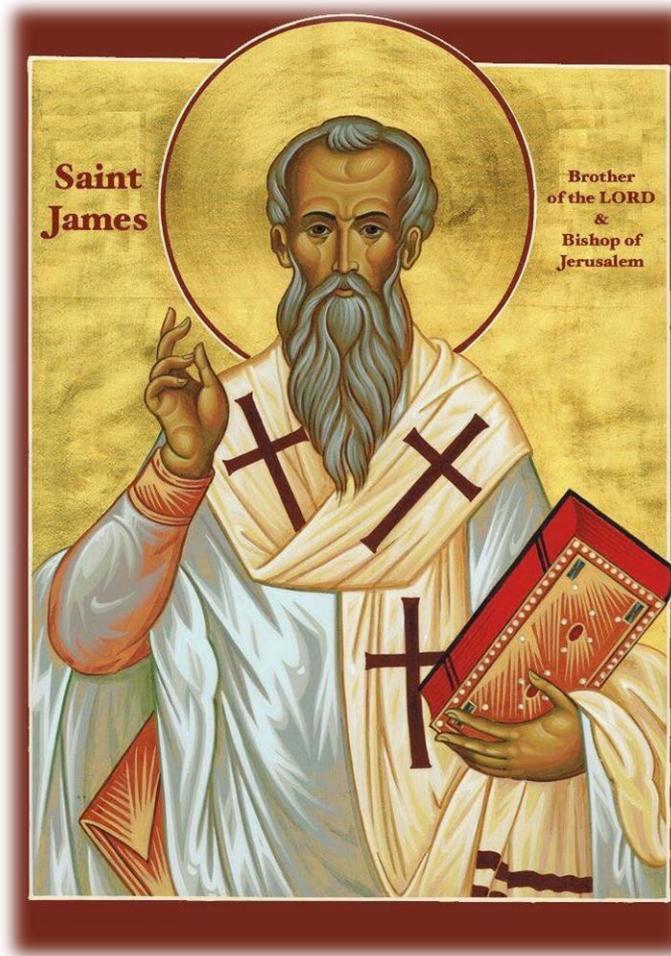


Divine Liturgy of St James



Apolytikion – Tone 4

As the Lord's disciple, O righteous One, you received the Gospel, as Martyr, you have unwavering courage, as the Lord's brother, you have forthrightness, as Hierarch, intercession. Intercede with Christ our God, that our souls may be saved.

Ἀπολυτίκιον - Ἦχος δ΄

Ὡς τοῦ Κυρίου μαθητῆς, ἀνεδέξω Δίκαιε τό Ευαγγέλιον, ὡς Μάρτυς ἔχεις τό ἀπαράτρεπτον, τήν παρρησίαν ὡς Ἀδελφότης, τό πρεσβεύειν ὡς ιεράρχης. Πρέσβευε Χριστῷ τῷ Θεῷ, σωθῆναι τάς ψυχάς ἡμῶν.

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AGES Initiatives as the translators

Scriptural texts drawn from the Orthodox Study Bible, published by Thomas Nelson Publishing.

Bells tolling. Bishop and priests vesting and taking kairo in front of diakoniko while Psalms 132, 133 and 134 are chanted.

Psalm 132, Mode Plagal IV.

Right Choir: Behold now, what is so good or so pleasant as for brothers to dwell together in unity?

People: (after each verse) Remember me, O Lord.

Left Choir: It is like fragrant oil running down upon the beard, the beard of Aaron, running down upon the border of his garment;

People: Remember me, O Lord.

Right Choir: It is like the dew of Hermon, running down upon the mountains of Zion; for there the Lord commanded the blessing and life forever.

People: Remember me, O Lord.

Psalm 133. The same mode.

Left Choir: Behold now, bless the Lord, all you servants of the Lord, who stand in the house of the Lord, in the courts of the house of our God.

People: Remember me, O Lord.

Right Choir: In the nights, lift up your hands to the holy of holies and bless the Lord.

People: Remember me, O Lord.

Left Choir: May the Lord bless you from Zion, he who made heaven and earth.

People: Remember me, O Lord.

Psalm 134.

Right Choir: Praise the name of the Lord, O you servants; praise the Lord.

People: (after each verse) Alleluia.

Left Choir: You who stand in the house of the Lord, in the courts of the house of our God.

People: Alleluia.

Right Choir: Praise the Lord, for the Lord is good; sing to his name, for it is good;

People: Alleluia.

Left Choir: For I know the Lord is great, and our Lord is above all the gods.

People: Alleluia.

Right Choir: All things whatsoever the Lord willed, he did, in heaven and on the earth, in the seas and in all deep places,

People: Alleluia.

Left Choir: Bringing clouds from the furthest part of the earth; he made lightning for the rain, bringing winds from his storehouses.

People: Alleluia.

Right Choir: O Lord, your name abides forever, O Lord, your memorial unto generation and generation.

People: Alleluia.

Left Choir: For the Lord will judge his people, and he shall comfort his servants.

People: Alleluia.

Right Choir: You who fear the Lord, bless the Lord. Blessed be the Lord out of Zion, he who dwells in Jerusalem.

People: Alleluia.

During Psalm 132, the celebrant takes Kairo in the sacristy (today the Diakonikon) facing the Holy Gospel, while the “Bodily Christ” is placed between two candles. Once the bishop and priests have finished taking kairo and are vested they remain standing in front of the diakoniko, the chanters finish the three psalms, they all make three prostrations and the deacon says:

Deacon: Bless.

Priest: Glory to the Father and to the Son and to the Holy Spirit, the one, simple and undivided Trinity, that unites and sanctifies us through itself, and brings peace to our lives, now and for ever, and to the ages of ages.

Deacon: Amen.

Priest: Defiled as I am by many sins, do not utterly reject me, Master, Lord, our God. For see, I draw near to this divine and heavenly mystery, not as though I were worthy, but, looking to your goodness, I raise my voice to you, ‘God, be merciful to me, a sinner. For I have sinned against heaven and before you, and I am not worthy to lift up my eyes to this your sacred and spiritual Table, on which your only-begotten Son, our Lord Jesus Christ, is mystically set forth as a sacrifice by me, a sinner stained by every defilement. Therefore I bring you this supplication, that your Spirit, the Advocate, may be sent down to me, strengthening and preparing me for this ministry. And grant that without condemnation the word that has been declared by you may be proclaimed by me to the people in Christ Jesus our Lord, with whom you are blessed, together with your all-holy, good, life-giving and consubstantial Spirit, now and ever and to the ages of ages.

Deacon: Amen.

All kiss the Holy Gospel, and if a Bishop is president, the concelebrants also kiss his right hand. Then, saying either Psalm 50 or the customary verses or the following prayer secretly (in a low voice):

Priest: Master and Lord God, Father of Our Lord Jesus Christ, look upon me in this hour, the sinner and your unworthy servant clothed in holy vestment, send down power from on high, and strengthen me with the grace of your Holy Spirit, clothed with the grace of the priesthood to stand before this holy table and to celebrate the mystery of your pure body and precious blood. For to you belong all glory and worship, to the Father and the Son and the Holy Spirit, now and ever and to the ages of ages. Amen.

In the Diakonikon before the Holy Gospel, the Bishop or Celebrant makes three bows and, so that only his concelebrants can hear him, says (in a low voice):

Priest: Glory to the Father and the Son and the Holy Spirit, the triple and single light of the one Godhead, that exists singly in Trinity and is divided without division. For the one God is Trinity, whose glory the heavens declare, while earth proclaims his dominion, the sea his might and every physical and immaterial creature his greatness. For to him belongs all glory, honour, might, greatness and magnificence, now and ever and to the ages of ages.

Deacon: Let us pray.

Priest: Benefactor and King of the ages, and Fashioner of all creation, accept your Church, which approaches you through your Christ. Fulfill what is profitable for each, bring all to perfection, and make us worthy of the grace of your sanctification, gathering us together in your Holy, Catholic and Apostolic Church, which you gained by the blood of your only-begotten Son, our Lord and saviour, Jesus Christ, with whom you are blessed and glorified, together with your all-holy, good and life-giving Spirit, now and ever and to the ages of ages. Amen.

Following this, the Deacon comes to him, bringing the censer and frankincense, saying:

Deacon: Bless the incense.

The celebrant places incense in the censer out of the frankincense, once or three times, and blesses the incense, saying:

Priest: O God, who accepted the gifts of Abel, the sacrifices of Noah and Abraham, the incense of Aaron and Zacharias, accept from the hands of us sinners this incense for a sweet fragrance and forgiveness of our sins and those of all your people. For you are blessed and to you belongs glory, the Father, the Son, and the Holy Spirit, now and ever and to the ages of ages. Amen.

Immediately, the celebrant censers the Holy Gospel nine times, and returns the censer to the Deacon. A solemn procession is formed, in which the Holy Cross goes first, carried by a Subdeacon between two Subdeacons with candles. The present concelebrating priests follow in two lines carrying candles, and the Deacon with the censer and frankincense. The celebrating bishop or protopresbyter follows last in the procession holding in his left hand the Holy Gospel and the blessing Cross in his right.

While the entrance psalm is sung, the procession proceeds to the Narthex.

Psalm 135.

Left Choir: Give thanks to the Lord, for He is good,

People: for his mercy endures forever. Alleluia.

Right Choir: Give thanks to the God of gods,

People: for his mercy endures forever. Alleluia.

