

The Divine Liturgy

St Catherine Orthodox Church

Revision: August 4, 2025

The Divine Liturgy is a service in three parts. The first part takes place within the altar and is called the Service of Preparation. This happens before the announced start time of the service, and may overlap with a preceding service such as Orthros or the Hours of Prayer.

When you first arrive, whether or not there is a preceding service going on, please find your place quietly. Quiet greetings may be exchanged, but conversations should be saved for after the final dismissal. This helps lead to a prayerful atmosphere leading to the start of the Divine Liturgy.

The second and third parts of the Divine Liturgy are covered in this booklet. First is the Liturgy of the Word, which consists of prayers, psalms, hymns, readings of Scripture, and culminates in a Gospel reading followed by a message. Next is the Liturgy of the Eucharist, which culminates in Holy Communion and prayers of thanksgiving which follow.

You will find that many of the people remain standing for nearly the entire service. You should feel welcome to sit or stand. The times when it is most preferable to be standing are during the reading of the Gospel, during the Great Entrance, during the Anaphora, and from Communion until the final dismissal.

The contents of this booklet are primarily derived from the 2022 Archdiocesan Service Book and the Fourth Edition of the Liturgikon. There is also some variance in the service based on liturgical cycles. The most important variables might be identified in the Church bulletin.

Reader John Marion

August 25, 2024

The Great Doxology

When a full Orthros service does not precede the Divine Liturgy, the service usually begins with the Great Doxology and a following hymn.

Otherwise, if Orthros or some other service precedes the Divine Liturgy, it begins with the enarxis on page 6.

People: Glory to Thee, Who has shown forth the light. Glory to God in the highest, and on earth peace, good-will among men.

We praise Thee; we bless Thee; we worship Thee; we glorify Thee; we give thanks to Thee for Thy great glory.

O Lord, Heavenly King, God the Father Almighty. O Lord, the Only Begotten Son, Jesus Christ, and the Holy Spirit.

O Lord God, Lamb of God, Son of the Father, that takest away the sin of the world: have mercy on us, Thou that takest away the sin of the world.

Receive our prayer, Thou that sittest at the right hand of the Father, and have mercy on us.

For Thou only art holy; Thou only art Lord, Jesus Christ, to the glory of the God the Father. Amen.

Every day will I bless Thee, and I will praise Thy name forever, yea, forever and ever.

Vouchsafe, O Lord, to keep us this day without sin.

Blessed art Thou, O Lord, the God of our fathers and praised and glorified is Thy name unto the ages.

Amen.

Let Thy mercy, O Lord, be upon us according as we have hoped in Thee.

‡ Blessed art Thou, O Lord, teach me Thy statutes.
(3x)

Lord, Thou hast been our refuge from generation to generation. I said, O Lord, have mercy on me; heal my soul for I have sinned against Thee.

Lord, unto Thee have I fled for refuge; teach me to do Thy will for Thou art my God.

For in Thee is the fountain of life; in Thy light shall we see light.

O continue Thy mercy unto them that know Thee.

‡ Holy God, Holy Mighty, Holy Immortal, have mercy on us. (3x)

‡ Glory to the Father and to the Son and to the Holy Spirit both now and ever and unto ages of ages. Amen. Holy Immortal, have mercy on us.

‡ Holy God, Holy Mighty, Holy Immortal, have mercy on us.

If the tone of the week is 1-4, then “Today is Salvation” is sung in that tone, or by default in Tone 4. If the tone of the week is 5-8, then “Having Risen from the Tomb” is sung instead, by default in Tone 8. Sometimes, a different hymn for the day or season might be sung instead. This might be indicated in the bulletin.

Today is Salvation (Tones 1-4)

Choir: Today is salvation come unto the world; let us sing praises to Him that arose from the grave, the Author of our life, for having by death destroyed death, He hath given us victory and great mercy.

Having Risen from the Tomb (Tones 5-8)

Choir: Having risen from the tomb and having burst the bonds of Hades, Thou didst loose the condemnation of death, O Lord, releasing all man-kind from the snares of the enemy. Having manifested Thyself, to Thine Apostles, Thou didst send them forth to proclaim Thee and through them Thou hast granted Thy peace unto the civilized world, O Thou who alone art plenteous in mercy.

