pass over,
so that they may not return and cover the earth.

Thou makest springs gush forth in the valleys,
the waters run down between the mountains.
They give drink to all the beasts of the field,
the wild donkeys quench their thirst.
By them the birds of the sky have their home,
they sing among the rocks.
Thou dost water the mountains from thy upper chambers.
The earth is satisfied with the fruit of thy works.
Thou makest the grass grow for the cattle,
and plants for people to use,
to bring forth food from the earth,
and wine to cheer the human heart,
oil to make the face shine,
and bread to strengthen the human heart.
The trees of the plain are satisfied,
the cedars of Lebanon that he planted,

there the birds build their nests;
on the highest branches the stork has its home,
the high mountains are for the wild goats,
the rocks are a refuge for the coney.

Thou hast made the moon to mark the seasons,
the sun knows its time for setting.
Thou hast made darkness and it was night,
in it all the wild beasts of the forest roam around.
The young lions roar for their prey,
seeking their food from God.
As the sun rises, they come together
and lie down in their dens,
people go out to their work,
and to their labor until the evening.

O Lord, how manifold are thy works!
In wisdom thou hast made them all:
The earth is full of thy creatures.

Yonder is the sea, great and wide,
creeping things innumerable are there,
living beings small and great.
There go the ships,
and the dragon thou hast made to play in it.

These all look to thee,
to give them their food in due season;
when thou givest to them,
they gather it up.
When thou openst thy hand,
they are filled with good things.
When thou turnest away thy face,
they are dismayed;
and when thou takest away their breath,

they die and return to their dust.
When thou sendest forth thy breath,
they are created,
and thou renewest the face of the earth.

Let the glory of the Lord endure forever;
the Lord will rejoice in his works-
who looks on the earth, and makes it tremble;
who touches the mountains and they smoke.
I will sing to the Lord all my life;
I will sing praise to my God as long as I live.
May my meditation be pleasing to him,
for I will rejoice in the Lord.
Let sinners disappear from the earth,
and the wicked exist no more!
Bless the Lord, O my soul.
Praise the Lord!

The sun knows its time for setting.
Thou hast made darkness and it was night,
O Lord, how great are thy works!
In wisdom thou hast made them all.

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

Alleluia, Alleluia, Alleluia, glory to thee, O God. *(low bow)*

Alleluia, Alleluia, Alleluia, glory to thee, O God. *(low bow)*

Alleluia, Alleluia, Alleluia, glory to thee, O God. *(low bow)*

O our God and our hope, glory to thee.

During the preceding Psalm, the priest stands before the Altar and quietly says the seven lamp-lighting prayers:

1.

O Lord, compassionate and merciful, long-suffering and rich in mercy, give ear to our prayer, and attend to the voice of our supplication. Show us a sign of thy favor;¹ lead us in thy way, so that we may walk in thy truth. Gladden our hearts, so that we may fear thy holy name, for thou art great, and thou workest wonders.² Thou alone art God, and there is none like thee among the gods, O Lord.³ Thou art mighty in mercy, and benevolent in strength, to aid and to comfort and to save all those who put their trust in thy holy name. For to thee belongs all glory, honor and worship: to the Father and to the Son and to the Holy Spirit: now and ever, and unto ages of ages, Amen.

2.

O Lord, do not rebuke us in thine anger, or discipline us in thy wrath,⁴ but deal with us in all thy kindness,⁵ O physician and healer of our souls. Bring us to thy desired haven.⁶ Enlighten the eyes of our hearts to the knowledge of thy truth.⁷ And grant us that the completion of this day, and our whole life may be peaceful and sinless, through the intercessions of the holy Theotokos and of all the saints. For thine is the majesty, and the power, and the glory, of the Father and of the Son and of the Holy Spirit, now and ever, and unto ages of ages, Amen.

3.

O Lord, our God, remember us sinners, thy worthless servants, when we call upon thy holy name; and let us not be put to shame in our hope⁸ of thy mercy; but grant us, Lord, all our petitions which are for our salvation. And make us worthy to love and fear thee with all our hearts, and to do thy will in all things. For thou art a good and loving God, and unto thee we give glory: to the Father, and to the Son, and to the Holy Spirit: now and ever, and unto ages of ages, Amen.

¹(Ps. 86<85>:17).

²(Ps 77<76>:14).

³(Ps. 86<85>:8).

⁴(Ps 38<37>:1).

⁵(Ba. 2:27).

⁶(Ps. 107<106>:30).

⁷(1 Tim 2:50).

⁸(Ps. 119<118>:116).

4.

O Lord, who art hymned by the holy angelic powers with never-silent hymns and incessant praises, fill our mouths with songs of praise, so that we may ascribe majesty to thy holy name.⁹ Grant us a share and an inheritance with those who fear thee in truth, and who keep thy commandments, through the intercessions of the holy Theotokos and of all the saints. For to thee belongs all glory, honor and worship: to the Father and to the Son and to the Holy Spirit: now and ever, and unto ages of ages, Amen.

5.

O Lord, our God, thou upholdest all things by thy pure and perfect hand, thou art patient with us all and mournest over our wickedness: remember thy compassions and thy mercy. Visit us with thy goodness; and grant us to complete the present day, avoiding the diverse plots of the evil one; and preserve our lives free from attack, through the grace of thine all-holy Spirit. Through the mercy and love toward mankind of thine only-begotten Son, with whom thou art blessed, together with thine all-holy and good and life-giving Spirit: now and ever, and unto ages of ages, Amen.

6.

O great and wonderful God, with thine inexpressible wisdom, and thine abundant providence thou administerest all things. Thou hast bestowed on us good things on earth; thou hast given us a pledge of the promised kingdom through the good things already bestowed on us; and thou hast made us to flee from all evil during that part of this day which is past: Grant us also to complete this day without blame before thy holy glory, and to glorify thee, our God, who art the only good One, and lover of mankind. For thou art our God, and unto thee we give glory: to the Father, and to the Son, and to the Holy Spirit: now and ever, and unto ages of ages, Amen.

7.

O great and most high God, thou alone hast immortality and dwellest in unapproachable light.¹⁰ Thou hast made all creation in wisdom. Thou hast separated the light from the darkness.¹¹ Thou hast made the sun to rule the day, the moon and the stars to rule the night.¹² Thou hast made us sinners at this present hour worthy to come before thy face with thanksgiving and to offer to thee our evening praises. Thou thyself, O Lord, lover of mankind, direct our prayer as incense before thee,¹³ and accept it as a fragrant offering.¹⁴ Grant us to pass the present evening and the coming night

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(Si 39:15).

¹⁰(1 Tim.6:16).

¹¹(Gen.1:4).

¹²(Gen.1:16).

¹³(Ps.141<140>:2).

in peace. Clothe us with the armor of light.¹⁵ Deliver us from the terror of the night and from the pestilence that stalks in the darkness.¹⁶ Grant us sleep, which thou hast appointed for the alleviation of our weakness, free from every imagination of the devil. Yea, O Master of all, bestower of good things, may we, being moved toward repentance on our beds, remember thy name in the night, that, illuminated by meditation on thy commandments,¹⁷ we may rise up in joyfulness of soul to glorify thy goodness, offering up prayers, and supplications to thy tender love for our sins and for those of all thy people, whom thou visitest in mercy, through the intercessions of the holy Theotokos. For thou art a good God and lovest mankind, and unto thee we give glory, to the Father, and to the Son, and to the Holy Spirit, now and ever and unto ages of ages, Amen.

When the priest has completed the preceding prayers, and the people have finished the Psalm, the great Litany is prayed.

The Litany of Peace

DEACON: In peace let us pray to the Lord.

CHOIR: Lord, have mercy.

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

CHOIR: Lord, have mercy.

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

CHOIR: Lord, have mercy.

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

CHOIR: Lord, have mercy.

¹⁴(Phil. 4:18).

¹⁵(Rom. 13:12).

¹⁶(Ps. 91<90>:5-6).

¹⁷(Ps. 119<118>:143).

