

# Liturgy of St. John Chrysostom

*Written by +Fr. Pavlo Hayda*

Pavlo Denys Hayda was born in Battle Creek, Michigan on October 22, 1964 to Roma and Ihor Hayda. He grew up with three older siblings, Borys, Marko and Roman.

In 1982 Fr. Pavlo entered St. Basil's College Seminary in Stamford, Connecticut where he completed his Bachelor of Arts Degree in Philosophy. After completing his studies at St. Basil's, he entered the St. Sophia Seminary for Priestly Formation and began his Master's Studies at Catholic Theological Union in Chicago. It was through his work at Sts. Volodymyr and Olha Parish that he met his wife Christine. They married in May 1991.

Without a free church in Ukraine, there was great difficulty for a married man to be ordained. After a brief visit with Archbishop Volodymyr Sterniuk in Chicago, Fr. Pavlo and his wife accepted an invitation to live and work in Ukraine. By the grace of God and the hand of Patriarch Myroslav Ivan Lubachivsky, Pavlo Denys Hayda was ordained to the holy priesthood in St. George's Cathedral on March 29, 1992. Ordination at St. George's Cathedral is not only significant for Fr. Pavlo because it is the seat of the worldwide Ukrainian Catholic Church, but also because his grandfather, Jaroslav Kniahynyckyj was also ordained in St. George's Cathedral 65 years earlier, by the hand of Metropolitan Andrej Sheptytskyj. Notably, he was the first priest to be legally ordained in Ukraine following the collapse of the Soviet Union and emergence of the Church from the underground. Within days of his ordination, Fr. Pavlo was assigned to his first parish. St. Paraskevia in Kalynivka, Ukraine. Unfortunately, this assignment was brief, for shortly before the birth of their first son Julian, Fr. Pavlo returned to Chicago. By July 1995, change was again in the air. The day after the baptism of their second son Zachary, Fr. Pavlo and his family moved to St. Joseph Parish on the northwest side of Chicago. In 2004, two new members were born into the Hayda family, twin sons, Elias and Dymytrij.

His service at St. Joseph Parish was very active, in particular with the re-activation of the Sts. Cyril and Methodius Youth Group and the completion of the interior painting of the church. In addition to parish work, Fr. Pavlo worked within the St. Nicholas Eparchy and community, by actively organizing Eparchial Conferences, clergy retreats holding the position of Presbyteral Council member, teaching religion at St. Joseph Ukrainian Saturday School, and working the the Chicago and Cleveland Plast Ukrainain Scouts.

On September 4, 2007 Fr. Pavlo while riding his bicycle he collided with an SUV and went to his eternal resting place. On September 7, 2007 Fr. Pavlo's body lay in state under the main dome of the Church where an estimated 4,000 people filed past his casket over the course of the two days of visitation and priestly funeral services. He was interred at St. Nicholas Ukrainain Catholic Cemetery escorted by an Honor Guard from The Ukrainian American Veterans, the Knights of Columbus, and Ukrainian Scouting Organization, Plast, on September 8, 2007.

This text was designed not only to help our guests but also to help parishioners unlock some of the beauty and wealth of our Liturgy. For many (of us) who were baptized in the Ukrainian Catholic Church, and attend Liturgy on Sunday, there are many elements of the Divine Liturgy that we neither understand nor were ever explained.

Our Divine Liturgy, developed within the interaction of the Holy Spirit and the faithful, is a wonderful service with many elements that aid in our becoming closer to the Divine. In the Liturgy we thank God for the gifts we have received, we ask of God for the things we need such as peace, health and guidance. We also offer our praises, and ultimately we offer our gifts (in the form of bread and wine) so that God may return them to us as His Body and Blood. All this to help us become closer to and eventually one with God with all our component parts: emotionally, intellectually, and physically.

Our Divine Liturgy has all of these (and more) elements. To unlock some of these elements for the churchgoer, this text was designed with several features:

- **Colors:** the text is color coded, **red** is for instruction, **blue** is for the priest's silent prayers (which I strongly recommend for the people to read), **green** is for explanations, and black is for the normal text.
- **Reflections and Commentary:** A simple running commentary of some of the meaning and symbols of the Liturgy. Mainly they are reflections that have unlocked the Liturgy for me. The main purpose of these reflections is not a historical explanation of the Liturgy as much as helping the faithful be ever more mindful of the Liturgy.
- **Changeable parts:** the changeable parts (the Tropars, Kondaks etc.) are not included in this text for simplicity sake.
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To truly unlock the wealth and beauty of our Divine Liturgy it is ultimately up to the individual to actively participate in Church and be fully conscious of what is happening and what exactly is being said. This booklet is a tool but without active and mindful participation it is no better than any other unused tool.

Pay attention to what you and the priest are saying. Reflect upon the different meanings. Pay attention to the different symbols. Most importantly, pray the Liturgy. Don't just use this time for private prayer but let us all pray together the Divine Liturgy.

## THE DIVINE LITURGY of JOHN CHRYSOSTOM

Liturgy means that which we do together - there are times for private prayer, there are times for family prayer, now this is the time for the whole community to gather together to pray, offer thanksgiving and do God's work.

After the incensing, the priest stands in front of the holy table, makes three bows, and says:

Heavenly King, Comforter, Spirit of Truth, Who are everywhere present and fill all things, Treasury of Blessings, Giver of Life, come, and dwell within us; cleanse us of all that defiles us, and save our souls, O Gracious Lord.

Often this prayer to the Holy Spirit is said silently by the priest, none-the-less it is good for all to begin the Liturgy by invoking the Holy Spirit to make the Liturgy alive, true to our lives, a treasury of blessings

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

Lord, You will open my lips, and my mouth shall declare Your praise.

We gather to give glory to God! So for this we ask that God open our lips.

*The priest then kisses the book of the holy Gospels, the holy table and the cross. (The faithful stand)*

*Priest:* Blessed be the kingdom of the Father, and of the Son, and of the Holy Spirit, now and for ever and ever.

*People:* Amen.  
*(The faithful may sit)*

With the coming of Christ, heaven is already with us—we ask that God make this Liturgy an experience of that Kingdom.

**Priest:** In peace let us pray to the Lord.

**People:** Lord, have mercy.

We pray for peace 23 times in the Liturgy, underlining the importance of peace in our lives and in the world, and that true peace only comes from God—with our cooperation.

Though it might be considered odd that we begin the Liturgy immediately bombarding God with requests (historically a later addition), it is quite appropriate that we begin by asking for peace. For how can we even pray without peace when true peace only comes from God.

**Priest:** For the peace from on high and for the salvation of our souls, let us pray to the Lord.

**People:** Lord, have mercy.

**Priest:** For peace throughout the world, for the well-being of God's holy churches and for the unity of all, let us pray to the Lord.

