

THE DIVINE LITURGY
OF OUR FATHER AMONG THE SAINTS
JOHN CHRYSOSTOM

THE LITURGY OF THE CATECHUMENS

The Deacon, having received a blessing from the Priest, comes out of the Sanctuary by the North Door and, standing in his usual place in front of the Holy Doors, makes three bows and begins:

Master, give the blessing.

The Priest, lifting up the book of the Gospel, and making the sign of the Cross with it over the Antimension, says in a clear voice:

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

People: Amen.

LITANY OF PEACE

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

People: Lord, have mercy. And so after each petition.

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

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

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

For our Archbishop N., for the honoured order of presbyters, for the diaconate in Christ, for all the clergy and the people, let us pray to the Lord.

For our Sovereign Lady, Queen Elizabeth, the Royal Family, her Government, and all in authority, let us pray to the Lord.

For this city, for every city, town and village, and for the faithful who dwell in them, let us pray to the Lord.

For favourable weather, an abundance of the fruits of the earth, and temperate seasons, let us pray to the Lord.

For those who travel by land, air or water, for the sick, the suffering, for those in captivity, and for their safety and salvation, let us pray to the Lord.

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

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

Commemorating our all-holy, pure, most blessed and glorious Lady, Mother of God and Ever-Virgin Mary, with all the Saints, let us entrust ourselves and one another and our whole life to Christ our God.

People: To you, O Lord.

The Priest, in a low voice, reads the

PRAYER OF THE FIRST ANTIPHON

Lord, our God, whose might is beyond compare and whose glory is beyond understanding, whose mercy is without measure and whose love for mankind is beyond all telling, look upon us and upon this holy house, Master, according to your loving kindness, and bestow on us and on those who pray with us your acts of rich mercy and compassion.

(aloud) **F**or to you belong all glory, honour and worship, Father, Son Holy Spirit, now and for ever, and to the ages of ages.

People: Amen.

FIRST ANTIPHON

If it is a feast of the Lord, or of the Mother of God, or its after-feast or leave-taking, the Antiphons of the feast are sung; otherwise the Typika are used.

On Sundays the following Antiphon may be sung:

1st Verse: Bless the Lord, O my soul, and all that is within me, bless his holy name.

People: At the prayers of the Mother of God, O Saviour, save us.

2nd Verse: Bless the Lord, O my soul, and forget none of his benefits.

People: At the prayers of the Mother of God, O Saviour, save us.

3rd Verse: The Lord has prepared his throne in heaven, and his kingdom rules over all.

People: At the prayers of the Mother of God, O Saviour, save us.

While this is being sung the Deacon bows, leaves his place and goes and stands in front of the icon of the Mother of God, looking towards the icon of Christ, holding his orarion in the three fingers of his right hand.

After the completion of the Antiphon he comes and stands in his usual place, bows and says the

SHORT LITANY

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

People: Lord, have mercy.

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

People: Lord, have mercy.

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

People: To you, O Lord.

The Priest, in a low voice, reads the

PRAYER OF THE SECOND ANTIPHON

Lord, our God, save your people and bless your inheritance; protect the fullness of your Church, sanctify those who love the beauty of your house, glorify them in return by your divine power, and do not forsake us who hope in you.

(aloud): For yours is the might, and yours the kingdom, the power and the glory, of the Father, the Son and the Holy Spirit, now and for ever, and to the ages of ages.

People: Amen.

SECOND ANTIPHON

The second Psalm of the Typika or, on Sundays, the following Antiphon:

1st Verse: Praise the Lord, O my soul: while I live I will praise the Lord; while I have any being, I will praise my God.

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

If it is not a Sunday, Eastertide or a feast of the Lord, we sing each time:
Son of God, wonderful in the Saints, save us who sing to you: Alleluia!

2nd Verse: Blessed are those whose helper is the God of Jacob; whose hope is in the Lord their God.

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

3rd Verse: The Lord will be king for ever: your God, O Sion, will reign throughout all generations.

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

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

Then, on all days:

Both now and for ever, and to the ages of ages. Amen.

Only-begotten Son and Word of God, who, being immortal, accepted for our salvation to take flesh from the holy Mother of God and Ever-Virgin Mary, and without change became man; you were crucified, Christ God, by death trampling on death, being one of the Holy Trinity, glorified with the Father and the Holy Spirit: save us!

The Deacon again goes and stands in front of the icon of the Mother of God, and after the completion of the Antiphon he comes and stands in his usual place, bows and says the

SHORT LITANY

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

People: Lord, have mercy.

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

People: Lord, have mercy.

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

People: To you, O Lord.

The Priest, in a low voice, reads the

PRAYER OF THE THIRD ANTIPHON

You have given us grace to make these common and united prayers, and have promised that when two or three agree in your name you will grant their requests; fulfil now the petitions of your servants as is expedient, granting us in this present age the knowledge of your truth and in the age to come eternal life.

(aloud) For you, O God, are good and love mankind, and to you we give glory, Father, Son and Holy Spirit, now and for ever, and to the ages of ages.

People: Amen.

The Deacon enters the Sanctuary by the south door.

THIRD ANTIPHON

AND

ENTRANCE WITH THE HOLY GOSPEL

Then the Beatitudes, or the Third Antiphon, are sung. On Sundays the following Antiphon may be used:

1st Verse: This is the day which the Lord has made; let us rejoice and be glad in it.

Then the Resurrection Apolytikion of the current Tone.

2nd Verse: Let the heavens and the earth sing his praise.

The Resurrection Apolytikion of the current Tone.

While the Doxastikon of the Beatitudes, or the Third Antiphon, is being sung, the Priest and Deacon, standing in front of the Holy Table, make three bows; then the Priest takes the holy Gospel and gives it to the Deacon, who kisses

the Priest's hand. And so they come out through the north door, preceded by lights, and make the **Little Entrance**. Standing in the middle of the church they bow their heads.

The Deacon, in a low voice, says: Let us pray to the Lord.