DEACON: For our Father and Metropolitan PHILIP, for the venerable priesthood, the diaconate in Christ, for all the clergy and the people, let us pray to the Lord.

CHOIR: Lord, have mercy.

DEACON: For the President of the United States and all civil authorities, and for our armed forces everywhere, let us pray to the Lord.

CHOIR: Lord, have mercy.

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

CHOIR: Lord, have mercy.

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

CHOIR: Lord, have mercy.

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

CHOIR: Lord, have mercy.

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

CHOIR: Lord, have mercy.

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

CHOIR: Lord, have mercy.

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

CHOIR: To thee, O Lord.

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

CHOIR: Amen.

When the people begin the singing of the second verse of Psalm 140 (141), the priest/deacon performs the great censuring.

Psalm 141 (140)

In the First Tone

CHOIR: O Lord, I have cried unto thee, hear thou me. Hear thou me, O Lord. O Lord, I have cried unto thee, hear thou me: give ear to the voice of my supplication, when I cry unto thee. Hear thou me, O Lord.

Let my prayer be set forth before thee as incense; and the lifting up of my hands as the evening sacrifice. Hear thou me, O Lord.

-Set a watch, O Lord, on my mouth, and a guard on the door of my lips.

-Incline not my heart to evil words, to make excuses for sins.

-With men who work iniquity; I will not associate with what they choose.

-The righteous will correct and reprove me with mercy, but let not the oil of the wicked anoint my head.

-For my prayer will be even in the midst of their pleasures. Their judges have been overthrown off the sides of the rocks.

-Then they shall hear my words for they are pleasant. Like a lump of clay shattered on the ground, so shall their bones be strewn at the mouth of Hades.

-But my eyes are turned toward thee, O God, my Lord. In thee I have hoped, take not away my soul.

-Keep me from the trap that they have laid for me, and from the snares of evildoers.

-The wicked shall fall into their own nets, while I alone escape.

Psalm 142 (141)

-With my voice, I cried to the Lord; with my voice, I made supplication to the Lord.

- I pour out my prayer before him; I declare my trouble before him.
- When my spirit is faint, thou knowest my way.
- In the path where I walk, they have hidden a trap for me.
- I looked on my right hand and watched, but there was no one who takes notice of me;
- There is no refuge for me; no one cares for me.
- I cried to thee O Lord; I said: thou art my refuge, my portion in the land of the living.
- Attend to my cry, for I am brought very low.
- Save me from my persecutors, for they are stronger than I.
- Bring my soul out of prison, so that I may give thanks to thy name.
- The righteous will wait for me until thou recompense me.

Psalm 130 (129)

- Out of the depths I have cried to thee, O Lord. Lord, hear my voice!
- Let thine ears be attentive to the voice of my supplication.
- If thou, O Lord, shouldest mark iniquities, Lord, who can stand? But there is forgiveness with thee.
- Because of thy name, I have waited for thee, O Lord; my soul has waited for thy word; my soul has hoped in the Lord.

First Tone

O Holy Lord, accept our evening prayers, and grant us forgiveness of our sins; for thou alone hast revealed the resurrection to the world.

For with the Lord there is mercy and with him is abundant redemption, and he will redeem Israel from all his iniquities.

Walk around Zion, all nations, go all around it.¹⁸ And in it give glory to the One risen from the dead. For he is our God who has delivered us from our sins.

Eighth Tone

Praise the Lord, all you nations! Laud him, all you peoples!

Today Hades sighs crying aloud: would that I had not received Mary's son, for he has come to me destroying my dominion. He has broken in pieces the gates of brass; and being God, he has raised up the souls that I had been holding captive: O Lord, Glory to thy Cross and to thy resurrection.

For great is his mercy toward us, and the faithfulness of the Lord endures forever.

Today Hades sighs crying aloud: My dominion has been swallowed up; the shepherd has been crucified, but he has raised Adam. I am deprived of those whom once I ruled; and all those whom I swallowed up in my strength, I throw them up. He who was crucified has emptied the tombs, and death has no more dominion. O Lord, glory to thy Cross and to thy resurrection.

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

Tone Six

Great Moses mystically prefigured this present day saying: So God blessed the seventh day, and hallowed it¹⁹ For this is the blessed Sabbath, the day of rest, on which the only-begotten Son of God rested from all his works. Through the dispensation of death, he observed the Sabbath in the flesh. Through his resurrection, he returned to what he was, and in his goodness and love for mankind bestowed upon us eternal life.

Tone One

Now and ever and unto ages of ages, Amen.

Let us praise the Virgin Mary, glory of the whole world, the heavenly gate, who, born of mortals, has given birth to the Lord: Being an ornament of the faithful, she is praised by the heavenly hosts, for she has been shown clearly as heaven and a temple of divinity. She

¹⁸(Ps.48 <47>:12).

¹⁹(Gen. 2:3).

broke down the dividing wall of hostility, making instead peace, and opened the kingdom. Therefore holding fast to her as an anchor of our faith, we have the Lord who is born of her as our Defender. Be full of courage, people of God, be full of courage; for he, the Almighty, will destroy the enemies.

The Entrance with the Book of Gospels
The Prayer of the Entrance

DEACON: Let us pray to the Lord.

PEOPLE: Lord, have mercy.

PRIEST: In the evening and in the morning and at noonday we praise thee, we bless thee, we give thanks to thee, and we implore thee: O Lord, Master of all, lover of mankind, direct our prayer as incense before thee;²⁰ and do not incline our hearts to words or thoughts of evil; but deliver us from all who seek after our souls.²¹ For our eyes are turned toward thee, O Lord,²² and in thee we have put our hope, O our God, for to thee belong all glory, honor and worship: to the Father and to the Son and to the Holy Spirit: now and ever, and unto ages of ages.

PEOPLE: Amen.

DEACON: Father, bless the holy entrance.

PRIEST: Blessed is the entrance of thy holy ones,²³ always: now and ever, and unto ages of ages.

PEOPLE: Amen.

²⁰(Ps.141<140>:2).

²¹(Ps.59<58>:3).

²²(Ps.141<140>:8).

²³An alternative reading is “Blessed is the entrance into thy sanctuary.”

The priest/deacon lifts up the Gospel.

DEACON: Wisdom! Let us attend!

***The Prayer of Thanksgiving
(By the Martyr Athenogenes)***

PEOPLE: O gladsome light of the holy glory of the immortal, heavenly, holy, blessed Father, O Jesus Christ! Now that we have come to the setting of the sun and behold the light of evening, we praise God: Father, Son, and Holy Spirit. For meet it is that at all times thou shouldest be magnified by pleasant melody, O Son of God, who bestowest life. Therefore, the world glorifies thee.

The Readings

READER: The reading is from the Book of Genesis.

DEACON: Wisdom! Let us attend!

Genesis. 1:1-13

In the beginning God created the heavens and the earth. The earth was invisible and unformed, and darkness was on the face of the deep. And the Spirit of God was hovering over the face of the waters. Then God said, "Let there be light"; and there was light. And God saw the light, that it was good; and God separated the light from the darkness. God called the light Day, and the darkness he called Night. And there was evening and there was morning, the first day.

Then God said, "Let there be a firmament in the midst of the waters, and let it separate the waters from the waters." So God made the firmament and separated the waters that were under the firmament from the waters that were above the firmament, and it was so. God called the firmament Heaven. And there was evening and there was morning, the second day.

Then God said, "Let the waters under the heavens be gathered together into one place, and let the dry land appear"; and it was so. God called the dry land Earth, and the waters that gathered together he called Seas. And God saw that it was good. Then God said, "Let the earth put forth vegetation, plants yielding seed of every kind and fruit trees of every kind on earth, bearing fruit with the seed in it;" and it was so. And the earth brought forth vegetation: plants yielding seed of every kind, and trees of every kind bearing fruit with the seed in it. And God saw that it was good. And there was evening and there was morning, the third day.

READER: The reading is from the Book of Exodus.

DEACON: Wisdom! Let us attend!