Left Choir: Give thanks to the Lord of lords,

People: for his mercy endures forever. Alleluia.

Right Choir: To him who alone does great wonders,

People: for his mercy endures forever. Alleluia.

Left Choir: To him who made the heavens with understanding,

People: for his mercy endures forever. Alleluia.

Right Choir: To him who made firm the earth on the waters,

People: for his mercy endures forever. Alleluia.

Left Choir: To him who alone made the great lights,

People: for his mercy endures forever. Alleluia.

Right Choir: The sun for authority over the day,

People: for his mercy endures forever. Alleluia.

Left Choir: The moon and stars for authority over the night.

People: for his mercy endures forever. Alleluia.

Right Choir: Give thanks to the God of heaven,

People: for his mercy endures forever. Alleluia.

I. LITURGY OF THE WORD: ENARXIS

The Deacon censes the Holy Gospel nine times, and after turning to the people, says aloud:

Deacon: Arise.

THE PRAYER OF THE ENTRANCE OF THE HOLY CLERGY

*The presiding priest says in a **loud voice** the following prayer in the center of the church:*

Priest: Almighty God, Lord, whose name is great, who give us entrance to the Holy of Holies through the coming of your only-begotten Son, our Lord and God and Saviour, Jesus Christ, we entreat and implore your goodness. Since we are full of fear and trembling as we are about to stand before your holy altar, send forth your good grace upon us, sanctify our souls, bodies and spirits and change our thoughts to true devotion, so that, with a pure conscience, we may offer you gifts, presents, fruits, for the removal of our sins, for the forgiveness of all your people.

Aloud:

Through the grace, compassion, and love for mankind of Your only begotten Son, with whom You are blessed to the ages of ages. Amen.

And immediately the clergy and laity sing while walking down the central isle:

Only begotten Son and Logos of God, being immortal, You condescended for our salvation to take flesh from the holy Theotokos and ever-virgin Mary and, without change, became man. Christ, our God, You were crucified and conquered death by death. Being one of the Holy Trinity, glorified with the Father and the Holy Spirit: Save us.

The clergy proceed and ascend to the places of the Synthronon.

The Celebrant enthrones the Holy Gospel upright on the Holy Table.

The celebrating Bishop ascends the Synthronon.

Great Litany of Peace

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

People: Lord, have mercy.

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

People: Lord, have mercy.

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

People: Lord, have mercy.

Deacon: For the safety and salvation and assistance of our most holy Father and Archbishop (...) and our Bishop (...), all the clergy and Christ-loving people, let us pray to the Lord.

People: Lord, have mercy.

Deacon: For the forgiveness of our sins and the pardon of our offences, for our deliverance from all affliction, wrath, anger, and constraint, and from the assault of enemies, let us pray to the Lord.

People: Lord, have mercy.

Deacon: Commemorating our all holy, pure, most glorious and blessed Lady, Theotokos and Ever-Virgin Mary, of the holy and blessed John, the glorious Prophet, Forerunner and Baptist, of the holy and all-praiseworthy Apostles, of the glorious Prophets and champion Martyrs and all of the Holy and Just, that by their prayers and intercessions we may all find mercy.

People: Lord, have mercy.

The priest says the prayer of the Trisagion Hymn:

Priest: Compassionate and merciful, longsuffering, most merciful and true Lord, look down from your holy dwelling-place, hearken to us, your, suppliants, and deliver us from every trial and temptation, both diabolic and human. Do not deprive us of your help, nor bring upon us heavier chastisement than we are able to bear. For we are not capable of conquering what opposes us, while you, Lord, have power to save us from all adversities. Save us, O God, from the difficulties of this world in accordance with your goodness, so that, having entered your holy altar with a pure conscience, we may, without condemnation, offer you with the heavenly Powers the blessed and thrice-holy hymn, and have accomplished the divine ministry that is well-pleasing to you, we may be found worthy of eternal life.

Aloud:

For holy are you, Lord our God, and you dwell and take your rest in the holy place, and to you we offer glory and the thrice-holy hymn, to the Father and to the Son and to the Holy Spirit, now and ever:

Deacon: and to the ages of ages.

People: Amen.

If a bishop is celebrating, he takes the dikiria and trikiria and intones the verses aloud from the throne and blesses with the candle sticks at each chanting of “Holy God...”:

Psalm 79.

Priest: Give heed, O you who shepherd Israel; reveal yourself, O you who lead Joseph like a flock, who sit upon the cherubim.

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

Priest: O God, convert us, and reveal your face, and we shall be saved.

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

Priest: O God of hosts, convert us now; look down from heaven and behold, and visit this vineyard which your right hand planted, and perfect it.

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

Priest: Glory to the Father and the Son and the Holy Spirit. Both now and ever and to the ages of ages. Amen.

People: Holy Trinity, have mercy on us.

THE READINGS

Priest: Peace be with all.

People: And with your spirit.

The Reader goes to the readers' pulpit, turns toward the people, and says:

Reader: The reading is from Exodus. (19:16-18, 20: 1-21).

Deacon: Let us be attentive.

So it was that on the third day in the morning, there were thunderings and lightnings and a dark cloud on Mount Sinai; and the sound of the trumpet was very loud, and all

the people in the camp trembled. And Moses brought the people out of the camp to meet with God, 18 and they stood at the foot of the mountain.

Now the Lord spoke all these words, saying: “I am the Lord your God, who brought you out of the land of Egypt, out of the house of bondage. You shall have no other gods before Me. You shall not make for yourself an idol or a likeness of anything that is in heaven above, or in the earth beneath, or in the waters under the earth. You shall not bow down to them or serve them, for I, the Lord your God, am a jealous God, recompensing the sins of the fathers on the children to the third and fourth generation of those who hate Me; but showing mercy to thousands, to those who love Me and keep My commandments. You shall not take the name of the Lord your God in vain, for the Lord will not hold him guiltless who takes His name in vain. Remember the Sabbath day, to keep it holy. Six days you shall labor and do all your work, but the seventh day is the Sabbath of the Lord your God. In it you shall do no work: neither you, nor your son, your daughter, your male servant, your female servant, your cattle, nor your stranger who sojourns with you. For in six days the Lord made heaven and earth, the sea, and everything is in them, and rested the seventh day. Therefore, the Lord blessed the Sabbath day and hallowed it. Honor your father and your mother that it may be well with you, and your days may be long upon the good land the Lord your God is giving you. You shall not murder. You shall not commit adultery. You shall not steal. You shall not bear false witness against your neighbor. You shall not covet your neighbor’s wife or his house, and neither shall you covet his field, nor his male servant, his female servant, his ox, his donkey, or whatever belongs to your neighbor.”

Now all the people witnessed the thunderings, the lightning flashes, the sound of the trumpet, and the mountain smoking; and when the people saw it, they trembled and stood afar off. Then they said to Moses, “You speak with us, and we will hear; but let not God speak with us, lest we die.” And Moses said to the people, “Be of good courage, for God has come to test you, that His fear may be among you so you may not sin.” So the people stood afar off, but Moses drew near the thick darkness where God was.

Reader: *Prokeimenon of the Apostle. Tone 8.*

Right Choir: (Refrain) Their proclamation went forth into all the earth, and their words to the ends of the world.

Reader: The heavens declare the glory of God; the firmament shows the creation of his hands.

Left Choir: Their proclamation went forth into all the earth, and their words to the ends of the world.

Reader: Day to day utters speech, and night to night reveals knowledge.

Right Choir: Their proclamation went forth into all the earth, and their words to the ends of the world.

Reader: v. 8 The law of the Lord is blameless, converting souls; the testimony of the Lord is trustworthy, making children wise.

Left Choir: Their proclamation went forth into all the earth, and their words to the ends of the world.

Reader: The ordinances of the Lord are right, rejoicing the heart; the commandment of the Lord is bright, enlightening the eyes.

Right Choir: Their proclamation went forth into all the earth, and their words to the ends of the world.

The reading is from St. James' Universal Letter. (1:16-27)

My beloved brethren, do not be deceived. Every good gift and every perfect gift is from above, and comes down from the Father of lights, with whom there is no variation or shadow of turning. Of his own will he brought us forth by the word of truth, that we might be a kind of firstfruits of his creatures. So then, my beloved

brethren, let every man be swift to hear, slow to speak, slow to wrath; for the wrath of man does not produce the righteousness of God. Therefore lay aside all filthiness and overflow of wickedness, and receive with meekness the implanted word, which is able to save your souls. But be doers of the word, and not hearers only, deceiving yourselves. For if anyone is a hearer of the word and not a doer, he is like a man observing his natural face in a mirror; for he observes himself, goes away, and immediately forgets what kind of a man he was. But he who looks into the perfect law of liberty and continues in it, and is not a forgetful hearer but a doer of the work, this one will be blessed in what he does. If anyone among you thinks he is religious, and does not bridle his tongue but deceives his own heart, this one's religion is useless. Pure and undefiled religion before God and the Father is this: to visit orphans and widows in their trouble, and to keep oneself unspotted from the world.

Before the introduction of the first verse of the Alleluarion, the Deacon takes the censer to the priest, who puts incense on the coal and says:

Priest: To you, Lord our God, who are filled with all fragrance and joy, we offer you this incense from the things that you have given us. Let it then, we beg you, be taken up from our poor hands to your holy altar above the heavens for an odour of sweetness and forgiveness of our sins and those of all your people, by the grace and compassion and love for humankind of your only-begotten Son, with whom you are blessed, together with your all-holy, good and life-giving Spirit, now and ever and to the ages of ages. Amen.