The Priest, in a low voice, says the

PRAYER OF THE ENTRANCE

Master, Lord our God, you have set orders and armies of Angels and Archangels in heaven to minister to your glory; grant that, with our entrance, holy Angels may enter, concelebrating with us, and with us glorifying your goodness.

For to you belong all glory, honour and worship, Father, Son and Holy Spirit, now and for ever, and to the ages of ages. Amen.

When the prayer is finished, the Deacon, in a low voice, says to the Priest:

Master, bless the holy Entrance.

And the Priest, blessing the entrance, says, in a low voice:

Blessed is the entrance of your holy ones, now and for ever, and to the ages of ages. Amen.

The Priest kisses the Gospel. The *Deacon, standing in the middle of the church in front of the Priest and raising the sacred Gospel, says aloud:

Wisdom. Stand upright.

Then the Deacon, followed by the Priest, enters the Sanctuary through the Holy Doors and places the Gospel on the Holy Table.

The People sing the Entrance Chant as follows:

Come, let us worship and fall down before Christ. Son of God, risen from the dead, save us who sing to you: Alleluia!

If it is not a Sunday, Eastertide, or a feast of the Lord, we sing each time:

Son of God, wonderful in the Saints, save us who sing to you: Alleluia!

During Eastertide: **B**less God in the Churches; the Lord from the fountains of Israel. Son of God, risen from the dead, save us who sing to you: Alleluia!

The Apolytikia and Kontakia for the day and for the dedication of the Church are sung.

After the last Kontakion, the *Deacon says: **L**et us pray to the Lord.

People: **L**ord, have mercy.

The Priest, in a low voice, reads the

PRAYER OF THE TRISAGION

Holy God, at rest in the holy place, hymned by the Seraphim with the thrice-holy song, glorified by the Cherubim and worshipped by every

heavenly Power, out of non-existence you brought the universe into being and created male and female according to your image and likeness, adorning them with every gift of your grace. You give wisdom and understanding to those who ask, and you do not reject the sinner, but for our salvation you have established repentance. You have counted us, your humble and unworthy servants, worthy to stand at this time before the glory of your holy altar, and to offer you due worship and praise. Accept, Master, the thrice-holy hymn even from the mouth of us sinners, and visit us in your goodness. Pardon us every offence, voluntary and involuntary; sanctify our souls and bodies, and grant that we may worship you in holiness all the days of our life; at the prayers of the holy Mother of God and of all the Saints who have been well-pleasing to you in every age.

(aloud): For you, our God, are holy, and to you we give glory, Father, Son and Holy Spirit, now and for ever.

***Deacon (coming near the Holy Doors and facing the People):**

And to the ages of ages.

People: Amen.

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

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

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

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

Both now and for ever, and to the ages of ages. Amen.

Holy Immortal, have mercy on us.

[*Deacon: Dynamis.]

People: Holy God, Holy Strong, Holy Immortal, have mercy on us.

The Priest and the Deacon also say the Trisagion, making three bows before the holy Table.

Then the Deacon says to the Priest: Master, command. And they go to the Throne. As they go the Priest says:

Blessed is he who comes in the name of the Lord.

Deacon: Master, bless the Throne on high.

Priest: Blessed are you on the throne of glory of your Kingdom, who are seated upon the Cherubim, always, now and for ever, and to the ages of ages.

THE READINGS FROM THE NEW TESTAMENT

At the end of the Trisagion the *Deacon comes out in front of the Holy Doors and says:

Let us attend.

[Priest: Peace to all.

Reader: And to your spirit.]

*Deacon: **W**isdom.

The Reader reads the verses of the Prokeimenon.

*Deacon: **W**isdom.

The Reader reads the title of the Apostle.

*Deacon: **L**et us attend.

The Reader reads the Apostle, and when he has finished the Priest says: **P**eace to you.

Reader: **A**nd to your spirit. Alleluia (Three times).

While the Alleluia is being sung the *Deacon, taking the censer with incense, approaches the Priest, and having received a blessing for the incense he censens the book of the Gospel, the Holy Table all round, the whole sanctuary, the Priest and, coming out a little from the Holy Doors, the principal icons and the People.

The Priest, in a low voice, reads the

PRAYER OF THE GOSPEL

Master, Lover of mankind, make the pure light of your divine knowledge shine in our hearts and open the eyes of our mind to understand the message of your Gospel. Implant in us the fear of your blessed commandments, so that, having trampled down all carnal desires, we may change to a spiritual way of life, thinking and doing all things that are pleasing to you. For you are the illumination of our souls and bodies, Christ God, and to you we give glory, together with your Father who is without beginning, and your all-holy, good and life-giving Spirit, now and for ever, and to the ages of ages. Amen.

When he has finished censuring, the Deacon puts away the censer. He approaches the Priest, and, holding his Orarion with the tips of his fingers, points to the Holy Gospel as it lies on the Holy Table, bows his head and says in a low voice:

Master, bless the herald of the Good Tidings of the Holy Apostle and Evangelist **N**.

The Priest blesses him, saying:

May God, through the prayers of the holy, glorious Apostle and Evangelist **N**., grant you to proclaim the word with much power, for the fulfilling of the Gospel of his Beloved Son, our Lord Jesus Christ.

Deacon: **A**men.

And, having bowed with reverence, he takes the Gospel, goes out through the Holy Doors, and preceded by lights makes his way to the Ambo.

Then the Priest at the Holy Doors, facing west, says:

Wisdom. Stand upright. Let us listen to the Holy Gospel. Peace to all.

People: And to your spirit.

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

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

Priest: Let us attend.

The ***Deacon** chants the Gospel for the day. When it is finished the Priest blesses the **Deacon** saying:

Peace to you.

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

The Priest takes the Gospel from the Deacon, kisses it and blesses the people with it. He then replaces it on the Holy Table.

Then the Preacher instructs the people in the word of God.

Then the Deacon, standing in his usual place, says the following

LITANY OF FERVENT SUPPLICATION

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

People: Lord, have mercy.

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

People: Lord, have mercy.