The Enarxis

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

People: Amen.

The Litany of Peace

The choir and people respond "Lord, have mercy" to each petition.

Deacon: In peace let us pray to the Lord.

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

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.

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

For our father and Metropolitan *N.* and our Bishop *N.*, the honorably presbytery, the diaconate in Christ, all the clergy and all the people, let us pray to the Lord.

For our country, its president, civil authorities and armed forces, let us pray to the Lord.

For this city and every city and countryside and the faithful who dwell therein, let us pray to the Lord.

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

For travelers by sea, by land, and by air, the sick, the suffering, the captive, and their salvation, 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.

Calling to remembrance our all-holy, immaculate, most [*People, quietly: "Most Holy Theotokos, save us"*] blessed and glorious Lady, the Theotokos and ever-virgin Mary, with all the saints, let us commend ourselves and each other and all our life unto Christ our God.

People: To Thee, O Lord.

Priest: O Lord our God, Whose might is beyond compare, Whose glory is incomprehensible, Whose mercy is boundless and Whose love toward mankind is ineffable: Do Thou Thyself, O Master, in Thy tender compassion look down upon us and upon this holy house and grant us and those who pray with us Thy rich mercies and compassions.

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.

People: Amen.

The First Antiphon

The reader chants each verse (usually 2-4 verses), and the people respond each time with the refrain.

Reader: *Chants the first verse.*

People: Through the prayers of the Theotokos, O Savior, save us.

Reader: *Chants the verse.*

People: Through the prayers of the Theotokos, O Savior, save us.

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

People: Through the prayers of the Theotokos, O Savior, save us.

The Little Litany

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

People: Lord, have mercy.

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

People: Lord, have mercy.

Deacon: Calling to remembrance our all-holy, immaculate, most [*People, quietly: "Most Holy Theotokos, save us"*] blessed and glorious Lady, the Theotokos and ever-virgin Mary, with all the saints, let us commend ourselves and each other and all our life unto Christ our God.

People: To Thee, O Lord.

Priest: 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 recompense by thy divine power, and forsake us not who hope on Thee.

For Thine is the might, 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 ages of ages.

People: Amen.

The Second Antiphon

The reader chants each verse (usually 2-4 verses), and the people respond each time with the refrain. Sometimes, the clause “Who rose from the dead” is replaced by something else. This might be indicated in the bulletin as “Second Antiphon Refrain”.

Reader: *Chants the first verse.*

People: O Son of God, Who rose from the dead, save us who sing to Thee. Alleluia.

Reader: *Chants the verse.*

People: O Son of God, Who rose from the dead, save us who sing to Thee. Alleluia.

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

People: Only begotten Son and Word of God, Thou Who art immortal and didst deign for our salvation to become incarnate of the Holy Theotokos and ever-virgin Mary, without change becoming man, and Who 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.

The Little Litany

Deacon: In peace let us pray to the Lord.

People: Lord, have mercy.

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

People: Lord, have mercy.

Deacon: Calling to remembrance our all-holy, immaculate, most [*People, quietly: "Most Holy Theotokos, save us"*] blessed and glorious Lady, the Theotokos and ever-virgin Mary, with all the saints, let us commend ourselves and each other and all our life unto Christ our God.

People: To Thee, O Lord.

Priest: O Thou Who hast granted us to make these common supplications in one accord and dost promise that when two or three are gathered together in Thy name Thou wilt grant their request: do Thou also now fulfill the desires and petitions of Thy servants as may be most expedient for them, granting us in this age the knowledge of Thy truth and, in the age to come, life everlasting.

For Thou art a good God and lovest mankind and unto Thee do we ascribe † glory, to the Father and of the Son and of the Holy Spirit, now and ever and unto ages of ages.

People: Amen.

The Third Antiphon

The Beatitudes are usually sung here. Sometimes, the reader will chant something else, often followed by a hymn. This might be indicated in the bulletin.

During this time, the priest begins the Little Entrance with the Gospel Book.

The Beatitudes (Tone 1)

People: 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 the Heavens.

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

Blessed are the meek, for they shall inherit the earth.

Blessed are they that hunger and thirst after 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 the Heavens.

Blessed are ye when men shall revile and persecute you, and shall say all manner of evil against you falsely for my sake - rejoice and be glad, for your reward is great in the Heavens.