Then, the Priest censures the enthroned Holy Gospel after each verse of the Alleluia from the four sides of the Holy Table, and the icons, priests and people.

After incensing, while the Alleluarion is sung, the Bishop removes his "Great Omophorion."

ALLELUARION

Mode 2 – Psalm 88

Right Choir: Alleluia, alleluia, alleluia.

Reader: O Lord, I will sing of your mercies forever; I will proclaim your truth with my mouth from generation to generation.

Left Choir: Alleluia (x3).

Reader: The heavens shall confess your wonders, O Lord, and your truth in the church of the saints.

Right Choir: Alleluia (x3).

Reader: God is glorified in the counsel of the saints; he is great and fearful toward all round about him.

Left Choir: Alleluia (x3).

Reader: The foundation of your throne is righteousness and judgment; mercy and truth shall go before your face.

Right Choir: Alleluia (x3).

After the Alleluarion, the litany is begun. Bishop now stands in front of altar table.

Deacon: Let us all say: Lord, have mercy.

People: Lord, have mercy. (x3).

Deacon: Almighty, heavenly Lord, the God of our fathers, we pray you, hear us.

People: Lord, have mercy. (x3).

Deacon: For the peace of the whole world and union of all the holy churches, we pray you, hear us.

People: Lord, have mercy. (x3).

Deacon: For the salvation and assistance of our most holy father and Archbishop N., all the clergy and the Christ-loving people, we pray you, hear us.

People: Lord, have mercy. (x3).

Deacon: For our most pious and Christ-loving rulers, all in authority, the military, and their victory, let us pray.

People: Lord, have mercy. (x3).

Deacon: For our city (or our holy city of God and its governance), and every city and country, let us pray.

People: Lord, have mercy. (x3).

Deacon: For our deliverance from all affliction, wrath, danger, constraint, captivity, bitter death, and our iniquities, we pray you, hear us.

People: Lord, have mercy. (x3).

Deacon: For the people here present and who await your great and rich mercy, we implore you, have compassion and mercy.

People: Lord, have mercy. (x3).

Deacon: O God, save your people and bless your inheritance. Visit you world with mercy and pity. Exalt the horn of Christians by the power of the precious and life-giving Cross, at the intercession of our all-pure and blessed Lady, Mother of God, of the Forerunner, your Apostles and all your Saints, we implore you, most merciful Lord, hear us as we pray, and have mercy.

People: Lord, have mercy. (x3).

Bishop gives Gospel to Deacon who proceeds to the Amvona. The priest says the prayer before the reading of the Gospel.

Priest: Master, Lover of humankind, 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.

Aloud:

For you are the glad tidings, enlightenment, Saviour and guardian of our souls and bodies, O God, and to you we give glory, together with your only-begotten Son, and your all-holy Spirit, now and ever and to the ages of ages.

People: Amen.

Deacon: Arise. Let us hear the holy Gospel.

Priest: Peace be with all.

People: And with your spirit.

Deacon: Let us be attentive to the holy reading.

The reading is from the **Holy Gospel according to Matthew (13:54-58).**

At that time, when Jesus had come to his own country, he taught them in their synagogue so that they were astonished, and said, "Where did this man get this wisdom and these mighty works? Is not this the carpenter's son? Is not his mother called Mary? And his brothers James, Joses, Simon, and Judas? And his sisters, are they not all with us? Where then did this man get all these things?" So they were offended at him. But Jesus said to them, "A prophet is not without honor except in his own country and in his own house." Now he did not do many mighty works there because of their unbelief.

People: Glory to you, O Lord (slow).

The priest goes out and stands behind the Holy Table to receive the Holy Gospel and places it upright upon the Holy Table. He immediately begins to preach the divine word. Bishop remains standing in front of Holy Altar as the petitions begin:

Deacon: Let us earnestly devote ourselves: in peace, let us pray to the Lord.

People: Lord, have mercy.

Deacon: For the salvation and of defense our most holy Father and Archbishop (name) and our Bishop (name), all the clergy and the Christ-loving people, let us pray to the Lord.

People: Lord, have mercy.

Deacon: For the forgiveness of our sins and pardon of our offences, and for us to be delivered from all affliction, wrath, danger, constraint and assault of enemies, let us pray to the Lord.

People: Lord, have mercy.

Deacon: That we all pass the whole day and that it be perfect, holy, peaceful, and sinless, let us ask the Lord.

People: Grant this, O Lord.

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

People: Grant this, O Lord.

Deacon: For pardon and remission of our sins and transgressions, let us ask the Lord.

People: Grant this, O Lord.

Deacon: For that which is good and beneficial for our souls, and for peace for the world, let us ask the Lord.

People: Grant this, O Lord.

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

People: Grant this, O Lord.

Deacon: And let us ask for a Christian end to our life, peaceful, without shame and suffering, and for a good defense before the dread and awesome judgment seat of Christ.

People: Grant this, O Lord.

Deacon: Commemorating our most holy, pure, blessed, and glorious Lady, the Theotokos and ever-virgin Mary, the holy and glorious Prophet, Forerunner, and Baptist John, the holy and all-praiseworthy Apostles, the glorious prophets, champions, martyrs and with all the saints and just, let us commend ourselves and one another and our whole life to Christ our God.

People: To you, O Lord.

Priest says the following prayer:

You have made your divine and saving words resound for us, O God, enlighten the souls of us sinners to understand the things that have been read, so that we may be seen to be not only hearers of the spiritual songs, but also doers of good deeds, maintaining a faith without pretense, a life without blame, conduct without reproach:

Aloud:

In Christ Jesus our Lord, with whom you are blessed and glorified, together with your all-holy, good and life-giving Spirit, now and ever, and to the ages of ages.

People: Amen.

Priest: Peace be with all.

People: And with your spirit.

Deacon: Let us bow our heads to the Lord.

People: To you, O Lord.

The priest, bowing, says:

Good Master, giver of life and bestower of good things, who give mortals the blessed hope of eternal life, our Lord Jesus Christ, count us worthy also to accomplish this ministry in holiness, for the enjoyment of the blessedness to come.

Aloud:

That being always guarded by your might, and guided to the light of truth, we may give glory and thanksgiving to you, Father, Son and Holy Spirit, now and ever, and to the ages of ages.

People: Amen.

Deacon: None of the catechumens, none of the uninitiated, none of those not able to pray with us. You others, pay heed. The doors: all of you, arise.

II. LITURGY OF THE DIVINE EUCHARIST: OFFERING.

***Bishop put on small omophorion.** The priest comes before the Royal Doors, facing the people. Deacon brings a portable bowl (washbasin) pours water from a container on the hands of the one conducting the sacrifice and “for those priests present at the altar”. The Priest turns toward the people and **sprinkles the assembly with his hands** and wipes his hands.*

THE WASHING OF HANDS – BISHOP AND PRIESTS

The priest says Psalm 25:6-12 for the ritual washing. This takes place in front of the holy table facing the people.

Chanters chant the Psalm while the Bishop and Priests wash their hands

Priest reads slowly: (Psalm 25:6-12 Tone 8)

I will wash my hands in innocence; so that I will go about your altar, O Lord, that I may hear the voice of praise and tell of all your wondrous works. O Lord, I love the beauty of your house, and the place where your glory dwells. Do not destroy my soul with the ungodly, nor my life with men of blood, in whose hands is lawlessness; their right hand is full of bribes. But as for me, I walk in my innocence; redeem me and have mercy on me. For my foot stands in uprightness; in the churches I will bless you, O Lord.

Deacon: In the peace of Christ, let us sing.

The choir immediately begins singing the following hymn in Mode Plagal I

Chanters Tone 5 (very slow): Let all mortal flesh keep silent, and with fear and trembling stand. Ponder nothing earthly-minded, Let all mortal flesh keep silent, and with fear and trembling stand. Ponder nothing earthly-minded, for the King of kings, Christ our God, advances to be slain and given as food to the faithful. Before him go the choirs of Angels, with every rule and authority the many-eyed Cherubim and the six-winged Seraphim, veiling their sight and crying out the hymn: Alleluia.

The Priest stands before the altar facing the people and prays:

Comprehending your dread judgment seat, O Lord, face astounded, we draw near to your radiant table and, being near your terrible high place, we shake with trembling, we quiver in our members, approaching the unattainable sacred sacrifice: for the one fixed on the sufferings of those born on earth is able to lay hold of such great mysteries worthily; for the ruin and darkness of nature diminishes boldness and undignified conduct and a blameworthy life persuades with the gaze of the soul: for this we have dreaded and we shake with fear, lest we take hold of the gifts unworthily; let us turn ourselves to obtaining divinity. For which cause we entreat earnestly your love for humankind, that you grant us to lay hold of holy mysteries with confidence, clothe us in soul and body, and grant us to serve blamelessly through your unspeakable power: for all things are through you, and to you belongs all power, glory, honor, and magnificence, to the Father and to the Son and to the Holy Spirit, now and ever and to the ages of ages: Amen.

