

THE DIVINE LITURGY
OF
OUR HOLY FATHER
BASIL THE GREAT

Selected pages containing text that is not also found in
the Divine Liturgy of St. John Chrysostom

THE DIVINE LITURGY
OF
OUR HOLY FATHER
BASIL THE GREAT



A publication of the Byzantine Seminary Press

Copyright © 2006

Byzantine Seminary Press
3643 Perrysville Avenue
Pittsburgh, PA 15214

ISBN 0-9774069-2-X

CONTENTS

<i>Foreword</i>	5
<i>General Norms</i>	7
The Divine Liturgy of Our Holy Father Basil the Great	
Prayers before the Icon Screen	13
Prayers of Vesting	18
Prothesis	21
The Divine Liturgy	35
Dismissals at the Divine Liturgy	
Norms	109
Dismissals for Moveable Feasts	110
Dismissals for Immovable Feasts	111
Dismissal for Sundays during the Great Fast	113
Thanksgiving Prayers after Holy Communion	115
Calendar of Saints	119
Endnotes	161

GENERAL NORMS

The Divine Liturgy of Our Holy Father Basil the Great is celebrated instead of the Divine Liturgy of Our Holy Father John Chrysostom on the following occasions:

- All Sundays of the forty-day Great Fast.
- Holy and Great Thursday.
- Holy and Great Saturday.
- Vigil of the Nativity of Our Lord Jesus Christ (December 24) *except if the Vigil falls on Saturday or Sunday.*
- Nativity of Our Lord Jesus Christ (December 25) *only when it falls on Sunday or Monday.*
- Circumcision of Our Lord Jesus Christ and the Feast of Our Holy Father Basil the Great (January 1).
- Vigil of the Theophany of Our Lord Jesus Christ (January 5) *except if the Vigil falls on Saturday or Sunday.*
- Theophany of Our Lord Jesus Christ (January 6) *only when it falls on Sunday or Monday.*

In the rubrics, the following have been employed as technical terms:

- **“To incense”** means to swing the censer with three strokes. Thus to incense three times means to make nine strokes.
- **“To intone”** is to chant a text simply and with raised voice. This term is employed for doxologies and for many other parts proper to the priest or the deacon.

THE DIVINE LITURGY OF OUR HOLY FATHER BASIL THE GREAT

For a Celebrant, Concelebrants, and a Deacon

The priest who intends to celebrate the divine mystery should be reconciled, first of all, with everyone and have no animosity toward anyone. To the best of his ability, he must keep his heart free from evil thoughts. He must abstain from food and drink in accordance with ecclesiastical legislation until his priestly function. When that time has come, he goes into the church where the deacon joins him and, together, they make three bows toward the east before the holy doors.

Whenever priests concelebrate, only one of them shall perform the Prothesis. The other concelebrants do not say this rite of preparation but do say the prayers before the icon screen and the prayers of vesting.

DEACON: Reverend Father, give the blessing.

PRIEST: Blessed is our God, always, now and ever and forever.

DEACON: Amen.

THE DIVINE LITURGY OF OUR HOLY FATHER BASIL THE GREAT

The deacon bows, opens the holy doors, and bows to the faithful.

He goes out of the sanctuary by way of the northern door. Standing in his customary place at the ambon, he bows reverently three times, each time saying quietly:

DEACON: O Lord, open my lips, and my mouth will declare your praise.⁵¹ *(Three times)*

Then the deacon intones:

DEACON: Reverend Father, give the blessing.

The celebrant, making the sign of the cross horizontally over the holy table with the holy gospel, intones:

CELEBRANT: **Blessed is the kingdom of the Father, and of the Son, and of the Holy Spirit, now and ever and forever.**

RESPONSE: Amen.

ANAPHORA

DEACON: Let us stand aright; let us stand in awe; let us be attentive to offer the holy Anaphora in peace.

RESPONSE: Mercy, peace, a sacrifice of praise.

The deacon, having made a bow, goes into the sanctuary through the southern door and stands to the right of the celebrant.

The celebrant turns to bless the faithful, intoning:

CELEBRANT: **+ The grace of our Lord Jesus Christ, and the love of God and Father, and the communion of the Holy Spirit be with all of you.**^{15b}

RESPONSE: And with your spirit.

The celebrant faces the east (holy table), elevates his hands, and intones:

CELEBRANT: **Let us lift up our hearts.**

RESPONSE: We lift them up to the Lord.

The celebrant lowers his hands, bows his head, and intones:

CELEBRANT: **Let us give thanks to the Lord.**

RESPONSE: It is proper and just.

The celebrant prays aloud, while the concelebrants pray quietly:

CELEBRANT: O Eternal Being, Master, Lord, God, Father almighty and adorable, it is truly proper and just and befitting the magnificence of your holiness¹⁵⁷ to praise you, to sing to you, to bless you, to worship you, to thank you, to glorify you, the only true God, and to offer you this, our spiritual worship with contrite heart and humble spirit,¹⁵⁸ for you have granted us the knowledge of your truth.

