

The Divine Liturgy

Introduction

The liturgy is the most important divine service. In it the most holy Mystery of Communion is celebrated, as established by our Lord Jesus Christ on Holy Thursday evening, the eve of His Passion. After giving praise to His heavenly Father, the Lord took bread, blessed it, and broke it, and gave it to the apostles, saying, *“Take! Eat! This is My Body which is broken for you...”* Then He took the cup of wine and blessed it and gave it to them with the words, *“Drink ye all of it! For this is My Blood of the New Testament which is shed for many, for the forgiveness of sins.”* And when they had communed of these, the Lord gave them the commandment always to perform this Mystery, *“Do this in remembrance of Me”* (Matt. 26:26-28, Lk. 22:19; 1 Cor. 11:24).

The Apostles celebrated Holy Communion according to the commandment and example of Christ and taught their disciples and successors to perform this great and saving Mystery. In the earliest times the order and form of celebrating the Liturgy were transmitted orally, and all the prayers and sacred hymns were memorized. Eventually, written explanations of the Apostolic Liturgy began to appear. As time passed, new prayers, hymns, and sacred actions were added in various churches. The need arose to unify the existing orders of the Liturgy for the sake of harmony in their celebration. In the fourth century, when the persecutions of the Romans against Christians ended, it was possible to re-establish good order in the Church's inner life through the Ecumenical Councils. **St. Basil the Great** wrote a form of the Liturgy for general use, then, somewhat later, **St. John Chrysostom** wrote a shorter version of St. Basil's Liturgy. These Liturgies were based on the most ancient Liturgy, attributed to St. James the Apostle, the first bishop of Jerusalem.

St. Basil the Great, who reposed in 379 A.D., was archbishop of Caesarea in Cappadocia in Asia Minor. He is called “the Great” because of his great ascetic endeavors and his literary contribution to the Church of numerous prayers and ecclesiastical writings and rules. St. John Chrysostom was an archbishop of Constantinople. He was called “Chrysostom” (in Greek, “the golden tongued”) for his unique rhetorical gifts with which he proclaimed the Word of God. Though he reposed in 402 A.D. in exile, many volumes of his sermons and letters remain to edify us spiritually.

The Liturgy is described by various terms. “**Liturgy**” itself comes from a Greek word meaning “common action or service” and signifies that the Mystery of Holy Communion is the reconciling sacrifice of God for the sins of the **entire** community of faithful, the living and the dead. Because the Mystery of Holy Communion is called “*Evcharistia*” in Greek or “the Thanksgiving Sacrifice,” the Liturgy is also called the **Eucharist**. It is also termed the Mystical Supper or the Lord's Supper since it reminds us of the Mystical Supper performed by Christ. In Apostolic times the Liturgy was referred to as “*breaking bread*” (Acts 2:46, cf. 1 Cor. 10:16). In the Liturgy the

earthly life and teachings of Jesus Christ, from His Nativity to His Ascension into Heaven, are recalled, as well as the benefits which He bestowed upon the earth for our salvation.

The order of the Liturgy is as follows. First, the elements for the Mystery are prepared, then the faithful are prepared for the Mystery, and finally the very Mystery itself is celebrated and the faithful receive Communion. These three parts are called:

- I) the **Proskomedias**,
- II) the **Liturgy of the Catechumens**, and
- III) the **Liturgy of the Faithful**.

The Proskomedias

Proskomedias is a Greek word meaning **offering**. The first part of the Liturgy derives its name from the early Christian custom of the people offering bread and wine and all else that was needed for the Liturgy. Therefore, each small loaf of the bread which is used in it is termed a “**prospora**,” another word meaning offering. This bread or prospora must be leavened, pure, and made of wheat flour. The Lord Jesus Christ Himself, for the celebration of the Mystery of Holy Communion, used leavened, not unleavened bread, as is clear from the Greek word used in the New Testament. The prospora must be round and formed in two parts, one above the other, as an image of the two natures of Jesus Christ, divine and human. On the flat surface of the upper part a seal of the Cross is impressed, and in the four sections thus formed are the initial Greek letters of the name of **Jesus Christ**, “**IC XC**,” and the Greek word “**NIKA**,” which mean together “Jesus Christ conquers.”

The wine used in the Mystery must be red grape wine, as this color reminds us of the color of blood. The wine is mixed with water to remind us of the pierced side of the Savior from which flowed blood and water on the Cross. Five prosporas are used in the Proskomedias to recall the **five loaves** with which Christ miraculously fed the five thousand, an event which gave Him the means to teach the people about spiritual nourishment, about the incorrupt, spiritual food which is bestowed in the Mystery of Holy Communion (John 6:22-58). One prospora, known as the Lamb, is used for Holy Communion, in accordance with the words of the Apostle: “*For we, being many, are one bread and one body, for we are all partakers of that one Bread*” (1 Cor. 10: 17).

The Proskomedias is performed by the priest in a quiet voice at the Table of Preparation when the sanctuary is closed. During its celebration, the *Third* and *Sixth Hours* are read.

The priest takes the first prospora and with a small spear makes the sign of the Cross over it three times, saying the words, “**In remembrance of our Lord and God and Savior, Jesus Christ.**” The priest then cuts a cube out of the center of this prospora with the spear (a small, wedge-shaped knife) and pronounces the words of the Prophet Isaiah: “*He was oppressed, and He was afflicted, yet He opened not His mouth; He is brought as a lamb to the slaughter; and as*

a sheep before her shearers is dumb, so He openeth not His mouth. He was taken from prison and from judgment; and who shall declare His generation? For He was cut off out of the land of the living; for the transgressions of My people was He stricken” (Is. 53:7-8).

This cube-shaped portion of the prosphora, called the **Lamb** (John 1:29), is placed on the *diskos*, a metal plate. Then the priest cuts a cross in the bottom of the Lamb while saying the words, “*Sacrificed is the Lamb of God, who taketh away the sins of the world, for the life of the world and its salvation.*” He then pierces the right side of the Lamb with the spear, saying the words of the Evangelist, “*One of the soldiers with a spear pierced His side, and forthwith there came out blood and water. And he that saw it bore record, and his record is true*” (John 19:34). In accordance with these words wine is poured into the chalice mixed with water.

From the second prosphora, the priest cuts out one portion in honor of the **Virgin Mary** and places it on the right side of the Lamb on the *diskos*. From the third prosphora, which is called “that of the *nine ranks*,” are taken nine portions in honor of the **saints**, John the Forerunner and Baptist, the prophets, the Apostles, the hierarchs, the martyrs, the monastic saints, the unmercenary physicians, the grandparents of Jesus, Joachim and Anna, the saint who is celebrated that day, the saint to whom the church is dedicated, and finally the saint who composed the liturgy being celebrated. These portions are placed on the left side the Lamb. From the fourth prosphora, portions are removed for the hierarchs, the priesthood, and all the **living**. From the fifth prosphora, portions are taken for those Orthodox Christians who have **reposed**.

Finally, portions are removed from those prosphoras donated by the faithful, as the names of the health and salvation of living and for the repose of the dead. All these portions are placed on the *diskos* below the Lamb.

At the end of the Proskomedia the priest covers the bread with a metal *asterisk* (star) and then covers the *diskos* and chalice with special veils, censes the *diskos* and the chalice and prays that the Lord bless the offered Gifts and remember those who have offered them and those for whom they are offered.

The sacred instruments used and actions performed in the Proskomedia have symbolic meanings. The *diskos* signifies the caves in Bethlehem and Golgotha; the star, the star of Bethlehem and the Cross; the veils, the swaddling clothes and the winding sheet at the tomb of the Savior; the chalice, the cup in which Jesus Christ sanctified the wine; the prepared Lamb, the judgment, passion, and death of Jesus Christ; and its piercing by the spear, the piercing of Christ's body by one of the soldiers. The arrangement of all the portions in a certain order on the *diskos* signifies the entire Kingdom of God, whose members consist of the Virgin Mary, the angels, all the holy men who have been pleasing to God, all the faithful Orthodox Christians, living and dead, and, in the center, its head, the Lord Himself, our Savior. The censuring signifies the overshadowing by the Holy Spirit, whose grace is shared in the Mystery of Holy Communion.

The Liturgy of the Catechumens

The second part of the Liturgy is called the Liturgy of the Catechumens because the catechumens, those preparing to receive Holy Baptism, are allowed to participate in its celebration. By making the sign of the Cross with the Gospel over the Holy Table, the priest begins the Liturgy with a solemn exclamation that reveals the key to the entire celebration:

Начало Литургии

Диакон: Благослови, владыко.
Священник: Благословено
царство Отца и Сына, и
Святаго Духа, ныне и присно,
и во веки веков.
Хор: Аминь.

The Beginning of Liturgy

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

With these words the priest announces the goal of the divine service about to begin: the strengthening and expansion of the Kingdom of God brought to the world by Jesus Christ, to the Glory of the only one true God, worshipped in the Holy Trinity. The word “**Amen**” means “so be it” in Hebrew.

The deacon, standing on the *ambo*, the raised area in front of the altar, and facing the Holy Doors, symbolizes the angel who encourages us to pray. He raises his stole, the symbol of the angel’s wing, and in the **Great Litany** calls the whole assembly to pray the same prayers that have been assembled by the Church since Apostolic times. He begins with the petition for peace, without which prayer is impossible.

Великая Ектения

Диакон: Миром Господу
помолимся.
Хор: Господи, помилуй.
— О свышнем мире и
спасении душ наших Господу
помолимся.
— О мире всего міра,
благостоянии святых Божиих
церквей и соединении всех
Господу помолимся.
— О святем храме сем и с
верою, благоговением и
страхом Божиим входящих в
онь Господу помолимся.