Another prayer of St. Gregory the Theologian:

No one bound by carnal desires and pleasures is worthy to approach, draw near, or minister to You, the King of Glory. For to serve You is great and awesome even for the heavenly powers. Yet, because of Your ineffable and immeasurable love for mankind, You impassibly and immutably became man. You, as the Master of all, became our high priest and delivered unto us the sacred service of this liturgical sacrifice without the shedding of blood. Indeed, Lord our God, You alone reign over the celestial and the terrestrial; borne aloft on the cherubic throne, Lord of the Seraphim and King of Israel, the only holy and resting among the holy ones. I now beseech You, Who alone are good and inclined to hear: Look down upon me, Your sinful and unprofitable servant, and cleanse my soul and heart of a wicked conscience; and enable me, by the power of Your Holy Spirit, clothed with the grace of the priesthood, to stand before Your holy Table and celebrate the Mystery of Your holy and pure Body and Your precious Blood. I come before You with my head bowed, and I implore You: Turn not Your face away from me, nor reject me from among Your children, but make me, Your sinful and unworthy servant, worthy to offer these gifts

to You. For You are the One Who both offers and is offered, the One Who is received and is distributed, O Christ our God, and to You we offer up glory, with Your Father, Who is without beginning, and Your all-holy and good and life-creating Spirit, now and forever and to the ages of ages. Amen.

The Priest lays down the gospel and unfolds the antimension. The Deacon transfers the Holy Paten (a wide plate without a base) and the Holy Chalice from the sacristy, placing the Paten on the left and the Chalice on the right of the antimension.

*The Deacon takes the Gifts from the side table, that is the Paten or the dish with five small loaves, and the vessels of wine and water, and they bring them to the Priest. The Celebrant faces the Holy Table, **lays hands on the Gifts**, and says the Prayer of the Prothesis:*

Priest: God, our God, who sent forth the heavenly Bread, the food of the whole world, our Lord and God Jesus Christ, as our Saviour, Redeemer and Benefactor, to bless and sanctify us; **bless this Offering (bless)**, and receive it on your altar above the heavens. In your goodness and love for humankind be mindful of those who have offered it, and those for whom they have offered it, and grant all their requests that are for their salvation; and as we celebrate your divine mysteries keep us without condemnation. For sanctified and glorified is your all-honoured and majestic name, of the Father, the Son and the Holy Spirit, now and ever, and to the ages of ages.

People: Amen.

The Priest then places one of the five loaves on the Holy Paten tray (without base) and returns the other four to the Deacon as a “blessing.” The Antidoro is cut from those. After this, he takes the vessels of wine and water and places them outside the eiliton on the Holy Table. Chanters stop singing hymn so priest can say prayer aloud.

Deacon: Again, let us pray to the Lord.

People: Lord, have mercy.

The Priest places incense in the censer while saying aloud so that the people can hear:

Master almighty, King of glory, the God who knows all things before they come to be, be present with us as we call upon you at this holy time, and redeem us from the shame of transgressions. Cleanse our mind and our thoughts from foul desires, worldly deception and every operation of the devil, and accept from the hand of us sinners this incense for an odour of sweet fragrance, as you accepted the offering of Abel and Noë, Aaron and Samuel and all your holy ones, delivering us from every evil deed, and keeping us safe to be always well pleasing to you, and to worship and glorify you, our Father, and your only-begotten Son and your all-holy Spirit, now and ever, and to the ages of ages.

People: Amen.

The Priest censens the gifts around the altar table (not the people and icons)

Deacon: In God's wisdom, let us be attentive.

Bishop leads people in Creed

I believe in one God, Father Almighty, Creator of heaven and earth, and of all things visible and invisible. And in one Lord Jesus Christ, the only-begotten Son of God, begotten of the Father before all ages; Light of Light, true God of true God, begotten, not created, of one essence with the Father through Whom all things were made. Who for us men and for our salvation came down from heaven and was incarnate of the Holy Spirit and the Virgin Mary and became man. He was crucified for us under Pontius Pilate, and suffered and was buried; And He rose on the third day, according to the Scriptures. He ascended into heaven and is seated at the right hand of the Father; And He will come again with glory to judge the living and dead. His kingdom shall have no end. And in the Holy Spirit, the Lord, the Creator of life, Who proceeds from the Father, Who together with the Father and the Son is worshipped and glorified, Who spoke through the prophets. In one, holy, catholic, and apostolic Church. I

confess one baptism for the forgiveness of sins. I look for the resurrection of the dead, and the life of the age to come. Amen.

Deacon: Let us stand aright! In peace, let us pray to the Lord.

People: Lord, have mercy.

Priest: God and Master of all, lover of humankind, make us, unworthy though we are, worthy of this hour, so that, cleansed of all deceit and hypocrisy, we may be united to one another by the bond of peace and love, confirmed by the sanctification of your divine knowledge through your only-begotten Son, our Lord Jesus Christ, with whom you are blessed, together with your all-holy, good and life-giving Spirit, now and ever and to the ages of ages.

Aloud:

For you are a God of peace, mercy, love, compassion and love for humankind, with your only-begotten Son and your all-holy Spirit, now and ever, and to the ages of ages.

People: Amen.

Priest: Peace be with all.

People: And with your spirit.

Deacon: Receive one other. Let us greet one another with a holy kiss.

*“The clergy kiss the Bishop, the men of the laity kiss the men, and the women kiss the women,” according to the Apostolic Constitutions (III, XI, 20). While embracing Bishop says in low voice: **The peace of God be with us.***

Choir: I will love You, O Lord, my strength. The Lord is my foundation, my refuge, my deliverer (**slowly**).

After the Clergy and people pass of the Kiss of Peace:

Deacon: Let us bow our heads to the Lord.

People: To you, O Lord.

The priest and the people bow their heads.

Priest: O only Lord and merciful God, who dwell in the highest and look upon lowly things, send forth your good grace upon those who have bowed their necks before your holy altar, and seek the spiritual gifts that come from you, and bless us all with every spiritual blessing that cannot be taken away.

Aloud:

For your name, of the Father, the Son and the Holy Spirit, is to be praised, worshipped and supremely glorified, now and ever and to the ages of ages.

People: Amen.

THE BEGINNING OF THE PROSKOMIDE OF SAINT JAMES, BROTHER OF THE LORD, WHO WAS CALLED THE APOSTLE AND THE JUST

Deacon: Bless, O Lord.

The Priest, aloud: The Lord will bless us all, serve with us and make us worthy of taking our stand at his holy altar and of the coming of his holy Spirit, now and ever and to the ages of ages. Amen.

Then, standing, the Bishop says the first verse of each stanza followed by the Priests

Glory to God in the highest, and on earth peace, good will among men. (3)

O Lord, You shall open my lips, and my mouth will declare Your praise. (3)

Let my mouth be filled with your praise, that I will sing of your glory, of your magnificence all the day long (x3)

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

The Priest, standing in the center of the altar sings melodiously and slowly:

Psalm 33 v. 4. – Tone 7

Priest: Magnify the Lord with me, and let us exalt his name together.

The Clergy and people respond melodiously:

Luke 1:35 – Tone 7

Chanters: The Holy Spirit will come upon you, and the power of the Highest will overshadow you.

The Deacon, holding out his Orarion, says: Remember us, Master.

Priest, aloud: May the Lord remember us in the kingdom of heaven, now and ever and to the ages of ages: Amen.

The Priest begins the three prayers of the Proskomide, while the Deacon says the Universal Litany:

THE UNIVERSAL LITANY:

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

People: Lord, have mercy.

Deacon: Save us, have mercy on us, have pity on us and keep us, O God, by your grace.

People: Lord, have mercy.

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

People: Lord, have mercy.

Deacon: For the peace of the whole world and the union of all the holy Churches, let us pray to the Lord.

People: Lord, have mercy.

Deacon: For this holy house (or this holy monastery), and for the catholic and apostolic Church, from end and to its furthest bounds, let us pray to the Lord.

People: Lord, have mercy.

Deacon: For the salvation and support of the most holy Archbishop (name) and Bishop (name), and for all the clergy and the Christ-loving people, let us pray to the Lord.

People: Lord, have mercy.

Deacon: For all in authority, the military, and their help, protection, and victory from above, let us pray to the Lord.

People: Lord, have mercy.

Deacon: For our city every city and country and those who dwell in them with Orthodox faith, for their peace and security, let us pray to the Lord.

People: Lord, have mercy.

Deacon: For those who bring offerings, those who care for the beauty of the holy churches of God, and who remember the poor, the widows and orphans, foreigners, strangers and those in need, and those who have asked us to remember them in our prayers, let us pray to the Lord.

People: Lord, have mercy.

Deacon: For those in old age and incapacity, the sick, the suffering, those troubled by unclean spirits, and for their speedy healing, safety, and salvation from God, let us pray to the Lord.

People: Lord, have mercy.

Deacon: For those who pass their lives in virginity, purity and asceticism, and in holy wedlock, and for our venerable fathers, mothers and brethren who struggle on mountains, in caves, and in the hollows of the earth, let us pray to the Lord.

People: Lord, have mercy.

Deacon: For those who travel by land, air or water, for Christians who are far from home, for those our brethren in captivity and exile, in prisons and bitter slavery, and for the peaceful return of each one to their own home with joy, let us pray to the Lord.

People: Lord, have mercy.

Deacon: For those who are present here and who pray with us at this holy time and at every moment, fathers, mothers and brethren, for their zeal, toil and readiness, let us pray to the Lord.

People: Lord, have mercy.

