THE DIVINE LITURGY
OF OUR FATHER AMONG THE SAINTS
JOHN CHRYSSOSTOM
With the blessing
of
His Eminence

KYRILL

Archbishop of San Francisco and Western America
THE DIVINE LITURGY
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JOHN CHRYSOSTOM

Deacon: Bless, master.
Priest: 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.
Deacon: In peace let us pray to the Lord.
Choir: Lord, have mercy.
Deacon: For the peace from above, and the salvation of our souls, let us pray to the Lord.
Choir: Lord, have mercy.
Deacon: For the peace of the whole world, the good estate of the holy churches of God, and the union of all, let us pray to the Lord.
Choir: Lord, have mercy.
Deacon: For this holy temple, and for them that with faith, reverence, and fear of God enter herein, let us pray to the Lord.
Choir: Lord, have mercy.
Deacon: For our great lord and father, the Most Holy Patriarch [name]; for our lord the Very Most Reverend Metropolitan [name], First Hierarch of the Russian Church Abroad; for our lord the Most [or Right] Reverend
Archbishop [or Bishop] [name]; for the venerable priesthood, the diaconate in Christ, for all the clergy and people, let us pray to the Lord.

Choir: Lord, have mercy.

Deacon: For this land, its authorities, and armed forces, let us pray to the Lord.

Choir: Lord, have mercy.

Deacon: For this city [or town, or holy monastery], for every city and country, and the faithful that dwell therein, let us pray to the Lord.

Choir: Lord, have mercy.

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

Choir: Lord, have mercy.

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

Choir: Lord, have mercy.

Deacon: That we may be delivered from all tribulation, wrath, and necessity, let us pray to the Lord.

Choir: Lord, have mercy.

Deacon: Help us, save us, have mercy on us, and keep us, O God, by Thy grace.
The priest secretly says the prayer of the first antiphon: O Lord our God, Whose dominion is indescribable, Whose glory is incomprehensible, Whose mercy is infinite, and Whose love for mankind is ineffable: Do Thou Thyself, O Master, according to Thy tender compassion, look upon us, and upon this holy temple, and deal with us, and them that pray with us, according to Thine abundant mercies and compassion.

And exclaims: For unto Thee is 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.

The deacon, having bowed, steps aside from his place and stands before the icon of Christ, holding his orarion with three fingers of his right hand.

And the first antiphon is sung by the chanters:
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 that He hath done for thee, Who is gracious unto all thine iniquities, Who healeth all thine infirmities. Who redeemeth thy life from corruption, Who crowneth thee with mercy and compassion, Who fulfilleth thy desire with good things; thy youth shall be renewed as the eagle's. Compassionate and merciful is the Lord, long suffering and plenteous in mercy.

Bless the Lord, O my soul, and all that is within me, bless His holy Name.

Blessed art Thou, O Lord.

At the conclusion of the antiphonon, the deacon says: Again and again, in peace let us pray to the Lord.

Choir: Lord, have mercy.

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

Choir: Lord, have mercy.

Deacon: Calling to remembrance our most holy, most pure, most blessed, glorious Lady Theotokos and Ever-Virgin Mary, with all the saints, let us commit ourselves and one another and all our life unto Christ, our God.
The priest secretly says the prayer of the second antiphonon: O Lord our God, save Thy people and bless Thine inheritance, preserve the fullness of Thy Church, sanctify them that love the beauty of Thy house; do Thou glorify them by Thy divine power, and forsake not us that hope in Thee.

And exclaims: For Thine is the dominion, and 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 ages.

Choir: Amen.

And the second antiphonon is sung by the chanters. The deacon does in like manner as during the first prayer.

Glory to the Father, and to the Son, and to the Holy Spirit. Praise the Lord, O my soul. I will praise the Lord all my life, I will chant unto my God for as long as I have my being. Trust ye not in princes, in the sons of men, in whom there is no salvation. His spirit shall go forth, and he shall return unto his earth. In that day all his thoughts shall perish. The Lord looseth the fette red; the Lord maketh wise the blind; the Lord setteth aright the fallen; the Lord loveth the
Both now, and ever, and unto the ages of ages. Amen.

O Only-begotten Son and Word of God, Who art immortal, yet didst deign for our salvation to become incarnate of the holy Theotokos and Ever-Virgin Mary, and without change didst become man, and wast crucified, O Christ God, trampling down death by death: Thou Who art one of the Holy Trinity, glorified together with the Father and the Holy Spirit, save us.

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

Choir: Lord, have mercy.

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

Choir: Lord, have mercy.

Deacon: Calling to remembrance our most holy, most pure, most blessed, glorious Lady Theotokos and Ever-Virgin Mary, with all the saints, let us commit ourselves and one another and all our life unto Christ, our God.
The priest secretly says the prayer of the third antiphon: O Thou Who hast bestowed upon us these common and concordant prayers, and Who hast promised that when two or three are agreed in Thy name Thou wouldst grant their requests: Do Thou Thyself fulfill the requests of Thy servants to their profit, granting us in this present age the knowledge of Thy truth, and in that to come, life everlasting.

And exclaims: For a good God art Thou 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, now and ever, and unto the ages of ages.

Choir: Amen.

Here the doors are opened for the Small Entry.

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

Blessed are the poor in spirit, for theirs is the Kingdom of Heaven.

Blessed are they that mourn, for they shall be comforted.

Blessed are the meek, for they shall inherit the earth.
Blessed are those who hunger and thirst for righteousness, for they shall be filled
Blessed are the merciful, for they shall obtain mercy.
Blessed are the pure in heart, for they shall see God.

Blessed are the peacemakers, for they shall be called sons of God.

Blessed are they that are persecuted for righteousness’ sake, for theirs is the Kingdom of Heaven.

Blessed are ye when men shall revile and persecute you and say all manner of evil against you falsely for My sake.

Rejoice and be exceeding glad, for your reward is great in the Heavens.

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

When the third antiphonon is chanted by the singers, or the Beatitudes if it be Sunday, and when they come to the Glory, the priest and the deacon, standing before the Holy Table, make three reverences. Then the priest, taking the Holy Gospel, gives it to the deacon, and they go, by the way of the right side, with candles going before them, they make the Small Entry; and standing in the usual place, both of them bow their heads, and the deacon, having said: Let us pray to the Lord, the priest says the prayer of the Entry secretly:
O Master Lord our God, Who hast appointed in the heavens the ranks and hosts of angels and archangels unto the service of Thy glory: With our entry do Thou cause the entry of the holy angels, serving and glorifying Thy goodness with us.

For unto Thee is 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. Amen

When the prayer is ended, the deacon says to the priest, pointing toward the east with his right hand, holding therein his orarion with three fingers: Bless, master, the holy entry.

And the priest, blessing, says: Blessed is the entry of Thy saints, always, now and ever, and unto the ages of ages.

After that, the deacon goes to the bishop, or to the abbot, and he kisses the Gospel, if he be present; if not, the priest kisses it.

When the final verse of the antiphonon has been finished, the deacon goes to the center, and standing in front of the
показлай стое скулие, глаголетъ келегламвс: Премырвость, прости.
Таке поклони́нс, самъ же ё склещеникуз создъ эгъвъ, въхънитъ ко сти́нъ олатъы: и ди́мовъ огъвъ полаголетъ стое скулие на сти́къ трапезѣ.

Пришли же покл: Преми́ти, поклони́нс и припаде́мъ ко хъртъ.
Пасъ ны ий дъййнъ, ко сти́хъ дименъ ейнъ, поо́чыя въ, иллъндынъ.