The Great Litany

Deacon: In peace let us pray
unto the Lord.
Choir: Lord, have mercy.
— For the peace from above
and for the salvation of our
souls, let us pray to the Lord.
— For the peace of the whole
world, for the good estate of the
holy churches of God, and for
the union of all, let us pray to
the Lord.
— For this holy temple, and for
those who enter with faith, rev-
erence, and fear of God, let us

— О православном епископстве Церкви Российской, о господине нашем высокопреосвященнейшем Митрополите Виталии, первоиерарсе Русския Зарубежныя Церкви, о господине нашем Преосвященнейшем Епископе Александре, о честном пресвитерстве, о еже во Христе диаконстве, о всем притче и людех Господу помолимся.

— О страждущей стране нашей Росийстей и о православных людей ее во отечестве и рассеянии сущих, о стране сей и властех ея Господу помолимся.

— О граде сем, всяком граде, стране и верою живущих в них Господу помолимся.

— О благорастворении воздух, о изобилии плодов земных и временех мирных Господу помолимся.

— О плавающих, путешествующих, недугующих, страждущих, плененных и о спасении их Господу помолимся.

— О избавитися нам от всякия скорби, гнева и нужды Господу помолимся.

— Заступи, спаси, помилуй и сохрани нас, Боже, Твоею благодатию.

— Пресвятую, пречистую, преблагословенную, славную Владычицу нашу Богородицу и Приснодеву Марию, со всеми святыми помянуше, сами себе и друг друга и весь живот наш Христу Богу предадим.

pray to the Lord.

— For the Orthodox episcopate of the Russian Church Abroad, for the Most Reverend Metropolitan Vitaly, First Hierarchy of Russian Church Abroad; for the Most Reverend Archbishop for the Most Reverend Bishop ; for the venerable priesthood, the deaconate in Christ, for all the clergy and the people, let us pray to the Lord.

— For the suffering Russian Land and its people both in the homeland and in the Diaspora, and for their salvation, for this land and its authorities, let us pray to the Lord.

— For this city, for every city and country, and for the faithful dwelling in them, let us pray to the Lord.

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

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

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

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

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

Choir: To Thee, O Lord.

Хор: Тебе, Господи.
 Священник: Яко подобает
 Тебе всякая слава, честь и
 поклонение, Отцу и Сыну, и
 Святому Духу, ныне и
 присно, и во веки веков.
 Хор: Аминь.

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

Choir: Amen.

In this litany the various petitions made of the Lord are made in the order of their relative importance to the Church. The worshippers make the sign of the Cross, and while harmonizing their hearts to the deacon's petitions, they cry mentally with the choir: "**Lord, have mercy.**" The Great Litany reminds us that, in order to pray successfully, we have to be at peace, that is, reconciled with all, having no resentment, anger, or hostility toward anyone. According to the teaching of the Savior, we may not offer God any gifts if we remember that our "*brother hath aught against*" us (Matt. 5:23-24). "*For the peace of the whole world*" asks that there be no disputes or hostility among nations or races in the entire world. "*For the good estate of the holy churches of God*" is a prayer in which the Orthodox Churches in every country firmly and unwaveringly confess the Orthodox Church as the true, apostolic Faith, on the basis of the Word of God and the canons of the Catholic Church; and "*for the union of all*" asks that all may be drawn into the one flock of Christ (cf. John 10:16). We pray "*for this holy temple,*" which is the principal sacred object of the parish and should be the object of special care on the part of each parishioner. We pray that the Lord will preserve it from fire, theft, and other misfortunes and so that those who enter it will do so with sincere faith, reverence, and the fear of God. "*For travelers by land, by sea, and by air; for the sick and the suffering*" is for all people who are away for good cause who especially need our prayers.

The deacon concludes the litany by asking the faithful to entrust themselves and their whole life to Christ, to which we all respond: "To Thee, O Lord." During the litany the priest prays that the Lord will look down upon the church, and those at prayer in it, and fulfill their needs.

After the Great Litany, Psalms 102 and 145, which are called *antiphons*, are chanted. In the ancient Church these psalms were chanted "*antiphonally*" — that is, with the verses alternating between two choirs.

Первый Антифон

(Псалом 102)

Благослови душе моя
 Господа, благословен еси
 Господи. Благослови душе
 моя Господа, и вся
 внутренняя моя - имя святое
 Его. Благослови, душе моя,
 Господа, и не забывай всех
 воздаяний Его. Очищающего

First Antiphon

(Psalm 102)

Bless the Lord, O my soul!
 Blessed art Thou, O Lord! Bless
 the Lord, O my soul; and all that
 is within me, bless His holy
 name! Bless the Lord, O my
 soul, and forget not all His
 benefits. Who forgiveth all thine
 iniquities, Who healeth all thy

вся беззакония твоя,
 исцеляющего вся недуги твоя.
 Избавляющего от истления
 живот твой, венчающего тя
 милостию и щедротами.
 Исполняющего во благих
 желание твое, обновится яко
 орля юность твоя. Щедр и
 милостив Господь,
 долготерпелив и
 многомилостив.
 Благослови душе моя
 Господа, благословен еси
 Господи.

diseases. Who redeemeth thy
 life from corruption, Who
 crowneth thee with mercy and
 compassion. Who fulfilleth thy
 desire with good things, thy
 youth is renewed like as the ea-
 gle's. The Lord is compassionate
 and merciful, long-suffering and
 of great goodness.
 Bless the Lord, O my soul,
 blessed art Thou, O Lord.

These Psalms describe the blessings bestowed on us by God for which we should **ble**ss the Lord. Originally the Old Testament composer of these beautiful songs had in mind mostly the earthly blessings of the Lord. But in the light of the New Testament, considering all that Jesus Christ did for us, these Psalms acquire a special meaning. The antiphons are separated by small litanies:

Малая Ектения

Диакон: Паки и паки миром
 Господу помолимся.
 Хор: Господи, помилуй.
 — Заступи, спаси, помилуй и
 сохрани нас, Боже, Твоею
 благодатию.
 — Пресвятую, пречистую,
 преблагословенную, славную
 Владычицу нашу Богородицу
 и Приснодеву Марию, со
 всеми святыми помянувшие,
 сами себе, и друг друга, и весь
 живот наш Христу Богу
 предадим.
 Хор: Тебе, Господи.
 Священник: Яко Твоя
 держава, и Твое есть Царство,
 и сила, и слава, Отца и Сына,
 и Святого Духа, ныне и
 присно, и во веки веков.
 Хор: Аминь.

The Little Litany

Deacon: Again and again in
 peace let us pray unto the Lord.
 Choir: Lord, have mercy.
 — Help us, save us, have mercy
 on us, and keep us, O God, by
 Thy grace.
 — Calling to remembrance our
 all-holy, immaculate, most
 blessed, and glorious Lady,
 Theotokos and ever-Virgin
 Mary with all the Saints, let us
 entrust ourselves and each other
 and all our life unto Christ our
 God.
 Choir: To Thee, O Lord.
 Priest: For Thine is the King-
 dom and the power and the
 glory: of the Father, and of the
 Son, and of the Holy Spirit, now
 and ever and unto the ages of
 ages.
 Choir: Amen.

Второй Антифон

(Псалом 145)

Хор: Слава Отцу и Сыну, и Святому Духу. Хвали, душе моя, Господа: восхваляю Господа в животе моем, пою Богу моему дондеже есмь. Не надеетесь на князи, на сыны человеческие, в нихже нет спасения. Изыдет дух его и возвратится в землю свою; в тот день погибнут вся помышления его. Господь решит окованные, Господь умудряет слепцы, Господь возводит низверженные, Господь любит праведники. Господь хранит пришельцы, сира и вдову приимет, и путь грешных погубит. Воцарится Господь во век, Бог твой, Сионе, в род и род.

Second Antiphon

(Psalm 145)

Choir: Glory to the Father, and to the Son, and to the Holy Spirit. Praise the Lord, O my soul! I will praise the Lord as long as I live, I will sing praises to my God while I have being. Put not thy trust in princes, in sons of men in whom there is no salvation. When his breath departs he returns to his earth: on that very day his plans perish. The Lord setteth the prisoners free, the Lord maketh wise the blind, the Lord raiseth the fallen, the Lord loveth the righteous. The Lord preserveth the sojourners, He adopteth the orphan and widow; but the way of the wicked he bringeth to ruin. The Lord will reign forever: thy God, O Zion, unto all generations.

The following hymn, attached to the second antiphon, is dedicated to the Son of God:

Хор: И ныне и присно, и во веки веков, Аминь. Единородный Сыне и Слове Божий безсмертен сый, изволивый спасения нашего ради воплотиться от святыя Богородицы и Приснодевы Марии, непреложно вочеловечивыйся, распныйся же, Христе Боже, смертью смертью поправый, един сый Святыя Троицы, прославляемый Отцу и Святому Духу, спаси нас.

Choir: Now and ever, and unto the ages of ages. Amen. O only begotten Son and immortal Word of God, Who for our salvation didst will to be incarnate of the Holy Theotokos and ever-Virgin Mary, Who without change didst become man and wast crucified, Who art one of the Holy Trinity, glorified with the Father and the Holy Spirit: O Christ, our God, trampling down death by death, save us!

This hymn sets forth the Orthodox teaching on the Second Person of the Trinity, the Son of God, Jesus Christ. He is the Only-begotten (one in essence) Son and Word of God, Christ God, Who, being immortal, became man, without ceasing to be God, and accepted a human body from the

Holy Theotokos and ever-Virgin Mary. By His crucifixion, He with His death conquered death, “trampling down death by death,” as one of the three Persons of the Holy Trinity, and is glorified equally with the Father and Holy Spirit.

While the choir sings, the priest silently prays in the altar: *“O Lord our God, save Thy people and bless Thine inheritance; preserve the fullness of Thy Church; sanctify those who love the beauty of Thy house; glorify them in return by Thy divine power; and forsake us not who hope in Thee... O Thou who hast bestowed on us these common and united prayers, and dost promise that when two or three are gathered together in Thy name, Thou wilt grant their requests, fulfill even now the requests of Thy servants as is expedient for them, and in the world to come, life eternal.”*

Малая Ектения

(Смотри выше).

Священник: Яко благ и Человеколюбец Бог еси, и Тебе славу возсылаем, Отцу и Сыну, и Святому Духу, ныне и присно, и во веки веков.