Deacon: And for every Christian soul that is afflicted and distressed, and in need of God's mercy and help; for the return of those who have been led astray, the health of the sick, the liberation of prisoners, and the repose of our fathers, mothers and brethren who have gone to their rest before us, let us pray to the Lord.

People: Lord, have mercy.

Deacon: For the forgiveness of our sins and pardon of our offences, and for us to be delivered from all affliction, wrath, danger, constraint and assault of enemies, let us pray to the Lord.

People: Lord, have mercy.

Deacon: More intensely, for favorable weather, peaceful rains, good dews, abundant harvests, fair seasons, and for the crowning of the year, let us pray to the Lord.

People: Lord, have mercy.

Deacon: For our prayer to be heard and to be acceptable before God, and that he send down to us his rich mercies and acts of compassion, and for us all to be found worthy of the kingdom of heaven, let us fervently pray.

People: Lord, have mercy.

Deacon: Commemorating our all holy, pure, most glorious and blessed Lady, Mother of God and Ever-Virgin Mary, of the holy and blessed John, the glorious Prophet, Forerunner and Baptist, of the holy Apostles, of Stephen the Archdeacon and Protomartyr, of Moses, Aaron , Elias, Elissaios, Samuel, David, Daniel, the Prophets and of the Holy and Just, that by their prayers and intercessions we may all find mercy.

People: Lord, have mercy.

Deacon: And for the precious and heavenly, ineffable, immaculate, glorious, fearsome, divine gifts, here set forth, and for the salvation of our honored father and Archbishop, (name) and Bishop (name), who presides and offers them, let us entreat the Lord our God.

People: Lord, have mercy. (x3).

The Priest secretly (in a low voice) prays during the Universal Litany:

Silent Prayer (1): Master and Lord, who visit us in mercy and compassion and have granted us, humble sinners and your unworthy servants the grace to stand at your holy Altar and to offer to you this dread sacrifice without shedding of blood for our own sins and those committed in ignorance by the people, look on me, your unprofitable servant and wipe away my transgressions through your compassion and purify my lips and my heart from every defilement of flesh and spirit, and banish from me every base and unseemly thought, and enable me for this ministry by the power of your all-holy Spirit, and accept me through your goodness as I approach your holy altar, and be well pleased, Lord, for these gifts to be acceptable that are offered through our hands, being gracious to my weaknesses, and do not cast me away from your presence. Do not despise my unworthiness, but have mercy on me, O God, in accordance with your great mercy and according to the abundance of your compassion disregard my offences, so that, coming into the presence of your glory with condemnation, I may be found worthy of the protection of your only-begotten Son and the illumination of your all-holy Spirit, but as your servant may I find grace, mercy and forgiveness of sins both in this present age and in the age to come. Yes, Master almighty and all-powerful, listen to my supplication and grant me reprieve from my evil deeds, for it is you who

work all in all, and in all things we seek from you your help and assistance and that of your only-begotten Son and your good, life-giving and consubstantial Spirit, now and ever and to the ages of ages. Amen.

The Priest places the offered bread on the Holy Paten (without base) upside down, cutting it shallow vertically only, then turns it over again and pierces the NI portion. Priest then pours wine and water in the Holy Chalice. Then he covers the Precious Gifts only with the large veil.

And bowing towards them, he says the ancient prayer:

Silent Prayer (2): O God, who through your great and ineffable love for humankind sent out your only-begotten Son into the world that he might turn back the sheep that had gone astray, do not turn us sinners away as we undertake for you this dread sacrifice without shedding of blood, for we do not trust in our own righteousness but in your loving mercy, through which you acquire our race. And now too we implore and beseech your goodness that this mystery, which is performed through us for salvation, may not become a cause of condemnation for your people, but be for the wiping away of sins, renewal of souls and bodies, and for your good pleasure, God and Father, for you are a God who loves humankind and to you belongs glory, Father, Son and Holy Spirit, now and ever and to the ages of ages: Amen.

Another prayer of St. Basil Silent Prayer (3):

Lord, our God, who created us and brought us into this life, who showed us ways to salvation, and granted us a revelation of heavenly mysteries; it is you who have appointed us for this service by the power of your Holy Spirit. Be well pleased, then, Lord, for us to become servants of your new covenant, ministers of your holy mysteries; according to the multitude of your mercy accept us as we approach your holy altar, so that we may become worthy to offer you this reasonable sacrifice without shedding of blood, for our sins and for those committed in ignorance by the people; accept it on your holy and spiritual altar above the heavens, for a sweet-smelling

fragrance, and send down to us in return the grace of your Holy Spirit. Look on us, O God, have regard for this our worship and accept it, as you accepted the gifts of Abel, the sacrifices of Noah, the whole burnt offerings of Abraham, the priestly ministry of Moses and Aaron, the peace offerings of Samuel. As you accepted from your holy Apostles this true worship, so too, Lord, in your goodness accept these gifts from the hands of us sinners, so that we may be counted worthy to minister without blame before your holy altar and obtain the reward of faithful and prudent stewards on the dread day of your just recompense.

(Bishop Reads Aloud) The Priest says the prayer of the veil:

We thank you, Lord our God, that you have given us the freedom of entry into the holy place by the blood of Jesus, inaugurating for us a new and living way through the veil of his flesh. Having therefore been counted worthy to enter the place where your glory dwells, and to be within the veil, and to look upon the Holy of Holies, we fall down before your goodness, Master. Have mercy on us, for we are filled with fear and trembling as we are about to stand at your holy altar and to offer to you this dread sacrifice without shedding of blood for our sins and those committed in ignorance by the people. Send forth your good grace upon us, O God, and sanctify our souls and bodies and spirits, and change our thoughts towards true religion, that with a pure conscience we may offer you mercy, peace, a sacrifice of praise. And having uncovered the veils of the mysteries that symbolically surround this sacred rite, show us clearly, and fill our spiritual vision with your boundless light; and having cleansed our poverty from all defilement of flesh and spirit, make it worthy of this dread and fearful presence. For you, O God, are greatly compassionate and merciful, and to you we offer glory, to the Father and to the Son and to the Holy Spirit, now and ever and to the ages of ages. Amen.

Aloud:

By the mercy and compassion and love for humankind of your only-begotten Son, with whom you are blessed, together with all holy, good and life-giving Spirit, now and ever and to the ages of ages.

The Priest lifts up the Veil from the Precious Gifts.

People: Amen.

THE HOLY ANAPHORA

Priest: Peace be with all.

People: And with your spirit.

Deacon: Let us stand with awe. Let us stand devoutly. Let us stand with fear of God and with compunction. Let us attend, that we may offer the holy oblation to God in peace.

People: Mercy, peace, a sacrifice of praise.

Bishop pick up cross and elevate to forehead saying the following:

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

Bishop bless with cross

People: And with your spirit.

The Priest, holding the cross, raises his hands heavenward and says:

Priest: Let our mind and hearts be on high.

People: We have them with the Lord.

Priest: Let us give thanks to the Lord.

People: It is right and fitting.

The Priest, bowing, prays thus: Truly it is right and fitting, proper and necessary, to praise you, to hymn you, to bless you, to worship you, to glorify you, to give thanks to you, Fashioner of every creature, visible and invisible, the Treasury of the eternal good things, the Source of life and immortality, the God and Master of all, whose praise is sung by the heavens and the heavens of heavens and all their powers, the sun and the moon and the whole choir of stars, earth, sea and all that they contain; the heavenly Jerusalem, festival of the chosen, church of the first-born, who are inscribed in heaven; spirits of the Just and of Prophets, souls of Martyrs and Apostles; Angels, Archangels, Thrones, Dominions, Principalities, Authorities and dread Powers, the many-eyed Cherubim and the six-winged Seraphim, that with two wings cover their faces, with two their feet and with two they fly, as they cry out to one another with unceasing voices and with never silent hymns of glory,

Aloud:

With radiant voices singing the triumphant hymn of your majestic glory, shouting, glorifying, crying aloud and saying.

The deacons bring their serving fans (with the six-winged seraphim) to both sides of the Holy Table, and gently hold them over the Holy Gifts.

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

The Priest, standing, signs the Precious Gifts three times (†††), saying in a low voice:

Priest: Holy are you, King of the ages, Lord and giver of all holiness. Holy too is your only-begotten Son, our Lord and Saviour Jesus Christ, through whom you made all things. Holy too is your all-holy Spirit, who searches all things, and your depths, God and Father.