***Deacon:** Have mercy on us, O God, according to your great mercy, we pray you, hear and have mercy.

People: Lord, have mercy. **Three times. And so after the remaining petitions.**

***Deacon:** Also we pray for our Archbishop **N.**

Also we pray for our Sovereign Lady, Queen Elizabeth, the royal family, her government and all in authority.

Also we pray for mercy, life, peace, health, salvation, visitation, pardon and forgiveness of sins for the servants of God, all devout and Orthodox Christians, those who dwell in or visit this city and parish, the wardens and members of this church and their families; [and for the servants of God **N.** and **N.** (Here the ***Deacon** may name those for whom he has been asked to pray), and all who have asked for our prayers, unworthy though we are.]

Also we pray for the blessed and ever-remembered founders of this holy church, and for all our brothers and sisters who have gone to their rest before us, and who lie asleep here in the true faith; and for the Orthodox everywhere[, and for the servants of God **N.** and **N.** (Here the ***Deacon** may name those for whom he has been asked to pray), and that they may be pardoned all their offences, both voluntary and involuntary].

Also we pray for those who bring offerings, those who care for the beauty of this holy and venerable house, for those who labour in its service, for those who sing, and for the people here present, who await your great and rich mercy.

Meanwhile the Priest, in a low voice, says the following

PRAYER OF SUPPLICATION

Lord, our God, accept this fervent supplication from your servants, and have mercy on us according to the multitude of your mercy; and send down your pity on us and on all your people, who await your rich mercy.

(Aloud) For you, O God, are merciful, and love mankind, and to you we give glory, Father, Son and Holy Spirit, now and for ever, and to the ages of ages.

People: Amen.

Here may follow the Litany for the Catechumens, that is, those preparing for Baptism.

To each petition the People answer: Lord, have mercy.

*Deacon: Catechumens, pray to the Lord.

Believers, let us pray for the catechumens;

That the Lord will have mercy on them;

Instruct them in the word of truth;

Reveal to them the Gospel of righteousness;

Unite them to his Holy, Catholic and Apostolic Church.

Save them, have mercy on them, help them and keep them, O God, by your grace.

Catechumens, bow your heads to the Lord.

People: To you, O Lord.

Meanwhile the Priest, in a low voice, says the

PRAYER FOR THE CATECHUMENS

(BEFORE THE UNFOLDING OF THE ANTIMENSION)

Lord, our God, dwelling on high and beholding things below, who for the salvation of mankind sent forth your only-begotten Son, our Lord and God, Jesus Christ, look upon your servants the catechumens, who have bowed their necks to you; and count them worthy in due time of the washing of rebirth, the forgiveness of sins and the garment of incorruption; unite them to your holy, Catholic and Apostolic Church, and number them with your chosen flock.

(Aloud) That they also with us may glorify your all-honoured and majestic name, of Father, Son and Holy Spirit, now and for ever, and to the ages of ages.

People: Amen.

Then the Priest unfolds the Antimension on the Holy Table.

***Deacon:** As many as are catechumens, depart; catechumens, depart; as many as are catechumens, depart. None of the catechumens!

THE LITURGY OF THE FAITHFUL

***Deacon:** As many as are believers: again and again in peace, let us pray to the Lord.

People: Lord have mercy.

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

People: Lord have mercy.

***Deacon:** Wisdom.

Meanwhile the Priest, in a low voice, says the

FIRST PRAYER OF THE FAITHFUL

(AFTER THE UNFOLDING OF THE ANTIMENSION)

We thank you, Lord God of the powers of heaven, for counting us worthy to stand even now before your holy altar and humbly to seek your compassion for our sins and for those committed in ignorance by the people. Receive our supplication, O God; make us worthy to offer you prayers and entreaties and unbloody sacrifices for all your people. And enable us, whom you have appointed to this your ministry by the power of your Holy Spirit, to invoke you at every time and place without blame and without condemnation, with the witness of a pure conscience, so that you may hear us and be merciful to us in the abundance of your goodness.

(aloud) **For** to you belong all glory, honour and worship, Father, Son and Holy Spirit, now and for 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.

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

People: Lord have mercy.

***Deacon:** Wisdom. And he enters the Sanctuary.

Meanwhile the Priest, in a low voice, says the

SECOND PRAYER OF THE FAITHFUL

Again and many times we fall down before you and pray you, who are good and the lover of mankind, that heeding our prayer you will cleanse our souls and bodies from every defilement of flesh and spirit, and will grant

us to stand without guilt or condemnation before your holy altar. Give also to those who pray with us the grace of progress in right living, in faith and spiritual understanding. Grant that they may always worship you with fear and love, may partake of your holy mysteries without guilt or condemnation, and be counted worthy of your heavenly kingdom.

(Aloud) That being always guarded by your might, we may give glory to you, Father, Son and Holy Spirit, now and for ever, and to the ages of ages.

People: Amen.

**CHERUBIC HYMN AND
GREAT ENTRANCE
WITH THE GIFTS OF BREAD AND WINE**

The **Singers** begin the Cherubic Hymn to a slow and solemn melody, in the dominant Tone of the day:

We, who in a mystery represent the Cherubim and sing the thrice-holy hymn to the life-giving Trinity, let us now lay aside every care of this life.

For we are about to receive the King of all, invisibly escorted by the angelic hosts. Alleluia, alleluia, alleluia.

While it is being sung, the Priest, in front of the Holy Table, reads, in a low voice, the

PRAYER OF THE CHERUBIC HYMN

None of those who are entangled in carnal desires and pleasures is worthy to approach or draw near or minister to you, King of glory; for to serve you is great and awesome even for the heavenly powers. Yet on account of your inexpressible and boundless love for mankind you became man without change or alteration and were named our High Priest; and as Master of all you have committed to us the sacred ministry of this liturgical and unbloody sacrifice.

For you alone, Lord our God, are Ruler over all things in heaven and on earth, mounted on the throne of the Cherubim, Lord of the Seraphim and King of Israel, the only Holy One, resting in the holy place. Therefore I entreat you, who alone are good and ready to hear: Look upon me, your sinful and unprofitable servant, and purify my soul and heart from an evil conscience. By the power of your Holy Spirit enable me, clothed with the grace of the priesthood, to stand at this your Holy Table and celebrate the mystery of your holy and most pure Body and your precious Blood.