Who is able to proclaim your might, to make known all your praises, or to recount all your mighty deeds in every age?

Master of all, Lord of heaven and earth and of all creation both visible and invisible, enthroned in glory yet fathoming the depths,¹⁵⁹ eternal,¹⁴⁰ invisible, incomprehensible, boundless, and changeless, Father of our great God, Savior, and Lord Jesus Christ, you are revealed through him who is our hope,¹⁴¹ the image of your goodness, and the seal bearing your likeness.

He is the Living Word, True God,¹⁴² Eternal Wisdom, Life,¹⁴³ Sanctification,¹⁴⁴ Power,¹⁴⁵ and the True Light¹⁴⁶

through whom the Holy Spirit has been revealed:

the Spirit of truth, the Gift of filial adoption, the Pledge of our future inheritance,¹⁴⁷ the First-fruits of eternal blessings, the Life-creating Power, the Wellspring of sanctification

through whom every rational and intelligent creature is empowered to worship you, and to offer you an unending hymn of praise; for all creation serves you.

Angels, archangels, thrones, dominions, principalities, virtues, powers,¹⁴⁸ and the many-eyed cherubim¹⁴⁹ praise you. You are surrounded by the six-winged seraphim; two wings cover their face, two their feet, and with two they fly,¹⁵⁰ and they call one to another with never-ending and never-silent hymns of praise:

The deacon, taking the asterisk, makes the sign of the cross with it over the diskos while the celebrant intones:

CELEBRANT: Singing, shouting, crying aloud, and saying the triumphal hymn:

The deacon kisses the asterisk and lays it aside.

Holy, holy, holy is the Lord of Hosts. Heaven and earth are filled with your glory;¹⁵¹ hosanna in the highest. Blessed is he who comes in the name of the Lord; hosanna in the highest.¹⁵²

The celebrant prays aloud:

**CELEBRANT: We sinners also cry out with these
blessed powers, O loving and kind Master,
and say: Holy are you, truly, all-holy.
Immeasurable is the majesty of your holiness.¹⁵⁵
You are revered in all your works;
for with righteousness and just judgment¹⁵⁴ you
have ordered all things for us.
Taking clay from the earth, you formed man¹⁵⁵
and honored him with your own image, O God.¹⁵⁶
You placed him in a delightful paradise
and promised him immortal life and the enjoy-
ment of eternal blessings
through the observance of your commandments.
But man disobeyed you, the true God who
created him;
he was led astray by the deceit of the Serpent,¹⁵⁷
and by his own transgressions was subjected to
death.

In your righteous judgment, O God, you
banished him from paradise into this world¹⁵⁸
and returned him to the earth from which he
had been taken,¹⁵⁹
but provided for him the salvation of rebirth¹⁶⁰
in your Christ.
For you did not turn away from your creature
forever, O Good One,
nor forget the work of your hands;¹⁶¹
rather, you intervened in various ways because
of your merciful loving-kindness.**

You sent prophets and performed mighty deeds
through your holy ones
who have pleased you in every generation.
You spoke to us through the mouth of your
servants, the prophets,¹⁶² who foretold the
salvation which was to come.
You gave the Law as an aid, and appointed angels
as guardians.
When the fullness of time had come,¹⁶³ you spoke
to us through your own Son,
the very one through whom you created the ages.
Although he is the reflection of your glory and
the express image of your person,¹⁶⁴
sustaining all things by his powerful word,
He did not deem equality with you, God and
Father, something to be grasped;¹⁶⁵
rather, while remaining everlasting God,
he appeared on earth and lived among men.¹⁶⁶
In becoming incarnate from the holy Virgin, he
emptied himself,
taking the form of a slave,¹⁶⁷
conforming himself to the lowliness of our body,
that he might conform us to the image of his
glory.¹⁶⁸
For since, through a man, sin entered the world,
and through sin, death,¹⁶⁹
so it pleased your only-begotten Son,
who is in your bosom, God and Father,
to be born of a woman, the holy Theotokos and
Ever-Virgin Mary,

to be born under the Law,¹⁷⁰
to condemn sin in his flesh¹⁷¹
so that those who are dead in Adam
might be brought to life in him, your Christ.

Living in this world, he gave us precepts for
salvation,
turned us away from the deceit of idols,
and brought us to know you, true God and
Father.

He purchased us for himself as a chosen people,
a royal priesthood, and a holy nation,¹⁷²
cleansing us with water and sanctifying us with
the Holy Spirit.¹⁷³

He surrendered himself¹⁷⁴ as a ransom to Death
by which we were held captive,
sold into slavery under sin.¹⁷⁵

Descending by the cross into Hades
to fulfill all things in himself,
he freed us from Death's despair,
and rose on the third day,
preparing the way for the resurrection of all
flesh from the dead.

Since Corruption could not keep the Author of
Life in its clutches,¹⁷⁶
he became the first-fruits of those who have
fallen asleep,¹⁷⁷
the first-born of the dead,¹⁷⁸
that in all things he might have pre-eminence
over all.