Priest: Holy are you, King of the ages, Lord and giver of all holiness. Holy too is your only-begotten Son, our Lord and Savior Jesus Christ, through whom you made all things. Holy too is your all-holy Spirit, who searches all things, and your depths, God and Father. Holy are you, all-powerful, fearsome, good, tender-hearted, compassionate to what you fashioned. You made humankind from earth, according to your image and likeness, granting it the enjoyment of Paradise. But when it transgressed your commandment and fell away, you do not forsake or abandon it, O Good One, but chastened it as a compassionate Father, called it through the Law, tutored it through the Prophets. Finally you sent your only-begotten Son, our Lord Jesus Christ, forth into the world, to come and renew and raise up your image. He came down from heaven and was incarnate from the Holy Spirit and Mary the holy Ever-Virgin and Mother of God, lived among mortals and disposed all things for the salvation of our race. When he, the one without sin, was about to accept for us sinners his voluntary and lifegiving death through a cross, on the night he was given up, or rather gave himself up, for the life and salvation of the world,

The Priest elevates the bread and says:

Priest (read): Taking bread in his holy, immaculate and unblemished and immortal hands, looking up to heaven and showing it to you, his God and Father, giving thanks, blessing, sanctifying and breaking it, he shared it among his holy and blessed Disciples and Apostles, saying:

He places the Lamb on the Holy Paten, with his hands upraised he chants out loud:

**TAKE, EAT, THIS IS MY BODY, BROKEN AND DISTRIBUTED FOR YOU
FOR THE FORGIVENESS OF SINS.**

The Priest takes the Holy Chalice, looks upward, and raises the Chalice gently saying:

Priest (Read): Likewise after supper, taking the cup and mixing wine and water, gazing up to heaven and showing it to you, his God and Father, giving thanks, blessing, sanctifying, filling it with the Holy Spirit, he shared it among his holy and blessed Disciples and Apostles, saying:

The places the Holy Chalice on the Holy Table and with his hands upraised he chants out loud:

DRINK FROM THIS, ALL OF YOU. THIS IS MY BLOOD OF THE NEW COVENANT, WHICH IS Poured OUT AND DISTRIBUTED FOR YOU AND FOR MANY FOR THE FORGIVENESS OF SINS.

Priest (Read low voice): DO THIS IN MEMORY OF ME. “For as often as you eat this bread and drink this cup, you proclaim the death of the Son of Man and you confess his resurrection until he comes”

The Deacon, holding out his Orarion, says in front of the Holy Gifts:

Deacon: We believe and confess.

The choir and the people sing melodiously in Tone 1 (slowly):

Chanters: Your death, Lord, we proclaim, and your resurrection we confess.

As above is chanted, the Priest, bowing, signs the Holy Gifts three times (†††) with his right hand, praying:

Priest: Therefore, we sinners too, remembering his life-giving sufferings and the saving Cross, his death and burial, and resurrection from the dead on the third day, his ascension into heaven and sitting at your right hand, his God and Father, and his second, glorious and fearsome coming, when he comes in glory to judge the living and the dead, when he will render to each according to their works — Spare us, O Lord! (x3) —, or rather according to his compassion, offer to you, Master, this dread

sacrifice without shedding of blood, asking that you do not act towards us according to our sins, but that, according to your kindness and ineffable love for humankind, setting aside and wiping out the record of the debt against us your suppliants, you would grant us your heavenly and eternal gifts, which eye has not seen, nor ear heard, nor has it entered the human heart the things that you have prepared, O God, for those who love you. And do not reject your people because of me and because of my sins, O Lord who love humankind.

Bishop and Priests chant slowly aloud in Tone 1:

Priest (chant): Your people and your Church entreat you.

The choir sings slowly in Tone 5 (from Ke):

Chanters: Have mercy on us, Lord God, the Father, the Almighty. (3x)

As above is chanted, priest reads the following:

Priest: Have mercy on us, Lord God, the Father, the Almighty. Have mercy on us, God our Saviour. Have mercy on us, O God, in accordance with your great mercy, and send forth upon these holy gifts, here set forth, your all-holy Spirit,

And bowing, he says:

Priest: the Lord and giver of life, enthroned with you, God and Father, and your only-begotten Son, co-reigning, consubstantial and co-eternal, who spoke by the Law and the Prophets and by your New Covenant, who came down in the form of a dove upon our Lord Jesus Christ in the river Jordan, and rested upon him, who came down upon your holy Apostles in the form of fiery tongues in the upper room of holy and glorious Sion on the day of Pentecost.

The Priest raises his hands heavenward and says (Read):

Priest: Your same all-holy Spirit, Lord, send down on us and on these gifts here set forth,

Aloud:

Priest: that having come by his holy, good and glorious presence, he may sanctify this bread and make it the holy body of Christ, (†) *(he blesses the Lamb).*

People: Amen.

Priest: and this Cup the precious blood of Christ, (†) *(he blesses the Cup).*

People: Amen.

The Priest raises his hands heavenward and says:

Priest: that they may become for all those who partake of them for forgiveness of sins and everlasting life. For sanctification of souls and bodies. For a fruitful harvest of good works. For the strengthening of your holy, Catholic and Apostolic Church, which you founded on the rock of the faith, so that the gates of Hell might not prevail against it, delivering it from every heresy and from the scandals the enemies who arise and attack it, until the consummation of the age. (†††) *(He blesses both Holy Gifts three times.)*

Clergy and people: Amen, Amen, Amen.

The Priest, bowing towards the All-Holy Body and Precious Blood of the Lord, says the prayer:

Priest (Read): We make this offering to you, Master, for your holy, Catholic and Apostolic Church throughout the whole inhabited world. Richly bestow on it now too, Master, the gifts of your all-holy Spirit.

Remember, Lord all those who throughout the inhabited world rightly proclaim the word of your truth.

Bishop: Especially our holy father and Archbishop (name), all the clergy and their priesthood: grant them honorable old age and keep them in length of days as they shepherd your people in all piety and reverence.

Repeated by first priest for Bishop

Especially for our Bishop (name), grant him honorable old age and keep him in length of days and in all piety and reverence.

The choir and the people continuously sing slowly in Tone 5 (from Pa) “Remember, Lord our God” while the priest reads all the passages:

Chanters: Remember, Lord our God.

Passages

Remember, Lord, the honorable order of presbyters here and everywhere, the diaconate in Christ, all the rest of the ministers, every order in the Church and our brotherhood in Christ and the whole Christ-loving people.

Remember, Lord, the priests present with us at this holy time before your holy altar for the offering of the holy sacrifice without shedding of blood, and give to them and us a word by the opening of our mouth to the glory and praise of your all-holy name.

Remember, Lord, also according to the multitude of your mercy and acts of compassion, me, your lowly, sinful and unworthy servant, and visit me with mercy and compassion. Deliver and free me from those who persecute me, Lord, Lord of Powers. And though sin has multiplied in me, your grace will abound even more.

Remember, O Lord, also the deacons surrounding your Holy Altar, and grant them a blameless life, keep their ministry stainless, and keep their steps blameless.

Remember, O Lord, this city and every city, town, and village, and those who dwell in them with Orthodox faith and reverence, and their peace and security.

Remember, Lord, those who travel by land, sea and air, Christians who live far from home, those in bondage and prisons, those in captivity and exile, those in mines and in tortures and bitter slavery, our fathers, mothers and brethren, and a peaceful return for each of them to their own homes.

Remember, Lord, those in old age and incapacity, the sick, the suffering, those troubled by unclean spirits, and for their speedy healing from God and for their safety and salvation.

Remember, Lord, every Christian soul that is afflicted and distressed, and in need of God's mercy and help, and the return of those who have been led astray.

Remember, Lord, those who pass their lives in virginity, purity and asceticism, and in holy wedlock, and for our venerable fathers, mothers and brethren who struggle on mountains, in caves, and in the hollows of the earth, and Orthodox communities in every place and for our community in Christ in this place. Remember, Lord, our father, mothers and brethren who labour and serve for the sake of your holy Name.

Remember, O Lord, those who labor and those who serve us, and remember our fathers and brothers, through your holy name.

Remember, Lord, all for their good. Have mercy on all, Master. Be reconciled with us all. Give peace to the multitudes of your people. Disperse scandals; put an end to wars; ends the schisms of the churches; speedily dissolve the uprisings of heresies; throw down the pride of the nations; exalt the horn of Christians; grant us your peace and your love, O God, our Saviour, the hope of all the ends of the earth.

Remember, Lord, seasonable weather, gentle showers, fair dews, abundant harvests, perfect seasons and the crowning of the year with your goodness. For the eyes of all hope on you, and you give them their food in due season; you open your hand and fill every living being with your good pleasure.

Remember, Lord, those who have brought and those who bring offerings in the holy Churches of God, those who remember the poor, and those who have asked us to remember them in our prayers.

Also be pleased to remember, Lord, those too who have brought offerings today for your holy altar, and those for whom each has brought them, or whom each one has in mind, and those whose names are now read to you.

(And he commemorates those whom he wishes of the living.)

Remember, Lord, our parents, friends, relatives and brethren (names) and all those present at today's liturgy. All these Orthodox remember, Lord, those we have remembered and those we have not. Give them heavenly things in return for things earthly, incorruptible for corruptible, everlasting for temporary, in accordance with the promise of your Christ, for you have the authority of life and death.

Deacon continues

Deacon: For salvation, peace, mercy, continuance and defense of our most holy (name of patriarch or archbishop) and all other holy archbishops and bishops, who rightly proclaim the word of truth to the entire world, and the entire ecclesiastical order.

People: Remember, Lord our God.

Deacon: And for all in public authority, that we may live a quiet and peaceful life in all piety and reverence.

People: Remember, Lord our God.

Deacon: Again for the priests, deacons, deaconesses, subdeacons, readers, exorcists, interpreters, cantors, monastics, ever-virgins, widows, orphans, those keeping continent and those abiding in holy marriage, and lovers of Christ.

People: Remember, Lord our God.

Deacon: And for the peace and stability of the whole world and of the holy Churches of God, and those for whom each has made offerings or whom they have in mind and for the people here present, and for all the people.

People: And all the people.