Exodus 12:1-11

The Lord said to Moses and Aaron in the land of Egypt: “This month shall be your beginning of months; it shall be the first month of the year for you. Tell the whole congregation of Israel, that on the tenth day of this month every man is to take for himself a lamb, according to the house of his father, a lamb for each household. And if a household is too small for a whole lamb, let him and his neighbor next to his house join in obtaining one; the lamb shall be divided in proportion to the number of people who eat it.

Your lamb shall be without blemish, a year-old male. You may take it from the sheep or from the goats. Now you shall keep it until the fourteenth day of this month. Then the whole assembled congregation of Israel shall slaughter it at twilight. And they shall take some of the blood and put it on the two doorposts and on the lintel of the houses where they eat it. Then they shall eat the flesh on that night; they shall eat it roasted in fire, with unleavened bread and with bitter herbs. Do not eat it raw, nor boiled with water, but roasted over the fire; its head with its legs and its entrails. You shall let none of it remain until morning, and what remains of it until morning you shall burn with fire. This is how you shall eat it: your loins girded, your sandals on your feet, and your staff in your hand. And you shall eat it in haste. It is the Lord’s Pascha.

READER: The reading is from the Prophecy of Daniel.

DEACON: Wisdom! Let us attend!

Daniel 3:1-57

King Nebuchadnezzar made a golden statue, whose height was sixty cubits, and its width six cubits. He set it up in the plain of Dura, in the province of Babylon. Then King Nebuchadnezzar sent word to gather together the satraps, the prefects, and the governors, the counselors, the treasurers, the judges, the magistrates, and all the officials of the provinces, to come to the dedication of the statue that King Nebuchadnezzar had set up. So the satraps, the prefects, and the governors, the counselors, the treasurers, the judges, the magistrates, and all the officials of the provinces gathered together for the dedication of the statue that King Nebuchadnezzar had set up; and they stood before the statue that Nebuchadnezzar had set up. Then a herald cried aloud: “You are commanded, O peoples, nations, and languages that when you hear the sound of the horn, flute, harp, lyre, and psaltery, and entire musical ensemble, you are to fall down and worship the golden statue that King Nebuchadnezzar has set up; and whoever does not fall down and worship shall be thrown immediately into the midst of a furnace of blazing fire.” So as soon as all the people heard the sound of the horn, flute, harp, and lyre, and entire musical ensemble, all the people, nations, and languages fell down and worshiped the golden statue that King Nebuchadnezzar had set up.

Therefore at that time certain Chaldeans came forward and denounced the Jews. They said to King Nebuchadnezzar, “O king, live forever! You, O king, have made a decree that everyone who hears the sound of the horn, flute, harp, lyre, and psaltery, and entire musical ensemble, shall fall down and worship the gold image; and whoever does not fall down and worship shall be cast into the midst of a furnace of blazing fire. There are certain

Jews whom you have appointed over the affairs of the province of Babylon: Shadrach, Meshach, and Abed-Nego; these men, O king, have not paid heed to you. They do not serve your gods or worship the golden statue that you have set up.”

Then Nebuchadnezzar, in rage and fury, gave the command to bring Shadrach, Meshach, and Abed-Nego. So they brought these men before the king. Nebuchadnezzar said to them, “Is it true, Shadrach, Meshach, and Abed-Nego, that you do not serve my gods or worship the golden statue that I have set up? Now if you are ready when you hear the sound of the horn, flute, harp, lyre, and psaltery, and entire musical ensemble, and you fall down and worship the image that I have made, well and good! But if you do not worship, you shall be thrown immediately into the midst of a furnace of blazing fire. Who is the god who will deliver you from my hands?” Shadrach, Meshach, and Abed-Nego answered the king, “O Nebuchadnezzar, we have no need to answer you in this matter. If that is the case, our God whom we serve is able to deliver us from the furnace of blazing fire, and he will deliver us from your hand, O king. But if not, let it be known to you, O king, that we do not serve your gods, nor will we worship the golden statue that you have set up.”

The fiery furnace

Then Nebuchadnezzar was so filled of fury against Shadrach, Meshach, and Abed-Nego that his face was distorted. He commanded that they heat the furnace seven times more than it was usually heated. And he commanded certain mighty men of valor who were in his army to bind Shadrach, Meshach, and Abed-Nego, and throw them into the furnace of blazing fire. Then these men were bound in their coats, their trousers, their turbans, and their other garments, and were thrown into the midst of the furnace of blazing fire. Therefore, because the king’s command was urgent, and the furnace exceedingly hot, the flame of the fire killed those men who took up Shadrach, Meshach, and Abed-Nego. And these three men, Shadrach, Meshach, and Abed-Nego, fell down bound into the midst of the furnace of blazing fire.

The Prayer of Azariah in the Furnace

They walked around in the midst of the flames, singing hymns to God and blessing the Lord. Then Azariah stood still in the fire and prayed aloud: Blessed art thou, O Lord, God of our ancestors, and worthy of praise; and glorious is thy name forever! For thou art just in all thou hast done; all thy works are true, and thy ways right, and all thy judgments are true. Thou hast executed true judgments in all thou hast brought upon us and upon Jerusalem, the holy city of our ancestors; by a true judgment thou hast brought all this upon us because of our sins. For we have sinned and broken thy law in turning away from thee; in all matters we have sinned grievously. We have not obeyed thy commandments, we have not kept them or done what thou hast commanded us for our own good. So all that thou hast brought upon us, and all that thou hast done to us, thou hast done by a true judgment. Thou hast handed us over to our enemies, lawless and hateful rebels and to an unjust king, the most wicked in all the world. And now we cannot open our mouths; we, thy servants who worship thee, have become a shame and a reproach. For thy name’s sake do not give us up forever, and do not annul thy covenant. Do not withdraw thy mercy from us, for the sake of Abraham thy beloved and for the sake of thy servant Isaac and Israel thy holy one, to whom thou didst promise to multiply their descendants like the stars of heaven and like the sand on the shore of the sea. For we, Lord, have become fewer than any other nation, and are brought low this day in all the world because of our sins. In our day we have no ruler, nor prophet, nor leader; no burnt offering, nor sacrifice, nor oblation, nor incense; no place to make an offering before thee nor to find mercy. Yet

with a contrite heart and a humble spirit may we be accepted, as though it were with burnt offerings of rams and bulls, or with tens of thousands of fat lambs; such may our sacrifice be in your sight today, and may we unreservedly follow thee, for no shame will come to those who trust in thee. And now with all our heart we follow thee; we fear thee and seek thy presence. Do not put us to shame, but deal with us in thy patience and in thine abundant mercy. Deliver us in accordance with thy marvelous works, and bring glory to thy name, O Lord. Let all who do harm to thy servants be put to shame; let them be disgraced and deprived of all power, and let their strength be broken. Let them know that thou alone art the Lord God, glorious over the whole world.”

The Song of the Three Children

Now the king’s servants who threw them in kept stoking the furnace with naphtha, pitch, tow, and brushwood. And the flames poured out above the furnace forty-nine cubits, and spread out and burned those Chaldeans who were caught near the furnace. But the angel of the Lord came down into the furnace to be with Azari’ah and his companions and drove the fiery flame out of the furnace and made the inside of the furnace as though a moist wind were whistling through it. The fire did not touch them at all and caused them no pain or distress.

Then the three with one voice praised and glorified and blessed God in the furnace:

(Here the congregation kneels)

“Blessed art thou, O Lord, God of our ancestors, and to be praised and highly exalted forever; and blessed is thy glorious, holy name, and to be highly praised and highly exalted forever. Blessed art thou in the temple of thy holy glory, and to be extolled and highly glorified forever. Blessed art thou who look into the depths from your throne on the cherubim, and to be praised and highly exalted forever. Blessed art thou on the throne thy kingdom, and to be extolled and highly exalted forever. Blessed art thou in the firmament of heaven, and to be praised and glorified forever.

Then standing, sing the following song of praise in the Sixth Tone. The first verse is repeated with every one of the verses following it.

PEOPLE: Praise the Lord and exalt him unto all the ages.