For to you I come, bending my neck and praying: Do not turn away your face from me, nor reject me from among your children, but count me, your sinful and unworthy servant, worthy to offer these gifts to you. For you are the one who offers and is offered, who receives and is distributed, Christ our God, and to you we give glory, together with your Father, who is without begin-

ning, and your all-holy, good and life-giving Spirit, now and for ever, and to the ages of ages. Amen.

After the prayer the Priest and the Deacon say the Cherubic Hymn three times, as follows:

Priest: We, who in a mystery represent the Cherubim and sing the thrice-holy hymn to the life-giving Trinity, let us now lay aside every care of this life.

***Deacon:** For we are about to receive the King of all, invisibly escorted by the angelic hosts. Alleluia, alleluia, alleluia.

Then the Priest, or Deacon, takes the censer and censes the Holy Table, the Sanctuary, the principal icons and the People, coming out a little from the holy Doors. In a low voice he says, if it is Sunday, Having seen the Resurrection of Christ... and Psalm 50, excluding the last two verses which begin, Do good, Lord, to Sion. If it is not a Sunday he says, Come let us worship... three times and then Psalm 50 as above. Then he enters the Sanctuary and puts away the censer. He comes with the Deacon in front of the Holy Table and they make three bows, and they say quietly troparia of compunction. They kiss the Antimension and the Holy Table, bow again and then turn to the people and bow to them, saying: Forgive me, or similar words.

They go to the table of the Prothesis, and having made three bows they kiss the covered Holy Gifts, saying: God cleanse me a sinner.

Then the Deacon says to the Priest:

Master, lift up,

The Priest lifts the Aer and places it on the shoulders of the Deacon, saying:

Lift up your hands to the holy place and bless the Lord.

Then he takes the covered Paten and gives it with every care and reverence to the Deacon, while he himself takes the Holy Chalice, likewise covered.

When the Singers reach the end of the first part of the Cherubic Hymn, the Deacon and the Priest come out from the north door of the Sanctuary, preceded by exapteryga, lights and incense, and pass through the north aisle and the middle of the Nave as they make the **Great Entrance**. As they process they proclaim, one after the other:

May the Lord God — remember you all in his Kingdom — always, now and for ever, — and to the ages of ages.

All the congregation bow their heads with reverence, as they say three times in a low voice: **Amen**. Remember us, Lord, when you come in your Kingdom.

Singers: Amen. And they complete the Cherubic Hymn.

The Priest and Deacon enter the Sanctuary.

The Deacon, stands to the right in front of the Holy Table and says to the Priest as he enters:

May the Lord God remember your priesthood in his Kingdom, always, now and for ever, and to the ages of ages.

And the Priest, as he enters, says to him:

May the Lord God remember your diaconate in his Kingdom, always, now and for ever, and to the ages of ages.

Then the Priest places the Chalice on the Holy Table, takes the Paten from the Deacon and places it to the left of the Chalice, saying:

The noble Joseph, taking your most pure Body from the Tree, wrapped it in pure linen with sweet spices and laid it for burial in a new grave.

Then he takes the covers from the sacred Paten and the Holy Chalice and lays them to one side on the Holy Table. He takes the Aer from the shoulders of the Deacon, holds it over the censer and lays it over the Chalice and Paten.

Then he takes the censer and censers the Gifts three times, as the Deacon says:

Do good, Master.

Priest: **Do** good to Sion, Lord, in your good pleasure, and let the walls of Jerusalem be rebuilt.

Then you will be well pleased with a sacrifice of righteousness, oblation and whole burnt offerings.

Then they will offer calves upon your altar.

He puts away the censer and says to the Deacon:

Remember me, my brother and fellow celebrant.

Deacon: **May** the Lord God remember your priesthood in his Kingdom, always, now and for ever, and to the ages of ages.

Then the Deacon bows his head, holding his orarion in the three fingers of his right hand, and says to the Priest:

Pray for me, holy Master.

And the Priest: **The** Holy Spirit will come upon you, and the power of the Most High will overshadow you.

Deacon: **The** Spirit himself will concelebrate with us all the days of our life. Remember me, holy Master.

Priest: **May** the Lord God remember you in his Kingdom, always, now and for ever, and to the ages of ages.

And the Deacon, having answered **Amen**, kisses the Priest's right hand and goes out and stands in his usual place and says the

LITANY OF THE PRECIOUS GIFTS

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

People: Lord, have mercy. *And so after each of the following petitions.*

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

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

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

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

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

People: Grant this, O Lord. *And so after each of the following petitions.*

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

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

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

That we may live out the rest of our days in peace and repentance, let us ask of the Lord.

A Christian end to our life, painless, unashamed and peaceful, and a good defence before the dread judgement seat of Christ, let us ask.

Commemorating our all-holy, pure, most blessed and glorious Lady, Mother of God and Ever-Virgin Mary, with all the Saints, let us entrust ourselves and one another and our whole life to Christ our God.

People: To you, O Lord.

Priest, in a low voice, reads the

PRAYER OF OFFERING

Lord, God almighty, who alone are holy and who accept a sacrifice of praise from those who call on you with all their heart, accept also the supplication of us sinners, bring us to your holy altar, and enable us to offer you gifts and spiritual sacrifices for our sins and those committed in ignorance by the people. Count us worthy to find grace in your sight, that our sacrifice may be well pleasing to you and that the good Spirit of your grace may rest on us and on these gifts here set forth, and on all your people.

(aloud): Through the compassion of your only-begotten Son, with whom you are blessed, together with your all-holy, good and life-giving Spirit, now and for ever, and to the ages of ages.

People: Amen.

Priest: Peace to all.

People: And to your spirit.

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

People: Father, Son and Holy Spirit, Trinity consubstantial and undivided.

The Priest bows three times and kisses the Aer over the Gifts, saying in a low voice: I will love you, Lord, my strength. The Lord is my firm foundation, my refuge and my deliverer. Likewise the Deacon, standing in his place, bows and kisses the Cross on his orarion. At a concelebrated Liturgy the Priests here exchange the Kiss of Peace, the senior saying: Christ is in our midst, to which the junior answers: He is and will be. If there is more than one Deacon they also exchange the Kiss with one another in the same way.