**Ascending into heaven,
he has taken his seat at the right hand of your
majesty on high¹⁷⁹
and will come to reward everyone according to
his works.¹⁸⁰
But he left us these memorials of his saving
passion,
which we have prepared according to his command.
For, when he was about to go forth to his volun-
tary, ever-memorable, and life-creating death,
on the night when he surrendered himself for
the life of the world,
he took bread into his holy and all-pure hands,
and presenting it to you, God and Father,
he gave thanks, blessed (*and the celebrant blesses
the bread*), sanctified, broke,**

*The celebrant, concelebrants, and deacon (with his orarion)
point to the diskos.*

*All concelebrants say the words of institution together
but in a quiet voice.*

The celebrant intones:

**CELEBRANT: And gave it to his holy disciples and
apostles saying: Take, eat; this is my body¹⁸¹ which
is broken for you for the remission of sins.**

*The celebrant, concelebrants, and deacon together make a
profound bow.*

RESPONSE: Amen.

The celebrant prays aloud:

CELEBRANT: Likewise, taking the chalice of the fruit of the vine,¹⁸² he mixed it, gave thanks, blessed (the celebrant blesses the chalice), sanctified,

The celebrant, concelebrants, and deacon (with his orarion) point to the chalice.

The celebrant intones:

CELEBRANT: And gave it to his holy disciples and apostles saying: Drink of this all of you; this is my blood of the new covenant which is shed for you and for many for the remission of sins.¹⁸³

The celebrant, concelebrants, and deacon together make a profound bow.

RESPONSE: Amen.

The celebrant prays aloud:

CELEBRANT: Do this in remembrance of me, for as often as you eat this bread and drink this chalice you proclaim my death¹⁸⁴ and profess my resurrection. Therefore, O Master, we also remember his saving passion, the life-creating cross, the three-day burial, the resurrection from the dead, the ascension into heaven, the enthronement at your right hand, God and Father, and his glorious and fearsome second coming:

The deacon, taking the diskos in his right hand and the chalice in his left hand and keeping his forearms crossed in the sign of the cross, elevates the gifts making with them the sign of the cross horizontally over the holy table while the celebrant intones:

CELEBRANT: Offering you, your own, from your own.¹⁸⁵ Always and everywhere.

The deacon replaces the gifts and bows reverently with the celebrant and concelebrants, and all present pray:

We praise you, we bless you, we thank you, O Lord, and we pray to you, our God.

The celebrant prays aloud:

CELEBRANT: All-holy Master, since you have allowed us sinners and unworthy servants to minister at your holy altar—not because of our righteousness,¹⁸⁶ for we have done nothing good on earth, but because of your mercy and compassion so richly poured out upon us¹⁸⁷—we have the courage to approach your holy altar. As we offer you the holy body and blood of your Christ in this form, we pray you and beseech you, O Holy of Holies, that, according to your kind favor, your Holy Spirit may come upon us and upon these gifts here offered; and bless and sanctify them and show

The celebrant, concelebrants, and deacon bow three times.

The deacon then bows his head and, pointing with his orarion to the holy bread, says quietly:

DEACON: **Reverend Father, bless the holy bread.**

The celebrant makes the sign of the cross over the bread praying aloud:

CELEBRANT: **+ This bread to be truly the precious body of our Lord, God, and Savior Jesus Christ.**

DEACON: **Amen.**

The deacon then points with his orarion to the chalice and says:

DEACON: **Reverend Father, bless the holy chalice.**

The celebrant makes the sign of the cross over the chalice, praying aloud:

CELEBRANT: **+ And this chalice to be truly the precious blood of our Lord, God, and Savior Jesus Christ.**

DEACON: **Amen.**

The deacon then points with his orarion to both gifts and says:

DEACON: **Reverend Father, bless both.**

The celebrant makes the sign of the cross over both the bread and chalice, praying aloud:

CELEBRANT: + Shed for the life of the world.

DEACON: Amen, amen, amen.

CELEBRANT: So that all of us who share this one bread and chalice may be united with one another in the communion of the one Holy Spirit, and that none of us partake of the holy body and blood of your Christ for judgment or condemnation.

The celebrant, concelebrants, and deacon together make a profound bow.

The celebrant takes the censer and incenses, commemorating the dead and praying aloud:

CELEBRANT: Rather, may we obtain mercy and grace¹⁸⁸ together with all the saints who have pleased you since time began: the forefathers, fathers, patriarchs, prophets, apostles, preachers, evangelists, martyrs, confessors, teachers, and with every just spirit brought to perfection in faith.¹⁸⁹

Especially with our most holy, most pure, most blessed and glorious Lady, the Theotokos and Ever-Virgin Mary.

The faithful sing:

In you, O Woman Full of Grace,
all creation rejoices:
the angels in their ranks
and the human race.
Sanctified Temple and Rational Paradise,
Boast of Virgins
from whom our God took flesh and became
a child
while remaining God from before all time.
He made your womb a throne,
setting it apart,
a room more spacious than the heavens.
In you, O Woman Full of Grace,
all creation rejoices.
Glory to you!