*(This refrain is repeated **WITH A METANIA** (Low Bow) after each verse of the following verses)*

Bless the Lord, all you works of the Lord;

Praise the Lord and exalt him unto all the ages. (Metania)

Bless the Lord, you heavens;

Praise the Lord and exalt him unto all the ages. (Metania)

Bless the Lord, you angels of the Lord;

Praise the Lord and exalt him unto all the ages. (Metania)

Bless the Lord, all you waters above the heavens;

Praise the Lord and exalt him unto all the ages. (Metania)

Bless the Lord, all you powers the Lord;

Praise the Lord and exalt him unto all the ages. (Metania)
Bless the Lord, sun and moon;
Praise the Lord and exalt him unto all the ages. (Metania)
Bless the Lord, stars of heaven;
Praise the Lord and exalt him unto all the ages. (Metania)
Bless the Lord, all rain and dew;
Praise the Lord and exalt him unto all the ages. (Metania)
Bless the Lord, all you winds;
Praise the Lord and exalt him unto all the ages. (Metania)
Bless the Lord, fire and heat;
Praise the Lord and exalt him unto all the ages. (Metania)
Bless the Lord, winter cold and summer heat;
Praise the Lord and exalt him unto all the ages. (Metania)
Bless the Lord, dews and falling snow;
Praise the Lord and exalt him unto all the ages. (Metania)
Bless the Lord, nights and days;
Praise the Lord and exalt him unto all the ages. (Metania)
Bless the Lord, light and darkness;
Praise the Lord and exalt him unto all the ages. (Metania)
Bless the Lord, ice and cold;
Praise the Lord and exalt him unto all the ages. (Metania)
Bless the Lord, frosts and snow;
Praise the Lord and exalt him unto all the ages. (Metania)
Bless the Lord, lightnings and clouds;
Praise the Lord and exalt him unto all the ages. (Metania)
Let the earth bless the Lord;
Praise the Lord and exalt him unto all the ages. (Metania)
Bless the Lord, mountains and hills;
Praise the Lord and exalt him unto all the ages. (Metania)
Bless the Lord, all that grows in the ground;
Praise the Lord and exalt him unto all the ages. (Metania)
Bless the Lord, seas and rivers;
Praise the Lord and exalt him unto all the ages. (Metania)
Bless the Lord, you springs;
Praise the Lord and exalt him unto all the ages. (Metania)

Bless the Lord, you whales and all that swim in the waters;
Praise the Lord and exalt him unto all the ages. (Metania)
Bless the Lord, all birds of the air;
Praise the Lord and exalt him unto all the ages. (Metania)
Bless the Lord, all wild animals and cattle;
Praise the Lord and exalt him unto all the ages. (Metania)
Bless the Lord, all People on earth;
Praise the Lord and exalt him unto all the ages. (Metania)
Bless the Lord, O Israel:
Praise the Lord and exalt him unto all the ages. (Metania)
Bless the Lord, you Priests of the Lord;
Praise the Lord and exalt him unto all the ages. (Metania)
Bless the Lord, you servants of the Lord;
Praise the Lord and exalt him unto all the ages. (Metania)
Bless the Lord, spirits and souls of the righteous;
Praise the Lord and exalt him unto all the ages. (Metania)
Bless the Lord, you who are holy and humble in heart;
Praise the Lord and exalt him unto all the ages. (Metania)
Bless the Lord, Han-a-ni'ah, Azari'ah, and Mish'a-el;
Praise the Lord and exalt him unto all the ages. (Metania)
Bless the Lord, O apostles, prophets, and the martyrs of the Lord;
Praise the Lord and exalt him unto all the ages. (Metania)
We bless the Father, the Son and the Holy Spirit!
We Praise the Lord and exalt him *unto all the ages. (Metania)*
We praise, bless and worship the Lord.
We praise the Lord and highly exalt him unto all the ages.

DEACON: Command Master, The Thrice-Holy!

The Prayer of the Trisagion

DEACON: Let us pray to the Lord.

PEOPLE: Lord, have mercy.

PRIEST: *(The text of this prayer is said quietly during the singing of the Trisagion Hymn.)*

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

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

DEACON: And unto ages of ages.

PEOPLE: Amen.

The Trisagion Hymn

PEOPLE: As many as have been baptized into Christ have put on Christ. *(three times)*

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

Have put on Christ.

DEACON: Dynamis!

PEOPLE: As many as have been baptized into Christ have put on Christ.

The Epistle

DEACON: Let us attend.

READER: “All the earth worships thee; they sing praises to thee, sing praises to thy name.”²⁴

DEACON: Wisdom.

²⁴(Ps. 66 <65>:4).

READER: The lesson from the epistle of Saint Paul to the Romans.

DEACON: Let us attend.

Romans 6:3-11

Brethren, Do you not know that as many of us as were baptized into Christ Jesus were baptized into his death? Therefore we were buried with him by baptism into death, so that just as Christ was raised from the dead by the glory of the Father, so we also might walk in newness of life.

For if we have been united with him in a death like his death, we certainly will be united with him in a resurrection like his, knowing this, that our old man was crucified with him, so that the body of sin might be destroyed, and we might no longer be slaves of sin. For he who has died has been freed from sin. But if we have died with Christ, we believe that we will also live with him, knowing that Christ, being raised from the dead, dies no more. Death no longer has dominion over him. For the death that he died, he died to sin once for all; but the life that he lives, he lives to God. Likewise you also, consider yourselves to be dead indeed to sin, but alive to God in Christ Jesus our Lord.

PRIEST: Peace be to you who has read.

CHOIR: Alleluia, Alleluia, Alleluia.

The Prayer Before the Gospel

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

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

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

DEACON: Bless, master, him that proclaims the good tidings of the holy, glorious apostle and evangelist Matthew.

The priest blesses the deacon saying:

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

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

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

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

The Priest then starts singing the following verses proceeding down the middle aisle and scattering bay leaves all over the Church, as sign of triumph over death. Then the Choir continues the remaining verses, except for the last one which is sung by the priest.

Seventh Tone

PRIEST: Arise, O God, Judge the earth: For thou shalt have an inheritance in all the nations.

Psalm 82

CHOIR: 1-God stands in the divine council; he holds judgment in the midst of the gods.
Arise, O God, Judge the earth: For thou shalt have an inheritance in all the nations.

2-How long will you judge unjustly, and show partiality to the wicked?

Arise, O God, Judge the earth: For thou shalt have an inheritance in all the nations.

3- Defend the poor and fatherless; Do justice to the afflicted and needy.

Arise, O God, Judge the earth: For thou shalt have an inheritance in all the nations.

4- Deliver the poor and needy; Rescue them from the hand of the wicked.

Arise, O God, Judge the earth: For thou shalt have an inheritance in all the nations.

5- They do not know, nor do they understand; They walk around in darkness; and all the foundations of the earth are shaken.

Arise, O God, Judge the earth: For thou shalt have an inheritance in all the nations.

6- I said, You are gods, and all of you are children of the Most High. But you shall die like mortals, And fall like any prince.

PRIEST: Arise, O God, Judge the earth: For thou shalt have an inheritance in all the nations.

The Holy Gospel

DEACON: Wisdom. Attend, let us hear the holy Gospel.

PRIEST: Peace be to all.

PEOPLE: And to thy spirit.

DEACON: The reading is from the holy Gospel according to Saint Matthew.

PEOPLE: Glory to thee, O Lord, glory to thee.

PRIEST: Let us attend.

Matthew 28:1-20

After the Sabbath, toward the dawn of the first day of the week Mary Magdalene and the other Mary went to see the sepulcher. And behold, there was a great earthquake; for an angel of the Lord descended from heaven and came and rolled back the stone from the door and sat upon it. His appearance was like lightning and his raiment white as snow. And for fear of him the guards trembled and became like dead men. But the angel said to the women, "Do not be afraid, for I know that you seek Jesus who was crucified. He is not here; for he has risen, as he said. Come, see the place where the Lord lay. Then go quickly and tell his disciples that he has risen from the dead, and behold he is going before you to Galilee; there you will see him. Lo, I have told you." So they departed quickly from the tomb with fear and great joy, and ran to tell his disciples. As they went to tell his disciples, behold, Jesus met them, saying: "Rejoice!" And they came up and took hold of his feet and worshiped him. Then Jesus said to them, "Do not be afraid. Go and tell my brethren to go to Galilee, and there they will see me."