[Глънождъ]
Пришли же недѣля: Божоре́мъ нъ мертькъыхъ, поо́чыя въ, иллъндынъ.
[Глънождъ] Такъ, о́въйнда тропа́и.
Глаголетъ иерей молитвъ ей тънимс: Бы́же сти́й, ныже ко сти́хъ почи́нлъ, тросту́мъ гла́комъ въ сера́фимъ чувъ кооплымый нъ въ хърдымъ чувъ гимбооглынъ, нъ въ балкъ віннъ сълы покла́нлымъ, ныже въ неку́тлъ бо бы́къ прикадмъ бла́сикла, создълъвъ человъкъ по о́класъ ткоемъ нъ по подъкъ, нъ балкъмъ ткоемъ дровосъвълъми ёкърлынъ, далъ преса́мыемъ премы́рость нъ рѫзъвъ, нъ пре́зиралъ соргъшиа́мыслъ, по подо́лна на сла́вны покла́нъ, подо́лны нъсъ, емърениныхъ нъ

Priest, raises his hands a little, and showing the Holy Gospel, says in a loud voice: Wisdom, aright!
Then, having bowed, as also the priest behind him, he goes into the holy altar; and the deacon immediately lays the Holy Gospel upon the Holy Table.

And the singers chant: O come, let us worship and fall down before Christ; O Son of God (Sundays: Who didst rise from the dead) (on feasts of the Theotokos: through the prayers of the Theotokos) (on weekdays: Who art wondrous in the saints), save us who chant unto Thee: Alleluia. [once]

Then the usual troparia and kontakia.
The priest says this prayer secretly: O Holy God, Who restest in the saints, Who art praised with the thrice-holy hymn by the Seraphim, and art glorified by the Cherubim, and art worshipped by all the heavenly hosts, Who from nonbeing hast brought all things into being, Who hast created man according to Thine image and likeness, and hast adorned him with Thine every gift; Who givest wisdom and understanding to him that asketh, and Who disdainest not him that sinneth, but hast appointed repentance unto salvation; Who hast vouchsafed us, Thy lowly and unworthy servants, to stand even in this hour before the glory of Thy holy altar, and to offer the worship and glory due unto Thee: Do
Thou Thyself, O Master, accept even from the lips of us sinners the thrice-holy hymn, and visit us in Thy goodness. Pardon us every sin, voluntary and involuntary; sanctify our souls and bodies, and grant us to serve Thee in holiness all the days of our life, through the intercessions of the holy Theotokos, and of all the saints, who from ages past have been pleasing unto Thee.

And when the singers come to the last kontakion, the deacon says to the priest, while bowing his head and holding his orarion with three fingers of his right hand: Bless, master, the time of the Thrice-holy.

And the priest, signing him with the sign of the Cross, exclaims: For holy art Thou, 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 the kontakion having ended, the deacon comes out through the holy doors, and standing on the ambo and pointing with his orarion, first to the icon of Christ, says: O Lord, save the pious, and hearken unto us. Then he points to all the people, saying in a loud voice:
And unto the ages of ages.

Choir: Amen. and the Thrice-holy

While the Thrice-holy is sung, both the priest and the deacon themselves say the Trisagion Hymn, making together three bows before the Holy Table.

Then the deacon says to the priest: Command, master.

And they proceed to the high place; and the priest, as he goes, says: Blessed is He that cometh in the name of the Lord.

Deacon: Bless, master, the High Throne.

Priest: Blessed art Thou on the throne of the glory of Thy kingdom, Thou that sittest on the Cherubim, always, now and ever, and unto the ages of ages.

It is to be noted that it is not proper for the priest to go up onto the high place, nor to sit thereon, but to sit on the south side of the high throne.

And upon the conclusion of the Trisagion, the deacon, having come toward the holy doors, says: Let us attend.

Priest: Peace be unto all.
Reader: And to thy spirit.
Deacon: Wisdom.
And the reader the prokeimenon from the Psalms of David.
And then the deacon: Wisdom!
And the reader, the title of the Epistle: The Reading is from the Acts of the holy Apostles, or from the Epistle of the holy Apostle James, or of Peter, or from the Epistle of the holy Apostle Paul to the Romans, or to the Corinthians, or to the Galatians.

And again the deacon: Let us attend.
And when the Epistle is concluded, the priest says: Peace be unto thee that readeth.
Reader: And to thy spirit.
Deacon: Wisdom.

Reader: Alleluia and its verses.

While the Alleluia is being chanted, the deacon, taking the censer and incense, approaches the priest, and taking a blessing from him, censes the Holy Table round about, and the whole altar, and the priest.

And the priest, standing before the Holy Table, says this prayer: Shine forth within our hearts the incorruptible light of Thy knowledge, O Master, Lover of mankind, and open the eyes of our mind to the understanding of the preaching of Thy Gospel; instill 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
The deacon, having put away the censer in the usual place, approaches the priest, and bowing his head to him, holding his orarion in the tips of his fingers and pointing to the Holy Gospel, says:

Bless, master, him that proclaimeth the Good Tidings of the holy Apostle and Evangelist [name].

The priest, signing him with the sign of the Cross, says: May God, through the prayers of the holy, glorious, all-praised Apostle and Evangelist [name], give speech with great power unto thee that bringest good tidings, unto the fulfillment of the Gospel of His beloved Son, our Lord Jesus Christ.

And the deacon having said: Amen, and having venerated the Holy Gospel, takes it, and goes out through the holy doors, candles preceding him, and goes forth and stands on the ambo, or on the
And the priest, standing before the Holy Table, at the south side of the high place, and looking toward the west, exclaims: Wisdom. Aright! Let us hear the holy Gospel. Then: Peace be unto all.

People: And to thy spirit.

Deacon: The reading is from the holy Gospel according to [name].

Choir: Glory to Thee, O Lord, glory to Thee.

Priest: Let us attend.

If there be two deacons, one may say: Wisdom, Arise!, then also Let us attend.

When the Gospel is concluded, the priest says: Peace be unto thee that bringest Good Tidings.

Choir: Glory to Thee, O Lord, glory to Thee.

And the deacon goes to the holy doors, and gives the Holy Gospel to the priest, and the holy doors are closed again.

The deacon, standing in the usual place, begins thus: Let us all say with our whole soul and with our whole mind, let us say:

Choir: Lord, have mercy.

Deacon: O Lord Almighty, the God of our Fathers, we pray Thee, hearken and have mercy.
Господи помилуй.
Deacon: Have mercy on us, O God, according to Thy great mercy, we pray Thee, hearken and have mercy:

Хор: Господи, помилуй.
Deacon: Again we pray for our great lord and father, the Most Holy Patriarch [name]; for our lord the Very Most Reverend Metropolitan [name], First Hierarch of the Russian Church Abroad, for our lord the Most [or Right] Reverend Archbishop [or Bishop] [name]; and for all our brethren in Christ.

Хор: Господи, помилуй. Трі́жды.
Deacon: Again we pray for this land, its authorities, and armed forces, and for every Christian land.

Хор: Господи, помилуй.
Deacon: Again we pray for our brethren, the priests, the priestmonks, and all our brethren in Christ.

Хор: Господи, помилуй.
Deacon: Again we pray for the blessed and ever-memorable holy Orthodox patriarchs, and for pious kings and right-believing queens, and for the founders of this holy temple [if it be a monastery: this holy monastery], and for our fathers and brethren gone to their rest before us, and for all the Orthodox here and everywhere laid to rest.
Choir: Lord, have mercy. Thrice.
Deacon: Again we pray for them that bring offerings and do good works in this holy and all-venerable temple; for them that minister and them that chant, and for all the people here present that await of Thee great and abundant mercy.

Choir: Lord, have mercy. Thrice.
The priest says secretly the Prayer of Fervent Supplication: O Lord our God, accept this fervent supplication from Thy servants, and have mercy on us according to the multitude of Thy mercies, and send down Thy compassion upon us, and upon all Thy people that await of Thee abundant mercy.

The priest exclaims: For a merciful God art Thou 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, now and ever, and unto the ages of ages.