**People:** Lord, have mercy.

**Priest:** For this holy church and for all who enter it with faith, reverence, and fear of God, let us pray to the Lord.

**People:** Lord, have mercy.

**Priest:** For our most holy universal Pontiff, *(name)*, Pope of Rome, for His Beatitude our Patriarch, *(name)*, our most reverend Metropolitan, Kyr *(name)*, our God-loving Bishop, Kyr *(name)*, the reverend priesthood, diaconate in Christ, and all the clergy and the people, let us pray to the Lord.

**People:** Lord, have mercy.

We often pray for the pope and our Bishops for two important reasons. First, they need our prayers, and second in our Ukrainian/Slavic usage, this was the way people knew that we were Catholic—because we prayed for the Pope and the catholic bishops.

*Priest:* For our nation under God, for our government, and for all the military, let us pray to the Lord.

*People:* Lord, have mercy.

*Priest:* For this city, for every city and country and for the faithful who live in them, let us pray to the Lord.

*People:* Lord, have mercy.

We pray for our country, government, and our city for that is where we and our loved ones live. Ultimately, we pray not that our country is somehow invincible, but rather that we may lead peaceful and prayerful lives under its peaceful governance.

*Priest:* For favorable weather, for an abundance of the fruits of the earth, and for peaceful times, let us pray to the Lord.

*People:* Lord, have mercy.

We are not simply praying for sunny days, but rather for the weather we need to lead healthy lives.

*Priest:* For the seafarers and travelers (by air, by land, and in space), for the sick and the suffering, for those held captive, and for their salvation, let us pray to the Lord.

*People:* Lord, have mercy.

We might not be aware of it but we are still very dependent on our seafarers. Without people braving treacherous seas, we would, for

instance, have no oil. Perhaps here we should also pray for all those unseen people who make our modern life possible.

*Special petitions may be inserted here*

**Priest:** That we may be delivered from all tribulation, wrath, and misfortune, let us pray to the Lord.

**People:** Lord, have mercy.

**Priest:** Help and save, have mercy and protect us, O God, by Your grace.

**People:** Lord, have mercy.

How often do we realize that only God can truly help or save us.

**Priest:** Remembering our most holy and immaculate, most blessed and glorious Lady, the Mother of God and ever-virgin Mary, together with all the saints, let us commend ourselves and one another and our whole life to Christ our God.

**People:** To You, O Lord.

Simple symbolic physical act.

Lord, our God, Whose power is beyond comparison, Whose glory is beyond comprehension, Whose mercy is beyond measure, and Whose love for mankind is beyond expression, in the kindness of Your heart, O Master, look upon us and upon this holy church, and bestow on us and on those praying with us, the riches of Your mercy and compassion.

Whenever you have the chance to read the priest's silent prayers, do so. Here we are reminded not of the harsh judging God, but of the Lover of Mankind, rich in mercy and compassion. The people only hear the conclusion of this prayer, the exclamation. Since God is all

powerful, and He is compassionate, we therefore give Him all glory, honor and worship.

*Priest:* For all glory, honor, and worship befit You; Father, Son and Holy Spirit, now and for ever and ever.

*People:* Amen.

### **THE FIRST ANTIPHON the first Psalm (103) of the Typica**

The Antiphons are originally processional songs/Psalms that the people sang, back and forth between two groups of people, as they gathered to go to Church.

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

Bless the Lord, O my soul, and forget not all His benefits.

He forgives all your iniquities; He heals all your diseases.

He redeems your life from corruption; He crowns you with mercy and compassion.

Compassionate and merciful is the Lord, long-suffering and abounding in mercy.

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

Blessed are You, O Lord.

This is a Psalm of great praise to God for all we continually receive from His boundless Love for us. At last we are no longer asking God for things, but rather praising Him for what we already have received.

### **or This Sunday Antiphon**

This is an alternate antiphon, here we see the element for praise and worship directed towards the Lord our God. This time it is interspersed with the refrain to the Mother of God, because we hold her in high regard. Among all women, only she was chosen to be the God

bearer, the Mother of God. She then shows us how to truly praise, worship, and cooperate with God.

This form of antiphon was popular because of the simple refrain which everyone could sing.

Shout to the Lord, all the earth; sing now to His name, give glory to His praise.

**Through the prayers of the Mother of God, O Savior, save us.**

Say unto God, how awesome are your works! Because of the greatness of Your strength Your enemies will flatter You.

**Through the prayers of the Mother of God, O Savior, save us.**

Let all the earth worship You and sing to You, let it sing to Your name, O Most High.

**Through the prayers of the Mother of God, O Savior, save us.**

*(The faithful stand)*

*People:* Glory be to the Father and to the Son and to the Holy Spirit, now and for ever and ever. Amen.

Only-begotten Son and Word of God, You are immortal, and You willed for our salvation to be made flesh of the holy Mother of God and ever-virgin Mary, and without change You became man. You were crucified, O Christ our God, and trampled death by death. You are one of the Holy Trinity, glorified with the Father and the Holy Spirit, save us.

The antiphon is then followed by this short creed (summary of what we believe). Originally written by Emperor Justinian in the 6<sup>th</sup> century to succinctly state what we all agree to; 1) Jesus is the Only-begotten, 2) Born of the ever-virgin, 3) He became man without losing His Divinity, 4) He died on the cross for us, 5) He is one with the Trinity, and 6) He is our Savior.

*Priest:* Again and again in peace let us pray to the Lord.

*People:* Lord, have mercy.

A common refrain of many services that tie two parts together is the Little Litany.

*Priest:* Help and save, have mercy and protect us, O God, by Your grace.

*People:* Lord, have mercy.

*Priest:* Remembering our most holy and immaculate, most blessed and glorious Lady, the Mother of God and ever-virgin Mary, together with all the saints, let us commend ourselves and one another and our whole life to Christ our God.

*People:* To You, O Lord.

We might think it impossible to give our lives totally to God our creator. Therefore, we reflect upon the Mother of God and the saints who show us that it is not only possible, but glorious.

You have given us the grace to pray together in harmony and have promised to grant the requests of two or three who join their voices in Your name. Fulfill now for us, Your servants, these petitions for our benefit. Grant us in this present life the knowledge of Your truth, and in the age to come, bestow eternal life.

This silent prayer that the priest recites reflects upon the meaning of Matthew 18:19-20, I say to you, if two of you agree on earth about anything for which they are to pray, it shall be granted to them by my heavenly Father. For where two or three are gathered together in my name, there am I in the midst of them. He asks God to accept all our petitions, and most importantly the petition that our small human mind can at least partially grasp God's infinite wisdom.