While they were going, behold, some of the guard went into the city and reported to the chief priests all that had taken place. And When they had assembled with the elders and taken counsel, they gave a large sum of money to the soldiers and said, "Tell people, 'His disciples came by night and stole him away while we were asleep.' And if this comes to the governor's ears, we will satisfy him and keep you out of trouble." So they took the money and did as they were directed; and this story has been spread among the Jews to this day.

Now the eleven disciples went away into Galilee, to the mountain to which Jesus had directed them. And when they saw him, they worshiped him; but some doubted. And Jesus came and said to them, "All power in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things that I have commanded you; and lo, I am with you always, to the close of the age." Amen.

PEOPLE: Glory to thee, O Lord, glory to thee.

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

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

PEOPLE: Amen.

The Cherubic Hymn

And instead of CHERUBIC HYMN, chant the following Troparion, in the Fifth Tone:

Fifth Tone

CHOIR: Let all mortal flesh keep silence, and stand in awe and trembling; let it take no thought for any earthly thing. For the King of Kings and Lord of Lords will be put to death and given as food to the faithful.

The choir repeats the first part of the Troparion as many times as needed while the priest says the following prayer, censes, and completes the final preparation of the gifts.

The Prayer of the Cherubic Hymn

PRIEST: No one who is bound with the desires and pleasures of the flesh is worthy to approach or draw nigh or to serve thee, O King of Glory: for to serve thee is a great and awesome thing even to the Heavenly Powers. Nevertheless, through thine unspeakable and boundless love toward mankind thou didst become man, yet without change or alteration, and as Lord of all didst take the name of our High Priest, and deliver unto us the ministry of this liturgic and unbloody sacrifice. For thou alone, O Lord our God, rulest over those in heaven and on earth; who art borne on the throne of the Cherubim; who art Lord of the Seraphim and King of Israel; who alone art holy and retest in thy Holy Place.

Wherefore I implore thee who alone art good and art ready to listen: Look down upon me, a sinner, and thine unprofitable servant; and cleanse my soul and my heart from an evil conscience; and by the power of thy Holy Spirit enable me, who am endued with the grace of the priesthood, to stand before this thy Holy Table and perform the sacred Mystery of thy holy and immaculate Body and precious Blood. For I draw near unto thee, and bowing my neck I pray thee: turn not thy face from me, neither cast me out from among thy children; but vouchsafe that these gifts may be offered unto thee by me, thy sinful and unworthy servant: for thou thyself art he who offers and is offered, who accepts and is distributed, O Christ our God: and unto thee we give glory, together with thy Father who is from everlasting, and thine all holy, and good, and life-giving Spirit: now and ever, and unto ages of ages. Amen.

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

PRIEST: Let all mortal flesh keep silence and stand in awe and trembling; let it take no thought for any earthly thing. For the King of Kings and Lord of Lords will be put to death and given as food to the faithful.

DEACON: The choirs of the angels lead the way with all the spiritual powers.

The priest now censens the Altar, the icons, and the people, saying Psalm 50 as he goes.

PRIEST: O come, let us worship and fall down before God our King. *(low bow)*

O come, let us worship and fall down before Christ, our King and our God. *(low bow)*

O come, let us worship and fall down before Christ himself, our King and our God. *(low bow)*

Psalm 51<50>

Have mercy on me, O God,
according to thy great mercy,
according to the multitude of thy compassions,
blot out my transgressions.
Wash me thoroughly from my iniquity,
and cleanse me from my sin.

For I acknowledge my transgressions,
and my sin is ever before me.
Against thee only have I sinned,
and done what is evil in thy sight,
so that thou art justified in thy sentences,
and prevailest when thou passest judgment.

For indeed, I was conceived in iniquities,
and in sins did my mother conceive me.

For behold: thou lovest truth,
thou hast made known to me the secret
and hidden things of thy wisdom.

Sprinkle me with hyssop,
and I shall be clean,

Wash me, and I shall be whiter than snow.

Let me hear joy and gladness,
then the afflicted bones shall rejoice.

Turn away thy face from my sins,
and blot out all my iniquities.

Create in me a clean heart,
O God, and put a right Spirit within me.
Cast me not away from thy presence,
and take not thine Holy Spirit from me.
Restore to me the joy of thy salvation,
and uphold me with a directing spirit.
Then I will teach transgressors thy ways,
and sinners will return to thee.

Deliver me from bloodshed, O God,
the God of my salvation,
and my tongue will joyfully
sing aloud of thy righteousness.
O Lord, open my lips;
and my mouth will declare thy praise;
for if thou hadst delight in sacrifice,
I would have given it;
but thou wouldst not be pleased by burnt offering.
The sacrifice to God is a broken spirit:
a broken and contrite heart,
O God, thou wilt not despise.

Do good in thy good pleasure to Zion,
and let the walls of Jerusalem be built;
then thou wilt delight in a sacrifice of righteousness,
in offerings and whole burnt offerings;

He makes three low bows before the Altar, kisses the Antiminsion and the Altar, turns and bows to the people, and goes to the Prothesis Table, the deacon kissing only the southwest corner of the Altar. The priest censes the holy Gifts, bows, and says:

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

The deacon then says to the Priest:

DEACON: Lift up, master.

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

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

The deacon, receiving the diskos, kisses the priests right hand. The priest then takes up the chalice, saying:

PRIEST: God has gone up in jubilation; the Lord with the voice of the trumpet.

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

DEACON: All of you, may the Lord God remember in his Kingdom always, now and ever, and unto ages of ages.

CHOIR: Amen.

PRIEST: Our Father and Metropolitan PHILIP: may the Lord God remember him in his Kingdom always, now and ever, and unto ages of ages.

CHOIR: Amen.

PRIEST: The President of the United States and all civil authorities, and our armed forces everywhere: may the Lord God remember them in his Kingdom always, now and ever, and unto ages of ages.

CHOIR: Amen.

PRIEST: The Orthodox servants of God *N. (NN.)*, that they may have mercy, life, peace, health, salvation and visitation, and pardon and forgiveness of sins: may the Lord God remember them in his Kingdom always, now and ever, and unto ages of ages.

CHOIR: Amen.

The deacon enters the holy doors at the beginning of the following petition:

PRIEST: The Orthodox servants of God departed this life *N. (NN.)*: may the Lord God remember them in his Kingdom always, now and ever, and unto ages of ages.

CHOIR: Amen.

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

CHOIR: The choirs of the angels lead the way with all the spiritual powers.

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

DEACON: Thy priesthood, may the Lord God remember in his Kingdom always, now and ever, and unto ages of ages.

The priest responds:

PRIEST: Thy diaconate, may the Lord God remember in his Kingdom always, now and ever, and unto ages of ages.

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

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

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

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

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

DEACON: Do good, master.

Taking the censer, the priest censens the gifts thrice, saying the concluding verses of Psalm 50:

PRIEST: Then shall they offer young bullocks upon thine altar.

DEACON: Remember me, holy master.

The priest blesses the deacon, saying:

PRIEST: The Lord God remember you in his Kingdom always, now and ever, and unto ages of ages.

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

DEACON: Amen.

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

The Litany of Supplication

DEACON: Let us complete our prayer unto the Lord.

CHOIR: Lord, have mercy.

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

CHOIR: Lord, have mercy.

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

CHOIR: Lord, have mercy.

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

CHOIR: Lord, have mercy.

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

CHOIR: Lord, have mercy.

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

CHOIR: Grant this, O Lord.

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

CHOIR: Grant this, O Lord.

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

CHOIR: Grant this, O Lord.

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

CHOIR: Grant this, O Lord.

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

CHOIR: Grant this, O Lord.

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

CHOIR: Grant this, O Lord.