Choir: Amen.
Deacon: Pray, ye catechumens, to the Lord.
Choir: Lord, have mercy.
Deacon: Ye faithful, let us pray for the catechumens that the Lord will have mercy on them.
Choir: Lord, have mercy.
Диакон: Οглаждήте въ хъ глюбомъ нѣчны.
Лит.: Гаи помилуй.
Диакон: Обкръстете въкъ съзъ прѣдъ.
Лит.: Гаи помилуй.
Диакон: Соединиете въ хъ стѣни истины и лилътелки цѣрыки.
Лит.: Гаи помилуй.
Диакон: Съвягните, полимъ, жестъ нъ сохрани въхъ, ейже, твои лигоздѣй.
Лит.: Гаи помилуй.
Диакон: Оглашенінній, глабъѣ къѣва гѣн приклоните.
Лит.: Тебѣ гаи.
Митка въ оглашенѣнныхъ тѣни глаголете въ іерѣ: Гаи ейже нѣшъ, иже на високихъ живый нъ на омраченыхъ призираѣй, иже спасеніе рѣдъ нѣхранѣкомъ нерыслѣбный, ёдинородного енъ ткоѳгъ нъ еѣ, гѣ нѣшѣго іѣе христѣ: призрѣн на рабѣ ткоѣ оглашенныя, подклонѣнныхъ течѣ ткоѣ быѣ, нъ подоби е ко врѣмѣ вѣчнѣÏющеъ кѣни пакибѣтѣ, оглашѣнія грахѣвъ нъ одѣѣнъ нетленѣнъ, соединѣ въхъ стѣни твоѣн созоримъ нъ лилътелѳй цѣрыки, нъ соображенѣ вѣхъ избрѣнномъ твоемъ отѣдѣ.
And exclaims: That they also with us may glorify Thine most 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.

Choir: Amen.

And the priest spreads out the antimension.

Deacon: As many as are catechumens, depart.

If there be a second deacon, he exclaims this:

Catechumens, depart.

Then again the first deacon:

As many as are catechumens, depart. Let none of the catechumens remain. As many as are of the faithful: again and again, in peace let us pray to the Lord.

Choir: Lord, have mercy.

But if there be only a priest alone, then he says this: As many as are catechumens, depart; catechumens, depart; as many as are catechumens, depart; let none of the catechumens remain; as many as are of the faithful, again and again, in peace let us pray to the Lord.

Choir: Lord, have mercy.

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

Choir: Lord, have mercy.

Deacon: Wisdom.

The priest says secretly the First Prayer of the Faithful: We thank Thee, O Lord God of hosts, Who hast vouchsafed us
to stand even now before Thy Holy altar, and to fall down before Thy compassion for our sins, and for the errors of the people. Receive, O God, our supplication; make us to be worthy to offer unto Thee supplications and entreaties and bloodless sacrifices for all Thy people. And enable us whom Thou hast placed in Thy ministry, by the power of Thy Holy Spirit, without condemnation or faltering, with the clear witness of our conscience, to call upon Thee at all times and in every place, that, hearkening unto us, Thou mayest be gracious unto us in the multitude of Thy goodness.

The priest exclaims: For unto Thee is 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.

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

Choir: Lord, have mercy.

[When a priest serves alone, these are not said:]

Deacon: For the peace from above, and the salvation of our souls, let us pray to
The priest says secretly the Second Prayer of the Faithful: Again and oftimes we fall down before Thee, and we pray Thee, O Good One and Lover of mankind, that, regarding our supplication, Thou wilt cleanse our souls and bodies of all defilement of flesh and spirit, and grant us to stand guiltless and uncondemned before Thy
holy altar. Grant also, O God, to them that pray with us, advancement in life and faith, and spiritual understanding. Grant them ever to serve Thee with fear and love, and to partake, guiltless and uncondemned, of Thy Holy Mysteries, and to be vouchsafed Thy heavenly kingdom.

The priest exclaims: That always being guarded under Thy dominion, 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.

Choir: Amen.

Again the holy doors are opened.

Then the deacon, taking the censer and placing incense therein, approaches the priest, and, taking a blessing from him, censes round about the Holy Table, and the whole altar, and the icons, and the priest, and the chanters, and the people; and says Psalm 50, and the troparia of compunction, and whatsoever he may wish.

The priest says this prayer:

None is worthy among them that are bound with carnal lusts and pleasures, to approach or to draw nigh, or to minister unto Thee, O King of glory, for to serve Thee is a great and fearful thing even unto the heavenly hosts themselves. Yet because of Thine
of Thy Holy Spirit, by the power of the priesthood, to stand before Thee, who art the High Priest, and didst become our High Priest, and didst deliver unto us the ministry of this liturgical and bloodless sacrifice, for Thou art the Master of all. Thou alone, O Lord our God, dost rule over those in heaven and those on earth, art borne upon the throne of the Cherubim, art Lord of the Seraphim and King of Israel, Thou alone art holy and restest in the saints. I implore Thee, therefore, Who alone art good and inclined to listen: Look upon me Thy sinful and unprofitable servant, and purge my soul and heart of a wicked conscience, and by the power of Thy Holy Spirit, enable me, who am clothed with the grace of the priesthood, to stand before this Thy Holy Table, and to perform the sacred Mystery of Thy holy and immaculate Body and precious Blood. For unto Thee do I draw nigh, bowing my neck, and I pray Thee: Turn not Thy countenance away from me, neither cast me out from among Thy children, but vouchsafe that these gifts be offered unto Thee by me, Thy sinful and unworthy servant: for Thou art He that offereth and is offered, that accepteth and is distributed, O Christ our God, and unto Thee do we send up glory, together with Thine unoriginate Father, and Thy Most-holy and good and life-creating Spirit, now and ever, and unto the ages of ages.
When the prayer is completed, the priest and the deacon say also the Cherubic Hymn, thrice; and each time, at the conclusion thereof, they bow once.

Priest: Let us, who mystically represent the Cherubim and chant the thrice-holy hymne unto the life-creating Trinity, now lay aside all earthly care.

Deacon: That we may receive the King of all, Who cometh invisibly upborne in triumph by the ranks of angels. Alleluia, alleluia, alleluia.

And the priest goes to the table of oblation, the deacon preceding, and censes the holy things, praying: O God, cleanse me, a sinner. Thrice.

The deacon says to the priest: Lift up, master.

And the priest, taking the aer, lays it upon the deacon’s left shoulder, saying: Take up into your hands the holies, and bless the Lord.
And taking the holy discs, he places it upon the deacon’s head, with all attentiveness and reverence, the deacon having also the censer on one of his fingers of his right hand. The priest himself taking the holy chalice in his hands, they come out by the north door, the candle-bearers going before them.

The deacon says: Our great lord and father, the Most Holy [name], Patriarch of Moscow and all Rus; our lord the Very Most Reverend [name], Metropolitan of Eastern America and New York, and First Hierarch of the Russian Church Abroad; our Lord the Most [or Right] Reverend [name], Archbishop [or Bishop] of [name of diocese], may the Lord God remember in His kingdom, always, now and ever, and unto the ages of ages.

This land, its authorities, and armed forces, and every Christian land, may the Lord God remember in His kingdom, always, now and ever, and unto the ages of ages.

Also, the priest: The clergy, the monastics, and all that are persecuted and suffer for the Orthodox Faith, the founders, benefactors, and the brotherhood of this holy temple (or monastery), and all of you Orthodox Christians, may the Lord God
Ликъ: ἀλήθεια.

Вошед же диаконъ внизъ въ двери, отошел въ церкви, и хотящему явенику даны, глаголе: да помянеть гдѣ гдѣ явенику твоѣ во церкви (иоан.; 1:24).