The Little Entrance

The response from the choir is the Entrance Hymn. If it is not a Sunday, the clause “Who art risen from the dead” is replaced by “Who is wondrous in the saints.” Sometimes, it might be replaced by something else. This might be indicated in the bulletin as the “Entrance Hymn.”

Deacon: Wisdom! Let us attend!

Choir: Come, let us worship and fall down before Christ.
Save us, O Son of God, Who art risen from the dead,
who sing to Thee: Alleluia.

Hymns of the Day

A number of variable hymns are inserted here. These might be indicated in the bulletin.

- *Most of the time, the first one is the Resurrection Hymn for the tone of the week.*
- *There may be one or more hymns for saints or feast days.*
- *The hymn for St Catherine is usually sung next.*
- *The last hymn is the seasonal hymn (or kontakion), which is often “O Protection of Christians.”*

Hymn for St Catherine (Tone 5)

People: Let us praise the all-lauded bride of Christ, Catherine, divine guardian of Sinai. She is our help and our defense, who by the power of the spirit, silenced brilliantly the affectations of the impious. Crowned as a martyr, she seeketh for all the great mercy.

Ordinary Kontakion (Tone 2)

People: O protection of Christians that cannot be put to shame, mediation unto the Creator most constant, O despise not the suppliant voices of those who have sinned, but be thou quick, O good one, to come unto our aid, 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.

The Trisagion

Deacon: Let us pray to the Lord.

People: Lord, have mercy.

Priest: For holy art Thou, O our God, and unto Thee we ascribe † glory, to the Father and to the Son and to the Holy Spirit, now and ever...

Deacon: ...and unto ages of ages.

People: Amen.

The Trisagion (thrice-holy hymn) is usually sung here. Sometimes, this is replaced by an alternate hymn for baptism or the cross. This might be indicated in the bulletin.

The Trisagion (Tone 3)

People: † Holy God, Holy Mighty, Holy Immortal, have mercy on us. (3x)

† 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.

The appointed Epistle reader begins making their way to the center.

Deacon: With strength!

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

The Prokeimenon and Epistle

Deacon: Let us attend!

Reader: *Chants the refrain of the prokeimenon.*

People: *Repeat the refrain.*

Reader: *Chants the verse, repeating multiple times if there are multiple verses.*

People: *Repeat the refrain in response to each verse.*

Reader: *Chants part of the refrain.*

People: *Complete the refrain, more slowly than usual.*

Deacon: Wisdom!

Reader: *Announces the epistle reading.*

It is customary for the people to sit during the Epistle reading.

Deacon: Let us attend!

Reader: *Reads the appointed epistle reading.*

Priest: Peace be to thee that readest.

Reader: And to thy spirit.

People: Alleluia. (3x)

Reader: *Chants the first Alleluia verse.*

People: Alleluia. (3x)

Reader: *Chants the second Alleluia verse.*

People: Alleluia. (3x)

The Gospel

Everyone should stand during the reading of the Gospel.

Priest: Peace be to all.

People: And to thy spirit.

Priest: *Announces the gospel reading.*

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

Priest: *Reads the appointed gospel reading.*

People: † Glory to Thee, O Lord, glory to Thee.

The Homily

At this time, a homily is usually given.

Prayer for the Catechumens

If catechumens are present, they are invited to the center of the church for this prayer.

Priest: Let us pray to the Lord.

People: Lord, have mercy.

Priest: O Lord our God, Who dwellest on high and regardest things below, Who hast sent forth as the salvation of the race of men Thine Only Begotten Son and God, our Lord Jesus Christ: Look down upon Thy servants the catechumen(s) *N.* who has/have bowed his/her/their neck(s) before thee, make them worthy in due season of the laver of regeneration, the remission of sins, and the robe of incorruption. Unite them to Thy holy, catholic, and apostolic Church, and number them with Thine elect flock, 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 ages of ages.

People: Amen.

The catechumens return to their places.

The Cherubic Hymn

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

People: Lord, have mercy.

Priest: That guarded always by Thy might we may ascribe † glory unto Thee, to the Father and to the Son and to the Holy Spirit, now and ever and unto ages of ages.

People: Amen.