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

CHOIR: To thee, O Lord.

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

The Prayer of the Prothesis

PRIEST: O Lord our God, who hast created us and hast brought us into this life; who hast shown us ways of salvation, graciously bestowing upon us the revelation of heavenly mysteries: Thou art he who has appointed us to this ministry by the power of thy Holy Spirit; graciously grant us, therefore, O Lord, to be servitors of thy new covenant, ministers of thy holy mysteries. Receive us who draw near to thy holy altar, according to the fullness of thy mercy, that we may be worthy to offer unto thee this spiritual and bloodless sacrifice for our owns sins, and for the ignorance of the people, which do thou accept upon thy holy, most heavenly and spiritual altar as a savor of sweetness, and send down upon us in return the grace of thy Holy Spirit. Look upon us, O God, and behold this our worship, and receive it as thou didst receive the gifts of Abel, the sacrifices of Noah, the burnt-offerings of Abraham, the priestly offices of Moses and Aaron, the peace-offerings of Samuel. Even as thou didst accept at the hands of thy holy apostles this true worship, so also do thou in thy goodness, O Lord,

receive from the hands of us sinners these gifts; that, having been accounted worthy to minister at thy holy altar, we may receive the recompense of wise and faithful stewards, in the awesome day of thy just requiting:

(The People Stand)

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

CHOIR: Amen.

The Peace

Turning to face the people, the priest blesses saying:

PRIEST: Peace be to all.

CHOIR: And to thy spirit.

The priest turns and faces east while the deacon says:

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

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

The priest and deacon make three metanias facing east, saying each time.

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

The priest then kisses the covered gifts (first the diskos, second the chalice) the cross on the aer and the holy table. Meanwhile the deacon makes three metanias before the icon of Christ then kisses the cross on his orarion. The clergy and the people exchange here the kiss of peace. Then lifting his orarion the deacon says:

The Creed

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

PEOPLE: I believe in one God, the Father Almighty, Maker of heaven and earth, and of all things visible and invisible; And in one Lord Jesus Christ, the Son of God, the Only-begotten, Begotten of the Father before all worlds, Light of Light, Very God of Very God, begotten, not made; of one essence with the Father, by whom all things were made: Who for us men and for our salvation came down from heaven, and

was incarnate of the Holy Spirit and the Virgin Mary, and was made²⁵ man; And was crucified also for us under Pontius Pilate, and suffered and was buried; And the third day he rose, according to the Scriptures; And ascended into heaven, and sits at the right hand of the Father; And he shall come again with glory to judge the living and the dead, whose kingdom shall have no end. And I believe in the Holy Spirit, the Lord, and Giver of Life, who proceeds from the Father, who with the Father and the Son together is worshiped and glorified, who spoke by the Prophets; And I believe in One Holy Catholic and Apostolic Church. I acknowledge one Baptism for the remission of sins. I look for the Resurrection of the dead, and the Life of the world to come. Amen.

As the creed is recited, the priest lifts the aer with both hands and gently waves it over the gifts. At the point in the creed And “ascended into heaven. . .”, the priest folds the aer, makes the sign of the cross with it over the gifts, and continues to wave the folded aer over the gifts in a circular manner. At the conclusion of the Creed, the deacon, still standing before the icon of Christ, says with raised oration:

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

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

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

CHOIR: And with thy spirit.

While saying and the Communion of the Holy Spirit the priest turns towards the people and blesses them; he lifts up his hands and says aloud:

PRIEST: Let us lift up our hearts.

CHOIR: We lift them up unto the Lord.

PRIEST: Let us give thanks unto the Lord.

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

The deacon enters the sanctuary through the south door and passing the high place, stands at the northwest corner of the holy table.

The Holy Anaphora

PRIEST: O Master, Lord God, HE WHO IS, almighty and adorable Father: It is truly meet and right and befitting the majesty of thy holiness that we should praise thee, hymn thee, bless thee, worship thee, give thanks unto thee and glorify thee, the only truly existing God, and offer unto thee with contrite heart and spirit of humility this our spiritual worship; for thou art he that has graciously bestowed upon us the

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“Became man.”

knowledge of thy truth. And who is sufficient to speak of thy mighty acts, to make all thy praises to be heard, or to tell of all thy wonders at every season? O Master of all, Lord of heaven and earth, and of all creation both visible and invisible, who sittest upon the throne of glory and beholdest the depths, who art unoriginate, invisible, incomprehensible, uncircumscribed, immutable, the Father of our Lord: the great God and Saviour Jesus Christ, our Hope, who is the Image of thy goodness, the Seal of equal type, in himself showing forth thee, the Father, the living Word, the true God, the Wisdom before all ages, the Life, Sanctification, Power, the true Light, through whom the Holy Spirit was manifested: the Spirit of truth, the Gift of adoption, the Pledge of the inheritance to come, the First-fruits of eternal good things, the life-giving Power, the Fountain of sanctification, by whom enabled every spiritual and intelligent creature does serve thee and ascribe to thee perpetual praise, for all things are thy servants. Yea, angels and archangels, thrones, dominions, principalities, authorities, powers, and the many-eyed cherubim praise thee; round about thee stand the six-winged seraphim: with two they cover their faces and with two their feet and with two they fly, continually crying out to one another with unceasing praises:

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

PEOPLE: Holy, Holy, Holy, Lord of Sabaoth; heaven and earth are full of thy glory: Hosanna in the highest. Blessed is he that comes in the name of the Lord. Hosanna in the highest.

PRIEST: With these blessed powers, O Master who lovest mankind, we sinners also do cry aloud and say: Holy art thou, of a truth, and all-holy, and there are no bounds to the majesty of thy holiness, and just art thou in all thy works, for in righteousness and true judgment hast thou ordered all things for us. When thou hadst fashioned man, taking him from the dust of the earth, and hadst honoured him with thine own image, O God, thou didst set him in the midst of a Paradise of plenty, promising him life-eternal and the enjoyment of everlasting good things in keeping thy commandments. But when he disobeyed thee, the true God who had created him, and was led astray by the guile of the serpent and rendered subject to death through his own transgressions, thou didst banish him, in thy righteous judgment, O God, from paradise into this world, and didst turn him again to the earth from which he was taken, providing for him the salvation of regeneration, which is in thy Christ himself. Yet thou didst not turn thyself away forever from thy creature whom thou hast made, O good One, neither didst thou forget the work of thy hands; but thou didst visit him in diverse manners, through thy tender mercies. Thou didst send forth prophets; thou didst perform mighty works by thy holy ones who, in every generation, were well-pleasing unto thee; thou didst speak to us by the mouths of thy servants the prophets, who foretold unto us the salvation which was to come; thou didst give us the Law as an aid; thou didst appoint guardian angels. And when the fullness of time was come, thou didst speak unto us through thy Son himself, by whom also thou madest the ages; who, being the Brightness of thy glory and the express Image of thy person, and upholding all things by the word of his power, thought it not robbery to be equal to thee, the God and Father. But though he was God before all the ages, yet he appeared upon earth and dwelt among men and was incarnate of a holy virgin and didst empty himself, taking on the form of a servant, becoming conformed to the body of our lowliness, that he might make us conformable to the image of his glory. For as by man sin entered into the world, and by sin death, so it seemed good unto thine Only-begotten Son, who is in the bosom of thee, the God and Father, to be born of a woman, the Holy Theotokos and ever-virgin Mary, to be born under the Law, that he might condemn sin in his flesh, that they who were dead in Adam might be made alive in him, thy Christ. And becoming a citizen of this world and giving commandments of

salvation, he released us from the delusion of idols and brought us into a knowledge of thee, the true God and Father, having won us unto himself for his own people, a royal priesthood, a holy nation; and having purified us by water and having sanctified us by the Holy Spirit, he gave himself a ransom to death, whereby we were held, sold into bondage under sin. And having descended into hades through the cross, that he might fill all things with himself, he loosed the pains of death and rose on the third day, making a way for all flesh unto the resurrection from the dead; for it was not possible that the Author of life should be held by corruption, that he might be the First-fruits of those who have fallen asleep, the First-born from the dead, that he might be in all things the first among all. Ascending into heaven, he sat down at the right hand of thy majesty on high; and he shall come again to render unto every man according to his works. And he has left with us, as memorials of his saving passion, these things which we have set forth according to his commandments. For when he was about to go forth to his voluntary and ever-memorable and life-giving death, in the night in which he gave himself up for the life of the world, he took bread in his holy and immaculate hands; and when he had shown it unto thee, the God and Father, and given thanks and blessed it and hallowed it and broken it,

PRIEST: He gave it to his holy disciples and apostles saying: Take, eat. This is my Body which is broken for you, for the forgiveness of sins.