*Priest:* For You are a good and loving God, and we give glory to You, Father, Son and Holy Spirit, now and for ever and ever.

*People:* Amen. T6yft fvt

Here we give praise and glory to God for we know that He is both good and loving towards us. Here is the wonderful use of the title Christ the Lover of Mankind

### Prayer of the Entrance

At this Antiphon the little entrance takes place. The Gospel book is ceremoniously processed out from the altar to the people signifying God the Word's (real, living) presence amongst us. Because it is His real presence, we kiss the Word saying **God is with us! - He is and always will be!** The Word comes out to us in order to help us in our journey to God's Kingdom.

The 2<sup>nd</sup> Antiphon was officially omitted in the US and Canada by our Synod of Bishops.

Lord God our Master, Who established in heaven the ranks and armies of angels and archangels for the service of Your glory, grant that as we make our entrance, the holy angels may enter too, serving with us and joining in the praise of Your goodness. For all glory, honor and worship befit You; Father, Son and Holy Spirit, now and for ever and ever. Amen.

**Amen:** Hebrew word which means so be it! thereby signifying our agreeing with what has just been said.

### THE THIRD ANTIPHON the Beatitudes (*Mt 5:3-12*)

The most solemn version of this antiphon is the chanting of The Beatitudes which most definitely merit our continued contemplation. It can be said that the Beatitudes are the Christian fulfilling of the 10 Commandments. Where the Commandments told us what not to do, these tell us how to live: to be merciful, peacemakers, thirst for God, to be pure of heart, and to not despair even when we have difficulties because our reward is in heaven.

Remember us, O Lord, in Your kingdom.

Blessed are the poor in spirit, for theirs is the kingdom of heaven.  
Blessed are they who mourn, for they will be comforted.  
Blessed are the meek, for they will inherit the land.  
Blessed are they who hunger and thirst for righteousness, for they will be satisfied.  
Blessed are the merciful, for they will be shown mercy.  
Blessed are the pure of heart, for they will see God.  
Blessed are the peacemakers, for they will be called sons of God.  
Blessed are they who are persecuted for the sake of righteousness, for theirs is the kingdom of heaven.  
Blessed are you when they insult you and persecute you and utter every kind of evil word against you falsely because of Me.  
Rejoice and be glad for your reward will be great in heaven.

### **Or this THIRD ANTIPHON**

This alternate third antiphon echoes the format of the first antiphon. Again we sing joyfully our praise to God, which ultimately is more important than our asking God to grant us our petitions, for in praising God we place ourselves in proper perspective in relation to Him. On Sundays we praise Him for the resurrection.

Come, let us sing joyfully to the Lord, let us acclaim God, our Savior.  
**Son of God, risen from the dead, save us who sing to You: Alleluia.**  
Let us come before His face with praise, and acclaim Him in psalms.  
**Son of God, risen from the dead, save us who sing to You: Alleluia.**  
For God is the great Lord and the great king over all the earth.  
**Son of God, risen from the dead, save us who sing to You: Alleluia.**  
Blessed be the entrance of Your saints, always, now and for ever and ever.

The way this priest's prayer of the entrance is written reminds us that historically it was at this point that the faithful entered the Church, hence the entrance. All the petitions and prayers were sung in the procession to the church.

**Priest:** Wisdom! Stand aright!

*People:* Come, let us worship and fall down before Christ.

**Son of God, risen from the dead, save us who sing to You: Alleluia.**

Even today when we have a Liturgy with a bishop, it is only after this point that the bishop enters the sanctuary, we ask that God allow us to enter His Kingdom with His holy angels as we join together in praise!

*The proper tropars are now sung.*

They are poetically written summaries of what we are celebrating. We have the 8 Resurrectional tropars for Sundays (we always celebrate the resurrection on Sundays) and/or tropars that speak of the Feast.

*Prayer before the Trisagion*

We now prepare for the Thrice Holy Hymn to the Trinity, reminding us that we are made from nothingness and we glory that we are created in God's image and likeness, both ideas we all too often forget. Our greatness comes not from us, but from God! And though we can sometimes forget this, God never turns away from us. He offers us wisdom, understanding repentance, and humility so that we can ever become closer to the true source of what every person yearns for: God—our creator, God—the source of our continued life, God—our Lover of mankind, God—the only source of true justice, God—the only true power and might.

Holy God, You dwell in the holies. With three-fold cries of holy the seraphim acclaim You, the cherubim glorify You, and all the heavenly powers worship You. From nothingness You brought all things into being. You created man in Your own image and likeness and adorned him with all Your graces. You give wisdom and understanding to all who ask. You do not turn Your face from the sinner but offer repentance as a way for salvation. You have made us, Your humble and undeserving servants, worthy to stand before the glory of Your holy altar at this very time, and bring You due worship and praise. Accept from the lips of us sinners the

Thrice-holy Hymn and visit us in Your kindness, O Master. Forgive us all our offenses, voluntary and involuntary. Sanctify our souls and bodies, and grant that we, in holiness, may serve You all the days of our lives, through the intercession of the holy Mother of God and of all the saints, who throughout the ages have found favor with You.

*Priest:* For You, our God, are holy, and we give glory to You, Father, Son, and Holy Spirit, now and for ever and ever.

*People:* Amen.

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

*(3 times).*

Glory be to the Father and to the Son and to the Holy Spirit, now and for ever and ever. Amen.

Holy and Immortal, have mercy on us.

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

*Priest:* Blessed is he who comes in the name of the Lord.

Blessed are You on the throne of glory of Your kingdom, Who sit upon the cherubim, always, now and for ever and ever.

Holy is God for the Father, because He is the source of all things to which all will return, to whom the Trinity points to. Holy and Mighty for the Son who conquers sin and death through His death and resurrection. Holy and Immortal for the Holy Spirit who gives us Life and life to our faith, which no one nor anything can take away!

*Priest:* Let us be attentive! Peace + be with all. Wisdom! Let us be attentive!

Every time we hear Let us be attentive that means pay attention—something important is about to happen!

*The Prokimen is now chanted, a psalm of David.*

The Prokimen is akin to the responsorial Psalm, which the people chant with the cantor.

**Priest:** Wisdom!

Wisdom!, or Sophia in Greek, is that which helps us choose between good and evil, the reading is here to share with us that wisdom.

**Reader:** A reading from the Epistle of St. Paul to the \_\_\_\_\_.

**Priest:** Let us be attentive!  
*(The faithful may sit)*

*Reading of the Epistle.*

**Priest:** Peace be with you. Wisdom! Let us be attentive!  
*(The faithful stand)*

**People:** Alleluia, alleluia, alleluia! *(with verses.)*

Alleluia is a Hebrew word that means Praise be to God! - sing it that way.