И евленийку да помните гдѣ гдѣ евленийито диаконство твоѣ во церкви (иоан.; 1:24), всегдѣ, нынѣ и пречeste, нь во грѣхъ вѣкѣ.

И евленийку ожь во грамотѣ поставлете въ церкви на стѣну трапезы: ожь же диаконъ въ церкви гдѣ главы диакона, поставлете въ церкви на стѣну трапезы, глаголе: блахославный исифъ, гдѣ дрѣва синемъ пречесто твоѣ чѣло, присягыше иявленнsumer, и глаголыши бо диаконъ но́въ закрѣвь, положи.

Бо диаконъ плотити, бо да же се мятѣнъ иквъ гдѣ, гдѣ мя тай же се расточимою, и на престолѣ бы́лъ ей хрицѣ, гдѣ оцѣлѣй и лѣгомъ, бо неполнажани неописанны.

Иквъ живоносецъ, иквъ блахославный боытній, и владыкаго често грацгаго иванѣ ивѣти крачѣйшы.
Then taking the veils from the holy diskos and the holy chalice, the priest lays them to one side on the Holy Table; and taking the aer from the deacon’s shoulder, and having censed it, he coveres the Holy Gifts therewith, saying:

The noble Joseph, having taken Thy most pure Body down from the Tree and wrapped It in pure linen and covered It with spices, laid It in a new tomb

And taking the censer from the hand of the deacon, the priest censes the Holy Gifts thrice, saying: Do good, O Lord, in Thy good pleasure unto Sion, and let the walls of Jerusalem be builded. Then shalt Thou be pleased with a sacrifice of righteousness, with oblation and whole-burnt offerings. Than shall they offer bullocks upon Thine altar.

And having returned the censer, and having bowed his head, the priest says to the deacon: Pray for me, brother and concelebrant.

And the deacon: The Holy Spirit shall come upon thee, and the power of the Most High shall overshadow thee.

And priest: The same Spirit shall minister with us all the days of our life.
на́шегу.

Та́же и ді́конъ, покло́ні́къ и са́мъ гла́ву, держа́ въ ру́кѣ и о́рарь тре́мя персты́ десницъ, гля́етъ ко сла́шені́къ.

Помя́ни мя, бѣдо́й сты́й.

Й сла́шені́къ: Да помя́нь те га́я гдѣ́ ко цѣ́ркви́ въ ко́лѣ́, кесе́дѣ, ны́йкъ нъ при́ншъ, нъ ко бѣко въ еванѣ́.

Й ді́конъ, рѣ́къ: Ями́нь. Њ цѣ́лкомъ десницъ сла́шені́къ, не́хъ дѣ́тъ съ́вернымъ дѣ́вмъ, нъ ста́въ на о́бомъ мѣ́стѣ́, глаго́лътъ: Њпополы́мъ моли́твъ нѣ́шъ гдѣ́.

Ли́ц.: Га́нъ по́милуй.

Ді́конъ: Њ предложе́нны́хъ честнѣ́хъ дѣ́вмъ, гдѣ́ по́милуйма.

Ли́ц.: Га́нъ по́милуй.

Ді́конъ: Њ коли́мъ хра́мъ се́мъ, нъ съ къро́номъ, къгото́къ пре́ймѣ́лъ нъ ста́ръхъ елъвмъ хи́лихъ бъдо́ни́хъ ко́мъ, гдѣ́ по́милуйма.

Ли́ц.: Га́нъ по́милуй.

Ді́конъ: Њ въкъанти́ца ны́къ въ въкъанти́я ико́не, ги́чѣлъ нъ и́ндры, гдѣ́ по́милуйма.

Ли́ц.: Га́нъ по́милуй.

Ді́конъ: Засу́ді́, ева́нъ, по́милуй и́ въхрани́ ны́къ бѣ́къ тво́емъь елъгодыйтъ.

Ли́ц.: Га́нъ по́милуй.

And the deacon, bowing his head and holding his orarion with the tree fingers of his right hand, says to the priest: Remember me, holy master.

And priest: May the Lord God remember thee in His kingdom, always, now and ever, and unto the ages of ages.

Deacon: Amen.

And the deacon, having kissed the right hand of the priest, goes out the north door, and standing in the usual place, says: Let us complete our prayer unto the Lord.

Choir: Lord, have mercy.

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

Choir: Lord, have mercy.

Deacon: For this holy temple, and for them that with faith, reverence, and fear of God enter herein, let us pray to the Lord.

Choir: Lord, have mercy.

Deacon: That we may be delivered from all tribulation, wrath, and necessity, let us pray to the Lord.

Choir: Lord, have mercy.

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

Choir: Lord, have mercy.
Deacon: That the whole day may be perfect, holy, peaceful, and sinless, let us ask of the Lord.

Choir: Grant this, O Lord.

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

Choir: Grant this, O Lord.

Deacon: Pardon and remission of our sins and offenses, let us ask of the Lord.

Choir: Grant this, O Lord.

Deacon: Things good and profitable for our souls, and peace for the world, let us ask of the Lord.

Choir: Grant this, O Lord.

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

Choir: Grant this, O Lord.

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

Choir: Grant this, O Lord.

Deacon: Calling to remembrance our most holy, most pure, most blessed, glorious Lady Theotokos and Ever-Virgin Mary, with all the Saints, let us commit ourselves and one another and all our life unto Christ, our God.
The priest secretly says the Prayer of the Oblation, after placing the Divine Gifts on the Holy Table:

O Lord God Almighty, Who alone art holy, Who dost accept a sacrifice of praise from them that call upon Thee with their whole heart: Accept also the supplication of us sinners, and bring it to Thy Holy Altar, and enable us to offer unto Thee both gifts and spiritual sacrifices for our sins and for the errors of the people, and vouchsafe us to find grace before Thee, that our sacrifice may be acceptable unto Thee, and that the good Spirit of Thy grace may rest upon us, and upon these Gifts set forth, and upon all Thy people.

Exclamation: Through the compassions of Thine only-begotten Son, with Whom Thou art blessed, together with Thine all-holy and good and life-creating Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

Priest: Peace be unto all.
Choir: And to thy spirit.
Deacon: Let us love one another, that with one mind we may confess:


And the priest bows thrice, saying secretly: I will love Thee, O Lord, my strength; the Lord is my foundation, and my refuge.

And he kisses the Holy Things that are covered, thus: first the top of the holy diskos, then the edge of the holy chalice and the edge of the Holy Table before him. If there be two priests, or more, then they kiss all the holy things, and one another on the shoulder.

If there be two priests, or more, then they kiss all the holy things, and one another on the shoulder.

The senior concelebrant says: Christ is in our midst.

And he that kissed replies: He is, and shall be.

Likewise the deacons, if there be two, or three, kiss each his own orarion, where the figure of the Cross is, and one another on the shoulder, saying that which the priests have said.

In like manner the deacon bows, on the place where he stands, and kisses his orarion where the figure of the Cross is, and then exclaims: The doors, the doors! In wisdom let us attend.
The priest lifts up the aer, and holds it over the Holy Gifts. If there be other priests concelebrating, they likewise lift up the holy aer, and hold it over the Holy Gifts, waving it and saying secretly, as do the people also, the Confession of faith:

I believe in one God, the Father Almighty, Maker of heaven and earth and 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 from the Father, by Whom all things were made; Who for us men and for our salvation came down from the Heavens, and was incarnate of the Holy Spirit and the Virgin Mary, and became man; and was crucified for us under Pontius Pilate, and suffered, and was buried; and arose again on the third day according to the Scriptures; and ascended into the heavens, and sitteth at the right hand of the Father; and shall come again, with glory, to judge both the living and the dead, Whose 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 Apostolic Church. I confess one baptism for the remission of sins. I look for the resurrection of the dead; and the life of the age to come. Amen.
Deacon: Let us stand well. Let us stand with fear. Let us attend, that we may offer the holy oblation in peace.