THE CREED

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

People:

I believe in one God, Father almighty,/ Maker of heaven and earth,/ and of all things visible and invisible./

And in one Lord, Jesus Christ,/ the only-begotten Son of God,/ begotten from the Father before all ages,/ Light from Light, true God from true God,/ begotten not made, consubstantial with the Father,/ through him all things were made./ For our sake and for our salvation he came down from heaven,/ and was incarnate from the Holy Spirit and the Virgin Mary and became man./ He was crucified also for us under Pontius Pilate,/ and suffered and was buried;/ he rose again on the third day, in accordance with the Scriptures,/ and ascended into heaven/ and is seated at the right hand of the Father./ He is coming again in glory to judge the living and the dead,/ and his kingdom will have no end./

And in the Holy Spirit, the Lord, the Giver of life,/ who proceeds from the Father,/ who together with Father and Son is worshipped and together glorified;/ who spoke through the Prophets./ In one Holy, Catholic and Apostolic Church./ I confess one Baptism for the forgiveness of sins./ I await the resurrection of the dead/ and the life of the age to come. Amen./

While the Creed is being said the Priest lifts the Aer and waves it above the Chalice and Paten. At the words and ascended into heaven..., he kisses the Cross in the middle of it, folds it and puts it to one side with the veils.

THE HOLY OBLATION

***Deacon:** Let us stand with awe; let us stand with fear; let us attend, that we may offer the holy oblation in peace. *And he re-enters the Sanctuary.*

People: Mercy and peace: a sacrifice of praise.

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

People: And with your spirit.

Priest, raising his hands: Let our hearts be on high.

People: We have them with the Lord.

Priest, turning to the east: Let us give thanks to the Lord.

People: It is right and fitting.

Priest (in a low voice):

It is right and fitting to hymn you, to bless you, to praise you, to give you thanks, to worship you in every place of your dominion; for you are God, ineffable, incomprehensible, invisible, inconceivable, ever existing, eternally the same; you and your only-begotten Son and your Holy Spirit. You brought us out of non-existence into being, and when we had fallen you raised us up again, and left nothing undone until you had brought us up to heaven and had granted us your Kingdom that is to come.

For all these things we give thanks to you, and to your only-begotten Son and your Holy Spirit; for all the benefits that we have received, known and unknown, manifest and hidden.

We thank you also for this liturgy which you have been pleased to accept from our hands, though there stand around you thousands of archangels and tens of thousands of angels, the Cherubim and the Seraphim, six-winged and many-eyed, soaring aloft upon their wings,

(aloud) singing, crying, shouting the triumphal hymn, and saying:

People: Holy, holy, holy, Lord of hosts; heaven and earth are full of your glory. Hosanna in the highest. Blessed is he who comes in the name of the Lord. Hosanna in the highest.

The *Deacon takes the Star from the Paten, making the sign of the Cross with it over the Paten, kisses it and lays it aside on the Holy Table.

Priest (in a low voice): With these blessed Powers, Master, Lover of mankind, we also cry aloud and say: Holy are you and all-holy, you and your only-begotten Son and your Holy Spirit; holy are you and all-holy, and magnificent is your glory. This is how you loved your world: you gave your only-begotten Son, so that everyone who believes in him might not perish, but have eternal life. And, when he had come and had fulfilled the whole dispensation for us, in the night in which he was given up, or rather gave himself up, for the life of the world, he took bread in his holy, most pure and unblemished hands and, when he had given thanks, and had blessed, sanctified and broken it, gave it to his holy Disciples and Apostles, saying:

(aloud) Take, eat; this is my body, which is broken for you, for the forgiveness of sins.

People: Amen.

Priest (in a low voice): Likewise after supper he also took the cup, saying:

(aloud) **Drink** from this, all of you; this is my blood of the New Testament, which is shed for you and for many for the forgiveness of sins.

People: **Amen**.

Priest (in a low voice): **Remembering** therefore this our Saviour's command and all that has been done for us: the Cross, the Tomb, the Resurrection on the third day, the Ascension into heaven, the Sitting at the right hand, the Second and glorious Coming again;

The *Deacon crosses his hands and elevates the Chalice and Paten as the Priest says aloud:

Offering you your own of your own — in all things and for all things —

People: **We** praise you, we bless you, we give thanks to you, O Lord, and we pray to you, our God.

Priest, bowing his head with great compunction, says in a low voice:

Also we offer you this spiritual worship without shedding of blood, and we ask, pray and implore you: send down your Holy Spirit upon us and upon these gifts here set forth,

Then the Deacon, pointing to the holy Bread with his orarion, says in a low voice:

Master, bless the holy Bread.

The Priest stands upright and blesses the holy Bread, saying in a low voice:
and make this bread the precious Body of your Christ,

Deacon, in a low voice: **Amen**.

Then the Deacon, pointing to the Chalice with his orarion, says in a low voice:

Master, bless the holy Cup.

The Priest blesses the Chalice, saying in a low voice:
and what is in this Cup the precious Blood of your Christ,

Deacon, in a low voice: **Amen**.

Then the Deacon, pointing to them both, says in a low voice:

Master, bless them both.

Priest, blessing both the Chalice and Paten, says in a low voice:
changing them by your Holy Spirit,

Deacon, in a low voice: **Amen**[, Amen, Amen].

They both bow profoundly and the Priest continues in a low voice:

so that those who partake of them may obtain vigilance of soul, forgiveness of sins, communion of the Holy Spirit, fulness of the Kingdom of heaven, freedom to speak in your presence, not judgement or condemnation.

Also we offer you this spiritual worship for those who have gone to their rest in faith, Forefathers, Fathers, Patriarchs, Prophets, Apostles, Preachers, Evangelists, Martyrs, Confessors, Ascetics and every righteous spirit made perfect in faith;

As he censes from in front of the holy Table, the Priest says, aloud:

Above all for our most holy, pure, most blessed and glorious Lady, the Mother of God and Ever-Virgin, Mary.