*Prayer before the Gospel:*

This prayer asks God to help us understand what God is trying to communicate with us through today's reading. Understanding is not always easy. As we see in this prayer the first thing we must do is to quell our bodily or worldly desires so that we can turn our full attention to God and the Wisdom He wants to impart and reveal to us.

Make the pure light of Your Divine knowledge shine in our hearts, O loving Master. Open the eyes of our minds that we may understand the message of Your gospel. Instill in us the fear of Your blessed commandments that we may subdue all carnal desires and follow a spiritual way of life, thinking and doing all that pleases You. For You, O Christ our God, are the enlightenment of our souls and bodies, and we give glory to You,

together with Your eternal Father and Your most holy, good, and life-giving Spirit, now and for ever and ever. Amen.

*Priest:* Wisdom! Stand aright! Let us listen to the holy Gospel. Peace + be with all.

We stand for the reading for it is the stance of attention and respect. We again pray for peace for if we have no peace in our hearts, our lives, or our world, we will never have the quiet necessary to listen to the Word of God—The Good News—The Evangelion.

*People:* And with your spirit.

*Priest:* A reading from the holy Gospel according to *(name)*

*People:* Glory be to You, O Lord, glory be to You.

*Priest:* Let us be attentive!

*The Gospel is now proclaimed*

The Homily follows the Gospel as an explanation of the reading, drawing relevant connections with modern life of the congregation, so that the Word can come more fully alive and realized in the faithful.

*People:* Glory be to You, O Lord, glory be to You.  
(The faithful sit)

<i>Homily</i>
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*Priest:* Let us all say with our whole soul and our whole mind, let us say.

*People:* Lord, have mercy.

After the homily we are called back to pray with our whole soul. To best pray we need to cut back upon distractions.

**Priest:** Almighty Lord, God of our Fathers, we pray You, hear us and have mercy.

**People:** Lord, have mercy.

In asking for the Lord to have mercy upon us we are asking that His Love and compassion (continue to) flow out upon us. In Greek there is the image of God's Love flowing upon us as a warm healing oil.

**Priest:** Have mercy on us, O God, in the greatness of Your compassion, we pray You, hear us and have mercy.

**People:** Lord, have mercy. *(3 times)*.

If there is a deacon at the Liturgy, he would lead these petitions. Traditionally the deacon worked in the community, which made him knowledgeable of people's specific needs and would bring them into liturgical prayer.

Lord, our God, accept this fervent supplication from Your servants. Take pity on us in the greatness of Your compassion. Let Your loving kindness descend upon us and upon all Your people who await Your abundant mercy.

**Priest:** We also pray for our most holy universal Pontiff, *(name)*, Pope of Rome; for His Beatitude our Patriarch, *(name)*, our most reverend Metropolitan, Kyr *(name)*, our God-loving Bishop, Kyr *(name)*, for those who serve and have served in this holy church, for our spiritual fathers, and for all our brethren in Christ.

**People:** Lord, have mercy. *(3 times)*.

Again we pray for our hierarchy for we need their leadership and they need our prayers.

**Priest:** We also pray for our nation under God, for our government, and for all the military.

**People:** Lord, have mercy. *(3 times)*.

We pray for our nation not because it can do no wrong and therefore God always supports it, but because our imperfect country needs God's guidance.

*Special petitions may be inserted here*

If you have your own special intention, either mention it to the priest before the Liturgy or pray it in your heart.

**Priest:** We also pray for the people here present who await Your great and bountiful mercies, for those who have been kind to us, and for all orthodox Christians.

**People:** Lord, have mercy. *(3 times)*.

**ortho-dox:** ortho: correct; doxia: praise, glory or opinion.

We use the word orthodox (small "o") to describe ourselves because we do correctly give glory to God. This word was in our Liturgy before, during, and after the schism in the Church and has remained after the Union of Brest. It is inappropriate to equate this word and limit it to one denomination. It would be a shame to lose this word at this late point in history, since it seems to divorce us from our spiritual history, tradition and heritage.

**Priest:** For You are a merciful and loving God, and we give glory to You, Father, Son and Holy Spirit, now and for ever and ever.

**People:** Amen.

**Priest:** Again and again in peace let the faithful pray to the Lord.

*People:* Lord, have mercy.

At this point we transition from the Liturgy of the Word to the Liturgy of the Faithful. Having heard God's word we now prepare to offer our gifts to God so that God in turn can offer Himself to us in the gift of His Body and Blood.

We thank You, O Lord, God of hosts, that You have deemed us worthy to stand now at Your holy altar, falling before Your mercies for our sins and for the sins of ignorance of the people. Accept our prayers, O God, and make us worthy to offer You petitions, supplications and unbloody sacrifices for all Your people. By the power of Your Holy Spirit, enable us whom You appointed for Your ministry to call upon You always and everywhere, without condemnation and without stumbling, in the pure testimony of our conscience, so that, hearing us, You may be propitious to us in the abundance of Your goodness.

During these prayers the priest opens the Antemins, the holy cloth. This cloth given by the bishop to the priest or parish, has been anointed and contains a holy relic which differentiates the Altar from all other tables, upon which this bloodless sacrifice will take place. It also unites us with our bishop and with the historic Church in a physical way.

Once again and many times we fall before You, and ask You, O good and loving Lord, that, having looked upon our petition, You might cleanse our souls and bodies of every defilement of flesh and spirit, and might permit us to stand guiltless and uncondemned before Your holy altar. Grant also, O God, to those praying with us, growth in life, in faith, and in spiritual understanding. Grant that they who serve You with fear and love, may always partake of Your Holy Mysteries without blame and condemnation, and be made worthy of Your heavenly kingdom.

As we are about to begin the Great entrance with our gifts of bread and wine we are called to attention.

**Priest:** Wisdom! So that always protected by Your might, we may give glory to You, Father, Son and Holy Spirit, now and for ever and ever.  
(The faithful stand)

**People:** Amen. Let us who mystically represent the cherubim and sing the Thrice-holy Hymn to the life-giving Trinity, now lay aside all cares of life.

Special attention should be given to the prayer Let us who mystically. Do we fully realize what it means that we represent the angels (the Cherubim). In a very special way we are now joining them in their eternal praise of Holy, holy, holy (Is. 6:3)  
This is only the beginning of the prayer, for though it is interrupted by the great entrance it is one prayer!