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

The priest then having taken the aer off the Holy Gifts, and kissing it, lays it to one side, saying:
The grace of our Lord Jesus Christ, and the love of God the Father, and the communion of the Holy Spirit be with you all.

Choir: And with thy spirit.

And the deacon, having bowed, enters the holy altar, and taking a fan, fans the Holy Things reverently. If there be no fan, he uses one of the veils.

Priest, facing to the east: Let us lift up our hearts.

Choir: We lift them up unto the Lord.

Priest: Let us give thanks unto the Lord.

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

The priest prays secretly: It is meet and right to hymn Thee, to bless Thee, to praise Thee, to give thanks unto Thee,
The priest exclaims: Singing the triumphal hymn, shouting, crying aloud, and saying:

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.
And here the deacon, taking the holy star from the holy diskos, makes the sign of the Cross above it, and kissing it lays aside.

Then the deacon goes and stands on the right side, and having taken a fan in his right hand, fans gently, with all attentiveness and fear, over the Holy Gifts, lest flies or other such insects settle on them.

The priest prays secretly: With these blessed hosts, O Master, Lover of mankind, we also cry aloud and say: Holy art Thou and most holy, Thou, and Thine Only-begotten Son, and Thy Holy Spirit; holy art Thou and most holy, and majestic is Thy glory, O Thou Who so loved Thy world that Thou gavest Thine Only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life; Who, when He had come and fulfilled all the dispensation for us, on the night in which He was betrayed, or rather gave Himself up for the life of the world, took bread in His holy and most pure and unblemished hands, and when He had given thanks, and hallowed it, and broken it, He gave it to His holy disciples and apostles, saying:
Алімь, возгласи: Примиціте, їдійте, це єсть твіло моє єже за ва љь ломімо ю ко єя тилянєне гръхъўкъ.

Ліч: Алімь.

Сказянникъ молітелъ: Помилуйте, оже спасительную твоя заключаю, ю всѧ глашъ ю ныя бывшала: крътъ, гръкъ, тридиенное восявеея, ны нїя восяхозвение, волєнио оясявение, втворе ня славное пыя прислєткѣ.

Возгласи: Твоя є твоїхъ тебё принесше, щь всѧхъ и за всѧ.

Гела же глаголемымъ, дійконъ єлягетъ рпіду, Ѯ преложъ рпіку крътоеаглишѣ.

And exclaims: Take, eat: this is My Body, which is broken for you for the remission of sins.

Choir: Amen.

When this is being said, the deacon points out the holy diskos to the priest, holding his orarion with three fingers of his right hand. Likewise, when the priest says:

Drink of it, all of you, he points out the holy chalice.

The priest prays secretly: And likewise the cup after supper, saying:

And exclaims: Drink of it, all of you: This is My Blood of the New Testament, which is shed for you and for many, for the remission of sins.

Choir: Amen.

The priest prays secretly: Mindful, therefore, of this saving commandment and all those things which came to pass for us: the cross, the grave, the resurrection on the third day, the ascension into the heavens, the session at the right hand, the second and glorious coming again:

And exclaims: Thine Own of Thine Own, we offer unto Thee in behalf of all, and for all.

While this is being said, the deacon, having formed a cross with his arms, and having lifted the holy diskos and
The holy chalice, he bows with compunction.

Choir: We praise Thee, we bless Thee, we give thanks unto Thee, O Lord, and we pray unto Thee, O our God.

The priest prays secretly: Again we offer unto Thee this rational and bloodless service, and we ask of Thee, and we pray Thee, and we entreat Thee: Send down Thy Holy Spirit upon us and upon these Gifts set forth.

And the deacon then puts aside the fan, and draws nigh to the priest, and both of them bow thrice before the Holy Table, praying secretly and saying:

Priest: O Lord, Who didst send down Thy Most-holy Spirit at the third hour upon Thine apostles: Take Him not from us, O Good One, but renew Him in us who pray unto Thee.

Deacon, the verse: Create in me a clean heart, O God, and renew a right spirit within me.

Again, the priest: O Lord, Who didst send down Thy Most-holy Spirit…

Deacon, the verse: Cast me not away from Thy presence, and take not Thy Holy Spirit from me.
And again, the priest: O Lord, Who didst send down Thy Most-holy Spirit…

Then bowing his head and pointing with his orarion to the Holy Bread, the deacon says quietly: Bless, master, the Holy Bread.

Deacon: Amen.

And again, the deacon: Bless, master, the Holy Cup.

And the priest, blessing, says: And that which is in this Cup, the precious Blood of Thy Christ.

Deacon: Amen.

And again the deacon, pointing to both the Holy Things, says: Bless them both, master.

And the priest, blessing both the Holy Things, says: Changing them by Thy Holy Spirit.

Deacon: Amen, Amen, Amen.

And the deacon, bowing his head to the priest, says: Remember me, a sinner, holy master.

And the priest says: May the Lord God remember thee in His kingdom, always, now and ever, and unto the ages of ages.
And the deacon says: Amen, and goes to the place where he first stood, and taking a fan, fans the Holy Thigs as before.

And the priest prays: That to them that shall partake thereof, they may be unto remission of sins, unto the communion of Thy Holy Spirit, unto the fullness of the kingdom of heaven, unto boldness toward Thee, not unto judgment or condemnation.

Again we offer unto Thee this rational service for them that in faith have gone to their rest before us: the forefathers, fathers, patriarchs, prophets, apostles, preachers, evangelists, martyrs, confessors, ascetics, and for every righteous spirit made perfect in faith.

And taking the censer, the priest exclaims: Especially for our most holy, most pure, most blessed Lady Theotokos and Ever-Virgin Mary.

The singers chant: It is truly meet to bless thee, the Theotokos, ever-blessed and most-blameless, and Mother of our God. More honorable than the Cherubim, and beyond compare more glorious than the Seraphim, who without corruption gavest birth to God the Word, the very Theotokos, thee do
Likewise, the deacon censes the Holy Table round about, and commemorates the living and the departed ones, whomsoever he wishes.

And the priest prays: For the holy Prophet, Forerunner, and Baptist John; the holy and all-praised apostles; for Saint(s) [name(s)], whose memory we also celebrate; and for all Thy saints: through whose intercessions do Thou visit us, O God; and remember all that have departed in the hope of the resurrection unto life everlasting.

And the deacon censeth the Holy Table round about, and remembereth whomsoever he will, both of the living and dead.

And the priest prays: And grant them rest where the light of Thy countenance shall visit them.

Again we pray Thee: Remember, O Lord, all the Orthodox episcopate that rightly divide the word of Thy truth, all the priesthood, the deaconate in Christ, and every sacred rank.

Again we offer unto Thee this rational service for the whole world; for the Holy, Catholic, and Apostolic Church; for them that abide in purity and an
and the authorities and armed forces. Grant them, O Lord, peaceful governance, that in their calm we also may lead a quiet and peaceful life in all godliness and honesty.

And after the chanting of the verse, the priest exclaims: Among the first, remember, O Lord, our great lord and father, the Most Holy Patriarch [name]; our lord the Very Most Reverend Metropolitan [name], First Hierarch of the Russian Church Abroad; our lord the Most [or Right] Reverend Archbishop [or Bishop] [name]; whom do Thou grant unto Thy holy churches in peace, safety, honor, health and length of days, rightly dividing the word of Thy truth.

Choir: And each and every one.

The priest prays: Remember, O Lord, this city [or town, or monastery] wherein we dwell, and every city and country and the faithful that dwell therein. Remember, O Lord, them that travel by sea, land, and air; the sick, the suffering, the imprisoned, and their salvation. Remember, O Lord, them that bear fruit and do good works in Thy holy churches, and them that are mindful of the poor, and upon us all send down Thy mercy.
And also the deacon commemorates the living, whomsoever he wishes, by name.