*Or, in place of "In you, O Woman Full of Grace," the
Irmos of the feast is sung with its verse.*

The celebrant and concelebrants say quietly:

CELEBRANT AND CONCELEBRANTS: With the holy prophet,
forerunner, and baptist John; with the holy
glorious and illustrious apostles; with the holy
(Name/s), whose memory we celebrate; and with
all your saints through whose prayers, O God,
watch over us.

Remember as well all who have fallen asleep before
us in the hope of resurrection to eternal life.

They mention by name the souls of the departed for whom they wish to pray.

And they say:

For the repose and forgiveness of the soul[s] of your servant[s] (*Name/s*) in a place of light from which grief and mourning have been driven away. Grant them rest, our God.

And grant them rest where the light of your face¹⁹⁰ watches over them.

Then the deacon incenses the holy table on the other three sides and mentions those of the departed for whom he wishes to pray.

The celebrant and concelebrants continue, saying quietly:

We also pray you, O Lord: remember your holy, catholic, and apostolic Church from one end of the universe to the other; give peace to her whom you have redeemed by the precious blood of your Christ.¹⁹¹ Make firm this holy temple until the end of time. Remember, O Lord, those who offer you these gifts, and the intentions for which they offer them. Remember, O Lord, those who bring offerings and perform good deeds in your holy churches, and those who remember the poor. Give them in exchange your rich and heavenly gifts: bestow upon them heavenly rewards instead

of earthly, eternal, instead of temporal gifts, incorruptible, instead of perishable.

Remember, O Lord, those who have withdrawn from the world to live a life of monastic solitude in deserts and mountains. Remember, O Lord, those who live in virginity and piety, and those who practice asceticism and live saintly lives.

Remember, O Lord, those who govern us; give them profound and enduring peace. Instill into their hearts what is beneficial for your Church and for all your people that, in their tranquility, we may lead a calm and quiet life in all piety and holiness.¹⁹²

Remember, O Lord, every principality and power, and all our brothers and sisters who serve our country. Preserve the virtuous in your virtue and, in your kindness, make those who are evil good.

Remember, O Lord, the people here present and those who are absent for good reasons and have mercy on them and on us according to the abundance of your mercy. Fill their houses with every good thing; preserve their marriages in peace and harmony; nurture the infants, instruct the young, support the aged, encourage the faint-hearted, gather the scattered,¹⁹³ lead back those who have strayed¹⁹⁴ and unite them to your holy, catholic, and apostolic Church. Free those disturbed by unclean spirits,¹⁹⁵ sail with those who sail, travel

with those who travel, defend widows, protect orphans, ransom the captives, and heal the sick.

Remember, O God, those who are on trial, in prison, and condemned to hard labor, everyone in affliction, need, or distress, and all who stand in need of your great tenderness of heart: those who love us, those who hate us, and those who have asked us to pray for them, unworthy though we be.

Remember all your people, O Lord our God, and upon all of them pour out your rich mercy,¹⁹⁶ granting every petition which leads to salvation. You yourself, O God, remember those whom we have not remembered whether through ignorance or forgetfulness or multitude of names; for you know the age and name of each, you know each of them even from their mother's womb. For you, O Lord, are the Help of the helpless, the Hope of the hopeless, the Savior of the storm-tossed, the Harbor of voyagers, and the Healer of the sick. Be all things to all people,¹⁹⁷ for you know each of them and their requests, each home and its needs. O Lord, deliver this city and every city and community from plague, famine, earthquake, flood, fire, violence, foreign invasion, and civil war.

After the singing of the hymn, the celebrant or a concelebrant intones:

CELEBRANT OR CONCELEBRANT: **Among the first, O Lord, remember our holy father (Name), Pope of Rome, our most reverend Metropolitan (Name), our God-loving Bishop (Name). Preserve them for your holy churches in peace, safety, honor, and health for many years as they faithfully impart the word of your truth.**¹⁹⁸

The deacon mentions the living for whom he wishes to pray.

RESPONSE: And remember all your people.

The celebrant and concelebrants mention by name those of the living for whom they wish to pray:

CELEBRANT AND CONCELEBRANTS: Remember, O Lord, the servant[s] of God, (Name/s), save [him-her-them] and remit [his-her-their] sins.

The celebrant prays aloud:

CELEBRANT: Remember, O Lord, the entire episcopate of the true believers who faithfully impart the word of your truth.¹⁹⁹ Remember also my unworthiness, O Lord, according to the abundance of your mercies. Forgive me every transgression voluntary and involuntary; and despite my sins do not withhold any grace of your Holy Spirit from these gifts offered here.