No one who is bound to carnal desires or pleasures is worthy to approach You or to draw near to You, or to minister to You, O King of Glory. For to serve You is great and awesome, even to the heavenly powers. And yet, because of Your love for mankind – a love which cannot be expressed or measured – You became man, unchanged and unchanging. You were appointed our High Priest, and, as Master of all, handed down to us the priestly ministry of this liturgical and unbloody sacrifice. You alone, O Lord, our God, have dominion over heaven and earth. You are borne on the throne of the cherubim: You are Lord of the seraphim and King of Israel; You alone are holy and rest in the holies. I implore You, therefore, Who alone are good and ready to listen: look upon me, Your sinful and useless servant; cleanse my heart and soul of the evil that lies on my conscience. By the power of Your Holy Spirit enable me, who am clothed with the grace of the priesthood, to stand before this, Your holy table, and offer the sacrifice of Your holy and most pure Body and precious Blood. Bending my neck, I approach and I petition You: turn not Your face from me nor reject me from among Your children, but allow these gifts to be offered to You by me, Your sinful and unworthy servant. For it is You Who offer and You Who are offered, it is You Who receive and You Who are given, O Christ our God, and we give glory to You, together with Your eternal Father and Your most holy, good, and life-giving Spirit, now and for ever and ever. Amen.

We join the Cherubim in singing to the holiness of God. And to truly accomplish the task at hand we must put away all our earthly cares and worries. How can we expect to welcome the King of All and realize that he is here with us if we are worried about our mortgage, our taxes, the weather or any other mundane worry we concern ourselves with daily. This idea is underlined and expanded upon in the priest's silent prayer.

Let us who mystically represent the cherubim and sing the Thrice-holy Hymn to the life-giving Trinity, now lay aside all cares of life. That we may receive the King of all, escorted invisibly by ranks of angels. Alleluia, alleluia, alleluia. (*3 times*).

We are preparing ourselves for the Great Entrance. First, we incense the altar and the Church as our preliminary sacrifice to God as a sweet-smelling offering that wafts up to God.

The procession then goes out among the people, for this bread and wine symbolize our gift to God. Originally the people would bring to Church this offering which they prepared from their own wheat and grapes (the work of their hands). This bread, called prosphora, is now often prepared by the priest for use in the Liturgy.

Then the priest goes to the prothesis (proskomydia):

+ God, be merciful to me, a sinner.

Lift up your hands toward the holy places and bless the Lord.

Before the Liturgy with the particles of bread are placed on the discos by the priest as he mentions and prays for the saints, the hierarchy, the living and the dead, for whom the liturgy is being offered and for all the faithful. This list is echoed in the prayer of the Great Entrance.

What is important for all of us to remember is that this is our offering, and ultimately, we are on the discos processing through the church. We offer our gifts of bread and wine to God so that He can change them into His Body and Blood, just as we are to offer ourselves to God so that He changes us as well (as He did the saints).

**Priest:** May the Lord God remember in His kingdom our most holy universal Pontiff, *(name)*, Pope of Rome; His Beatitude our Patriarch, *(name)*, our most reverend Metropolitan, Kyr *(name)*, our God-loving Bishop, Kyr *(name)*; all the priestly, diaconal and religious orders; our nation under God, our government, and all the military; the noble and ever-to-be remembered founders and benefactors of this holy church; and all you, orthodox Christians, always, now and for ever and ever.

Since people no longer bring bread and wine to Church as their offering of sacrifice, it is very appropriate that their (monetary) donation be carried in this procession. The donation is not meant to be a contribution simply for the support of the parish, but rather our heartfelt sacrificial offering to God.

**People:** Amen. That we may receive the King of all, escorted invisibly by ranks of angels. Alleluia, alleluia, alleluia.

The noble Joseph took down Your most pure body from the tree. He wrapped it with a clean shroud and, with aromatic spices, placed it in a new tomb.

Deal favorably, O Lord, with Sion in Your good pleasure and let the walls of Jerusalem be rebuilt. Then You shall be pleased with a sacrifice of justice, oblations and holocausts; then they shall lay calves upon Your altar. *(Psalm 50:20-21)*

As we make our gift offering to the Lord on His altar, we are reminded by Psalm 50 (here in a shortened form) that more than Sacrifice, God wants a humble and contrite heart.

**Priest:** Let us complete our prayer to the Lord.

**People:** Lord, have mercy.

Again a reminder that those are our gifts upon that altar representing our lives offered to God.

*Priest:* For the precious gifts that have been presented, let us pray to the Lord.

*People:* Lord, have mercy.

*Priest:* For this holy church and for all who enter it with faith, reverence, and fear of God, let us pray to the Lord.

*People:* Lord, have mercy.

The fear referred to here can be understood in two (Biblical) ways; 1) great awe and respect when we realize the great difference between us and God and what that means about our subsequent relationship; and 2) Fear in the sense that God is Justice and Truth, if we are living immorally, with lies, or cheating, we might feel that we are now getting away with it, but in the end it will catch up with us. Therefore, if we live with God, the fear of God is nothing to be afraid of.

*Priest:* That we may be delivered from all tribulation, wrath, and misfortune, let us pray to the Lord.

*People:* Lord, have mercy.

Lord, God almighty, Who alone are holy, You accept the sacrifice of praise from those who call upon You with all their hearts. Accept also the petitions of us sinners and bring them to Your holy altar. Enable us to offer You gifts and spiritual sacrifices for our sins and for the sins of ignorance of the people. Make us worthy to find favor with You so that our sacrifice may be acceptable to You and so that the good Spirit of Your grace may rest upon us, upon these gifts present before us, and upon all Your people.

*Priest:* Through the mercies of Your only-begotten Son with Whom You are blessed, together with Your most holy, good and life-giving Spirit, now and for ever and ever.

*People:* Amen.

*Priest:* Peace + be with all.

*People:* And with your spirit.

*Priest:* Let us love one another so that we may be of one mind in confessing.

If we are angry at someone or hate someone, we must make peace with them before continuing on in the Liturgy. Receiving communion while hating, is one of the ways that we receive Eucharist unto condemnation

*People:* The Father, the Son, and the Holy Spirit, the Trinity one in being and undivided.

*Priest:* I will love You, O Lord, my strength; the Lord is my stronghold and my refuge. (*3 times*).

*Priest:* The doors, the doors! In wisdom let us be attentive.

This phrase the doors, the doors is from a time when the unbaptized were required to leave the church. Up to this point, they were allowed to listen to the Word, but they were not allowed to stay for the holiest and most intimate part of the Liturgy which has just begun.

*People:* I believe in one God, the Father, the Almighty, maker of heaven and earth, of all that is seen and unseen.

I believe in one Lord, Jesus Christ, the only Son of God, eternally begotten of the Father.

Light from Light, true God from true God, begotten, not made, one in being with the Father. Through Him all things were made.

For us men and for our salvation He came down from heaven: by the power of the Holy Spirit, He was born of the Virgin Mary, and became man.

For our sake He was crucified under Pontius Pilate; He suffered, died, and was buried.