Хор: Аминь.

The Little Litany

(Same as above).

Priest: For Thou art a good God who lovest mankind, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever and unto the ages of ages.

Choir: Amen.

The next (third) antiphon, called the **Beatitudes**, is taken from the Sermon on the Mount (see Matt. 5:3-12). The Beatitudes indicate the spiritual qualities necessary for a Christian: **humility of spirit** (spiritual poverty) and contrition concerning our sins, **meekness** when drawing near the righteousness of God, **purity of heart**, **compassion** for our neighbor, **seeking peace** in all situations, **patience** amid every temptation, and a readiness to endure **dishonor**, **persecution**, and **death for Christ**; trusting that, as a confessor for Him, and through such ascetic struggles, we can expect a **great reward in Heaven**.

Заповеди Блаженства

Во Царствии Твоем помяни нас, Господи, егда приидеши во царствии Твоем.

Блажени нищии духом, яко тех есть Царство Небесное.

Блажени плачущии, яко тии утешатся.

Блажени кротцыи, яко тии наследят землю.

Блажени алчущии и жаждущии правды, яко тии

The Beatitudes

In Thy Kingdom remember us, O Lord, when Thou comest into Thy Kingdom.

Blessed are the poor in spirit, for theirs is the Kingdom of Heaven. Blessed are those who mourn, for they shall be comforted. Blessed are the meek, for they shall inherit the earth.

Blessed are those who hunger and thirst after righteousness,

насытятся.
 Блажени милостивии, яко тии помиловани будут.
 Блажени чистии сердцем, яко тии Бога узрят.
 Блажени миротворцы, яко тии сынове Божии нарекутся.
 Блажени изгнани правды ради, яко тех есть Царство Небесное.
 Блажени есте егда поносят вам, и изженут, и рекут всяк зол глагол на вы лжуще Мене ради.
 Радуйтеся и веселитесь, яко мзда ваша многа на небесех.

for they shall be filled. Blessed are the merciful, for they shall obtain mercy. Blessed are the pure in heart, for they shall see God. Blessed are the peacemakers, for they shall be called the sons of God. Blessed are they that are persecuted for righteousness' sake, for theirs is the Kingdom of Heaven. Blessed are you when men shall revile you and persecute you, and say all manner of evil against you falsely for My sake. Rejoice and be exceedingly glad, for great is your reward in Heaven.

During the chanting of the Beatitudes, the Royal Doors are opened for the **Small Entry**. As the Beatitudes are ending, the priest comes out with the deacon, who carries the sacred Gospel through the north door onto the ambo. The priest prays that He, Who in heaven appointed the armies of angels and the heavenly hosts to minister His glory, may now order these same celestial powers to serve with us in this entry into the holy altar. This entrance with the Holy Gospel reminds us of the **first appearance of Jesus Christ** to the world, when He came to begin His universal preaching. The candle which the altar boy carries at this time in front of the Gospel signifies John the Forerunner who, prepared the people to receive the Messiah.

The deacon standing by the Royal Doors, raises the sacred Gospel aloft and proclaims:

Малый вход
 Диакон: Премудрость, прости!
 Хор: Приидите, поклонимся и припадем ко Христу. Спаси ны, Сыне Божий, воскресый из мертвых поющая Ти. Аллилуия.

Entrance with Gospel
 Deacon: Wisdom! Aright!
 Choir: Come, let us worship and fall down before Christ, who rose from the dead, O Son of God, save us who sing to Thee: Alleluia!

This exclamation reminds the faithful that they must stand **upright** (in the literal meaning of the Greek word *orthi*, which means correctly or straight) and be attentive, keeping their thoughts concentrated. They should look upon the Holy Gospel as upon Jesus Christ Himself, Who has come to preach, and they should faithfully sing, “*O come, let us worship...*” In Hebrew the word “*Alleluia*” means “Praise the Lord.”

The *troparia* and *kontakia* (short commemorative hymns for Sunday or the feast) are then chanted, while the priest prays that the Heavenly Father who is hymned by the Cherubim, and

glorified by the Seraphim, might receive from us the angelic hymn (*the Trisagion*), forgive us our sins, and sanctify and grant us the power rightly to serve Him. The conclusion of this prayer is uttered aloud:

Трисвятое	Trisagion
Священник: Яко свят еси, Боже наш, и Тебе славу возсылаем, Отцу и Сыну, и Святому Духу, ныне и присно, и во веки веков.	Priest: For holy art Thou, O our God, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever and unto the ages of ages.
Хор: Аминь. Святый Боже, Святый крепкий, Святый бессмертный, помилуй нас (<i>трижды</i>).	Choir: Amen. Holy God! Holy Mighty! Holy Immortal! Have mercy on us (thrice).
Слава Отцу, и Сыну, и Святому Духу, и ныне, и присно, и во веки веков, Аминь. Святый бессмертный, помилуй нас.	Glory to the Father, and to the Son, and to the Holy Spirit, now and ever and unto ages of ages. Amen. Holy Immortal! Have mercy on us.
Святый Боже, Святый крепкий, Святый бессмертный, помилуй нас.	Holy God! Holy Mighty! Holy Immortal! Have mercy on us.

With this hymn the worshipers glorify the Holy Trinity: the Father, Son and Holy Spirit. The hymn originates from the ecstasy of Isaiah in which he witnesses the angelic order of Seraphim crying “*Holy, Holy, Holy is the Lord of Hosts*” and from the vision of the Apostle John in which he saw worshipers in Heaven exclaiming: “*Holy, holy, holy, Lord God Almighty, Who was, and is, and is to come!*” (Is. 6:3, Rev. 4:8). Through the singing of this prayer, the Church raises the hearts of the believers to contemplation of the Lord’s glory and, together with the heavenly powers, to extol and worship Him.

During the reading of the Epistle, a censuring is performed as a symbol of the Grace of the Holy Spirit by which the Apostles proclaimed to the entire world the teachings of Jesus Christ. We should respond both to the censuring and to the exclamation of the priest, “*Peace be unto all!*” with a simple bow, without making the sign of the Cross.

“**Alleluia**” is sung three times with the intoning of special verses, and the **Gospel** of the day is read. The priest precedes this reading with the prayer: *Illumine our hearts with the incorruptible light of Thy knowledge, O Master, Lover of mankind, and open the eyes of our mind to the understanding of Thy Gospel teachings. Implant in us also the fear of Thy blessed commandments, that, trampling down all lusts of the flesh, we may pursue a spiritual way of life, being mindful of and doing all that is well-pleasing unto Thee. For Thou art the illumination of our souls and bodies, O Christ our God, and unto Thee do we send up glory, together with Thine unoriginate Father, and Thine all-holy, good, and life-giving Spirit, now and ever and unto the ages of ages. Amen.*

Апостол

Диакон: Вонмем.
Священник: Мир всем.
Чтец: и духови твоему.
Диакон: Премудрость.
Чтец: Прокимен ...
Хор: *поет прокимен.*
Диакон: Премудрость.
Чтец: К послание святого апостола Павла чтение.
Диакон: Вонмем.
Чтец: *читает положенный отрывок.*
Священник: Мир ти.
Чтец: и духови твоему.
Диакон: Премудрость
Чтец: Алиллуия...
Хор: Алиллуия....

Евангелие

Диакон: Благослови, владыко, благовестителя, святого апостола и евангелиста
Священник: Бог молитвами святого славного и всехвального апостола и евангелиста ... да даст ти глагол благовествующему силою многою во исполнение евангелия возлюбленного Сына Своего, Господа нашего Иисуса Христа.
Диакон: Аминь.
Священник: Премудрость, прости, услышим святого Евангелия. Мир всем.
Хор: и духови твоему.
Диакон: от ... святого Евангелия чтение.
Хор: Слава Тебе, Боже наш, слава Тебе.
Диакон: Вонмем.

Epistle

Deacon: Let us attend.
Priest: Peace be unto all.
Read: And unto thy spirit.
Deacon: Wisdom.
Read: The prokeimenon ...
Choir: *repeats the prokeimenon*
...
Deacon: Wisdom.
Read: The reading of the Holy Epistle of Saint Paul the Apostles to ____ .
Deacon: Let us attend.
Read: *reads the epistle.*

Priest: Peace be unto you.
Read: And unto thy spirit.
Deacon: Wisdom.
Read: Alleluia.
Coir: Alleluia....

The Gospel

Deacon: Bless, Master, him who proclaims the good tidings of the holy Apostle and Evangelist ____ .
Priest: May God, through the prayers of the holy, glorious, and all laudable Apostle and Evangelist ____, enable you to proclaim the glad tidings with great power, to the fulfillment of the gospel of His beloved Son, our Lord Jesus Christ.
Deacon: Amen.
Deacon: Wisdom! Let us attend! Let us listen to the Holy Gospel.
Priest: Peace be unto all.
Choir: And to your spirit.
Deacon: The reading from the Holy Gospel according to St. ____ .
Deacon: Let us attend.

.....		Deacon: <i>reads the Gospel.</i>
Священник:	Мир ти	Priest: Peace be unto you who
благовествующему.		have proclaimed the Gospel.
Хор:	Слава Тебе, Боже наш,	Choir: Glory to Thee, O Lord,
слава Тебе.		glory to Thee.

The candle held at this time by the altar boy signifies the all-illuminating Light of Christ, Who taught us how to believe and how to live in order to achieve the Kingdom of eternal light. It is usual at this point to have a sermon in which the meaning of the Epistle and Gospel readings are explained. Sometimes the sermon is put at the end of the service.