The Cherubic Hymn (Tone 8)

Choir: We who mystically represent (represent) the Cherubim and who sing to the life-giving Trinity the thrice-holy hymn, let us now lay aside (lay aside) all earthly care, let us now lay aside all earthly care.

The Great Entrance

During the Great Entrance, the priest and the altar servers take the unconsecrated bread and wine from the table of preparation to the altar. Some people might touch the outer garment (or phelonion) of the priest as a way of participating the offering of our gifts (of bread and wine) to God, or to ask for intercessory prayers.

Deacon: All of you, the Lord God remember in His Kingdom, always, now and ever and unto ages of ages.

The people respond “Amen” to each petition.

Priest: Our father and Metropolitan *N.* and our Bishop *N.*, and all our brotherhood in Christ, the Lord God remember in His Kingdom, always, now and ever and unto ages of ages.

Our president, civil authorities, and armed forces, the Lord God remember in His Kingdom, always, now and ever and unto ages of ages.

The servants of God, *N.*, that they might have mercy, life, peace, health, salvation, visitation, pardon, and remission of sins, the Lord God remember in His Kingdom, always, now and ever and unto ages of ages.

The servants of God departed this life in the hope of the resurrection and life eternal, *N.*, the Lord God remember in His Kingdom, always, now and ever and unto ages of ages.

The choir then completes the last part of the Cherubic Hymn.

Choir: That we may receive the King of all, Who comes invisibly upborne by the angelic hosts.

Alleluia. Alleluia. Alleluia.

The Supplication

The choir and people respond “Lord, have mercy” to each petition until noted.

Deacon: Let us pray to the Lord.

For this holy house and those who with faith, reverence, and fear of God enter therein, 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.

The choir and people respond “Grant this, O Lord” to the next and all following petitions.

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

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

Pardon and remission of our sins and transgressions, 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, peaceful, and a good defense before the fearful judgment seat of Christ, let us ask of the Lord.

Calling to remembrance our all-holy, immaculate, most [*People, quietly: "Most Holy Theotokos, save us"*] blessed and glorious Lady, the Theotokos and ever-virgin Mary, with all the saints, let us commend ourselves and each other and all our life unto Christ our God.

People: To Thee, O Lord.

Priest: O Lord God Almighty, Who alone art holy, Who doest accept a sacrifice of praise from those who call upon Thee with their whole heart: Receive also the prayer of us sinner and lead us to Thy holy altar and enable us to offer unto Thee gifts and spiritual sacrifices for our sins and for the ignorance of the people and 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 spread forth and upon all Thy people.

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

People: Amen.

The Kiss of Peace

The greeting of the kiss of peace is usually “Christ is in our midst” with the response “He is and ever shall be.” During Bright Season, the greeting is instead “Christ is risen” with the response “indeed He is risen.” During the Nativity Season, the greeting is instead “Christ is born” with the response “glorify Him.”

Priest: Peace be to all.

People: And to thy spirit.

Deacon: Let us love one another that with one accord we may confess.

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

Priest: Christ is in our midst.

People: He is and ever shall be.

The people might make the same exchange with those near them.

The Creed

Deacon: The doors. The doors. In wisdom let us attend!

People: I believe in one God, the Father Almighty, Maker of heaven and of all things visible and invisible.

And in one Lord Jesus Christ, the Son of God, the only-begotten, begotten of the Father before all worlds, Light of Light, very God of very God, begotten, not made, of one essence with the Father, by Whom all things were made.

Who for us men and for our salvation came down from heaven and was incarnate of the Holy Spirit and the Virgin Mary, and was made man.

And was crucified also 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 sits at the right hand of the Father.

And He shall come again with glory to judge the living and the dead; Whose kingdom shall have no end.

And I believe in the Holy Spirit, the Lord and Giver of Life, Who proceeds from the Father, † Who with the Father and the Son together is worshipped and glorified, Who spoke by the prophets.

And I believe in one holy, catholic, and apostolic Church.

I acknowledge one baptism for the remission of sins.

I look for the resurrection of the dead and the life of the world to come. Amen.

The Anaphora

During the Liturgy of St Basil (often celebrated on many Sundays in Great Lent and a few other times a year), many of the priest's prayers during the Anaphora are significantly longer than what is written here. Some other text from the clergy may vary, but the people's responses remain the same.

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

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

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

People: And with thy spirit.