On the third day He rose again in fulfillment of the Scriptures: He ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead, and His kingdom will have no end.

I believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father.

With the Father and the Son He is worshiped and glorified. He has spoken through the Prophets.

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

I acknowledge one baptism for the forgiveness of sins.

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

The Nicene-Constantinopolitan Creed, (AD 325, 381), also known as the Symbol of Faith, is a concise summary in 12 articles, of what we as a Church believe.

The Creed was written at these two Ecumenical Councils, which means the entire Church was present, so that it could serve as a guide of faith. Each phrase was very carefully debated and written so that one could say that if you do not agree with even one of these articles of faith then you could not consider yourself a true member of the Church.

In accordance with the wishes of the Holy Father, Pope of Rome, we no longer say the Filioque. In our tradition we say that the Holy Spirit proceeds from the Father (the original format) because it is God the Father that maintains in Himself the Unity of the Trinity!

**Priest:** Let us stand well, let us stand with fear; let us be attentive to offer in peace the holy oblation.

With this we are called to stand in reverence and celebration of the great miracle we are about to witness.

If you desire to kneel at this point you may, although in our tradition we do not kneel because God so loves us, and so wants us to partake of His Body and Blood that he forgives and perfects us. We are like the Prodigal son who is told to arise and take part in the banquet. If you still wish to

kneel, you may, just please do not sit, if you can't kneel, stand. Only if you can't stand, may you sit.

*People:* The mercy of peace, the sacrifice of praise.

This phrase the mercy of peace is another wonderful summation of our relationship with God in the Liturgy—we offer up praise, He in turn gives us peace.

*Priest:* The grace of our Lord Jesus Christ, the love of God the Father, and the fellowship of the Holy Spirit + be with all of you.

*People:* And with your spirit.

*Priest:* Let us lift up our hearts.

*People:* We have lifted them to the Lord.

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

We lift up our hand and our hearts to the Lord so that He can transform them. Only when we offer, can He change our hearts.

*People:* It is right and just to worship the Father and the Son and the Holy Spirit, the Trinity one in being and undivided.

Though we cannot describe God we know that He is. We respond by praising Him for all that He has done for us in the past, present, and future.

It is right and just to sing of You, to bless You, to praise You, to thank You, to worship You everywhere in Your domain; for You are God — ineffable, inconceivable, invisible, incomprehensible, always existing and ever the same — You and Your only-begotten Son and Your Holy Spirit. You brought us from nothingness into being and, after we fell, You raised us up again. You did not cease doing everything until You led us to

heaven and granted us Your future kingdom. For all this we give thanks to You, to Your only-begotten Son, and to Your Holy Spirit; for all things which we know and do not know, the benefits bestowed upon us both manifest and hidden. We thank You also for this Liturgy which You have deigned to accept from our hands, even though there stand before You thousands of archangels, and tens of thousands of angels, the cherubim and seraphim, six-winged and many-eyed hovering aloft on their wings.

*Priest:* Singing, crying, exclaiming, and saying the triumphal hymn.

*People:* Holy, holy, holy Lord of Sabaoth, heaven and earth are full of Your glory! Hosanna in the highest! Blessed is He who comes in the name of the Lord. Hosanna in the highest!

We sing with the angels Holy Holy Holy for God is Holiest, as all holiness flows from Him.

**Holy: a:** characterized by perfection and transcendence, pure **b:** wholly other as in opposite of regular, daily, mundane, how else can we speak of God who is radically other. **c:** angelic for wow!

**Sa-ba-oth:** the heavenly powers.

**Ho-san-na:** a cry of adoration.

With these blessed powers, O Master, Who love mankind, we too cry out and say: Holy are You – truly, all holy – You and Your only-begotten Son and Your Holy Spirit. Holy are You – truly, all holy – and magnificent is Your glory. You so loved Your world as to give Your only-begotten Son, that whoever believes in Him might not perish but might have eternal life. After He had come and fulfilled the whole divine plan for our sake, on the night He was given over – or, rather, gave Himself for the life of the world – He took bread into His holy, most pure and immaculate hands, gave thanks, blessed +, sanctified and broke it; He gave it to His holy disciples and apostles, saying:

*Priest:* Take, eat, this is my body, which is broken for you for the forgiveness of sins.

*People:* Amen.

In like manner the cup + after the supper, saying:

*Priest:* Drink of it, all of you. This is my blood of the New Covenant, which is poured out for you and for many for the forgiveness of sins.

*People:* Amen.

Remembering, therefore, this salutary commandment, and all that was done for us: the cross, the tomb, the resurrection on the third day, the ascension into heaven, the sitting at the right hand, and the second and glorious coming.

Yes, there is much, if not everything, that God has done for us, and all He asks for in return is for us to follow Him.

*Priest:* We offer to You, Yours of Your own, in behalf of all and for all.

*People:* We sing of You, we bless You, we thank You, O Lord, and we pray to You, our God.

Further, we offer to You this rational and unbloody worship; and we ask +, we pray + and we entreat You +: Send down Your Holy Spirit upon us and upon these Gifts here present.

The priest blesses the Holy Bread, saying:

And make this Bread + the precious Body of Your Christ. Amen.

Then he blesses the Holy Chalice

And that, which is in this chalice +, the precious Blood of Your Christ. Amen.

Blessing both

Changing + them by Your Holy Spirit. Amen, amen, amen.

So that they may be for the communicants sobriety of soul, forgiveness of sins, fellowship of Your Holy Spirit, fulfillment of the kingdom of heaven, confidence before You and not for judgment or condemnation.

Though Jesus continually forgives our sins, we should do our part preparing ourselves for this Great and Holy Communion with prayer, fasting and by regularly sacramentally confessing our sins.

Further, we offer You this rational and unbloody worship for those who have gone to their rest in faith: forefathers, fathers, patriarchs, prophets, apostles, preachers, evangelists, martyrs, confessors, ascetics, and for every righteous soul that finished this life in faith.

(The faithful stand)

The words rational ... worship is an exact translation of something in Greek that is difficult to translate *logiki lateria* which means the logical/rational principle that binds the universe together (one of the Greek concepts of God).

To complete the offering of the sacrifice we again offer incense to God.

**Priest:** Especially together with our most holy, most blessed glorious Lady, the Mother of God and ever-virgin Mary.

**People:** In you, Lady full of grace, all creation rejoices, the world of angels and the human race. Sanctified temple, spiritual paradise, boast of virgins. God took flesh from you and became a child. He was God before the ages. He made your womb a throne and made it more encompassing than the heavens. In you, Lady full of grace, all creation rejoices, glory be to you.

On certain major feasts, there are alternate Hymns to the Mother of God (*Irmos*).