The priest exclaims: And grant unto us that with one mouth and one heart we may glorify and hymn Thy most 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.

Choir: Amen.

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

Choir: And with thy spirit.

The deacon, having received a blessing from the priest, goes forth and, standing in the usual place, says: Having called to remembrance all the Saints, again and again, in peace let us pray to the Lord.
Choir: Lord, have mercy.

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

Choir: Lord, have mercy.

Deacon: That our God, the Lover of mankind, having accepted them upon His holy and most heavenly and noetic altar as an odor of spiritual fragrance, will send down upon us divine grace and the gift of the Holy Spirit, let us
pray.

Choir: Lord, have mercy.
Deacon: That we may be delivered from all tribulation, wrath, and necessity, let us pray to the Lord.

Choir: Lord, have mercy.
Deacon: Help us, save us, have mercy on us, and keep us, O God, by Thy grace.
Choir: Lord, have mercy.
Deacon: That the whole day may be perfect, holy, peaceful, and sinless, let us ask of the Lord.
Choir: Grant this, O Lord.
Deacon: An angel of peace, a faithful guide, a guardian of our souls and bodies, let us ask of the Lord.

Choir: Grant this, O Lord.
Deacon: Pardon and remission of our sins and offenses, let us ask of the Lord.

Choir: Grant this, O Lord.
Deacon: Things good and profitable for our souls, and peace for the world, let us ask of the Lord.

Choir: Grant this, O Lord.
Deacon: That we may complete the remaining time of our life in peace and repentance, let us ask of the Lord.
Choir: Grant this, O Lord.
Deacon: A Christian ending to our life, painless, blameless, peaceful, and a good defense before the dread judgment seat of Christ, let us ask.

Choir: Grant this, O Lord.

Deacon: Having asked for the unity of the faith and the communion of the Holy Spirit, let us commit ourselves and one another and all our life unto Christ, our God.

Choir: To Thee, O Lord.

The priest prays: Unto Thee we offer our whole life and hope, O Master, Lover of mankind, and we ask Thee, and pray Thee, and supplicate Thee: vouchsafe us to partake of Thy heavenly and dread Mysteries of this holy and spiritual Table, with a pure conscience, unto remission of sins, unto pardon of offences, unto communion of Thy Holy Spirit, unto inheritance of the kingdom of heaven, unto boldness toward Thee; not unto judgment, nor unto condemnation.

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

People: 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
нікъ на небѣ, и на землѣ. χάριν
намъ небѣшнаго дѣйствія нами днесь, и
почтѣніи нами дѣлѣнія нынѣ, іконо
мы хвальствовалъ должникъ смертный
намѣренъ: ни не бываемъ нынѣ бо
никнуть нынѣ, но нынѣ нынѣ жы
дѣлѣвали.

Славеникъ: Нѣкъ твоѣ дѣстъ цѣлкѣ,
и нынѣ, и ежѣ, оцѣлѣ, и ей, и сѣдѣ
дѣлѣ, нынѣ и пришь, и ко вѣкѣ
вѣкѣвѣкѣ.

Лѣкъ: Аминь.

Тѣ же Славеникъ: Нынѣ вѣкѣ.

Лѣкъ: Іа дѣлѣні твоемѣ.

Дѣконъ: Главы баща гдѣ
приклонятся.

Лѣкъ: Трѣхъ дѣ.

Славеникъ молитва: Благодаримъ тѣ,
цѣлкѣ небѣшнѣй, иже несвищенно
твоѣнѣлою ко дѣлѣтельнѣстѣвѣлѣ
сѣлѣ, и множество милостіи твоѣнѣ
и нынѣнѣдѣлѣ къ бытымъ кѣдѣ
прикѣлъ сѣлѣ: гдѣми кѣко, екъ нѣкѣ
призриша на подклонищѣ твоѣ
главы твоѣд, не екъ подклонищѣ
плотѣ и крѣбѣ, но твоѣ
страшномѣ дѣлѣ.
 ты, оце кѣко,
предлежаща вѣлѣ
дѣлѣ бо благѣ
іздѣлѣннѣ, по когѣже
вѣлѣ потреѣтъ: плаѣтѣмѣ
дѣлѣ,

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
ages.

Choir: Amen.

Priest: Peace be unto all.

Choir: And to thy spirit.

Deacon: Bow your heads unto the Lord.

Choir: To Thee, O Lord.

And the priest prays secretly: We give
thanks unto Thee, O King invisible,
Who by Thine immeasurable might
hast created all things, and in the
multitude of Thy mercies hast brought
all things from nonbeing into being;
do Thou Thyself, O Master, look down
from heaven upon them that have
bowed their heads unto Thee, for they
have not bowed down unto flesh and
blood, but unto Thee, the awesome
God. Do Thou, therefore, O Master,
distribute these Things here set forth
unto us all for good, according to the
need of each; sail with them that
voyage, travel with them that journey,
heal the sick, O Thou Physician of our
And when the deacon sees the priest while saying, thrice:

And exclaims: Through the grace and compassions and love for mankind of Thine Only-begotten Son, with Whom Thou art blessed, together with Thine Most-holy and good and life-creating Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

The priest prays: Attend, O Lord Jesus Christ our God, out of Thy holy dwelling-place and from the glorious throne of Thy kingdom, and come and sanctify us, O Thou that sittest with the Father on high, and invisibly abidest here with us; and vouchsafe by Thy strong right hand to impart unto us Thy most pure Body and precious Blood, and through us to all the people.

While this prayer is being said, the deacon, standing before the holy doors, girds himself with his orarion cruciformly.

Then the priest bows, and likewise the deacon, on the place where he stands, while saying, thrice: O God, cleanse me, a sinner, and have mercy on me.

And when the deacon sees the priest
простирите руки, и прикосновения святому Хлебу, вы можете сотворить склонение козношение, козглажаетъ: Боже мое.

Священник же, козноше стылый Хлеба, козглажаетъ: Свялъ стылъ.

Лит.: Εδύνα εις, εδύνα гэль, нига хэртога, бо слаянъ гэлъ стылъ, амнъ.

И поотъ линцы кишинъ дие, нан стылъ.

Диаконъ же кходякъ бо стылый Олтаръ, и стылъ воленъ във священника держающи стылый Хлебъ, глаголетъ: Раздойкъ, илько, стылый Хлебъ.

Священник же раздроблъ и на четыре части со вниманиемъ и благоговеніемъ, глаголетъ: Раздроблаетъ раздроблаетъ йнень, раздробланный и нераздробланный, всякъ аломъ и никогдакъ илдикалъомъ, но приимшонцылъа иикацьлъ.

Подоийкъ тевъ бдати, вс иереъ, никъ раздроблалъ стылый йнень, полагаинъ части крёстнымъ знамиеніемъ доли бо стылъ дикоялъ, закланіемъ же горѣй икоине предъ сегла закалашева. Йес, оуе полагаинъ на бышникъ стылъ стылъ дикоялъ, иже ысть на косточкъ:

stretch out his hands and touch the Holy Bread in order to make the holy elevation, he exclaims:

Let us attend.

And the priest, elevating the Holy Bread, exclaims: Holy Things are for the holy.

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

And the chanters chant the communion verse of the day, or of the saint.

And the deacon goes into the holy altar, and standing at the right hand of the priest, says:

Break the Holy Bread, master.

And the priest, breaking it into four parts with attentiveness and reverence, says:

Broken and distributed is the Lamb of God: broken, yet not divided; ever eaten, though never consumed, but sanctifying them that partake thereof.