Priest: Let us lift up our hearts.

People: We lift them up unto the Lord.

It is customary for people to lift their hands as part of our offering to God, until the “Holy, Holy, Holy” hymn begins.

Priest: Let us give thanks to the Lord.

People: It is meet and right.

Priest: It is meet and right to hymn Thee, to bless Thee, to praise Thee, to give thanks unto Thee, and to worship Thee in every place of Thy dominion; for Thou art God ineffable, inconceivable, invisible, incomprehensible, ever-existing, and eternally the same, Thou and Thine only-begotten Son and Thy Holy Spirit. Thou it was who didst bring us from non-existence into being and, when we had fallen away, didst raise us up again and didst not cease to do all things until Thou hadst brought us up to heaven and hadst endowed us with Thy kingdom which is to come. For all these things we give thanks unto Thee and † to Thine only-begotten Son and to Thy Holy Spirit, for all things of which we know and of which we know not and for all the benefits bestowed upon us, both manifest and unseen.

And we give thanks unto Thee also for this liturgy which Thou dost vouchsafe to receive at our hands, even though there stand beside Thee thousands of archangels and ten thousands of angels, the Cherubim and the Seraphim, six-winged, many-eyed, soaring aloft, born on their wings,

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

Choir: Holy, Holy, Holy, Lord of Saboath. 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.

Priest: With these blessed powers, we also, O Master Who
lovest mankind, cry aloud and say: Holy art Thou and
all-holy, † Thou and Thine only-begotten Son and
Thy Holy Spirit. Holy art Thou and all-holy and
magnificent is Thy glory, Who hast so loved Thy
world as to give Thine only-begotten Son that all who
believe in Him should not perish but have everlasting
life; Who, when He had come and had fulfilled all the
dispensation for us, in the night in which He was
betrayed - or rather, gave Himself up for the life of the
world - took bread in His holy and immaculate and
blameless hands, and when He had given thanks and
blessed it and hallowed it an broken it, he gave it to
His holy disciples and Apostles, saying:

† Take, eat. This is My Body is which is broken for
you for the remission of sins.

People: Amen.

Priest: And likewise, after supper He took the cup, saying:

‡ Drink of this, all of you. This my Blood of the new covenant which is shed for you and for many, for the remission of sins.

People: Amen.

Priest: Having in remembrance, therefore, this saving commandment and all those things which have come to pass for us: the cross, the grave, the third-day resurrection, the ascension into heaven, the sitting at the right hand, and the second and glorious coming...

‡ Thine own of Thine own we offer unto Thee, in behalf of all and for all.

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

Priest: Again we offer unto Thee this rational and bloodless worship and beseech Thee and pray Thee and supplicate Thee: send down Thy Holy Spirit upon us and upon these gifts here spread forth.

And make this bread the precious Body of Thy Christ.

People: ‡ Amen.

Priest: And that which is in this cup, the precious Blood of Thy Christ.

People: † Amen.

Priest: Changing them by Thy Holy Spirit.

People: † Amen. Amen. Amen.

It is customary for everyone to make low bow until the megalynarion (the next hymn), out of reverence for we now hold to be the Body and Blood of Christ. If it is not Sunday, it customary to kneel or prostrate.

Priest: That to those who shall partake thereof, they may be unto the vigilance of soul, unto remission of sins, unto the communion of Thy Holy Spirit, unto the fulfillment of the kingdom of heaven and unto boldness toward Thee, not unto judgment or condemnation. And again we offer unto this rational worship for all those who in faith have gone before us to their rest: forefathers, fathers, patriarchs, prophets, apostles, preachers, evangelists, martyrs, confessors, ascetics, and every righteous spirit made perfect in faith...

The Megalynarion

The hymn “It is Truly Meet” is usually sung here. During the Liturgy of St Basil, this is replaced by the alternate hymn “All of Creation”. During much of Bright Season, this is replaced by the hymn “The Angel Cried”. Sometimes something else is used. This might be indicated in the bulletin.

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

It is Truly Meet

People: It is truly meet; it is truly meet to call thee blessed, Lady Theotokos. Lady ever greatly blessed and most perfect in innocence and the Mother of our God. Lady more precious than the Cherubim and more glorious beyond all measure than the Seraphim, who without corruption gavest birth to God the Word and art truly Theotokos, we magnify thee; we magnify thee.