For St. John, the prophet, forerunner and baptist; for the holy, glorious, and all-praiseworthy apostles; for Saint(s) (*name*) whose memory we

celebrate; and for all Your saints. Through their supplications, visit us, O God.

We are never alone in Church, we are always celebrating with the Mother of God, John the Baptist and all the saints.

And remember all who have fallen asleep in the hope of rising to eternal life.

Here is mentioned by name the deceased for whom we pray.

And grant them rest in a place enlightened by the light of Your countenance.

Further, we pray to You: Remember, O Lord, the entire orthodox episcopate, rightly imparting the word of Your truth, the entire priesthood, the diaconate in Christ, and every sacred order.

Further, we offer You this rational worship for the whole world, for the holy, catholic and apostolic Church, for those who live chaste and holy lives, for our nation under God, for our government, and for all in the military.

Grant them, O Lord, a peaceful governance so that in their tranquility we may be able to lead calm and quiet lives in all piety and dignity!

Here is a good example why we need to pray for our government, because if they do their job well, we can lead calm and quiet lives

Commemoration of the Living

*Priest:* Among the first, remember, O Lord, our most holy universal Pontiff, *(name)*, Pope of Rome; His Beatitude our Patriarch, *(name)*, our most reverend Metropolitan, Kyr *(name)*, our God-loving Bishop Kyr *(name)*. For the sake of Your holy churches grant that they may live in peace, safety, honor and health for many years, and rightly impart the word of Your truth.

The Hierarchy is prayed for again, this time specifically because they are in charge of teaching the Word of God's truth—an awesome responsibility for which they need our prayers.

*People:* And remember all men and all women.

In our response to this prayer we see that we too share in this responsibility in teaching the Word of God's truth, especially in our actions with others. The Ukrainian addition to this response and all things. is originally a mistranslation, but we also do learn of God's truth through His creation.

Remember, O Lord, this city in which we live and every city and country and the faithful who live in them. Remember, O Lord, the seafarers and travelers, the sick and the suffering, those held captive, and their salvation. Remember, O Lord, those who bear fruit doing good works in Your holy churches and remembering the poor. Send down Your mercy upon all of us.

The priest commemorates the names of the living.

*Priest:* And grant that with one voice and one heart we may glorify and sing the praises of Your most honored and magnificent name, Father, Son, and Holy Spirit, now and for ever and ever.

*People:* Amen.

We are brought back together to pray.

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

*People:* And with your spirit.

*(The faithful may sit)*

This common exchange between the priest and people—the priest asks God to bless the people and in turn they pass this blessing to the priest—who bows in acceptance of this grace.

*Priest:* Having remembered all the saints, again and again in peace let us pray to the Lord.

*People:* Lord, have mercy.

The saints teach us how we can be both human and holy, no matter what personality we have. There is a saint whose personality is just like ours who still managed to be a saint.

Also, as St. Paul would say, all us who are in Christ are saints, therefore we are praying for ourselves, and our sainthood.

*Priest:* For the precious Gifts, which have been presented and consecrated, let us pray to the Lord.

*People:* Lord, have mercy.

*Priest:* That our loving God, Who has received them as a spiritual fragrance upon His holy, heavenly and mystical altar, may send down on us in return His divine grace and the gift of the Holy Spirit, let us pray. The Ultimate gift of the Holy Spirit in our lives is that our faith becomes alive.

*People:* Lord, have mercy.

*Priest:* That we may be delivered from all tribulation, wrath, and misfortune, let us pray to the Lord.

*People:* Lord, have mercy.

We place before You our whole life and hope, O loving Master; and we ask, we pray and we entreat You: Make us worthy to partake with a pure conscience of Your awesome and heavenly Mysteries at this sacred and spiritual table, for forgiveness of sins, for the pardon of offences, for fellowship of the Holy Spirit, for the inheritance of the kingdom of heaven, for confidence before You, and not for judgment or condemnation.

*Priest:* Help and save, have mercy and protect us, O God, by Your grace.

*People:* Lord, have mercy.

We have a wonderful tradition of making the sign of the cross during these petitions, because they are all specifically for us.

*Priest:* That this whole day may be perfect, holy, peaceful, and sinless, let us ask the Lord.

*People:* Grant this, O Lord.

May this day be perfect unfortunately many of us growing up were taught that perfection is not possible, but alas we believe that it is possible (but only with God, otherwise it would not be perfection but perfectionism). If it were not possible, then why would God want to invite us to this perfection

(Mt 5:48) So be perfect, just as your heavenly Father is perfect. See also (Mt 19:21 and Jn 17:23)

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

*People:* Grant this, O Lord.

*Priest:* For the forgiveness and remission of our sins and offences, let us ask the Lord.

*People:* Grant this, O Lord.

*Priest:* For all that is good and beneficial for our souls and for peace for the world, let us ask the Lord.

*People:* Grant this, O Lord.

*Priest:* That we may spend the rest of our lives in peace and repentance, let us ask the Lord.

*People:* Grant this, O Lord.

We prepare now, by how we live our daily lives, for our good defense before the awesome judgment seat of Christ, for it is a daily choice whether we are to live in Christ and love or in the hatred and evil of the devil.

**Priest:** For a Christian end to our lives, one that is painless, unashamed, and peaceful; and for a good defense at the awesome tribunal of Christ, let us ask the Lord.

**People:** Grant this, O Lord.

**Priest:** Having asked for unity of the faith and for the fellowship of the Holy Spirit, let us commend ourselves and one another and our whole life to Christ our God.

**People:** To You, O Lord.  
(The faithful stand)

**Priest:** Make us worthy, O Master, with confidence and without condemnation to dare call You, the heavenly God, Father, and say:

The Our Father is the prayer that Jesus Himself taught us, and therefore has special significance.

**People:** 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.

Do we realize what it means by Jesus inviting us into a special relationship with God the Creator of the Universe, that now we can call Him Abba—Father. Abba is an informal Aramaic word, which is how a small child would call his Daddy. Perhaps this is the best reason for us to lift up our hands to God our Father—the same way a child lifts up his hands to his father when he wants to be picked up. We lift our hands to God the Father for the same reasons.

*Priest:* For the kingdom, the power and the glory are Yours, Father, Son, and Holy Spirit, now and for ever and ever.

We conclude the Our Father by balancing the two ideas: we are invited by God into a special familiar loving relationship, while at the same time God retains His Kingship, power and is not diminished in His glory.

*People:* Amen.

*Priest:* Peace + be with all.

*People:* And with Your spirit.

*Priest:* Bow your heads to the Lord.

*People:* To You, O Lord.

A reminder: If the priest says Bow your Heads then the people should physically bow their heads for this prayer. Besides, the prayer is asking God's blessing and healing upon those who have bowed their heads...