PEOPLE: Amen.

PRIEST: In like manner, having taken the cup of the fruit of the vine and mingled it and given thanks and blessed it and hallowed it,

PRIEST: 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 shed for you and for many, for the forgiveness of sins.

PEOPLE: Amen.

PRIEST: Do this in remembrance of me: for as often as you shall eat this bread and drink of this cup, you do proclaim my death and confess my resurrection. Wherefore, O Master, we also, having in remembrance his saving passion and life-giving cross, his three-day entombment and resurrection from the dead, his ascension into heaven and sitting at the right hand of thee, the God and Father, and his glorious and awesome second coming,

PRIEST: Offering unto thee thine own of thine own, always and everywhere.

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

PRIEST: Wherefore, O all-Holy Master, we also, thy sinful and unworthy servants, who have been made worthy to minister at thy holy altar, not through our own righteousness, for we have done no good deed upon earth, but because of thy mercies and compassions which thou hast richly poured out upon us, have now boldness to draw near unto thy holy altar; and presenting unto thee the antitypes of the holy Body

and Blood of thy Christ, we pray thee and implore thee, O Holy of holies, by the favor of thy goodness, that thy Holy Spirit may descend upon us and upon these gifts here set forth and bless them and hallow them and show,

DEACON: Bless, master, the holy bread.

PRIEST: This bread to be itself the precious Body of our Lord and God and Saviour, Jesus Christ;

PEOPLE: Amen.

DEACON: Bless, master, the holy cup.

PRIEST: And this cup to be itself the precious Blood of our Lord and God and Saviour, Jesus Christ;

PEOPLE: Amen.

DEACON: Bless both, master.

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

PEOPLE: Amen. Amen. Amen.

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

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

(The People Sit)

The Hymn to the Theotokos

The priest gives the censer to the deacon, who censures around the holy table, while the people/choir sing the Hymn to the Mother of God, which on most Sundays is:

PEOPLE: In thee, O full of grace, rejoices all creation: the angelic hosts, and the race of men, O hallowed Temple and super-sensual Paradise, glory of Virgins, of whom God was incarnate and became a little child, even our God who is before all the ages; for he made thy womb a throne, and thy body he made more spacious than the heavens. In thee, O full of grace, rejoices all creation: glory to thee.

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

And be mindful of all those who have fallen asleep before us in the hope of resurrection unto life eternal; and grant them rest where the light of thy countenance watches over them.

And again we pray thee, O Lord, be mindful of thy holy, catholic and apostolic Church, which is to the ends of the world; and give peace unto her whom thou hast purchased with the precious Blood of thy Christ; and establish thou this holy house, even unto the end of the age. Be mindful, O Lord, of those who have set before thee these gifts, and those for whom and through whom and in behalf of whom they have offered them. Be mindful, O Lord, of those who bear fruit and do good works in thy holy churches and who remember the poor: requite them with thy rich and heavenly gifts; give them things heavenly for things earthly, things eternal for things temporal, things incorruptible for things corruptible.

Be mindful, O Lord, of those in the deserts, the mountains and in caverns and pits of the earth. Be mindful, O Lord, of all those who live in virginity and reverence and in asceticism and who lead a godly way of life. Be mindful, O Lord, of all civil authorities and of our armed forces: grant them a secure and lasting peace; speak good things into their hearts concerning thy Church and all thy people, that we in their tranquility may lead a calm and peaceful life in all reverence and godliness. Establish the good in thy goodness, and make good the evil by thy benevolence. Be mindful, O Lord, of the people here present and of those who are absent for spiritual cause, and have mercy upon them and upon us, according to the multitude of thy mercy. Fill their treasuries with every good thing; maintain their marriage-bond in peace and concord; rear the infants; guide the young; support the aged; encourage the faint-hearted. Collect the scattered, and turn them from their wandering astray, and unite them to thy holy, catholic and apostolic Church. Set at liberty those who are vexed by unclean spirits; travel with those who journey by land and sea and air; defend the widows; protect the orphans; free the captives; heal the sick; and be mindful, O God, of those who are under judgment in the mines, in exile, in bitter servitude, in every tribulation, necessity and danger, and all who beseech thy great loving-kindness; and be mindful, O Lord our God, of those who love us and those who hate us and those who have enjoined us, unworthy though we be, to pray for them, and of all thy people, and upon them all pour out thy rich mercy, granting to all their petitions which are unto salvation. And those whom we through ignorance or forgetfulness or the multitude of names have not remembered, do thou thyself remember, O God who knowest the time of life and name of each and knowest every man even from his mother's womb. For thou, O Lord, art the Helper of the helpless, the Hope of the hopeless, the Saviour of the storm-tossed, the Haven of the voyager, the Physician of the sick. Be thou thyself all things to all men, O thou who knowest every man, his petition, his dwelling-place and his need. Deliver, O Lord, this city and every city and countryside from famine, plague, earthquake, flood, fire, sword, foreign invasion and civil war.

CLERGY: Among the first be mindful, O Lord, of our Father and Metropolitan PHILIP, whom do thou grant unto thy holy churches in peace, safety, honor, health, and length of days, and rightly teaching the word of thy truth.

PEOPLE: Amen.

The deacon faces the people and says:

DEACON: Remember, O Lord, those whom each of us has in mind and all thy people.

PEOPLE: And of all mankind.

PRIEST: Be mindful, O Lord, of every bishop of the Orthodox, who rightly divides the word of thy truth. Be mindful also, O Lord, of my unworthiness, according to the multitude of thy compassions; pardon me every transgression, both voluntary and involuntary, and withhold not, because of my sins, the grace of thy Holy Spirit from these gifts here set forth. Be mindful, O Lord, of the presbytery, the diaconate in Christ and every priestly order, and put not to confusion any one of us who stand about thy holy altar. Visit us with thy benevolence, O Lord; manifest thyself unto us in thy rich compassions; grant us temperate and healthful season; give gentle showers upon the earth unto fruitfulness; bless the crown of the year of thy goodness; make the schisms of the Churches to cease; quench the ragings of hostile nations; speedily destroy, by the power of thy Holy Spirit, uprisings of heresies; receive us all into thy kingdom, showing us to be sons of the light and sons of the day; and grant unto us thy peace and thy love, O Lord our God, for all things thou hast given unto us:

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

PEOPLE: Amen.

(The People Stand)

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

PEOPLE: And with thy spirit.

PRIEST: O our God, the God of salvation, do thou teach us how we may worthily give thanks unto thee for thy benefits which thou hast ever bestowed and yet dost bestow upon us. Do thou, O our God who receivest these gifts, purify us from every defilement of flesh and spirit, and teach us to perfect holiness in thy fear, that we, receiving a portion of thy holy things in the witness of a pure conscience toward thee, may be made one with the holy Body and Blood of thy Christ and that, having received them worthily, we may have Christ abiding in our hearts and may become a temple of thy Holy Spirit. Yea, O our God, cause also that none of us may be guilty of these thy dread and heavenly mysteries or infirm in soul or in body through an unworthy partaking; but enable us, even unto our last breath, worthily to receive a portion of thy holy things, as a support upon the road to life eternal and as an acceptable defense at the awesome judgment seat

of thy Christ; that we also, together with all the saints who in all the ages have been well-pleasing unto thee, may be made partakers of thine everlasting good things, which thou hast prepared for those who love thee, O Lord.

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

The Lord's Prayer

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

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

PEOPLE: Amen.