People: It is truly right to call you blessed, who gave birth to God, ever-blessed and most pure, and Mother of our God. Greater in honour than the Cherubim and beyond compare more glorious than the Seraphim, without corruption you gave birth to God the Word; truly the Mother of God, we magnify you.

If it is a feast of the Lord or of the Mother of God, or its leave-taking, the Irmos of the 9th Ode of the Canon is sung instead.

The Priest gives the censer to the Deacon, who censes around the Holy Table and, in a low voice, remembers to himself those whom he wishes of the living and the dead, while the Priest continues in a low voice:

For the holy Prophet, Forerunner and Baptist John, the holy, glorious and all-praised Apostles, for Saint **N.**, whose memory we keep today, and for all your Saints, at whose prayers visit us, O God.

Remember too all those who have fallen asleep in hope of resurrection to eternal life (**N. & N.**), and give them rest where the light of your countenance watches.

Also we beseech you: Remember, Lord, all Orthodox bishops, who rightly proclaim the word of your truth, the whole order of presbyters, the diaconate in Christ, all the clergy and the whole monastic order.

Also we offer you this spiritual worship for the whole world, for the holy, Catholic and Apostolic Church, for those who live in chastity and holiness of life; for our faithful Christian rulers (**here he may remember the Sovereign and the Royal Family**), and all their household. Grant them, Lord, a peaceful reign, so that in their tranquillity we too may live calm and peaceful lives in godliness and holiness.

(Aloud): First of all, remember, Lord, our Archbishop, **N.**, and grant that he may serve your holy churches in peace, safety, honour, health, and length of days, rightly discerning the word of your truth.

The Deacon, standing at the Holy Door, recites the Diptychs of the living and then exclaims: Remember too, Lord, those whom each one has in mind, and each and all.

People: **A**nd each and all.

The Priest continues in a low voice: Remember, Lord, the city in which we dwell, and every city, town and village, and the faithful who dwell in them. Remember, Lord, those who travel by land, air, or water, the sick, the suffering, those in captivity, and their safety and salvation. Remember, Lord, those who bring offerings, those who care for the beauty of your holy churches, and those who remember the poor, and send down upon us all your rich mercies.

(aloud): And grant that with one voice and one heart we may glorify and praise your all-honoured and majestic name, of Father, Son and Holy Spirit, now and for ever, and to the ages of ages.

People: Amen.

The Priest blesses the People with his hand, saying:

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

People: And with your spirit.

THE PREPARATION FOR HOLY COMMUNION

LITANY OF THE LORD'S PRAYER

The Deacon comes out and stands in his usual place.

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

People: Lord, have mercy. **And so after each of the following petitions.**

***Deacon:** For the precious gifts here set forth and sanctified, let us pray to the Lord.

That our God, who loves mankind, having accepted them on his holy and immaterial Altar above the heavens, as a savour of spiritual fragrance, may send down upon us in return his divine grace and the gift of the Holy Spirit, let us pray.

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

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

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

People: Grant this, O Lord. **And so after each of the following petitions.**

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

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

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

That we may live out the rest of our days in peace and repentance, let us ask of the Lord.

A Christian end to our life, painless, unashamed and peaceful, and a good defence before the dread judgement seat of Christ, let us ask.

Having asked for the unity of the faith and the communion of the Holy Spirit, let us entrust ourselves and one another and our whole life to Christ, our God.

People: **T**o you, O Lord.

The Priest, in a low voice:

To you, Master, Lover of mankind, we entrust our whole life and our hope, and we entreat, pray and implore you: count us worthy to partake of your heavenly and awesome Mysteries at this sacred and spiritual Table with a pure conscience, for the forgiveness of sins and pardon of offences, for communion of the Holy Spirit, for inheritance of the Kingdom of heaven and for boldness before you; not for judgement or condemnation.

(aloud): **A**nd count us worthy, Master, with boldness and without condemnation to dare to call upon you, the God of heaven, as Father, and to say:

THE LORD'S PRAYER

People:

Our Father in heaven,/ may your name be hallowed,/ your kingdom come,/ your will be done/ on earth as in heaven./ Give us today our daily bread,/ and forgive us our debts, as we forgive our debtors;/ and do not lead us into temptation,/ but deliver us from the evil one.

Priest (aloud): **F**or yours is the Kingdom, the power and the glory, of the Father, the Son and the Holy Spirit, now and for ever, and to the ages of ages.

People: **A**men.

Priest: **P**eace to all.

People: **A**nd to your spirit.

***Deacon:** **L**et us bow our heads to the Lord.

People: **T**o you, O Lord.

Priest (in a low voice):

We thank you, King invisible, who by your boundless power created all things, in the abundance of your mercy bringing them into being out of nothing. Do you yourself, Master, look down from heaven on those who have bowed their heads to you; for they have bowed not to flesh and blood, but to you, the God before whom we stand in awe. Make smooth, then, our path for our good, Master, through what lies before us, according to the need of each: sail with those sail, journey with those who journey, heal the sick, for you are the physician of our souls and bodies.

(aloud): Through the grace and compassion and love towards mankind of your only-begotten Son, with whom you are blessed, together with your all-holy, good and life-giving Spirit, now and for ever, and to the ages of ages.

People: Amen.

Priest (in a low voice):

Give heed, Lord Jesus Christ our God, from your holy dwelling-place and from the glorious throne of your kingdom; and come to sanctify us, you who are enthroned on high with the Father and invisibly present here with us. And with your mighty hand grant communion in your most pure Body and precious Blood to us, and through us to all the people.

Then the Priest, and the Deacon, in his usual place, bow three times, saying: God, cleanse me, a sinner.

Then the *Deacon: Let us attend.

The Priest elevates the Holy Bread and says aloud:

The Holy Things for the Holy.

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

COMMUNION OF THE CLERGY AND PEOPLE

The Singers continue with the Communion Chant.

On Sundays only:

Praise the Lord from heaven, praise him in the highest. Alleluia, Alleluia, Alleluia.