The Gospel is followed by the **Litany of Fervent Supplication**, in which the faithful are invited to pray to the Lord God with a pure heart and all the powers of their soul:

Сугубая Ектения	Litany of Fervent Supplication
Диакон: Рцем вси от всея души, и от всего помышления нашего рцем.	Deacon: Let us all say with all our soul and with all our mind, let us say.
Хор: Господи, помилуй.	Choir: Lord, have mercy.
Диакон: Господи Вседержителю, Боже отец наших, молим Ти ся, услыши и помилуй.	— O Lord almighty, the God of our fathers, we pray to Thee, hearken and have mercy.
— Помилуй нас, Боже, по велицей милости Твоей, молим Ти ся, услыши и помилуй.	— Have mercy on us, O God, according to Thy great mercy, we pray to Thee, hearken and have mercy.
Хор: Господи, помилуй (трижды).	Choir: Lord, have mercy (thrice).
— Еще молимся о православном епископстве Церкви Российския, о господине нашем высокопреосвященнейшем Митрополите Виталии, первоиерарсе Русския Зарубежныя Церкви, о господине нашем Преосвященнейшем Епископе Александре, и о всей во Христе братии нашей.	— Again we pray for the Orthodox episcopate of the Russian Church Abroad, for the Most Reverend Metropolitan Vitaly, First Hierarch of Russian Church Abroad; for the Most Reverend Archbishop for the Most Reverend Bishop ; and all our brethren in Christ.
— Еще молимся о страждущей стране нашей Росийстей и о православных людей ее во отечествии и	— Again we pray for the suffering Russian Land and its people both in the homeland and in the Diaspora in grievous circumstances, and for their salvation, for this land and its authorities.
	— Again we pray for our breth

рассеянии сущих, о стране сей и властех ея.

— Еще молимся о братиях наших священницах, священномонасах и о всем во Христе братстве нашем.

— Еще молимся о блаженных и приснопамятных святейших патриарсах православных, и благочестивых царех и благоверных царицах, и создателех святого храма сего, и о всех прежде почивших отцех и братиях наших, zde лежащих и повсюду православных.

— Еще молимся о плодоносящих и добродееющих во святем и всечестнем храме сем, труждающихся, поющих и предстоящих людех, ожидающих от Тебя великия и богатыя милости.

Священник: Яко милостив и Человеколюбец Бог еси, и Тебе славу возсылаем, Отцу и Сыну, и Святому Духу ...

Хор: Аминь.

ren, the presbyters, the hieromonks, and for all our brethren in Christ.

— Again we pray for the blessed and ever-memorable holy Orthodox patriarchs, and for the blessed and ever-memorable founders of this holy temple, and for all our fathers and brethren gone to their rest before us, and the Orthodox here and everywhere laid to rest.

— Again we pray for those who bring offerings and do good works in this holy and all-venerable temple, for those who minister and those who chant, and for all the people present who await Thy great and abundant mercy.

Priest: For Thou art a merciful God, and the Lover of mankind, and unto thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit ...

Choir: Amen.

The petitions of this litany are similar to those of the Great Litany, but the augmented repetition of the words “*Lord, have mercy*” makes its petitions more fervent. Here we pray that the Lord will be compassionate toward us, for life, peace, health, salvation and the forgiveness of the sins of the “*brethren of this holy and all-venerable temple*” (the parishioners). The last petition of this litany refers to those who are active and do good works in the holy, local church (parish), those who minister in it, those who chant and read and serve and the people present who await God’s great and abundant mercy. Those who bring offerings and do good works for the church are those faithful who provide the church with all that is necessary for the divine service (oil, incense, prosphoras, etc.), those who contribute to the needs of the church and parish with their monetary gifts and with their material goods for the beauty and decoration of the church, and those who help poor parishioners and provide help for other common religious and moral needs as they arise.

The **Litany for the Catechumens** is then chanted. In it we ask the Lord to have mercy on those preparing to join the Church and to establish them in the true Faith:

Ектения об Оглашенных	Litany of the Catechumens
Диакон: Помолитесь, оглашеннии, Господеви.	Deacon: Pray, ye catechumens, unto the Lord.
Хор: Господи, помилуй.	Choir: Lord, have mercy.
— Вернии, о оглашенных помолимся, да Господь помилует их.	— Ye faithful, let us pray for the catechumens, that the Lord will have mercy on them.
— Огласит их словом истины.	— That He will catechize them with the word of truth.
— Откроет им Евангелие правды.	— That He will reveal unto them the gospel of righteousness.
— Соединит их святей Своей соборней и Апостольской Церкви.	— That He will unite them to His Holy, Catholic, and Apostolic Church.
— Спаси, помилуй, заступи и сохрани их, Боже, Твоею благодатию.	— Save them, have mercy on them, help them, and keep them, O God, by Thy grace.
— Оглашеннии, главы ваши Господеви приклоните.	— Ye catechumens, bow your heads unto the Lord.
Хор: Тебе, Господи.	Choir: To Thee, Lord.
Священник: Да и тии с нами славят пречестное и великолепое имя Твое, Отца и Сына и Святого Духа, ныне и присно, и во веки веков.	Priest: That with us they may glorify Thine all honorable and majestic name: of the Father, and of the Son, and of the Holy Spirit, now and ever and unto the ages of ages.
Хор: Аминь.	Choir: Amen.

During this litany the priest unfolds the *antiminsos* on the Holy Table, the catechumens are told to depart from the church building, and the **Liturgy of the Faithful** begins. The institution of the catechumens has now fallen into disuse, but the litany still remains to remind us of the vows we made at Baptism. It also reminds us of our apostolic duty to help others to join the true Church.

The *antiminsos* which means “in place of the table” is a special cloth depicting the burial of our Savior that is blessed and signed by the bishop for the performance of the Liturgy. It recalls the time of the persecution of Christians when the Church had no permanent abode and could not carry the Holy Table from place to place. Instead, the antiminsos was taken to the place where the Liturgy was to be performed. Without it the Liturgy cannot be performed, so the priest is responsible for the preservation of the antiminsos if something happens to the church.

The Liturgy of the Faithful

This third part of the Liturgy is the **Liturgy of the Faithful**. It is so called because only the faithful (those already baptized) are allowed to be present during its celebration. It can be divided into the following sections: 1) the transferring of the honorable Gifts from the Table of Preparation to the Holy Table, 2) the preparation of the faithful for the sacrifice of the Gifts, 3) the sacrifice (changing) of the Gifts, 4) the preparation of the faithful for Communion, 5) Communion, and 6) the thanksgiving after Communion and the Dismissal.

Two short litanies are proclaimed after the catechumens are told to depart from the church:

Диакон: Елицы оглашении изыдите. Оглашении изыдите. Елицы оглашении изыдите. Да никто от оглашенных, елицы вернии, паки и паки миром Господу помолимся.	Deacon: All catechumens, depart. Depart, catechumens. All that are catechumens, depart. Let no catechumen remain. Let us, the faithful, again and again in peace, pray unto the Lord.
Хор: Господи, помилуй. — Заступи, спаси, помилуй и сохрани нас, Боже, Твоею благодатию. — Премудрость.	Choir: Lord, have mercy. — Help us, save us, have mercy on us, and keep us, O God, by Thy grace. — Wisdom!
Священник: Яко подобает Тебе всякая слава, честь и поклонение, Отцу и Сыну, и Святому Духу, ныне и присно, и во веки веков.	Priest: For unto Thee are due all glory, honor, and worship: to the Father, and to the Son, and to the Holy Spirit, now and ever and unto ages of ages.
Хор: Аминь.	Choir: Amen.
Диакон: Паки и паки миром Господу помолимся.	Deacon: Again and again in peace let us pray unto the Lord.
Хор: Господи, помилуй. — Заступи, спаси, помилуй и сохрани нас, Боже, Твоею благодатию. — Премудрость.	Choir: Lord, have mercy. — Help us, save us, have mercy on us, and keep us, O God, by Thy grace. — Wisdom!
Священник: Яко да под державою Твоею всегда храними, Тебе славу возсылаем, Отцу и Сыну, и Святому Духу, ныне и присно, и во веки веков.	Priest: That guarded always by Thy might we may send up glory unto Thee: to the Father, and to the Son, and to the Holy Spirit, now and ever and unto the ages of ages.
Хор: Аминь.	Choir: Amen.

During these litanies the priest prays: *“Again and oftimes we fall down before Thee and pray unto Thee, O Good One and Lover of mankind, that looking down upon our supplication Thou*

wouldst cleanse our souls and bodies from all defilement of flesh and spirit; and grant us to stand blameless and uncondemned before Thy holy altar. Grant also to those who pray with us, O God, growth in life and faith and spiritual understanding. Grant them always to worship Thee blamelessly with fear and love, and to partake without condemnation of Thy Holy Mysteries and grant that they may be accounted worthy of Thy Heavenly Kingdom.”

Then the **Cherubic Hymn** is chanted. This hymn reminds the faithful that they have now left behind every thought of daily life: offering themselves as a likeness of the Cherubim. They are found close to God in Heaven, and, together with the angels, sing the thrice-holy hymn of praise to God. During the Cherubic Hymn, the deacon performs a censuring. The priest in private prayers asks the Lord to purify his soul and heart from an evil conscience and, by the power of the Holy Spirit to make him worthy to offer to God the Gifts which have been offered. Then the priest and the deacon quietly say the words of the Cherubic Hymn thrice; then both proceed to the Table of Preparation to transfer the precious Gifts to the Holy Table. This procession is called the **Great Entry**.

Херувимская Песнь

Хор: Иже херувимы тайно образующе, и животворящей Троице Трисвятую песнь припевающе, всякое ныне житейское отложим попечение.

Cherubic Hymn

Choir: Let us who mystically represent the Cherubim and chant the thrice-holy hymn unto the life-giving Trinity, now lay aside all earthly cares.

The words of the original Greek for *upborne* mean literally, “borne aloft as on spears.” This refers to an ancient practice in which a nation desiring, to glorify its king would seat him upon their shields, and raising him up, would carry him before the army and through the city streets. The shields were held up on spears, so it seemed that the triumphant leader was carried by spears.

The deacon, with the *aer* (the large veil) on his left shoulder, carries the diskos on his head, while the priest carries the chalice in his hands. Leaving the altar by the north door (while the choir chants “*Let us lay aside all earthly cares ...*”), they come to a stop on the ambo, facing the people. They commemorate the bishops, the local ruling bishop, the clergy, monastics, the founders of the church and the Orthodox Christians who are present. They then turn and enter the altar through the Royal Doors, place the precious Gifts on the Holy Table, on the opened antiminsos, and cover them with the aer. As the choir finishes the Cherubic Hymn, the Royal Doors and curtain are closed.