Remember, O Lord, the presbyterate, the diaconate in Christ, and every holy order; let none of us who surround your holy altar be put to shame. Visit us in your goodness, O Lord. Reveal yourself to us in your rich compassion. Grant us a healthful and agreeable climate and gentle showers upon the earth that it may be fruitful, and crown the cycle of the seasons with your kindness.²⁰⁰

By the power of your Holy Spirit, bring an end to schism in the Churches, extinguish the raging of the nations, and quickly put down the upsurges of heresy. Accept us all into your kingdom, showing us to be children of the light and of the day.²⁰¹ Grant us your peace and love, O Lord our God, for you have given us everything.²⁰²

The celebrant intones:

CELEBRANT: And grant that with one voice and one heart²⁰³ we may glorify²⁰⁴ and praise your most honored and magnificent name, Father, Son, and Holy Spirit, now and ever and forever.

RESPONSE: Amen.

PREPARATION FOR COMMUNION

The celebrant turns to bless the faithful, intoning:

CELEBRANT: + **May the mercies of our great God and Savior Jesus Christ²⁰⁵ be with all of you.**

RESPONSE: And with your spirit.

The deacon leaves the sanctuary by the northern door. Standing on the ambon, he intones:

DEACON: Now that we have commemorated all the saints, again and again in peace, let us pray to the Lord.

RESPONSE: Lord, have mercy.

- For the precious gifts offered and consecrated, that our God who loves us all may receive them on his holy, heavenly, and mystical altar as an aroma of spiritual fragrance,²⁰⁶ and send down upon us in return his divine grace and the gift of the Holy Spirit, let us pray.

RESPONSE: Lord, have mercy.

The following petitions may be included:

- That we be delivered from all affliction, wrath, and need, let us pray to the Lord.

RESPONSE: Lord, have mercy.

- Protect us, save us, have mercy on us, and preserve us, O God, by your grace.

RESPONSE: Lord, have mercy.

- That this whole day [*or*: evening] be perfect, holy, peaceful, and without sin, let us beseech the Lord.

RESPONSE: Grant this, O Lord.

- For an angel of peace, a faithful guide and guardian of our souls and bodies, let us beseech the Lord.

RESPONSE: Grant this, O Lord.

- For the pardon and remission of our sins and offenses, let us beseech the Lord.

RESPONSE: Grant this, O Lord.

- For what is good and beneficial to our souls and for peace in the world, let us beseech the Lord.

RESPONSE: Grant this, O Lord.

- That we may spend the rest of our life in peace and repentance, let us beseech the Lord.

RESPONSE: Grant this, O Lord.

- For a Christian, painless, unashamed, peaceful end of our life, and for a good account before the fearsome judgment-seat of Christ, let us beseech the Lord.

RESPONSE: Grant this, O Lord.

-
- Asking for unity in the faith and for communion of the Holy Spirit,²⁰⁷ let us commit ourselves and one another and our whole life to Christ our God.

RESPONSE: To you, O Lord.

The celebrant prays aloud:

CELEBRANT: God, the God of our salvation,²⁰⁸ teach us to give you worthy thanks for the bounties you have bestowed and continue to bestow on us. As you have accepted these gifts, O our God, purify us from every defilement of flesh and spirit. Teach us to grow perfect in holiness through fear of you so that, with a pure testimony of our conscience, we may receive a portion of your holy gifts and be united to the holy body and blood of your Christ. Receiving them worthily, may we have Christ living in our hearts²⁰⁹ and become temples of your Holy Spirit.²¹⁰

Especially, O our God, let none of us become guilty nor weakened in soul or body by partaking of these awesome and heavenly mysteries of yours unworthily. Rather, grant, O Lord, that even until our last breath, we may worthily receive a portion of your holy Gifts as a provision for the journey²¹¹ to eternal life, and for an acceptable defense before the fearsome judgment seat of your Christ.²¹² Then, together with all the saints who have pleased you since time began, may we become partakers of the eternal blessings which you have prepared for those who love you, O Lord.²¹⁵

And make us worthy, O Master, that we may with confidence²¹⁴ and without condemnation dare call you "Father,"²¹⁵ God of heaven and say:

The celebrant elevates his hands and prays the Lord's Prayer together with the faithful:

Our Father, who art in heaven, hallowed be thy name; thy kingdom come; thy will be done on earth as it is in heaven. Give us this day our daily bread; and forgive us our trespasses as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil.²¹⁶

The celebrant or a concelebrant intones:

CELEBRANT OR CONCELEBRANT: **For thine is the kingdom and the power and the glory, Father, Son, and Holy Spirit, now and ever and forever.**

RESPONSE: Amen.

The celebrant turns to bless the faithful, intoning:

CELEBRANT: **+ Peace be to all.**

RESPONSE: And to your spirit.

DEACON: **Bow your heads to the Lord.**

RESPONSE: To you, O Lord.

The celebrant or a concelebrant prays aloud:

CELEBRANT OR CONCELEBRANT: Master, Lord, Father of mercies, and God of all consolation,²¹⁷ bless, sanctify, guard, confirm, and strengthen those who have bowed their heads to you. Turn them away from every evil deed, equip them for every good work, and make them worthy to partake of these your most pure and life-creating mysteries without condemnation for the remission of their sins and for communion of the Holy Spirit.²¹⁸

Through the grace, the mercies, and the loving-kindness of your only-begotten Son with whom you are blessed, together with your all-holy, good, and life-creating Spirit, now and ever and forever.