PRIEST: Peace be to all.

PEOPLE: And to thy spirit.

DEACON: Let us bow our heads unto the Lord.

PEOPLE: To thee, O Lord.

All the people bow their heads throughout the following prayer.

PRIEST: O Master Lord, the Father of compassions and the God of all comfort: Bless, sanctify, guard, strengthen, fortify those who have bowed their heads unto thee; withdraw from them every evil work; unite them to every good work; and graciously grant that without condemnation, they may partake of these thine pure and life-giving mysteries unto the forgiveness of sins and unto the communion of the Holy Spirit.

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

PEOPLE: Amen.

The Elevation

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

The priest and deacon make three low bows before the Altar, saying quietly:

PRIEST: O God, be gracious unto me, a sinner, and have mercy upon me.

DEACON: Let us attend!

Then the priest takes up the holy Bread in both hands and elevates it above the discos, saying aloud:

PRIEST: Holy Gifts are for the holy.

As the priest lowers the holy Bread, he makes with it the sign of the Cross thrice, above the discos. Meanwhile the Choir sings the following Hymn.

CHOIR: One is Holy, One is Lord: Jesus Christ, to the glory of God the Father. Amen.

The Communion Hymn, Fourth Tone

PEOPLE: The Lord awoke as from sleep,²⁶ and rose to save us, Alleluia.

While the people sing the above hymn, the following dialogue takes place:

The Communion

DEACON: Divide, master, the holy bread.

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

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

The priest arranges the pieces of the Lamb on the rim of the discos in the form of a cross, thus:

²⁶(Ps. 78<77>:65),

IS
NI KA
CS

DEACON: Fill, master the holy cup.

*The priest then takes the Portion **IS** and makes with it the sign of the cross over the Chalice, and drops it in, saying quietly:*

PRIEST: The fullness of the Cup, of the Faith, of the Holy Spirit.

DEACON: Amen.

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

DEACON: Bless, master, the zeon.

Blessing the warm water, the priest says:

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

DEACON: Amen.

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

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

DEACON: Amen.

Then the priest and deacon quietly say the following prayers of preparation for the Holy Communion:

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

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

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

The priest bows to the deacon, saying:

PRIEST: Forgive me my sins, brother and concelebrant.

The deacon responds to the priest saying:

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

The deacon passing the high place, stands at the north side of the holy table and arranges his orarion in crosswise fashion. The priest makes a low bow before the Altar and says quietly:

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

Taking a portion of the section of the Lamb sealed CS the priest says:

PRIEST: The precious and all-holy Body of our Lord and God and Savior Jesus Christ is imparted unto me, the unworthy priest N., unto remission of my sins and unto life everlasting.

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

PRIEST: Deacon, draw near.

The deacon makes one metania, saying:

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

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

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

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

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

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

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

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

PRIEST: Lo, this has touched my lips and shall take away my iniquities and purge away my sins.

PRIEST: Deacon, draw near.

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

DEACON: Again I draw near unto Christ, our immortal King and our God. Master, impart unto me, the unworthy deacon *N.*, the precious and all-holy Blood of our Lord and God and Savior Jesus Christ, unto forgiveness of my sins and unto life everlasting.

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

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

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

The deacon kisses the chalice, and the priest replaces it upon the antiminson. The priest, with great reverence and care, breaks into small pieces the portions of the Lamb sealed NI and KA, placing them in the chalice.

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

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

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

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

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

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

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

CHOIR: Blessed is he who comes in the name of the Lord. God is the Lord and has revealed himself unto us.

The deacon gives the chalice and spoon to the priest, himself holding the kalima. The priest then communicates those who are prepared to receive the holy mysteries, while the choir chants what is appointed. The priest says to each communicant:

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

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

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

As the choir chants the following appointed post-communion hymn,

CHOIR: Remember us, O compassionate One, as thou didst remember the thief in the kingdom of heaven.

The priest and deacon enter the sanctuary through the holy doors, and the priest places the chalice on the antimission. The priest removes the kalima from the chalice, lifts the diskos over the chalice and with the sponge carefully wipes the remaining particles into the chalice, saying:

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

After making certain that no crumb remains on the diskos or on the antimission, the priest covers the chalice with its veil and places the folded aer, the veil of the diskos, the kalima and the star upon the diskos.

DEACON: Exalt, master.

The priest censes the chalice thrice, saying:

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

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

OPRIEST: Blessed is our God;

And turning to face the people, the priest continues:

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

Meanwhile the priest places the Chalice upon the Prothesis Table, and returns to the Altar. He folds up the Antiminsion and makes the sign of the Cross above it with the Gospel Book at the following exclamation. The deacon bows to the priest and exits the north door for the ektenia.

The Ektenia of Thanksgiving

DEACON: Attend! Having partaken of the divine, holy, immaculate, immortal, heavenly, life-giving and awesome Mysteries of Christ, let us worthily give thanks unto the Lord.

CHOIR: Lord, have mercy.

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

CHOIR: Lord, have mercy.

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

CHOIR: To thee, O Lord.

The Prayer of Thanksgiving

PRIEST: We give thanks unto thee, O Lord our God, for the participation in thy holy, immaculate, immortal and heavenly mysteries, which thou hast given unto us for the welfare and sanctification and healing of our souls and bodies. Do thou, the same Master of all, grant that the communion of the holy Body and Blood of thy Christ may be for us unto faith unashamed, unto love unfeigned, unto increase of wisdom, unto the healing of soul and body, unto the turning aside of every adversary, unto the fulfillment of thy commandments, unto an acceptable defense at the awesome judgment seat of thy Christ:

PRIEST: For thou art our sanctification, and unto thee we give glory: to the Father and to the Son and to the Holy Spirit: now and ever, and unto ages of ages.

CHOIR: Amen.

PRIEST: Let us go forth in peace.

CHOIR: In the name of the Lord.

DEACON: Let us pray to the Lord.

CHOIR: Lord, have mercy.

The priest comes out through the holy doors and stands before the Icon of Christ, and says aloud the following Prayer:

The Prayer Behind the Ambon

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

CHOIR: Amen. Blessed be the name of the Lord, henceforth and forevermore. (Thrice)

The priest followed by the deacon goes into the sanctuary through the holy doors and goes to the Prothesis Table, and there quietly says the following prayer.

PRIEST: O Christ our God, who art thyself the fulfillment of the law and the Prophets, who didst fulfil all the dispensation of the Father: fill our hearts with joy and gladness, always: now and ever, and unto ages of ages. Amen.

The priest returns to the Altar. The deacon from the Sanctuary says the following, after which he may consume the Gifts:

DEACON: Let us pray to the Lord.

CHOIR: Lord, have mercy.

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

CHOIR: Amen.

The Dismissal

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

CHOIR: Glory to the Father, and to the Son, and to the Holy Spirit: both now and ever, and unto ages of ages. Amen. Lord, have mercy; Lord, have mercy; Lord, have mercy. Father, bless.

PRIEST: May Christ our true God, through the intercessions of his all-immaculate and all-blameless holy Mother; by the might of the precious and life-giving cross; by the protection of the honorable bodiless powers of heaven; at the supplication of the honorable, glorious Prophet, Forerunner and Baptist John; of the holy, glorious and all-laudable apostles; of our father among the saints, Basil the Great, archbishop of Caesarea; of the holy, glorious and right-victorious martyrs; of our venerable and God-bearing Fathers; of the holy and righteous ancestors of God, Joachim and Anna; of Saint *(N)* patron Saint of this Church; of Saint(s) *N.N.*, whose memory we celebrate; and of all the saints: have mercy upon us, and save us, forasmuch as he is good and loves mankind.

Then facing the icon of Christ, the priest says:

PRIEST: Through the prayers of our holy Fathers, Lord Jesus Christ our God, have mercy upon us and save us.

PEOPLE: Amen.

The people then come forward to receive the Antidoron, kissing the cross, as the priest says to each person:

PRIEST: May the blessing of the Lord and his mercy be with you: now and ever and unto ages of ages. Amen.