It is necessary for thee to know, O priest, that on breaking the Holy Lamb thou must place the part with the sign of the Cross downward on the holy diskos, the incised side upward, as before when it was cut. IC, therefore, is placed at the upper side of the holy diskos, which is toward the east. And XC, at the bottom, which is toward the
Taking the portion IC, therefore, place it into the holy chalice. And divide the portion XC among the priests and deacons. Divide the other two portions, namely NI and KA, among the communicants in small particles, as many as may be sufficient according to thine own estimation.

But of the portion of the most holy Theotokos, or of the nine orders of saints, or any others which are upon the holy diskos, you shall in no wise commune anyone; only of the two portions which remain of the Holy Lamb shall you give in Communion.

Furthermore, be it known unto you also concerning this: that when you do
dilute with the holy hot water the Divine Blood of the Master, then you shall pour with discretion so that there be enough for all that desire to partake. So also the wine and water, when you do pierce the Holy Lamb, then you are to pour at that time an amount sufficient for all; after this, you shall pour no more, but only that which is necessary for the dilution at:

*Holy Things are for the holy, and thus communicate all therefrom.*

Then the deacon, pointing to the holy chalice with his orarion, says: *Fill the holy chalice, master.*

The priest, taking the portion which lies at the top, that is, IC, makes a cross over the holy chalice therewith, saying: *The fullness of the Holy Spirit.* And thus places it in the holy chalice.

Deacon: *Amen.*

And taking the warm water, he says to the priest: *Bless the warm water, master.*

The priest blesses it, saying: *Blessed is the fervor of Thy saints, always, now and ever, and unto the ages of ages.* Amen.

And the deacon pours cruciformly into the holy chalice whatever is sufficient, saying: *The fervor of faith, full of the
Holy Spirit. Amen. And having set aside the warm water, he stands a little aside

And the priest says: Deacon, draw nigh.

And approaching, the deacon makes a bow, reverently, asking forgiveness.

The priest, holding the Holy Bread, gives it to the deacon; and the deacon having kissed the hand of him that gives, receives the Holy Bread, saying: Impart unto me, master, the precious and holy Body of our Lord and God and Savior Jesus Christ.

And the priest says: To the sacred Deacon [name], is imparted the precious and holy and most pure Body of our Lord and God and Savior Jesus Christ, unto the remission of his sins, and life everlasting.

And bowing his head, the deacon goes behind the Holy Table and prays as does the priest, saying: I believe, O Lord, and the rest.

Likewise the priest, taking one portion of the Holy Bread, says: The precious and most holy Body of our Lord and God and Savior Jesus Christ is imparted unto me, the Priest [name], unto the remission of my sins, and life everlasting.

And bowing his head, he prays, saying:
I believe, O Lord, and I confess that Thou art truly the Christ, the Son of the living God, Who didst come into the world to save sinners of whom I am chief. Moreover, I believe that this is truly Thy most pure Body, and that this is truly Thine Own precious Blood. Wherefore, I pray Thee: Have mercy on me and forgive me my transgressions, voluntary and involuntary, in word and deed, in knowledge and in ignorance. And vouchsafe me to partake without condemnation of Thy most pure Mysteries unto the remission of sins and life everlasting. Amen.

Then:
Of Thy Mystical Supper, O Son of God, receive me today as a communicant; for I will not speak of the Mystery to Thine enemies, nor will I give Thee a kiss as did Judas, but like the Thief do I confess Thee: Remember me, O Lord, in Thy kingdom.

Let not the communion of Thy holy Mysteries be unto me for judgment or condemnation, O Lord, but for healing of soul and body.

And thus they partake of that which they hold in their hands with fear and all heedfulness. Then rising, the priest takes the holy chalice in both hands.
with the cloth, and partakes thrice from it, saying:

Of the precious and holy Blood of our Lord and God and Savior Jesus Christ do I, the servant of God, the Priest [name], partake unto the remission of my sins and life everlasting.

And thus, having wiped his lips and the holy chalice with the cloth which he holds in his hand, he says: Behold, this hath touched my lips, and taketh away mine iniquities, and purgeth away my sins.

Then he calls the deacon, saying: Deacon, draw nigh.

And the deacon approaches, and bows down once, saying: Behold, I approach unto the Immortal King and our God: And: Impart unto me, master, the precious and holy Blood of our Lord and God and Savior Jesus Christ. And the priest says: The servant of God, the Deacon [name], partaketh of the precious and holy Blood of our Lord and God and Savior Jesus Christ unto the remission of his sins and life everlasting. The deacon having partaken, the priest says: Behold, this hath touched thy lips, and taketh away thine iniquities, and purgeth away thy sins. It should be known, that if there be those that desire to partake of the Holy Mysteries, the priest breaks the two
раздроблёнъ сущности. Де́нь чистыя ста́гнов и́мя на́шествий, Е́же, Н, и 
е́же КА, на ми́лыя чистыцы, яко́ ку́пи ве́лмь привлечение лю́демъ 
dо́больно, и та́къ коло́нки въ бо́стъ чи́мь, привлекая по о́квави́мъ въ 
тре́лы и кры́бе ги́ни, со клъкимъ о́пистоклымъ.
И та́къ виверза́ютъ две́ры ста́гнов 
святыя, и дико́аз поклони́ва ́е́днымъ, привле́кать поти́рь со 
благоговьенье́мъ, и приво́дентъ во 
две́ры, и вознос́ютъ ста́гны поти́рь, 
показа́ютъ и лю́демъ, глагола́:  со 
стра́хомъ ей́нимъ и въро́ю привле́кайте.
Ли́къ: Благослове́ние града́й во и́ма 
гд́е, б́та гд́е, и лю́диа нла́мъ.
Та́ке привле́кайте хо́та́ции 
причаща́нна, и та́къ идъутъ е́днымъ по 
е́диномъ, и покла́нметъ со кла́щечень 
съмненіемъ и стра́хомъ, со́жений 
въ бы́х къ пе́ремы́ мн́днє: та́къе 
привле́кать ежэ́стьсмина та́йны.
Сущие́нъ же причаща́ я́го 
глаголеть: Причаща́ете бѣ́къ е́йні 
[имя], хто́ну въ е́дігъ тъклъ и 
кробе гдъ и бъл и е́пи въ ны́сьву и́екъ 
хртъ, во о́квави́мъ гра́фику́ и въ 
жі́ны бѣ́къдѣ́в.

And then they open the doors of the 
holy altar. And the deacon, bowing 
once, receives the holy chalice with 
reverence, and approaches the doors, 
and elevating the holy chalice, shows it 
to the people, saying: With fear of God 
and faith draw nigh.

Choir: Blessed is He that cometh in the 
name of the Lord. God is the Lord, and 
hath appeared unto us.
Then those that desire to partake draw 
nigh. And they come one by one, and 
bow down with all compunction and 
fear, having their arms folded on their 
breast. Then each one receives the 
Divine Mysteries.

The priest, as he communicateth one, 
says: The servant [or handmaiden] of 
God [name], partaketh of the precious 
and holy Body and Blood of our Lord 
God and Savior Jesus Christ, unto the 
remission of sins and life everlasting.
Then the deacon takes the holy diskos and places it on the Holy Table. The deacon then gathers the particles on the holy diskos, while saying these hymns:

Having beheld the Resurrection of Christ, let us worship the holy Lord Jesus, the Only Sinless One. We worship Thy Cross, O Christ, and Thy holy Resurrection we hymn and glorify, for Thou art our God, and we know none other beside Thee; we call upon Thy name. O come, all ye faithful, let us worship Christ’s holy Resurrection, for behold, through the Cross joy hath come to all the world. Ever blessing the Lord, we hymn His Resurrection, for having endured crucifixion, He hath destroyed death by death.

Shine, shine, O new Jerusalem, for the glory of the Lord is risen upon thee; dance now, and be glad, O Sion; and do thou exult, O pure Theotokos, in the arising of Him Whom thou didst bear. O great and most sacred Pascha, Christ! O Wisdom, and Word of God, and Power! Grant us more perfectly to partake of Thee, in the unwaning day of Thy kingdom.