RESPONSE: Amen.



COMMUNION

The celebrant and concelebrants pray quietly:

CELEBRANT AND CONCELEBRANTS: Lord Jesus Christ our God, hear²¹⁹ us from your holy dwelling-place²²⁰ and from the throne of glory of your kingdom. As you are seated on high with the Father and yet dwell here invisibly among us, come to sanctify us.²²¹ Deign to give us your most pure body and precious blood with your mighty hand²²² and, through us, to all the people.

The deacon girds himself with the orarion in the form of a cross, if he has not already done so at the Lord's Prayer.

The celebrant and concelebrants at the holy table and the deacon at the ambon bow three times and say quietly each time:

CELEBRANT, CONCELEBRANTS, AND DEACON: **O God, be merciful to me a sinner.**²²⁵ *(Three times)*

When the deacon sees the celebrant extend his hands and touch the holy bread, he intones:

DEACON: **Let us be attentive!**

The celebrant, slightly elevating the holy bread, intones:

CELEBRANT: **Holy gifts to holy people!**²²⁴

RESPONSE: One is holy,²²⁵ one is Lord,²²⁶ Jesus Christ, to the glory of God the Father.²²⁷ Amen.²²⁸

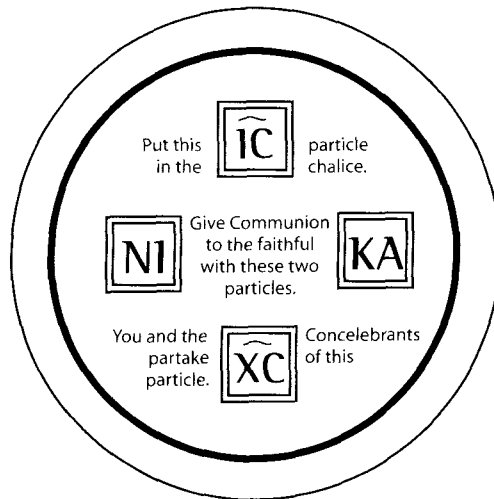
The deacon, entering the sanctuary, stands at the right of the celebrant and says:

DEACON: Reverend Father, break the holy bread.

The celebrant reverently and attentively breaks the Holy Lamb into four parts, saying quietly:

CELEBRANT: Broken and distributed is the Lamb of God, broken yet not divided, ever eaten yet never consumed, but sanctifying those who partake thereof.

When the Holy Lamb has been divided into four parts, they are placed on the diskos in the form of a cross. The particle IC is placed on the upper side of the diskos (east), the particle XC on the lower side (west), the particle NI on the side of the diskos to the celebrant's left (north), and the particle KA on the side of the diskos to the celebrant's right (south), as illustrated below:



The deacon, pointing to the chalice, says quietly:

DEACON: **Reverend Father, fill the holy chalice.**

The celebrant, taking the upper particle IC, makes the sign of the cross with it over the chalice, saying quietly:

CELEBRANT: **The fullness of the Holy Spirit.**

He drops it into the chalice.

DEACON: **Amen.**

The deacon takes the hot water and says to the celebrant:

DEACON: **Reverend Father, bless the hot water.**

The celebrant blesses the hot water, saying:

CELEBRANT: **Blessed be the fervor of your holy ones, always, now and ever and forever.**

The deacon pours a little water in the form of a cross into the chalice, saying:

DEACON: **The fervor of faith, full of the Holy Spirit.
Amen.**

Putting aside the water, the deacon stands a little to the side.

The particle XC is divided for the communion of the celebrants and the deacon; the particles NI and KA are divided for the communion of the faithful.

CELEBRANT: **Deacon, approach!**

The deacon approaches and bows reverently, asking forgiveness.

DEACON: Reverend Father, give me the precious and holy body of our Lord, God, and Savior Jesus Christ.

The celebrant gives the holy bread to the deacon. The deacon takes the holy bread and kisses the celebrant's hand.

CELEBRANT: The precious, holy, and most pure body of our Lord, God, and Savior Jesus Christ is given to the deacon (*Name*) for the remission of his sins and for life everlasting.

The deacon goes behind the holy table.

The concelebrants and celebrant take a particle of the holy bread, the concelebrants approaching from the north side. As each takes the holy bread, he says:

The precious and most holy body of our Lord, God, and Savior Jesus Christ is given to me, the priest (*Name*), for the remission of my sins and for life everlasting. Amen.

*The celebrant, concelebrants, and deacon bow their heads
and together with the faithful pray aloud:*

O Lord, I believe and profess that you are truly Christ, the Son of the living God,²²⁹ who came into the world to save sinners of whom I am the first.²³⁰

Accept me today as a partaker of your mystical supper, O Son of God, for I will not reveal your mystery to your enemies, nor will I give you a kiss as did Judas, but like the thief I profess you:

Remember me, O Lord, when you come in your kingdom.