Priest: Among the first be mindful, O Lord, of our father and Metropolitan *N.*, and our Bishop *N.*, whom do Thou grant unto Thy holy churches in peace, safety, honor, health, and length of days, and rightly dividing the word of Thy truth.

The following line is only done if a deacon is present.

Deacon: And of the people here present, of those whom they are remembering and of all mankind.

People: And of all mankind.

Priest: Be mindful, O Lord, of this city in which we dwell and of every city and countryside and of those who in faith dwell therein. Be mindful, O Lord, of those who travel by sea, by land, and by air, the sick, the suffering, the captive, and their salvation. Be mindful, O Lord, of those who bear fruit and do good works in Thy holy churches and who remember the poor, and upon us all send forth Thy mercies.

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

People: Amen.

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

People: And with thy spirit.

The Lord's Prayer

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

People: Lord, have mercy.

Deacon: For the precious gifts which have been spread forth and sanctified, let us pray to the Lord.

People: Lord, have mercy.

Deacon: That our God, Who lovest mankind, having received them upon His holy, most heavenly, and ideal altar as an aroma of spiritual sweetness, will send down upon us in return His divine grace and the gift of the Holy Spirit, let us pray.

People: Lord, have mercy.

Deacon: Asking 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.

People: To Thee, O Lord.

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

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

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

People: Amen.

The Prayer with Heads Bowed

Priest: Peace be to all.

People: And to thy spirit.

Priest: Bow your heads unto the Lord.

People: To Thee, O Lord.

The people bow their heads until "Amen."

Priest: We give thanks unto Thee, O King invisible, Who by Thy boundless power hast made all things and in the multitude of Thy mercy hast brought all things from nothingness into being. Do Thou Thyself, O Master, look down from heaven upon those who have bowed their heads unto Thee, for they have not bowed down unto flesh and blood, but unto Thee the fearful God. Therefore, O Master, do Thou Thyself distribute these gifts here spread forth unto all of us for good, according to the individual need of each: voyage with those who sail by sea, journey with those who travel by land and air, heal the sick, Thou Who art the Physician of our souls and bodies.

Through the ✠ grace and compassions and love towards mankind of Thine only-begotten Son, with Whom Thou art blessed, together with Thine all-holy and good and life-giving Spirit, now and ever and unto ages of ages.

People: Amen. Amen.

Pre-Communion Prayers

Priest: Hear us, O Lord Jesus Christ our God, from Thy holy dwelling-place and from the throne of glory of Thy kingdom, and come to sanctify us, O Thou Who sittest on high with the Father and art here invisibly present with us, and vouchsafe by Thy mighty hand to impart unto us Thine immaculate Body and precious Blood, and through us unto all the people.

‡ O God, be gracious unto me, the sinner, and have mercy on me. (2x)

‡ I will exalt thee, O my King and my God.

Deacon: Let us attend!

Priest: The holy things are for the holy.

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

People: I believe, O Lord, and I confess that Thou art truly the Christ, the Son of the living God, Who didst come into the world to save sinners, of whom I am chief. And I believe that this is truly Thine own immaculate Body and that this is truly Thine own precious Blood.

Wherefore, I pray Thee, have mercy upon me and forgive my transgressions both voluntary and involuntary, of word and of deed, of knowledge and of ignorance, and make me worthy to partake without condemnation of Thine immaculate mysteries unto remission of sins and unto life everlasting. Amen.

Of Thy mystic supper, O Son of God, accept me today as a communicant, for I will not speak of Thy mystery to Thine enemies, neither will I give Thee a kiss as did Judas, but like the thief will confess Thee: Remember me, O Lord, in Thy kingdom.

Not unto judgment, nor unto condemnation be my partaking of Thy holy mysteries, O Lord, but unto the healing of soul and body.

The choir sings the refrain of communion hymn while the clergy begin to receive communion.

The reader chants each verse (usually 2-4 verses), and the people respond each time with the refrain. The refrain is normally "Praise the Lord from heavens; praise Him in the highest." Sometimes, a different refrain is used, but nearly always with the same or similar melody. This might be indicated in the bulletin.

Choir: Praise the Lord from heavens; praise Him in the highest.