Priest: Also be pleased to remember, Lord, those who have been well-pleasing to you from the beginning of time, generation by generation, holy Fathers, Mothers, Patriarchs, Prophets, Apostles, Martyrs, Confessors, Teachers, Ascetics, and every righteous spirit, made perfect in faith. Hail, full of grace, the Lord is with you. Blessed are you among women, and blessed is the fruit of your womb, for you gave birth to the Saviour of our souls.

Aloud:

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

And bowing, he says mystically (no chanting by chanters):

Priest (mystically): The holy Prophet, Forerunner, and Baptist John. The holy Apostles Peter, Paul, Andrew, James, John, Philip, Bartholomew, Matthew, James, Simon, Judas, Matthias. Mark and Luke the Evangelists. The holy and Prophets, Patriarchs and Righteous ones. The holy Stephen the Protodeacon and Protomartyr. The holy Martyrs and Confessors who witnessed and confessed the good confession on account of Christ the true God.

He commemorates the local Saints and the Saints of the day.

Remember, O Lord, the God of our Holy Fathers, also the bishops, from the first of our bishops Christoforos until Stylianos overseeing with right faith and glory this holy city of Christ our God.

People: Remember, Lord our God.

Priest: Remember, O Lord, our holy Fathers and Teachers: Clement, Timothy, Ignatius, Dionysios, Irenaeus, Gregory, Alexander, Eustathios, Athanasius, Basil, Gregory, Gregory, Ambrose, Amphilochius, Liberius, Damasus, John, Epiphanius, Theophilus, Celestinus, Augustine, Cyril, Leo, Proterius, Philicus, Hormisdas, Eulogius, Ephraim, Anastasios, Theodore, Martinus, Agathonus, Sophronius.

People: Remember, Lord our God.

Priest: Remember, O Lord, the Seven Holy, Great, and Ecumenical Councils: the 318 in Nicea, the 150 in the City of Constantine, the 200 in Ephesus the first time, the 630 in Chalcedon, the 164 at the Holy Fifth Council, the 289 at the Holy Sixth Council, and the 367 assembled the second time in Nicea at the Holy Seventh Council, and the

other holy councils and bishops, teaching the word of truth with right faith and glory to the entire civilized world.

People: Remember, Lord our God.

Priest: Remember, O Lord, our holy fathers and ascetics Paul, Anthony, Hariton, Paul, Pachomius, Ammon, Theodore, Hilarion, Arsenios, Makarios, Makarios, Sisoos, John, Pambos, Poimen, Nilus, Isidore, Ephraim, Symeon, Savas, Savas, Efthymios, Theoktistos, Gerasimos, Pantoleon, Maximos, Anastasios, Cosmas, and John.

People: Remember, Lord our God.

Priest: Remember, O Lord, our holy fathers who have been killed by the barbarians on the Holy Mount Sinai and in Raetho and our other Orthodox holy fathers and ascetics, and all the saints: not because we are worthy to commemorate their blessedness, but that they too, as they stand before your dread and terrible judgement seat, may in return remember our wretchedness.

People: Remember, Lord our God.

Priest: Remember, O Lord, the priests, deacons, deaconesses, subdeacons, readers, exorcists, cantors, monastics, ever-virgins, widows, orphans, those keeping continent, and those having been perfected with faith in the communion of your holy, catholic, and apostolic church.

People: Remember, Lord our God.

Priest: Remember, O Lord, the pious and faithful Emperors and Empresses Constantine, Helen, Theodosius the Great, Marcian, Pulcheria, Leo, Justinian, Constantine, and those ruling piously and faithfully after them and all Christ-loving and Orthodox people who have fallen asleep in the faith and seal of Christ.

Remember, O Lord, our (parents, godparents, teachers, relatives, and loved ones).

Optional: Commemorate of deceased

People: Remember, Lord our God.

Priest: Remember all these, O Lord, the God of spirits and all flesh, those Orthodox, we have remembered and those we have not. Give them rest in the land of the living, in your kingdom, in the delight of Paradise, in the bosom of Abraham, Isaac and Jacob, our holy Fathers, whence pain, grief and sighing have fled away, where the light of your face watches and shines out for ever. And make the ending of our lives Christian, well-pleasing, sinless and in peace, Lord, gathering us under the feet of your chosen ones, when you wish and as you wish, only with shame and transgressions, through your only-begotten Son, our Lord and God and Saviour Jesus Christ, for he is only one without sin who has appeared upon earth.

Aloud:

Through whom for us and for them, for you Master are a good God and a Master who loves humankind:

The choir and the people **Tone 5 (from Pa):** Remit, forgive, pardon, O God, our transgressions, voluntary and involuntary, in knowledge and in ignorance.

Priest (Aloud): By the grace, compassion and love for humankind of your Christ, with whom you are blessed and glorified with your all-holy, good and life-giving Spirit, now and ever and to the ages of ages.

People: Amen.

Priest: Peace be with all.

People: And with your spirit.

THE LORD'S PRAYER

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

People: Lord, have mercy.

Deacon: For the precious, heavenly, glorious, divine gifts here set forth and sanctified, to the Lord our God let us pray.

People: Lord, have mercy.

Deacon: That the Lord our God, having accepted them on his holy and spiritual Altar above the heavens, as a savor of spiritual fragrance, may send down upon us in return his divine grace and the gift of the all-holy Holy Spirit, let us pray.

People: Lord, have mercy.

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

People: To you, O Lord.

The priest, bowing, says the prayer before the "Our Father":

Priest: O God and Father of our Lord and God and Saviour, Jesus Christ, the Lord whose name is exalted, the blessed nature, the unstinted goodness, the God and Master of all things, the One who Exists, blessed to the ages of ages, enthroned upon the Cherubim, glorified by the Seraphim, before whom stand thousands and thousands, and tens of thousands of armies Angels and Archangels, accept as sweet fragrance the gifts, offerings and fruits here presented to you, by the grace of your Christ and the visitation of your all-holy Spirit. Sanctify also, Master, our souls and bodies and spirits. Touch our minds and search out our consciences. Cast out from us every evil thought, every impure idea, every base desire and memory, every unseemly word, all

envy, pride and hypocrisy, every lie, every deceit, every worldly temptation, all greed, all vainglory, all wickedness, all wrath, all anger, all malice, all blasphemy, and all sloth, every movement of flesh and spirit that is alien to the will of your holiness.

Aloud:

And count us worthy, Master, Lord who love humankind, with boldness and without condemnation, with a pure heart, enlightened soul, face unashamed, lips that are sanctified to dare to call upon you, the holy God in heaven, as Father, and to say:

The priest begins the “Our Father”.

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.

The priest, having bowed, says:

Priest: And do not lead us into temptation that we cannot endure, Lord, Lord of powers, who know our weakness, but deliver us from the evil one and from his works, and from all his influence and guile, for the sake of your holy Name, that has been invoked upon our lowliness.

Aloud:

For yours is the Kingdom, the power and the glory, of the Father, the Son and the Holy Spirit, now and ever and to the ages of ages.

People: Amen.

Priest: Peace be with all.

People: And with your spirit.

Deacon: Let us bow our heads to the Lord.

People: To you, O Lord.

The priest, bowing his head, says the Prayer at the Bowing of Heads:

Priest: We, your servants, Lord, have bowed our necks to you before your holy altar, awaiting rich mercies from you. Send forth to us now, Master, your rich grace and blessing, and sanctify our souls and bodies and spirits, that we may become worthy communicants and partakers of your holy mysteries for forgiveness and everlasting life.

Aloud:

For you, our God, are to be worshipped and glorified, with your only-begotten Son and your all-holy Spirit, now and ever and to the ages of ages.

People: Amen.

Priest: And the grace and mercies of the holy, consubstantial, uncreated, indivisible and adored Trinity shall be with us all.

People: And with your spirit.

Deacon: Let us be attentive.

The priest, elevating the Lamb from the Holy Paten crosswise, says by himself the prayer:

Priest (Read while holding the lamb elevated): Holy Lord, who rest in the holy place, make us holy by the word of your grace and the coming of your all-holy Spirit. For you said, Master, ‘Be holy, because I, the Lord your God, am holy’. God beyond understanding, Word, consubstantial with the Father and the Holy Spirit, co-eternal

and inseparable, accept from me, a sinner, with the Cherubim and Seraphim, this pure hymn among your holy sacrifices without shedding of blood, as I cry out and say:

Aloud:

THE HOLY THINGS FOR THE HOLY *(blesses cross wise with the Lamb in the air).*

People: One is holy, one is Lord: Jesus Christ, to the glory of God the Father, with the Holy Spirit, to whom be glory to the ages of ages. *(Priest remains holding Lamb in the air)*

Deacon: In the peace of Christ, let us sing. *(Priest breaks lamb in two)*

THE COMMUNION

The choir sings the appointed Communion verse or psalm.

Right portion dip. Left portion dip. Allow to dry holding in air.

Priest (mystically):

UNION OF THE ALL-HOLY BODY

AND PRECIOUS BLOOD OF OUR LORD

AND GOD AND SAVIOR JESUS CHRIST.

The Priest then places both halves of the dipped Lamb onto the Paten (without base).

He then proceeds to break off one small portion of the Lamb and places it into the chalice being used, blesses and says mystically:

Priest (mystically): IT HAS BEEN UNIFIED AND SANCTIFIED AND PERFECTED, IN THE NAME OF THE FATHER, THE SON, AND THE HOLY SPIRIT.