Remember me, O Master, when you come in your kingdom.²³¹

Remember me, O Holy One, when you come in your kingdom.

May the partaking of your holy mysteries, O Lord, be not for my judgment or condemnation²³² but for the healing of soul and body.

O Lord, I also believe and profess that this, which I am about to receive, is truly your most precious body and your life-giving blood, which, I pray, make me worthy to receive for the remission of all my sins and for life everlasting. Amen.

O God, be merciful to me, a sinner.²³³

O God, cleanse me of my sins and have mercy on me.²³⁴

O Lord, forgive me for I have sinned without number.²³⁵

With fear and reverence the celebrant, concelebrants, and the deacon partake of the holy gifts which they hold in their hands.

The faithful sing the Communion Hymn(s) proper to the day.

Then the celebrant takes the holy chalice into his hands and partakes of it. The concelebrants receive the holy blood of our Lord from the chalice in the same way, approaching the holy gifts from the south side. As each partakes, he says:

I, a servant of God, the priest (*Name*), partake of the precious and holy blood of our Lord, God, and Savior Jesus Christ for the remission of my sins and for life everlasting. Amen.

Wiping his lips and the edge of the chalice with the cloth he holds in his hands, he quietly says:

Behold, this has touched my lips, and will take away my iniquities and cleanse my sins.²⁵⁶

CELEBRANT: Deacon, approach!

The deacon approaches and, bowing once, quietly says:

DEACON: Behold, I approach the immortal king and our God. Reverend Father, give me the precious and holy blood of our Lord, God, and Savior Jesus Christ.

The celebrant says:

CELEBRANT: The servant of God, the deacon (*Name*), partakes of the precious and holy blood of our Lord, God, and Savior Jesus Christ, for the remission of his sins and for life everlasting.

When the deacon has received, the celebrant says:

CELEBRANT: Behold, this has touched your lips and will take away your iniquities and will cleanse your sins.²⁵⁷

The deacon then places the remaining particles for the communion of the faithful into the chalice and covers it. He places the asterisk and the veils on the disks.

The deacon bows once, takes the chalice from the celebrant and, turning toward the faithful, intones from within the holy doors:

DEACON: Approach with fear of God and with faith.

RESPONSE: Blessed is he who comes in the name of the Lord.²⁵⁸ The Lord is God and has revealed himself to us.²⁵⁹

The celebrant takes the chalice back from the deacon. The faithful come forward to receive communion from the priest. The deacon may also give communion to the faithful if need be.

The priest or deacon, giving communion to each, says:

The servant of God, *(Name)*, partakes of the precious, most holy, and most pure body and blood of our Lord, God, and Savior Jesus Christ for the remission of (his–her) sins and for life everlasting. Amen.

Or:

The servant of God, *(Name)*, partakes of the body and blood of our Lord Jesus Christ for the remission of sins and for life everlasting. Amen.

After all have received, the celebrant, at the holy doors, blesses the faithful with the chalice in the form of a cross, intoning:

CELEBRANT: + **Save your people, O God, and bless your inheritance.**²⁴⁰

RESPONSE: We have seen the true light; we have received the heavenly Spirit; we have found the true faith; and we worship the undivided Trinity, for the Trinity has saved us.²⁴¹

Meanwhile, the celebrant places the holy chalice upon the holy table, covers the chalice with a small veil, and incenses the holy gifts three times, saying quietly:

CELEBRANT: Be exalted above the heavens, O God, and let your glory be over all the earth.²⁴²

The celebrant then gives the censer and the diskos and veils to the deacon who takes them with reverence and goes to the table of preparation. The celebrant bows, takes the chalice, and turns to the faithful and intones:

CELEBRANT: Blessed is our God, always, now and ever and forever.

RESPONSE: Amen.

Then the faithful sing:

May our mouth be filled with your praise,²⁴⁵ O Lord, so that we may sing of your glory. For you have deemed us worthy to partake of your holy, divine, immortal, pure, and life-creating mysteries. Keep us in your holiness²⁴⁴ so that all the day long we may live according to your truth. Alleluia! Alleluia! Alleluia!

Meanwhile, the celebrant takes the holy chalice to the table of preparation. The deacon incenses the holy gifts.

The celebrant then returns to the holy table.

PRAYER OF THANKSGIVING

The deacon, loosening his orarion, leaves by way of the northern door and, standing at his customary place, intones:

DEACON: Arise! Now that we have received the divine, holy, most pure, immortal, heavenly, life-creating, and awesome mysteries of Christ, let us worthily thank the Lord.

RESPONSE: Lord, have mercy.