Reader: *Chants the verse.*

People: Praise the Lord from heavens; praise Him in the highest.

People: Alleluia. Alleluia. Alleluia.

The Communion of the Faithful

Holy Communion is reserved for Orthodox Christians who have prepared themselves through prayer and repentance. Questions about preparation for communion should be directed to your priest.

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

Choir: Blessed is He that cometh in the name of the Lord.
God is the Lord and hath appeared unto us.

The people form a communion line. Those who will not commune are invited to join the line as well - the priest will say a prayer or blessing over you.

Receiving Communion

The communicant approaches with forearms crossed over the heart, and engages in the following exchange when they arrive at the chalice.

Person: The servant of God, *N.*

Priest: The servant/handmaiden of God, *N.*, partakes of the precious Body and Blood of our Lord and God and Savior Jesus Christ, unto the remission of sins and unto life everlasting.

The priest administers communion to the communicant by spoon. The communicant may then make use of the napkin, if necessary, and then take a step back before departing to the left. The communicant should take a piece of blessed bread to help complete the consumption of the Gifts.

It is not our tradition to kiss the chalice.

Hymns during Communion

Hymns during the Communion of the Faithful will vary. It might be indicated on the bulletin.

Post-Communion

The post-communion hymn is usually “We Have Seen the True Light” in Tone 2. Sometimes, another hymn is sung instead. This might be indicated in the bulletin.

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

People: 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.

Priest: Be Thou exalted, O God, above the heavens and Thy glory above all the earth... (3x)

...Always now and ever and unto ages of ages.

People: Amen.

Let our mouth be filled with Thy praise, O God, for Thou has counted us worthy to share Thy holy, immortal, and spotless Mysteries. Keep us in sanctification that we may sing Thy glory, meditating on Thy holiness all the day.

Alleluia. Alleluia. Alleluia.

Deacon: Stand upright. Having partaken of the divine, holy, immaculate, immortal, heavenly, life-giving, and dread mysteries of Christ, let us worthily give thanks unto the Lord.

People: Lord, have mercy.

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

People: Lord, have mercy.

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

People: To Thee, O Lord.

Priest: We give thanks unto Thee, O Master Who lovest mankind, Benefactor of our souls, for that Thou hast vouchsafed this day to feed us with Thy heavenly and immortal Mysteries. Make straight our path, establish us all in Thy fear, guard our life, make firm our steps, through the prayers and intercessions of the glorious Theotokos and ever-virgin Mary and of all Thy saints.

For Thou art our sanctification, and unto Thee we ascribe † glory, to the Father and to the Son and to the
Holy Spirit, now and ever and unto ages of ages.

People: Amen.

Prayer behind the Amvon

Priest: Let us go forth in peace.

People: In the Name of the Lord.

Deacon: Let us pray to the Lord.

People: Lord, have mercy.

Priest: O Lord, Who blesses those who bless Thee and sanctifies those who put their trust in Thee, save Thy people and bless Thine inheritance, preserve the fullness of Thy Church, sanctify those who love the beauty of Thy house, glorify them in recompense by Thy divine power, and forsake us not who hope on Thee. Give peace to Thy world, to Thy churches, to the priests, to the civil authorities, to the armed forces and to all Thy people.

For every good and perfect gift is from above and comes down from Thee, the Father of lights, and unto Thee we ascribe † glory, to the Father and to the Son and to the Holy Spirit, now and ever and unto ages of ages.

People: Amen.

Blessed be the Name of the Lord from henceforth and forevermore. (3x)

Note: If a special service is going to follow the Divine Liturgy, it often begins here.

The Dismissal

Priest: *Commemorates the saints...*

...whose memory we celebrate, and of all the saints, have mercy on us and save us, forasmuch as He is good and loves mankind.

People: Amen.

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

People: Amen. Amen.

After the Dismissal

Announcements may be given.

When announcements are complete, the faithful line up for a final blessing. Each person approaches the priest and reverences the cross, then departs to the left. They may take the “antidoron” (remaining blessed bread), although priority should be given to visitors and catechumens.

During this time, the choir will likely sing a hymn or two.

Afterwards, the service is complete, although post-communion prayers will be going on in the altar - so give some space to the altar if you start conversing with others. On Sundays, we often have a time of food, drink, and fellowship following the service.