Великий Вход

Диакон: Господина нашего Высокопреосвящайшего Виталия, митрополита Восточно-американского и

The Great Entrance

Deacon: The Orthodox episcopate of the Russian Church Abroad, the Most Reverend Metropolitan Vitaly, First Hier

Нью-Йоркского,
 первоиерарха Русския
 Зарубежняя Церкве, и
 господина нашего
 преосвященнейшего
 Александра, епископа Буэнос-
 Айреского и Южно
 Американского, священство,
 монашество и весь
 священнический чин, да
 помянет Господь Бог во
 Царствии Своем всегда ныне
 и присно и во веки веков.
 — Страждующую страну
 нашу Росийскую и
 православных людей ея во
 отечестве и рассеянии сущих,
 страну сию, правителей и
 воинство ея да помянет
 Господь Бог во Царствии
 Своем всегда ныне и присно и
 во веки веков. Аминь.
 — Создателей и
 благотворителей, ктитора,
 сестричество, поющих и
 прихожан святого храма сего,
 вас и всех православных
 христиан да помянет Господь
 Бог во Царствии Своем,
 всегда, ныне и присно и во
 веки веков.

Хор: Аминь. Яко да Царя всех
 подыдем, ангельскими
 невидимо дориносима чинми.
 Аллилуия, Аллилуия,
 Аллилуия.

arch of Russian Church Abroad;
 the Most Reverend Archbishop
 the Most Reverend Bishop
 ; the priesthood and the
 monastics may the Lord re-
 member them in His kingdom,
 now and ever and unto ages of
 ages.

— The suffering Russian Land
 and its people both in the
 homeland and in the Diaspora in
 grievous circumstances, may the
 Lord remember them in His
 kingdom now and ever and unto
 ages of ages.

— The President of this coun-
 try, all civil authorities, and the
 armed forces may the Lord re-
 member them in His kingdom,
 now and ever and unto ages of
 ages.

— The founders of this holy
 temple, all parishioners, the
 chanters and all Orthodox
 Christians may the Lord God
 remember in His Kingdom, al-
 ways now and ever and unto the
 ages of ages.

Choir: Amen. That we may re-
 ceive the King of all who
 cometh invisibly upborne by the
 angelic hosts. Alleluia! Alleluia!
 Alleluia!

The faithful stand during this time with bowed heads and pray that the Lord remember them and all those close to them in His Kingdom. After the priest says the words “*and all of you Orthodox Christians, may the Lord God remember in His Kingdom,*” the people reply softly, “*And may the Lord God remember thy priesthood in His Kingdom, always, now and ever and unto the ages of ages.*”

The Great Entry symbolizes the solemn passing of Jesus Christ to His **voluntary suffering and death** by crucifixion. The priest places the holy chalice and the bread representing the Body of Christ on the Holy Table as if in the grave. The Royal Doors are closed as if they were the doors of the Lord's tomb. The curtain is drawn as if it were the guard stationed before the Sepulcher.

Commemorating these events, the priest prays: *“The noble Joseph, having taken down Thine immaculate Body from the tree, wrapped It in pure linen and anointed It with spices, and laid It in a new tomb. In the tomb with the body and in hell with the soul, in paradise with the thief and on the throne with the Father and the Spirit, wast Thou, Who fillest all things, O uncircum-scribed Christ. More life-giving, and more beautiful than paradise, and truly more radiant than any royal chamber is Thy tomb, O Christ, the fountain of our resurrection.”*

Following the Great Entry is the preparation of the faithful so that they may be worthy to be present during the sacrifice of the Gifts that have been prepared. This preparation begins with the **Litany of Supplication:**

Просительная Ектения	Litany of Supplication
Диакон: Исполним молитву нашу Господеви.	Deacon: Let us complete our prayer unto the Lord.
Хор: Господи, помилуй.	Choir: Lord, have mercy.
— О предложенных честных Дарех Господу помолимся.	— For the precious Gifts now offered, let us pray to the Lord.
— О святем храме сем и с верою, благоговением и страхом Божиим входящих в онь Господу помолимся	— For this holy temple, and for those who enter with faith, reverence, and the fear of God, let us pray to the Lord.
— О избавитися нам от всякия скорби, гнева и нужды Господу помолимся.	— For our deliverance from all tribulation, wrath, danger, and necessity, let us pray to the Lord.
— Заступи, спаси, помилуй и сохрани нас, Боже, Твоею благодатию.	— Help us, save us, have mercy on us, and keep us, O God, by Thy grace.
— Дне всего совершена, свята, мирна и безгрешна у Господа просим.	— That the whole day may be perfect, holy, peaceful, and sinless, let us ask of the Lord.
Хор: Подай, Господи.	Choir: Grant this, O Lord.
— Ангела мирна, верна наставника, хранителя душ и телес наших у Господа просим.	— An angel of peace, a faithful guide and guardian of our souls and bodies, let us ask of the Lord.
— Прощения и оставления грехов и прегрешений наших у Господа просим.	— Pardon and forgiveness of our sins and offenses, let us ask of the Lord.
— Добрых и полезных душам нашим и мира мірови у	— All things good and useful

Господа просим
 — Прочее время живота
 нашего в мире и покаянии
 скончати у Господа просим.
 — Христианския кончины
 живота нашего,
 безболезненны, непостыдны,
 мирны и добраго ответа на
 страшном судищи Христове
 просим.
 — Пресвятую, пречистую,
 преблагословенную, славную
 Владычицу нашу Богородицу
 и Приснодеву Марию, со
 всеми святыми помянувше,
 сами себе и друг друга, и весь
 живот наш Христу Богу
 предадим.
 Хор: Тебе, Господи.
 Священник: Щедротами
 Единороднаго Сына Твоего, с
 Ним же благословен еси, со
 пресвятым и благим и
 животворящим Твоим Духом,
 ныне и присно, и во веки
 веков.
 Хор: Аминь.

for our souls and peace for the
 world, let us ask of the Lord.
 — That we may complete the
 remaining time of our life in
 peace and repentance, let us ask
 of the Lord.
 — A Christian ending to our
 life; painless, blameless, and
 peaceful; and a good defense
 before the dread judgment seat
 of Christ, let us ask.
 — Calling to remembrance our
 all-holy, immaculate, most
 blessed, and glorious Lady The-
 otokos and ever— Virgin Mary
 with all the Saints, let us entrust
 ourselves and each other and all
 our life unto Christ our God.
 Choir: To Thee, O Lord.
 Priest: Through the compassion
 of Thine only-begotten Son,
 with whom Thou art blessed,
 together with Thine all-holy,
 good, and life-giving Spirit...
 Choir: Amen.

At the time the priest prays privately: "O Lord God Almighty, Who alone art holy, Who acceptest the sacrifice of praise from those that call upon Thee with their whole heart. Accept also the supplication of us sinners, and bear it to Thy holy altar, enabling us to offer unto Thee gifts and spiritual sacrifices for our sins and for the errors of the people. Make us worthy to find grace in Thy sight, that our sacrifice may be acceptable unto Thee, and that the good Spirit of Thy grace may rest upon us and upon these Gifts here offered, and upon all Thy people."

In order to be present worthily at the celebration of the Holy Mysteries, the following are absolutely required: **peace** of soul, mutual **love**, and the Orthodox (true) **Faith**, which unites all believers. After the Litany of Supplication, the priest blesses the people, saying:

Священник: Мир всем!
 Хор: И духови твоему.
 Диакон: Возлюбим друг
 друга, да единомыслием
 исповемы.
 Хор: Отца и Сына, и Святого

Priest: Peace be to all.
 Choir: And to Thy spirit.
 Deacon: Let us love one another
 that with one mind we may con-
 fess:
 Choir: Father, Son, and Holy

Духа, Троицу единосущную и нераздельную. Диакон: Двери, двери! Премудростию вонмем.	Spirit: the Trinity, one in es- sence and undivided. Deacon: The doors! The doors! In wisdom let us attend!
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The **curtain** behind the Royal Doors is opened and the celebrant lifts the aer from the precious Gifts, and gently waves it over them in expectation of the descent of the Holy Spirit.

“*The doors! The doors!*” in ancient times reminded the doorkeepers to watch carefully at the doors of the church, that none of the catechumens or unbelievers enter. These words remind the faithful to close the doors of their souls against the assault of thoughts. The “doors” also reminds us that from this point until the end of the Liturgy no one is to leave the church. The Fathers condemned the transgression of this requirement, writing in the ninth Apostolic Canon, “All faithful who leave the church ... and do not remain at prayer until **the end**, introduce disorder into the church, should be separated from the church community.”

The words “*In wisdom let us attend!*” indicate that we should be attentive to the truths of the Orthodox faith as set forth in the **Symbol of Faith** (the Creed).

Символ веры	The Symbol of Faith
Хор: Верую во единого Бога Отца, Вседержителя, Творца небу и земли, видимым же всем и невидимым. И во единого Господа Иисуса Христа, Сына Божия, Единородного, Иже от Отца рожденного прежде всех век. Света от Света, Бога истинна от Бога истинна, рожденна, несотворенна, единосущна Отцу, Им же вся быша. Нас ради человек и нашего ради спасения сшедшаго с небес и воплотившагося от Духа Свята и Марии Девы, и вочеловечшася. Распятаго же за ны при Понтийстем Пилате, и страдавша, и погребенна. И воскресшаго в третий день, по Писанием. И возшедшаго на небеса, и седяща одесную Отца. И паки грядущаго со славою судити живым и мертвым, Его же	Choir: I believe in one God, the Father Almighty, Maker of heaven and earth, and of all things visible and invisible. And in one Lord Jesus Christ, the Son of God, the only-begotten, begotten of the Father before all ages. Light of Light; true God of true God; begotten, not made; of one essence with the Father, by whom all things were made; Who for us men and for our salvation came down from heaven, and was incarnate of the Holy Spirit and the Virgin Mary, and became man. And He was crucified for us under Pontius Pilate, and suffered and was buried. And the third day He rose again, according to the Scriptures, and ascended into heaven, and sitteth at the right hand of the Father; and He shall come again with glory to judge the living and the dead; Whose

Царствию не будет конца.
 И в Духа Святаго, Господа,
 животворящаго, Иже от Отца
 исходящаго, Иже со Отцем и
 Сыном спокланяема и
 сславима, глаголавшаго
 пророки.
 Во едину святую, соборную и
 Апостольскую Церковь.
 Исповедую едино крещение
 во оставление грехов.
 Чаю воскресения мертвых и
 жизни будущаго века. Аминь.