And the deacon wipes the communicant’s lips with the cloth, and the communicant kisses the holy cup, and bowing, withdraws. And in this manner do all partake.

After communion, the priest enters the holy altar and places the Holy Things on the holy altar and places the Holy Things on the Holy Table. The deacon then gathers the particles on the holy diskos, while saying these hymns:
And the priest adds this thanksgiving prayer:
We give thanks unto Thee, O Master, lover of mankind, Benefactor of our souls, that on this very day Thou hast vouchsafed unto us Thy heavenly and immortal Mysteries. Direct our way, establish us all in thy fear, preserve our life, make steadfast our steps, through the intercessions and supplications of the glorious Theotokos and Ever-Virgin Mary and of all the saints.

And the priest blesses the people, exclaiming:
Save, O God, Thy people, and bless Thine inheritance.

And the priest turns back to the Holy Table, and censes it thrice, saying secretly: Be Thou exalted above the heavens, O God, and Thy glory above all the earth.

Choir: We have seen the true Light, we have received the Heavenly Spirit, we have found the True Faith. We
worship the undivided Trinity: for He hath saved us.

Then the priest takes the holy diskos, places it on the deacon’s head, and the deacon receives it with reverence; looking out through the doors, saying nothing, he goes to the table of oblation and places it thereon.

The priest bows, and takes the holy chalice, and turning to the doors, looking toward the people, he says secretly: Blessed is our God.

And aloud: Always, now and ever, and unto the ages of ages.

Choir: Amen. Let our mouth be filled with Thy praise, O Lord, that we may hymn Thy glory, for Thou hast vouchsafed us to partake of Thy holy, divine, immortal and life-giving Mysteries. Keep us in Thy holiness, that we may meditate on Thy righteousness all the day long. Alleluia, alleluia, alleluia.

And the deacon comes out by the north door, and standing in the usual place, says: Aright! Having partaken of the divine, holy, most pure, immortal, heavenly, and life-giving, fearful Mysteries of Christ, let us worthily give thanks unto the Lord.
The priest, having folded the antimension, and holding the Gospel upright, makes with it over the antimension the sign of the Cross, before laying it upon the antimension, and exclaims:

For Thou art our sanctification, 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. Twice.

Priest: In peace let us depart.

Choir: In the Name of the Lord.

Deacon: Let us pray to the Lord.

Choir: Lord, have mercy.

The priest says the Prayer behind the ambo aloud: O Lord, Who dost bless them that bless Thee and sanctify them that put their trust in Thee: save Thy people and bless Thine inheritance;
Thou Who thyself art the fulfillment of the law and the prophets, O Christ our God, Who didst fulfill all the Father’s dispensation: Fill our hearts with joy and gladness, always, now and ever, and unto the ages of ages.
The deacon, having entered by the north side, consumes the Holy Things with fear and with all heedfulness.

Also the choir: Blessed be the Name of the Lord, from henceforth and forevermore. Thrice.

And Psalm 33:

I will bless the Lord at all times, His praise shall continually be in my mouth. In the Lord shall my soul be praised; let the meek hear and be glad. O magnify the Lord with me, and let us exalt His name together. I sought the Lord, and He heard me, and delivered me from all my tribulations. Come unto Him, and be enlightened, and your faces shall not be ashamed. This poor man cried, and the Lord heard him, and saved him out of all his tribulations. The angel of the Lord will encamp round about them that fear Him, and will deliver them. O taste and see that the Lord is good; blessed is the man that hopeth in Him. O fear the Lord, all ye His saints; for there is no want to them that fear Him. Rich men have turned poor and gone hungry; but they that seek the Lord shall not be deprived of any good thing. Come ye children, hearken unto me; I will teach you the fear of the Lord. What man is there that desireth life, who loveth to see good days? Keep thy tongue from evil, and thy lips from speaking guile. Turn
взысканиих же и да не лишилъ
шелаго kla.

д. Принимайте, узда, посоветуйте мене,
стрѣды гдѣ-нибудь въ калѣ.

d. Кто есть человекъ хотѣлъ
жить совѣтв, ликуй динъ кинешь калѣгъ;
д. Одержимы Александръ ткъ и салъ и
всей ткѣ ткъ, еже не глаголати
лгѣтъ.

д. Оклююиа въ салъ и сотвори калѣгъ;
взыщый либъ и пожени й.

d. Они гдѣ на прѣнѣла, ё охѣн еговь
вз молитвѣ ихъ.

d. Днѣ же гдѣ на творѣншыя сала,
еъкѣ потребѣти вѣ землѣ палать ихъ.
д. Воззъшъ прѣнѣй, вѣ гдѣ вѣлыша
ихъ и вѣ вѣща вѣрные ихъ иззѣки
ихъ.

д. Блии гдѣ сокрушенныя съѣцемѣй,
и смѣщѣнныя обломих сиѣтъ.

c. Мнѣнъ вѣры прѣнѣмы, вѣ вѣча ихъ
изѣкиымъ а гдѣ.

c. Хвалитъ гдѣ къ. косцѣ ихъ, ии
ѣдѣни вѣ ихъ сокрушенѣй.

c. Смертъ грѣшниковъ мтѣ, ии
ненавидѣши прѣнаго прерѣшѣтъ.

c. Изѣкиымъ гдѣ дѣви рѣзъ еяихъ, вѣ
не прерѣшѣтъ вѣ охѣнѣи ихъ на
негѣ.
At the conclusion of the psalm, the priest says: The blessing of the Lord be upon you, through His grace and love for mankind, always, now and ever, and unto the ages of ages.

Choir: Amen.

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

Choir: Glory, both now . . .

Lord, have mercy, Thrice. Father, bless.

Priest: May Christ our true God, through the intercessions of His most-pure Mother; [and the rest]; of our father among the saints John Chrysostom, archbishop of Constantinople; of Saint [names: whose temple it is and whose day it is] and of all the Saints, have mercy on us and save us, for He is good and the Lover of mankind.

Choir: Amen. And polychronion.

The priest, having entered the holy altar, says the Prayers of Thanksgiving, then: Now lettest Thou: The Trisagion. And after Our Father:

Troparion, 8th tone:
Grace like a flame shining forth from Thy mouth hath illumined the universe, and disclosed to the world treasures of uncovetousness, and shown us the heights of humility; but while instructing us by Thy words, O Father
John Chrysostom, intercede with the word, Christ our God, to save our souls.

Glory: Kontakion, 6th tone:
Prosomion: When Thou didst fulfill:

From the heavens hast thou received divine grace, and by thy lips thou dost teach all to worship the One God in Trinity, O John Chrysostom, all-blessed righteous one. Rightly do we acclaim thee, for art a teacher revealing things divine.

Both now: Theotokion: O protection of Christians that cannot be put to shame, O mediation unto the Creator unfailing: disdain not the suppliant voices of sinners; but be thou quick, O good one, to help us who in faith cry unto thee; hasten to intercession and speed thou to make supplication, thou who dost ever protect, O Theotokos, them that honor thee.

Or, if thou wilt, say the troparion of the day. Lord, have mercy, 12. More honorable: Glory, Both now: And the dismissal is made.

The deacon, having consumed the Holy Things with all diligence, so that no
smallest particle fall or remain, pours into the holy cup wine and water, and consumes it, and wipes away all moisture with the sponge. Then he puts the holy vessels together, and wrapping them, sets them in their usual place, saying: Now letest Thou, and the rest, as did the priest, and washes his hands in the usual place, and bowing together with the priest, they make the dismissal, and giving thanks unto God for all things, they depart.

THE END OF THE DIVINE LITURGY
OF ST. JOHN CHRYSOSTOM