On other days as appointed.

The Deacon enters the Sanctuary, ties his orarion in the form of a Cross and standing on the right of the Priest says:

Master, break the holy Bread.

The Priest divides the Lamb into four parts, saying:

The Lamb of God is broken and distributed, broken yet not divided, ever eaten yet never consumed, but sanctifies those who partake.

He arranges them on the Paten in the form of a Cross, thus:

IC
NI KA
XC

The Deacon points to the Chalice with his Orarion and says:

Master, fill the holy Cup.

The Priest takes the portion of the Lamb stamped with the letters IC and makes the sign of the Cross with it above the holy Chalice and places it in it, saying:

Fullness of the Holy Spirit.

Deacon: Amen.

He takes the hot water and says to the Priest:

Master, bless the hot water.

The Priest blesses it, saying:

Blessed is the fervour of your holy things, always, now and for ever, and to the ages of ages. Amen.

The *Deacon pours the hot water into the Chalice in the form of a cross, saying:

Fervour of the Holy Spirit. Amen.

PRAYERS SAID BY THE CLERGY BEFORE COMMUNION

I believe, Lord, and I confess that you are truly the Christ, the Son of the living God, who came into the world to save sinners, of whom I am first. Also I believe that this is indeed your most pure Body, and this indeed your precious Blood. Therefore I beseech you, have mercy on me and forgive me my offences, voluntary and involuntary, in word and in deed, in knowledge and in ignorance, and count me worthy to partake uncondemned of your most pure Mysteries for the forgiveness of sins and for eternal life. Amen.

**See, to divine Communion I draw near;
My Maker, burn me not as I partake,
For you are fire consuming the unworthy;
But therefore make me clean from every stain.**

Of your mystical Supper, Son of God, receive me today as a communicant; for I will not tell of the Mystery to your enemies; I will not give you a kiss, like Judas; but like the Thief I confess you: Remember me, Lord, in your Kingdom.

Master, lover of mankind, Lord Jesus Christ, my God, let not these holy mysteries be for my condemnation because of my unworthiness, but rather for the cleansing and sanctification of both soul and body, and as a pledge of the life and kingdom to come. It is good for me to cleave to God, to place in the Lord the hope of my salvation.

[Or Let not the Communion of your holy Mysteries, Lord, be to me for judgement or condemnation, but for healing of soul and body.]

He asks the forgiveness of those in the Sanctuary and the rest of the church.

Then he approaches the Holy Table and says: Behold, I draw near to Christ, our immortal King and God.

He takes a portion of the precious Body of Christ, from the part stamped with the letters XC, and says: To me the unworthy Priest [and Monk] N. is granted communion in the precious and all-holy Body of our Lord and God and Saviour, Jesus Christ, for the forgiveness of my sins and for eternal life.

And he receives the Holy Bread with fear and great care; and having wiped his hand over the Paten with the sponge he says:

Deacon, draw near.

The Deacon, as he approaches, says: Behold, I draw near to Christ, our immortal King and God. Grant me, Master, communion in the precious and all-holy Body of our Lord and God and Saviour, Jesus Christ, for the forgiveness of my sins and for eternal life. **The Priest gives the Deacon a portion of the Holy Bread from the part stamped with XC and says:** To you, Deacon [and Monk] **N.** is granted communion in the precious and all-holy Body of our Lord and God and Saviour, Jesus Christ, for the forgiveness of your sins and for eternal life.

The Deacon kisses the Priest's hand, goes to the back of the Holy Table, and communicates like the Priest.

Then the Priest takes the Chalice, with the Communion cloth, and says: To me the unworthy Priest [and Monk] **N.** is granted communion in the precious and all-holy Blood of our Lord and God and Saviour, Jesus Christ, for the forgiveness of my sins and for eternal life. **He drinks three times from the Chalice, wipes his lips and the Chalice with the cloth, and kisses the Chalice, saying:** This has touched my lips: it will take away my iniquities and cleanse my sins.

Then he says: Deacon, again draw near. **The Deacon, having carefully wiped his hand over the Paten with the Sponge, approaches, saying:** Behold, again I draw near to Christ, our immortal King and God. Grant me, Master, communion in the precious and all-holy Blood of our Lord and God and Saviour, Jesus Christ, for the forgiveness of my sins and for eternal life.

The Priest takes the Chalice, with the Communion cloth, and communicates the Deacon three times, saying: To you, Deacon [and Monk] **N.** is granted communion in the precious and all-holy Blood of our Lord and God and Saviour, Jesus Christ, for the forgiveness of your sins and for eternal life. **Then he says:** This has touched your lips: it will take away your iniquities and cleanse your sins.

The Priest dividess the two remaining parts of the Lamb (NI and KA) into small piece and places them in the Chalice, which he covers with the Communion cloth. He then lays the Spoon on top of the covered Chalice.

DISTRIBUTION OF HOLY COMMUNION

The Holy Doors are opened and the Priest hands the Chalice to the *Deacon, who comes out through the Holy Doors, holding the Chalice, and says:

With fear of God, with faith and love, draw near.

People: Blessed is he who comes in the name of the Lord. The Lord is God and has appeared to us.

The Deacon hands the Chalice to the Priest, who gives Communion to the People, saying to each communicant:

The servant of God **N.** is granted communion in the precious and all-holy Body and Blood of our Lord and God and Saviour, Jesus Christ, for the forgiveness of sins and for eternal life.

While Communion is being given the following is sung, as many times as is necessary for the number of communicants:

Of your mystical Supper, Son of God, receive me today as a communicant; for I will not tell of the Mystery to your enemies; I will not give you a kiss, like Judas; but like the Thief I confess you: Remember me, Lord, in your Kingdom.

<p>During Eastertide (in some places, always): Receive the Body of Christ; taste from the immortal fount. Alleluia, Alleluia, Alleluia.</p>
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When all have communicated, the Priest hands the Chalice to the Deacon, who places it on the holy Table again.

The Priest blesses the People with his hand, saying:

O God, save your people, and bless your inheritance.