Kingdom shall have no end.
 And in the Holy Spirit, the
 Lord, the Giver of Life, Who
 proceedeth from the Father;
 Who with the Father and the
 Son together is worshipped and
 glorified; Who spake by the
 prophets.
 In one Holy, Catholic, and Ap-
 ostolic 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.

This Symbol of Faith was formulated by the First (325 A.D) and the Second (381 A.D.) Ecumenical Councils as the framework of truths of the Christian believer. It summarizes the basic dogmas from the vast treasures of Divine Revelation. The belief in the Holy Trinity is confessed in the first eight articles; the remaining four articles refer to the destiny of man related to God's desire for salvation.

After the Symbol of Faith, the deacon calls the attention of the faithful to offering of the sacrifice (*Holy Oblation*).

Евхаристический Канон

Диакон: Станем добре, станем
 со страхом, вондем, святое
 возношение в мире
 приносить.
 Хор: Милость мира, жертву
 хваления.
 Священник: Благодать
 Господа нашего Иисуса
 Христа, и любви Бога и Отца,
 и причастие Святаго Духа
 буди со всеми вами.
 Хор: И со духом твоим.
 Священник: Горе имеем
 сердца!
 Хор: Имамы ко Господу.
 Священник: Благодарим
 Господа!

The Anaphora

Deacon: Let us stand aright! Let
 us stand with fear! Let us attend,
 that we may offer the Holy Ob-
 lation in peace.
 Choir: A mercy of peace! A sac-
 rifice of praise!
 Priest: The grace of our Lord
 Jesus Christ, and the love of
 God the Father, and the com-
 munion of the Holy Spirit be
 with you all.
 Choir: And with your spirit.
 Priest: Let us lift up our hearts.
 Choir: We lift them up unto the
 Lord.
 Priest: Let us give thanks unto
 the Lord.

The words “*Let us lift up our hearts*” calls us to be reverently present before God on high. The choir responds with reverence in the name of those praying, “*We lift them up unto the Lord,*” affirming that our hearts are already striving and aspiring to the Lord.

The Sacrifice of the Gifts

The act of the Holy Mystery of Communion comprises the **climax** of the Liturgy. It begins with the words of the priest, “*Let us give thanks unto the Lord.*” The faithful express their gratitude to the Lord for His mercy by bowing to Him, while the choir sings,

Достойно и Праведно Есть	It is Meet and Right
Хор: Достойно и праведно есть поклоняться Отцу и Сыну, и Святому Духу, Троице единосущней и нераздельней.	Choir: It is meet and right to worship the Father, Son, and Holy Spirit; the Trinity one in essence and undivided.
Священник: Победную песнь поюще, вопиюще, взывающе и глаголюще:	Priest: Singing the triumphant hymn, shouting, proclaiming and saying:
Хор: Свят, свят, свят Господь Саваоф: исполнь небо и земля славы Твоя. Осанна в вышних, благословен грядый во имя Господне. Осанна в вышних.	Choir: Holy! Holy! Holy! Lord of Sabaoth! Heaven and earth are full of Thy glory! Hosanna in the highest! Blessed is He that cometh in the name of the Lord! Hosanna in the highest!
Священник: Приимите, ядите, сие есть тело Мое, еже за вы ломимое во оставление грехов.	Priest: Take! Eat! This is My Body which is broken for you for the forgiveness of sins.
Хор: Аминь.	Choir: Amen.
Священник: Пийте от нея вси, сия есть кровь Моя Новаго Завета, яже за вы и за многие изливаемая во оставление грехов.	Priest: Drink of it, all of you! This is My Blood of the New Testament, which is shed for you and for many, for the forgiveness of sins!
Хор: Аминь.	Choir: Amen.
Священник: Твоя от Твоих Тебе приносяще о всех и за вся	Priest: Thine own of Thine own we offer unto Thee on behalf of all and for all.
Хор: Тебе поем, Тебе благословим, Тебе благодарим, Господи, и молимся, Боже наш.	Choir: We praise Thee. We bless Thee. We give thanks unto Thee, O Lord. And we pray unto Thee, O our God.

Praying silently, the priest offers a eucharistic (thanksgiving) prayer, glorifying the infinite perfection of God; giving thanks to the Lord for the creation and redemption of mankind and for His

mercy, in forms both known and unknown; giving thanks that He deems us worthy to offer Him this bloodless sacrifice, although the higher beings, the archangels, angels, Cherubim and Seraphim stand before Him *“singing the triumphant hymn, shouting, proclaiming and saying...”* These last words of the priest are said aloud as the choir proceeds with the described hymn by singing the angelic hymn, *“Holy! Holy! Holy! Lord of Sabaoth! Heaven and earth are full of Thy glory.”*

The choir adds the exclamation with which the people greeted the entry of the Lord into Jerusalem, *“Hosanna (a Hebrew expression of good will: save, or help, O God!) in the highest! Blessed is He that cometh in the name of the Lord! Hosanna in the highest!”* The words *“singing the triumphant hymn”* are taken from the visions of the Prophet Ezekiel (1:4-24) and the Apostle John the Theologian (Revelation 4:6-8). In both their visions they beheld the throne of God surrounded by angels in the form of an eagle (*singing*), a bull (*shouting*), a lion (*proclaiming*) and a man (*saying*) who were continually exclaiming, *“Holy, holy, holy, Lord God Almighty.”*

The priest quietly continues the eucharistic prayer, which glorifies the good will and the infinite love of God that was manifest in the coming upon the earth of the Son of God. In remembrance of the Mystical Supper, when the Lord established the Mystery of Holy Communion, he says aloud the words that the Savior said when He instituted this Holy Mystery, **“Take, eat ... Drink of it, all of you ...”** The priest, in a low voice, recalls the commandment of the Savior to perform this Mystery, glorifying His passion, death, and Resurrection, Ascension and second coming. Then the priest says aloud, **“Thine own of Thine own ...”**

The choir then chants slowly, **“We praise Thee ...,”** while the priest silently asks that the Lord to send down the Holy Spirit upon the people praying in the church and to sanctify the Gifts offered. The priest quietly reads the troparion from the Third Hour: *“O Lord, Who didst send down Thy Most Holy Spirit upon Thine apostles at the third hour: Take Him not from us, O Good One, but renew Him in us who pray unto Thee.”* The priest, blessing the Lamb on the diskos, says, *“And make this bread the precious Body of Thy Christ.”* Blessing the wine in the chalice, he says, *“And that which is in this cup, the precious Blood of Thy Christ.”* After each blessing the deacon says, “Amen.” Finally, blessing the bread and wine together the priest says, *“Changing them by Thy Holy Spirit.”* And the deacon says, *“Amen. Amen. Amen.”*

At this great and sacred moment the bread and wine **are changed** into the true Body and true Blood of Christ. The priest then bows before the Holy Gifts as to the Very King and God Himself. This is the most important and solemn moment of the Liturgy.

After the sanctification of the Holy Gifts the priest, in a subdued voice, asks the Lord that the partaking of the Holy Gifts, will serve *“unto devoutness of soul (that is, to strengthening in every good deed), unto the forgiveness of sins, unto the communion of the Holy Spirit, unto the fulfillment of the Kingdom of Heaven, unto boldness toward Thee; not unto Judgment or condemnation.”* He then remembers those for whom the sacrifice is offered, for the Holy Gifts are offered to the Lord God as a sacrifice of thanksgiving for all the saints.

Then the priest prays for the special remembrance of the all-holy Virgin Mary and says aloud:

Песнь Достойно есть

Священник: Изрядно о пресвятей, пречистой, преблагословенней, славней Владычице нашей Богородице и Приснодеве Марии.

Хор: Достойно есть, яко воистину, блажити Тя Богородицу, присноблаженную и пренепорочную и Матерь Бога нашего, Честнейшую херувим и славнейшую без сравнения серафим, без истления Бога Слова рождшую, сущую Богородицу Тя величаем.

Hymn to the Theotokos

Priest: Especially our all-holy, immaculate, most blessed, and glorious Lady Theotokos and ever-Virgin Mary.

Choir: It is truly meet to bless thee, O Theotokos, ever-blessed and most blameless, and the Mother of our God. More honorable than the Cherubim and more glorious beyond compare than the Seraphim. Who without corruption gavest birth to God the Word, the very Theotokos. Thee do we magnify.

The priest at this time silently prays first for the departed, and then for the living, saying aloud:

Священник: В первых, помяни, Господи, православное епископство Церкви Российския и Господина нашего, высокопреосвященнейшаго митрополита Виталия, первоиерарха Русской Зарубежной Церкви и господина нашего Преосвященнейшего Александра, епископа Буэнос-Айресского и Южно-американского, их же даруй святым Твоим церквам, в мире, целых, честных, здравых, долгоденствующих право правящих слово Твоя истины.

Хор: И всех и вся.

Священник: И даждь нам единими усты и едином сердцем славить и воспевать пречестное и великолепое

Priest: Among the first, remember, O Lord, our most reverend metropolitan ..., the first hierarch of the Russian Church Abroad and ... Grant them for Thy holy churches in peace, safety, honor, health, and length of days, to rightly define the word of Thy truth.

Choir: And all mankind.

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

имя Твое, Отца и Сына и Святого Духа, ныне и присно, и во веки веков.

Хор: Аминь.