The celebrant prays aloud:

CELEBRANT: **We thank you,²⁴⁵ O Lord our God, for our sharing in your holy, most pure, immortal, and heavenly mysteries which you have given us for the benefit, sanctification, and healing of our souls and bodies. You, O Master of all, grant that the communion of the holy body and blood of your Christ may bring about in us a faith that cannot be confounded, a love that does not pretend,²⁴⁶ a wisdom that overflows, the healing of our souls and bodies, the defeat of every enemy, the full observance of your commandments, and an acceptable defense before the fearsome judgment seat of your Christ.²⁴⁷**

The celebrant folds the antimimension and, taking the holy gospel, makes the sign of the cross with it horizontally over the antimimension, intoning:

CELEBRANT: For you are our sanctification,²⁴⁸ and we give glory to you, Father, Son, and Holy Spirit, now and ever and forever.

RESPONSE: Amen.

AMBON PRAYER

The celebrant or a concelebrant passes through the holy doors and into the nave and, facing east, intones:

CELEBRANT OR CONCELEBRANT: Let us go forth in peace.

RESPONSE: In the name of the Lord.

DEACON: Let us pray to the Lord.

RESPONSE: Lord, have mercy.

The same celebrant or concelebrant intones the following prayer or a prayer proper to the day:

CELEBRANT OR CONCELEBRANT: Lord, blessing those who bless you²⁴⁹ and sanctifying those who trust in you, save your people and bless your inheritance.²⁵⁰ Preserve the fullness of your Church, sanctify those who love the beauty of your house,²⁵¹ glorify them in return by your divine power, and do not forsake us²⁵² who hope in you.²⁵⁵ Grant peace to your world, to your churches, to the priests, to our government, and to all your people. For all generous giving and every perfect gift is from above, coming down from you, the Father of Lights;²⁵⁴ and we give glory, thanksgiving, and worship to you, Father, Son, and Holy Spirit, now and ever and forever.

RESPONSE: Amen.

Then the faithful sing:

Blessed be the name of the Lord, now and forever.²⁵⁵
(Three times)

While the Ambon Prayer is being intoned, the deacon stands at the right side with head bowed and extends his orarion toward the icon of Christ the Lord until the prayer is concluded.

The celebrant or concelebrant returns to the sanctuary through the holy doors.

At the holy table, the celebrant turns to his left, facing the table of preparation.

The deacon enters the sanctuary through the northern door, bows, and faces the celebrant.

The celebrant, blessing the deacon, says:

CELEBRANT: + The mystery of your plan of salvation has been accomplished and consummated to the extent of our power, O Christ our God. We have kept the commemoration of your death. We have seen the figure of your resurrection. We have been filled with your never-ending life. We have savored your inexhaustible delights. Make us worthy of them also in the world to come, through the grace of your eternal Father, and of your holy, good, and life-creating Spirit, now and ever and forever. Amen.

Having received the blessing, the deacon girds himself with the orarion in the form of a cross and consumes the gifts with fear and all care.

*If the celebrant or a concelebrant consumes the gifts, he says the prayer, “**The mystery of your plan of salvation**” at the table of preparation immediately before consuming them.*

The celebrant turns to bless the faithful, intoning:

CELEBRANT: + The blessing of the Lord be upon you through his grace and loving kindness, always, now and ever and forever.

RESPONSE: Amen.

DISMISSAL

Facing east, the celebrant intones:

**CELEBRANT: Glory to you, O Christ God, our hope,²⁵⁶
glory to you.**

**RESPONSE: Glory to the Father, and to the Son,
and to the Holy Spirit, now and ever and forever.
Amen. Lord, have mercy. Lord, have mercy. Lord,
have mercy. Give the blessing.**

*Facing the faithful, the celebrant intones the Prayer of
Dismissal:*

**CELEBRANT: May Christ our true God, [if it is Sunday,
add: risen from the dead,] have mercy on us and
save us through the prayers of his most pure
Mother; and of the holy, glorious, and illustrious
apostles; of our holy father Basil the Great, arch-
bishop of Caesarea in Cappadocia; of the holy
(Name/s), the patron[s] [patroness] of this church;
of the holy (Name/s of the saint/s whose day it is); and
through the prayers of all the saints; for Christ is
good and loves us all.**

RESPONSE: Amen.

The priest begins the dismissal, saying:

PRIEST: Glory to you, O Christ God, our hope,⁴⁴
glory to you.

DEACON: Glory to the Father, and to the Son, and to
the Holy Spirit, now and ever and forever. Amen.
Lord, have mercy. Lord, have mercy. Lord, have
mercy. Give the blessing.

PRIEST: May Christ, our true God, [*if it is Sunday,*
add: risen from the dead,] have mercy on us and
save us through the prayers of his most pure
Mother; and of our holy father Basil the Great,
archbishop of Caesarea in Cappadocia; and
through the prayers of all the saints; for Christ is
good and loves us all.

DEACON: Amen.

*After the dismissal, the priest goes to the holy table while the
deacon incenses the offerings, then the holy table on all four
sides, saying:*

DEACON: When your body was in the tomb, and
your soul in Hades, when you were in paradise
with the thief, you were at the same time, O Christ,
as God upon your throne with the Father and the
Spirit, infinite and filling all things.⁴⁵