People: **W**e have seen the true light; we have received the heavenly Spirit; we have found the true faith, as we worship the undivided Trinity; for the Trinity has saved us.

On feasts of the Lord and their leave-taking the Apolytikion of the Feast is sung; during Eastertide that of Pascha.

Meanwhile the *Deacon holding the Paten above the Chalice carefully wipes the particles remaining on the Paten into the Chalice, saying:

Wash away, Lord, by your holy Blood the sins of your servants here remembered, through the prayers of the Mother of God and all your Saints. Amen.

The Deacon says to the Priest: **M**aster, exalt.

The Priest censes the Chalice three times, saying each time: **B**e exalted, O God, above the heavens; and your glory over all the earth.

Then he gives the Paten, with the covers and the Star, to the Deacon, who shows them to the People and then takes them to the table of the Prothesis, going round behind the Holy Table. He then unties his orarion.

The Priest bows, takes the Chalice and [says in a low voice: Blessed is our God, and] then turns to the People, shows them the Chalice and continues, aloud:

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

People: **A**men. Let our mouth be filled with your praise, O Lord, that we may sing of your glory, for you have counted us worthy to partake of your holy,

divine, immortal and life-giving Mysteries; keep us in your holiness, that we may meditate on your righteousness all the day long. Alleluia, alleluia, alleluia.

THANKSGIVING AND DISMISSAL

The Priest places the Chalice on the Prothesis, returns, and folds up the Antimension, after making sure that no crumb remains.

The *Deacon comes out through the Holy Doors, goes to his usual place and says:

Stand upright. Having received the divine, holy, pure, immortal, heavenly, life-giving and dread Mysteries of Christ, let us give worthy thanks to the Lord.

People: Lord, have mercy.

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

People: Lord, have mercy.

*Deacon: Having asked that the whole day may be perfect, holy, peaceful and sinless, let us entrust ourselves and one another and our whole life to Christ our God.

People: To you, O Lord.

The Priest, in a low voice, says the

PRAYER OF THANKSGIVING

We thank you, Lord, lover of mankind, benefactor of our souls, that you have counted us worthy today of your heavenly and immortal Mysteries. Make straight our way, establish us all in the fear of you, watch over our life, and make firm our steps, through the prayers and intercessions of the glorious Mother of God and Ever-Virgin Mary, and of all your Saints.

(aloud, as he makes the sign of the Cross with the Gospel over the folded Antimension):

For you are our sanctification, and to you we give glory, the Father, the Son and the Holy Spirit, now and for ever, and to the ages of ages.

People: Amen.

DISMISSAL

Priest: Let us go forth in peace.

People: In the name of the Lord.

*Deacon: Let us pray to the Lord.

People: Lord, have mercy.

The Priest comes out through the Holy Doors and standing in front of the icon of Christ, or below the Solea in the middle of the Church, reads:

PRAYER BEHIND THE AMBO

O Lord, you bless those who bless you, and sanctify those who have put their trust in you: save your people and bless your inheritance; protect the fullness of your Church; sanctify those who love the beauty of your house; glorify them in return by your divine power, and do not forsake us who hope in you. Give peace to your world, to your churches, to the priests, to our rulers [our Sovereign Lady Queen Elisabeth], and to all your people. For every good gift and every perfect gift is from above, coming down from you, the Father of lights; and to you we give glory, thanksgiving and worship, to the Father, the Son and the Holy Spirit, now and for ever, and to the ages of ages.

People: Amen. Blessed be the name of Lord, from this time forth and for evermore (three times).

The Priest returns to the Sanctuary through the Holy Doors, goes to the table of the Prothesis and say, in a low voice:

Christ, our God, the fulfilment of the Law and the Prophets, you have fulfilled all the Father's dispensation. Fill our hearts with joy and gladness, always, now and for ever, and to the ages of ages. Amen.

***Deacon:** Let us pray to the Lord.

People: Lord, have mercy.

The Deacon, having returned through the North Door, asks a blessing of the Priest and, going to the Prothesis, consumes the contents of the Chalice and carefully purifies it and tidies the holy Vessels.

The Priest, coming out through the Holy Doors and blessing the People, says: The blessing of the Lord be upon you, by his grace and love for mankind, always, now and for ever, and to the ages of ages.

People: Amen.

Priest: Glory to you, Christ God, our hope, glory to you.

Reader: Glory to the Father, and to the Son, and to the Holy Spirit; both now and for ever, and to the ages of ages. Amen. Lord, have mercy. Lord, have mercy. Lord, have mercy. Holy Master, give the blessing.

Priest:

May (on Sundays: he who rose from the dead,) Christ our true God, through the prayers of his all-pure and holy Mother, by the power of the precious and life-giving Cross, through the protection of the honoured, Bodiless Powers of heaven, through the intercessions of the honoured, glorious Prophet, Forerunner and Baptist, John, of the holy, glorious and all-praised Apostles, of the holy, glorious and triumphant Martyrs, of our venerable and God-bearing Fathers and Mothers who have shone in the ascetic life, of our Father among the Saints John Chrysostom, Archbishop of Constantinople, of the holy and righteous forebears of God, Joachim and

Anna, [of Saint N. (to whom the Church is dedicated),] of Saint N., whose memory we keep today, and of all the Saints, have mercy on us and save us, for he is good and loves mankind.

Through the prayers of our holy fathers, Lord Jesus Christ, our God, have mercy upon us.

People: Amen.

The Priest, blessing the People, says: May the holy Trinity protect you all.

People: O Lord, protect the one who blesses us and sanctifies us, for many years.

The Priest distributes the Antidoron, saying to each recipient:

May the blessing and mercy of the Lord come upon you.

The Priest, inviting those who have communicated to begin the Thanksgiving after Communion, says:

Glory to you, O God . Glory to you, O God. Glory to you, O God.

Then, if there is no Deacon, he consumes the contents of the Holy Chalice. He then takes off his vestments. When the Prayers after Communion are finished he gives the lesser Dismissal. Then having bowed towards the Holy Table and given thanks to God for all things, he departs.

THE END OF THE DIVINE LITURGY OF JOHN CHRYSOSTOM