Священник: И да будут милости великого Бога и Спаса нашего Иисуса Христа со всеми вами.

Хор: И со духом твоим.

Choir: Amen.

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

Choir: And with thy spirit.

The Preparation for Communion

Просительная Ектения

Диакон: Вся святых помянувши, паки и паки миром Господу помолимся

Хор: Господи, помилуй.

— О принесенных и освященных честных Дарех, Господу помолимся.

— Яко да Человеколюбец Бог наш, прием я во святей и пренебесный и мысленный Свой жертвенник, в воню благоухания духовнаго, возниспослет нам Божественную благодать и дар Святого Духа, помолимся.

— О избавитися нам от всякие скорби, гнева и нужды, Господу помолимся.

— Заступи, спаси, помилуй и сохрани нас, Боже, Твоею благодатию.

— Дне всего совершенна, свята, мирна и безгрешна у Господа просим.

Хор: Подаи, Господи.

— Ангела мирна, верна наставника, хранителя душ и телес наших у Господа просим.

— Прощения и оставления грехов и прегрешений наших

Litany Before the Lord's Prayer

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

Choir: Lord, have mercy.

— For the precious Gifts offered and sanctified, let us pray to the Lord.

— That our God, the Lover mankind, receiving them upon His holy, most heavenly, and noetic altar as a spiritual fragrance, will send down upon us in return His divine grace and the gift of the Holy Spirit, let us pray to the Lord.

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

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

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

Choir: Grant this, O Lord.

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

— Pardon and forgiveness of

у Господа просим.
— Добрых и полезных душам нашим и мира мірови у Господа просим.
— Прочее время живота нашего в мире и покаянии скончати у Господа просим.
— Христианския кончины живота нашего, безболезненны, непостыдны, мирны и добраго ответа на страшном судищи Христове просим.
— Соединение веры и причастие Святаго Духа испросивше, сами себе и друг друга и весь живот наш Христу Богу предадим.

Хор: Тебе, Господи.

our sins and offenses, let us ask of the Lord.

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

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

— A Christian ending to our life; painless, blameless, and peaceful; and a good defense before the dread judgment seat of Christ, let us ask of the Lord.

— Having asked for the unity of the Faith, and the communion of the Holy Spirit, let us commend ourselves and each other, and all our life unto Christ our God.

Choir: To Thee, O Lord.

The Litany ends with the following exclamation:

Священник: И сподоби нас, Владыко, со дерзновением, неосужденно смети призывати Тебе, Небеснаго Бога Отца и глаголати:

Отче наш

Хор: Отче наш, Иже еси на небесех! Да святится имя Твое, да приидет Царствие Твое. Да будет воля Твоя, яко на небеси и на земли. Хлеб наш насущный даждь нам днесь. И остави нам долги наша, якоже и мы оставляем должником нашим. И не введи нас во искушение, но избави нас от лукаваго.

Священник: Яко Твое есть царство, и сила, и слава, Отца и Сына, и Святаго Духа, ныне и присно, и во веки веков.

Priest: And make us worthy, O Master, that with boldness and without condemnation we may dare to call upon Thee, the heavenly God, as Father, and to say:

The Lord's Prayer

Choir: Our Father, who art in the heavens, 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 debts, as we forgive our debtors. And lead us not into temptation, but deliver us from the evil one.

Priest: For Thine is the Kingdom, and the power and the glory: of the Father, and of the Son, and of the Holy Spirit, now and ever and unto the ages of

Хор: Аминь.

ages.

Choir: Amen.

At this time the words “*Give us this day our daily bread*” remind us of the **Bread of Life** that Jesus Christ gave to us, namely, His Body and Blood. As Jesus said: “*I am the living Bread which came down from heaven. If any man eat of this Bread, he shall live for ever; and the Bread that I will give is My flesh, which I will give for the life of the world*” (John 6:51).

Then follows the giving of peace and the bowing of our heads during which the priest asks the Lord to sanctify the faithful and to enable them to partake without condemnation of the Holy Mysteries. At this time the deacon, while standing on the ambo, takes the orarion from his shoulder and girds himself with it in a cruciform pattern. This allows him to serve the priest unencumbered during Communion and expresses his reverence for the Holy Gifts by representing the Seraphim who, as they surround the Throne of God, cover their faces with their wings (Is. 6:2-3).

Священник: Мир всем
Хор: И духови твоему.
Диакон: Главы ваша
Господеви приклоните.
Хор: Тебе, Господи.
Священник: Благодатию и
щедротами и человеколюбием
единороднаго Твоего Сына, с
Ним же благословен еси со
пресвятым и благим и
животворящим Твоим Духом,
ныне и присно, и во веки
веков.
Хор: Аминь.
Диакон: Вонмем!
Священник: Святая святым.
Хор: Един свят, един
Господь, Иисус Христос, во
славу Бога Отца. Аминь.
Хор: Хвалите Господа с
небес, Хвалите Его в вышних.
Аллилуия, аллилуия,
аллилуия.

Priest: Peace be unto all.
Choir: And to thy spirit.
Deacon: Bow your heads unto
the Lord.
Choir: To Thee, O Lord.
Priest: Through the grace and
compassion and love of man-
kind of Thine only-begotten
Son, with whom Thou art
blessed, together with Thine all-
holy and good and life-giving
Spirit, now and ever and unto
the ages of ages.
Choir: Amen.
Deacon: Let us attend!
Priest: Holy Things are for the
holy!
Choir: One is Holy. One is the
Lord, Jesus Christ, to the glory
of God the Father. Amen.
Choir: Praise ye the Lord from
the Heaven, praise Him in the
heighest. Alleluia! Alleluia!
Alleluia!

During the exclamation of the deacon, “*Let us attend,*” the curtain is closed and the priest lifts the Holy Lamb above the diskos and loudly proclaims, “*Holy things are for the holy.*” This means that the Holy Gifts may be given only to the “*holy,*” that is, the faithful who have sanctified themselves with prayer, fasting, and the Mystery of Repentance. In recognition of their un

worthiness, the chanters, in the name of the faithful, exclaim, “*One is Holy, One is Lord, Jesus Christ ...*”

The faithful who intend to come to Holy Communion should have attended Vigil the preceding evening; and they should have repented their sins and read the prayers of preparation for Holy Communion at home.

Communion

Now the communion of the serving clergy takes place in the altar. The priest divides the Holy Lamb into four parts, communes himself and then gives the Holy Mysteries to the deacon. After the communion of the clergy, the portions intended for the communion of the laity are put into the chalice. During the communion of the clergy various verses of the Psalms called “Communion verses” are chanted, followed by various hymns relating to the feast; or the prayers before Communion are read. The Royal Doors are opened in preparation of the communion of the faithful laity. The deacon, with the sacred chalice in his hands, then calls out:

Диакон: Со страхом Божиим и верою приступите.

Хор: Благословен Грядый во имя Господне: Бог Господь и явился нам.

Священник: Верую, Господи, и исповедую, яко Ты еси воистину Христос, Сын Бога живаго, пришедый в мир грешныя спасти, от них же первый есмь аз. Еще верую, яко сие самое есть пречистое Тело Твое, и сия самая есть честная Кровь Твоя. Молюся убо Тебе: помилуй мя, и прости ми прегрешения моя, вольная и невольная, яже словом, яже делом, яже ведением и неведением, и сподоби мя неосужденно причаститися святых Твоих Таинств, во оставление грехов, и в жизнь вечную. Аминь.

Вечери Твоя тайныя днесь, Сыне Божий, причастника мя приими: не бо врагом Твоим тайну повем, ни лобзания Ти

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

Choir: Blessed is He that comes in the name of the Lord! God is the Lord and has revealed Himself to us.

Priest: I believe, O Lord, and I confess that Thou art truly the Christ, the Son of the living God, who camest into the world to save sinners, of whom I am first. I believe also that this is Thine own immaculate Body, and that this is Thine own precious Blood. Therefore, I pray Thee: have mercy upon me, and forgive my offenses both voluntary and involuntary, of word and of deed, committed in knowledge or in ignorance. And make me worthy to partake without condemnation of Thine immaculate Mysteries, unto the forgiveness of my sins and life everlasting. Amen.

Of Thy Mystical Supper, O Son of God, accept me today as a communicant; for I will not speak of Thy Mystery to Thine

дам, яко Иуда, но яко
разбойник, исповедаю Тя:
помяни мя, Господи, во
Царствии Твоем!
Да не в суд или осуждение
будет мне причащение пречи-
стых Твоих Тайн, Господи, но
во исцеление души и тела.
Аминь.

Хор: Тело Христово
приимите, источника
бессмертного вкусите (хор
повторяет этот стих, пока
причащаются). Аллилуия,
Аллилуия, Аллилуия.

enemies, neither like Judas will
I give Thee a kiss; but like the
thief will I confess Thee; Re-
member me, O Lord, in Thy
Kingdom.

May the communion of Thy
holy Mysteries be neither to my
judgment nor to my condemna-
tion, O Lord, but to the healing
of soul and body

Choir: Receive the Body of
Christ; taste the fountain of im-
mortality (The choir repeats this
as many times as needed). Al-
leluia! Alleluia! Alleluia!

The opened Royal Doors are symbolic of the open tomb of the Savior, and the bringing forth of the Holy Gifts symbolizes the appearance of Jesus Christ after His resurrection. The faithful bow to the holy chalice as before the very risen Savior Himself, while the choir, representing them, chants: *“Blessed is He that cometh ...”* Those of the faithful who are to commune, *“In the fear of God, faith,”* make a bow to the Holy Chalice and then listen quietly to the prayer before Communion, *“I believe, O Lord, and I confess...,”* in which they confess their faith in Jesus Christ as the Son of God, the Savior of sinners, and their faith in the Mystery of Communion by which, in the visible form of bread and wine, they receive the true Body and Blood of Christ as a pledge of eternal life and the Mystery of Communion with Him.