The Priest then cuts up the Lamb into multiple portions. He makes portions for himself, his fellow concelebrants and the faithful.

Deacon: Lord, Bless.

Priest: Blessed is God, who blesses and sanctifies you, apportioned in the fear of God and about to receive all things in faith.

Clergy: Amen.

Priest: Because in your love for mankind you have granted us divine grace, we dare on our own behalf to come forth with fear to your holy mysteries, Master, asking you: if anything be reckoned on account of our human weakness, may there be pardon, O Lord our God.

Helpers stop fanning

Priest (aloud): Master, Christ our God, the heavenly Bread, the food of the whole world, I have sinned against heaven and before you, and I am not worthy to partake of your holy and immaculate mysteries. But through goodness and ineffable longsuffering, make me worthy, without condemnation and shame, to partake of your all-holy Body and your precious Blood for forgiveness of sins and everlasting life.

Bishops communes and each of the clergy receive the Body and Blood of the Lord in the proper order. As the clergy approach for Holy Communion they ask for forgiveness from the people as they pass behind the Holy Table. After the communion of the clergy:

Deacon: Lord bless.

Priest (aloud): Glory to God, who has sanctified and sanctifies us all.

Be exalted to the heavens, O God, and your glory into all the earth, and your kingdom abides to the ages of ages.

Blessed is the name of the Lord our God to the ages of ages.

Chanters continue chanting communion hymn from before.

Priest transfers portion of the Lamb using the large spear from the large Paten (tray without base) to the Diskarion with lip edge for communing the people.

Then elevate Diskarion with lip and show people, saying aloud:

Priest (aloud): The holy body of our Lord and God and Savior Jesus Christ, given to the faithful unto the forgiveness of sins and eternal life.

Deacon: With fear of God and faith, draw near.

*Two Subdeacons or Altar Servers hold open a red cloth in front of the Priest, and each of the faithful approach for a portion (Ecumenical Synod in Trullo, Canon 101). The Priest places the portion of the Body upon the tongue of the communicant, saying, “**The Body of Christ.**” The communicant says to him, “Amen.” Then the communicant approaches for the Precious Blood. The Deacon administering the Holy Chalice, with the red cloth says, “**The Blood of Christ, the Chalice of Life.**” The communicant says: “Amen”, and quietly wipes his own lips.*

During communion, chanters chant «Σῶμα Χριστοῦ μεταλάβετε, πηγῆς ἀθανάτου γεύσασθε»

After the communion of the faithful the choir and people sing:

Chanters in Tone 5 (very slow): Fill my mouth with your praise, O Lord, fill my lips with joy, that I may raise a hymn to your glory.

Bishop places the remaining pieces of the Body into the Holy Chalice. One of the Subdeacons comes to him with the spout and the small chalice, which is used in the Mystery of Marriage. He puts water on the tips of the Priest’s fingers which were used to distribute Holy Communion. The water is used in the emptying and washing out of the Holy Chalice (κατάλυσιν).

The Deacon, bowing towards the Holy Table, begins the prayer of Holy Thanksgiving and says:

Deacon: We thank you, Saviour, God of all things, for all the good things you have granted us, and for the communion of your holy and immaculate mysteries, and we offer you this incense, as we ask: Guard us under the shelter of your wings, and count us worthy even until our last breath to partake of your holy things, for the sanctification of our souls and bodies, and for inheritance of the kingdom of heaven, for you, O God, are our sanctification, and to you we give glory and thanksgiving, to the Father, the Son and the Holy Spirit.

He brings the censor to the Priest, who puts incense in it and says:

Priest (aloud): You have made us glad, O God, by union with you, and we offer you incense of gratitude, fruit of our lips, as we confess your grace. Let it ascend, O God, and not descend empty, but grant, too, the pure and lasting myron of the sweet fragrance of your all-holy Spirit. Fill our mouths with praise and our lips with gladness and our hearts with joy and delight in Christ Jesus our Lord, with whom you are blessed with your all-holy Spirit, now and ever and to the ages of ages.

The Priest, censuring the Holy Things, says the Prayer of Thanksgiving for all to hear:

Priest (aloud): We thank You, O God, Savior of us all, for all the good things you have given us, and for the communion of your holy and immaculate mysteries, and we offer you this incense, praying: protect us under the covering of Your wings and grant us even until our last breath to partake of your blessings even unto the inheritance of the kingdom of heaven. For You are our sanctification and to You we give glory, to the Father and the Son and the Holy Spirit, now and ever and to the ages of ages.

People: Amen.

The Priest carefully transfers the Holy Communion to the Holy Prothesis inside the sanctuary through the Royal Gates which now must be opened, and folds the antimimension.

The Deacon, from the Royal Doors, says to the people:

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

People: Lord, have mercy.

Deacon: That the communion of his holy Gifts may become for us an averting of every evil thing, provision for the journey of eternal life, for the communion and gift of the Holy Spirit, let us pray.

People: Lord, have mercy.

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

People: To you, O Lord.

Deacons steps down from Royal Gates

Priest: O God, who through great and ineffable compassion, have condescended to the weakness of your servants, and counted us worthy to partake of this heavenly table, do not condemn us sinners for communicating of your immaculate mysteries, but preserve us, O Good One, in your sanctification, so that, becoming worthy of your all-holy Spirit, we may find a part and lot with all the Saints from the beginning, who have been well-pleasing to you, in the light of your face, through the compassion of your only-begotten Son, our Lord and God and Saviour Jesus Christ, with whom you are blessed and glorified, with your all-holy, good and lifegiving Spirit, now and ever and to the ages of ages.

Aloud:

For blessed and sanctified and glorified is your all-honoured and majestic holy Name, of the Father, the Son and the Holy Spirit, now and ever and to the ages of ages.

People: Amen.

THE DISMISSAL

Priest: Peace be with all.

People: And with your spirit.

Deacon: Let us bow our heads to the Lord.

Priest: O God great and wonderful, look upon your servants, for to you we have bent our necks, and stretch out your mighty hand, that is filled with blessings, and bless your people and preserve your inheritance, that we may always at every moment glorify you, our only living and true God, the holy and consubstantial Trinity, Father, Son, and Holy Spirit. *(He blesses the people.)*

Aloud:

For blessed and sanctified and glorified is your all-honoured and majestic holy Name, of the Father, the Son and the Holy Spirit, now and forever, and to the ages of ages.

People: Amen.

Deacon: In the peace of Christ, let us go forth.

Priest puts on kalimafi and epanokalimafko and holds cross in right hand. Chanters begin with the following verses and refrain and procession begins:

(1) *O God, your way is in the holy place.*

Who is so great a God as our God? You alone are the God who does wonders.

(2) *You made known your power among the peoples.*

Who is so great a God as our God? You alone are the God who does wonders.

(3) *I said, “Now I am beginning to see: this change is by the right hand of the Most High.”*

Who is so great a God as our God? You alone are the God who does wonders.

(4) *I remembered the Lord’s works, for I will remember your wonders of old.*

Who is so great a God as our God? You alone are the God who does wonders.

(5) *I thought of the days of old, and I remembered the eternal years; and I meditated.*

Who is so great a God as our God? You alone are the God who does wonders.

(6) *I remembered God and was glad.*

Who is so great a God as our God? You alone are the God who does wonders.

The relics, antimimension and shroud is taken by the Bishop off the altar table and given to the priests.

Forming a procession according to the order of the entrance (cross goes first in between two candles and deacon incenses – lowest in rank goes first), the procession proceeds from the center and along the south aisle, and enters the Diakonikon, ringing the bells. The Celebrant holds the Holy Gospel on his left side and blesses the people with the Precious Cross. In front of the Prothesis where the Holy Gifts have been transferred, the Priest says the prayer:

Priest (in front of Prothesis): Advancing from power to power, and having completed in your church the whole divine ministry, we now ask you also, Lord our God, count us worthy of your perfect love for humankind. Make straight our way, root us in your fear, have mercy on us all, and declare us worthy of your heavenly kingdom in Christ Jesus our Lord, with whom you are blessed and glorified, with your all-holy, good and life-giving Spirit, now and ever and to the ages of ages: Amen.

Priest (in front of Prothesis): You have given us sanctification, Master, by the communion of the all-holy Body and precious Blood of your only-begotten Son, our Lord and God and Saviour Jesus Christ. Give us too the grace of your good Spirit and keep us blameless in the faith and guide to perfect sonship and redemption and the everlasting enjoyment to come, for you and your only-begotten Son and your all-holy Spirit are our sanctification and enlightenment, O God, now and ever and to the ages. Amen.

Deacon (from the Royal Gates): May we be guarded in the peace of Christ.

Priest (Blesses from Royal Gates): Blessed is God, who blesses and sanctifies, protects and gives peace, and preserves the life of us all through the communion of his holy, immaculate and life-giving mysteries, which we have been counted worthy to receive, always, now and for ever, and to the ages of ages.

Dismissal as normal

Anthem of the Archbishop

Makarios, the Most Reverend and God chosen Archbishop of the Holy Archdiocese of Australia, Primate and Exarch of all Oceania, and our Father and Shepherd, many years!

Priest: Through the prayers of our holy fathers, Lord Jesus Christ, our God, have mercy on us and save us. (AMEN)

Distribution of Antidoron and Deacon consumes remaining Holy Communion. Deacon uses the water that the Bishop used to wash his hands to clean the chalice.