The faithful step forward and go up to the ambo. To keep good order and to show reverence, you should not impede or embarrass others with a desire to be first. Likewise, you should not be overly cautious and fearful but should step forward with gratitude and serenity of faith. Each person should remember that he is **the first among sinners** but that the mercy of the Lord is infinite. With your hands crossed over your chest, you should step forward toward the Royal Doors for Communion and, without making a sign of the Cross, while near the chalice, receive Communion from the spoon held by the priest. After receiving the Holy Gifts, you should kiss the base of the chalice, again without making any sign of the Cross, so that the chalice will not be accidentally hit.

Children are encouraged to take Communion often, from their earliest infancy, in the name of the faith of their parents and educators, and in accordance with the words of the Savior: *“Suffer the little children to come unto Me”* and *“Drink of it, all of you.”* Children under seven or so are allowed to take Communion without confession, as they have not reached the age of responsibility or discernment.

Following Communion, the communicants go to the small table on which are placed wine mixed with water, together with some small portions of prosphora, They are to eat and drink these to wash down any of the Holy Gifts remaining in their mouths. After the communion of the faithful, the priest puts all the particles taken from the offered prosphora into the holy chalice and prays that the Lord will purify with His Blood the sins of all those commemorated through the prayers of the saints. He then blesses the congregation:

Священник: Спаси, Боже, лю-
ди Твоя и благослови
достояние Твое!

Хор: Видехом свет истинный,
прияхом Духа Небесного,
обretoхом веру истинную,
нераздельней Троице
поклоняемся: Та бо нас
спасла есть.

Priest: O God, save Thy people,
and bless Thine inheritance!

Choir: We have seen the true
light! We have received the
heavenly Spirit! We have found
the true faith! Worshipping the
undivided Trinity, Who has
saved us.

We have seen the true light since, having washed our sins in the Mystery of Baptism, we are called the sons of God by Grace, and the sons of the Light. We have received the Holy Spirit by means of sacred Chrismation. We confess the true Orthodox Faith and worship the undivided Trinity, because He has saved us.

The priest hands the diskos to the deacon, who raises it over his head and carries it to the Table of Preparation. The priest then takes the holy chalice and blesses the faithful with the exclamation, *“Always, now and eve, and unto the ages of ages,”* and carries it to the Table of Preparation. This last elevation and presentation of the Holy Gifts to the congregation, and their removal to the Table of Preparation, and the exclamation, are to remind us of the **Ascension** of the Lord Jesus Christ into heaven and His promise to remain in the Church *“always, even unto the end of the world”* (Matt. 28:20).

Thanksgiving for Communion and the Dismissal

Bowing to the Holy Gifts for the last time, as to the **very Lord Jesus Christ Himself**, the faithful express their thanks to the Lord for Communion of the Holy Mysteries. The choir chants the hymn of gratitude:

Священник: (Благословен Бог
наш) всегда, ныне и присно, и
во веки веков.

Хор: Аминь. Да исполнятся
уста наша хваления Твоего,
Господи, яко да поем славу
Твою, яко сподобил еси нас
причаститися святым Твоим,
Божественным, безсмертным
и животворящим Тайнам:

Priest: (Blessed is our God) Al-
ways, now and ever and unto
the ages of ages.

Choir: Amen. Let our mouths be
filled with Thy praise, O Lord,
that we may sing of Thy glory;
for Thou hast made us worthy to
partake of Thy holy, divine,
immortal and life-giving Mys-
teries. Keep us in Thy holiness,

соблюди нас во Твоей
святости, весь день поучатися
правде Твоей. Аллилуия,
Аллилуия, Аллилуия.

that all the day long we may
meditate upon Thy righteous-
ness. Alleluia! Alleluia! Alle-
luia!

Having glorified the Lord because He has deemed us worthy of partaking of the divine and immortal and life-giving Mysteries, we ask Him to preserve us in the holiness which we have received through the Mystery of Holy Communion, that we may contemplate the righteousness of God throughout the day. Following this, the deacon chants the Litany of Thanksgiving:

Благодарственная Ектения

Диакон: Прости приемше
Божественных, святых,
пречистых, безсмертных,
страшных Христовых Таин,
достойно благодарим
Господа.

Хор: Господи, помилуй.

— Заступи, спаси, помилуй и
сохрани нас, Боже, Твоею
благодатию.

— День весь совершен свят,
мирен и безгрешен
испросивше, сами себе и друг
друга и весь живот наш
Христу Богу предадим

Хор: Тебе, Господи.

Священник: Яко Ты еси
освящение наше, и Тебе славу
возсылаем, Отцу и Сыну, и
Святому Духу, ныне и
присно, и во веки веков.

Хор: Аминь.

The Litany of Thanksgiving

Deacon: Aright! Having par-
taken of the divine, holy, im-
maculate, immortal, heavenly,
life-giving, and awesome Mys-
teries of Christ, let us worthily
give thanks unto the Lord.

Choir: Lord, have mercy.

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

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

Choir: To Thee, O Lord.

Priest: For Thou art our Sancti-
fication and unto Thee do we
send up glory: to the Father, and
to the Son, and to the Holy
Spirit, now and ever unto the
ages of ages.

Choir: Amen.

The priest, folding up the antiminsos and placing it on the Gospel, exclaims, “*For Thou art our sanctification ...*” And then he adds, “*Let us depart in peace.*” This indicates that the Liturgy has concluded and that we should leave the Church at peace with all. The choir responds: “*In the name of the Lord*” — and we go home with the blessing of the Lord.

The priest then comes out through the Royal Doors, descends the stairs, and stands facing the altar in front of the ambo. He reads a prayer which summarizes all the supplications made throughout the Divine Liturgy:

Заамвонная Молитва

Священник: С миром изыдем.
 Хор: О имени Господни
 Диакон: Господу помолимся.
 Хор: Господи, помилуй.
 Священник: Благословляя
 благословящая Тя, Господи, и
 освящай на Тя уповающие!
 Спаси люди Твоя и
 благослови достояние Твое,
 исполнение Церкви Твоея
 сохрани, освяти любящая
 благолепие дому Твоего: Ты
 тех воспрослави
 Божественною Твоею силою,
 и не остави нас, уповающих
 на Тя. Мир миру Твоему
 даруй, церквам Твоим,
 священникам, и всем людям
 Твоим. Яко всякое даяние
 благо, и всяк дар совершен
 свыше есть, сходяй от Тебе
 Отца светов: и Тебе славу, и
 благодарение, и поклонение
 возсылаем, Отцу и Сыну, и
 Святому Духу ныне и присно,
 и во веки веков.

Хор: Аминь. Буди имя
 Господне благословенно
 отныне и до века (трижды).

Prayer Before the Ambo

Priest: Let us depart in peace.
 Choir: In the name of the Lord.
 Deacon: Let us pray to the Lord.
 Choir: Lord, have mercy.
 Priest: O Lord, who blessest
 those who bless Thee, and
 sanctifiest those who trust in
 Thee: Save Thy people and
 bless Thine inheritance. Pre-
 serve the fullness of Thy
 Church. Sanctify those that love
 the beauty of Thy house; glorify
 them in return by Thy divine
 power, and forsake us not who
 put our hope in Thee. Give
 peace to Thy world, to Thy
 churches, to Thy priests, to all
 those in civil authorities, and to
 all Thy people. For every good
 gift and every perfect gift is
 from above, coming down from
 Thee, the Father of Lights, and
 unto Thee do we send up glory,
 thanksgiving, and worship: to
 the Father, and to the Son, and
 to the Holy Spirit, now and ever
 and unto the ages of ages.
 Choir: Amen. Blessed be the
 name of the Lord, henceforth
 and forevermore (*three times*).

The faithful devote themselves to the will of God with the prayer of the Psalmist “*Blessed be the name of the Lord ...*” Sometimes a pastoral sermon, based on the Word of God, is given at this point for the spiritual enlightenment and edification of the people. The priest then offers a final blessing, “*The blessing of the Lord ...*” and gives thanks unto God. Then turning to the people and signing himself with the sign of the Cross, the people should also make the sign; the priest gives the final blessing.

Отпуст

Священник: Благословение
 Господне на вас, Того

Dismissal

Priest: The blessing of the Lord
 be upon you through His grace

благодатию и
человеколюбием, всегда,
ныне и присно, и во веки
веков.

Хор: Аминь.

Священник: Слава Тебе,
Христе Боже, упование наше,
слава Тебе.

Хор: Слава Отцу, и Сыну, и
Святому Духу, и ныне, и
присно, и во веки веков,
Аминь. Господи помилуй
(*трижды*), благослови.

Священник: Христос,
истинный Бог наш,
молитвами Пречистыя Своея
Матере, святых славных и
всехвальных апостолов, иже
во святых отца нашего
Иоанна, архиепископа
Константина-града,
Златоустаго, святых ... и всех
святых, помилует и спасет
нас, яко благ и челове-
колюбец.

Хор: Аминь.

and love for mankind always,
now and ever and unto the ages
of ages.

Choir: Amen.

Priest: Glory to Thee, O Christ
our God and our hope, glory to
Thee!

Choir: Glory to the Father, and
to the Son, and to the Holy
Spirit, now and ever and unto
the ages of ages. Amen. Lord,
have mercy (*three times*). Fa-
ther, bless!

Priest: May Christ our true God,
through the intercessions of His
all-immaculate Mother, of the
holy and glorious Apostles, of
our Father among the Saints,
John Chrysostom, Archbishop
of Constantinople ... and of all
the Saints, have mercy on us
and save us, for He is good and
the Lover of mankind.

Choir: Amen.

At the Dismissal, the priest asked on our behalf for the prayers of the Theotokos, the saint of the church, the saint whose memory we celebrated today, the righteous ancestors of God, Joachim and Anna (the parents of the Mother of God), and all the saints. He expresses the hope that Christ, our true God, will have mercy and save us, for He is good and the Lover of mankind. Then he steps down and standing before the ambo and he holds the Holy Cross for the faithful to venerate while distributing the antidoron, the remainder of the prosphora which are cut into small pieces. The faithful come forward to kiss the Cross as proof of their faith in our Savior, in Whose memory the Divine Liturgy has just been celebrated.

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