We give You thanks, O invisible King, for by Your infinite power You created all things and, in Your great mercy, brought all things from nothingness into being. Look down from heaven, O Master, upon those who have bowed their heads to You: for they have not bowed them down to flesh and blood, but to You, the awesome God. Therefore, O Master, make smooth the ways that lie before us all for our good and in accord with each one's personal need: sail with seafarers; travel with travelers; heal the sick, O Physician of our souls and bodies.

Only really after we have read the silent prayer does the subsequent exclamation make sense.

*Priest:* Through the grace, mercies and loving-kindness of Your only-begotten Son with Whom You are blessed together with Your most holy, good and life-giving Spirit, now and for ever and ever.

*People:* Amen.

Attend, O Lord Jesus Christ, our God, from Your holy dwelling and from the throne of glory in Your kingdom, and come to sanctify us, you Who are seated on high with the Father and are invisibly present here with us. Deign to give to us with Your mighty hand Your most pure Body and precious Blood, and through us, to all the people.

+ God, be merciful to me, a sinner. (3).

I have always at this point been struck by the idea that God comes into the world through us, not only the priests, but actually through all of us.

*Priest:* Let us be attentive! The holy Things for the holy!

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

God has made us holy so that we can partake of His Body and Blood without being destroyed.

The people sing the Sunday Communion verse

*People:* Praise the Lord from the heavens; praise Him in the highest. Alleluia (3 times).

We then respond by acknowledging that all holiness comes from God.

Broken and distributed is the Lamb of God - broken and not divided, always eaten and never consumed - but sanctifying those who partake.

As the priest places the 1<sup>st</sup> piece (IC) into the chalice, he says: Fullness of the Holy Spirit. Amen.

The priest now blesses the teplota (warm water):

Blessed be the warming of Your holy Gifts + always now and for ever and ever. Amen.

Warmth of faith full of the Holy Spirit. Amen.

**People:** I believe, O Lord, and confess that You are truly Christ, the Son of the living God, Who came into the world to save sinners, of whom I am first.

Accept me this day, O Son of God, as a partaker of Your Mystical Supper. I will not tell the mystery to Your enemies, nor will I give You a kiss as did Judas, but like the thief, I confess to You:

+ Remember me, O Lord, when You come into Your kingdom.

+ Remember me, O Master, when You come into Your kingdom.

+ Remember me, O Holy One, when You come into Your kingdom.

May the partaking of Your Holy Mysteries, O Lord, be unto me not for judgment or condemnation but for the healing of soul and body.

+ God, be merciful to me, a sinner.

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

+ I have sinned without number, forgive me, O Lord.

Though God forgives our sins, we acknowledge that we are sinners in the prayer before communion echoing the good thief who repented upon the cross next to the crucified Christ.

We prayerfully ask God to help us so that we do not receive Holy Communion unto condemnation (as mentioned earlier) but rather for our healing. Another way we can receive the Eucharist unto condemnation would be to lightheartedly take God's love and forgiveness. Lest we forget, God is not only loving and merciful, He is also Just!

We also echo the prayer seeking mercy and forgiveness as said by the Publican. Whereas he beat his breast in repentance, we cross ourselves (a symbol not available to him) to underline that through Christ, God is merciful to us, through the cross, we are cleansed of our sins; and because of God, all our sins can be forgiven.

All Catholics are invited to partake of the Holy Eucharist as long as they have appropriately prepared themselves with prayer and fasting, truly believe that the Eucharist is the true Body and Blood of our Lord and Savior Jesus Christ, and are not guilty of grievous sin.

**Priest:** Approach with the fear of God and with faith.

*People:* Blessed is He Who comes in the name of the Lord, God the Lord has appeared to us.

To receive come up to the ambo in a quiet, orderly and pious manner, kiss the icon on the tetrapod, approach the priest, make the sign of the cross, state your first name. (We receive all sacraments personally, and unfortunately the priest cannot always remember all the names.) Please then tilt your head back, open your mouth wide, and the priest will gently place the Holy Eucharist into your mouth, please do not stick out your tongue nor close your mouth upon the spoon. Do not say Amen. After receiving communion, you should make a sign of the cross and a simple bow in the direction of the Chalice and quietly return to your place.

In distributing Communion, the priest says:

The servant of God, (*name*), partakes of the precious, most holy and most pure Body and Blood of our Lord and God and Savior, Jesus Christ, for the forgiveness of his/her sins and life everlasting. Amen.

After everyone has received Holy Communion:

*Priest:* Save Your people, O God, and bless Your inheritance.

*People:* We have seen the true light. We have received the heavenly Spirit. We have found the true faith. We worship the undivided Trinity for having saved us.

Be exalted, O God, above the heavens; above all the earth be Your glory.  
Blessed be Our God

*Priest:* Always, now and for ever and ever.  
(The faithful stand)

*People:* Amen. May our mouths be filled with your praise, O Lord, that we may sing of Your glory. For You made us worthy to partake of Your holy, divine, immortal and life-giving Mysteries. Preserve us

in Your holiness that we may meditate all the day upon Your justice.  
Alleluia, alleluia, alleluia.

Leaving the church at this point is like leaving a dinner party right after the last forkful.

*Priest:* Stand aright! Having received the divine, holy, immaculate, immortal, heavenly, and life-giving, awesome Mysteries of Christ, let us rightly give thanks to the Lord.

In reference to Gal 4:6-7 we make the sign of the cross when we say Òand bless your inheritance because we are now God inheritors through Christ, therefore we are asking God to bless us.

*People:* Lord, have mercy.

*Priest:* Help and save, have mercy and protect us, O God, by Your grace.

*People:* Lord, have mercy.

*Priest:* Having asked that this whole day may be perfect, holy, peaceful and sinless, let us commend ourselves and one another, and our whole life to Christ Our God.

*People:* To You, O Lord.

It has been said that the most important part of the Liturgy is not the consecration not the Communion, but rather the conclusion of the Liturgy, for if we do not take into our daily lives what we have learned and experience here then it is for naught.

Again we ask that the day be not only good and holy, but perfect.

We thank You, O Master, lover of mankind and benefactor of our souls, that even today You have made us worthy of Your heavenly and immortal Mysteries. Make straight our path. Make us all firm in fear of You. Protect our lives and secure our steps through the prayers and supplications of the glorious Mother of God and ever-virgin Mary and of all Your saints.

As we are concluding the Liturgy we remind ourselves that ultimately only through God do we have salvation and sanctification, not through politics nor material things, or even through the saints or the Mother of God, as important as they are—only through God.

*Priest:* Let us go forth in peace.

*People:* In the name of the Lord.

*Priest:* Let us pray to the Lord.

*People:* Lord, have mercy.

*Priest:* You bless those who bless You, O Lord, and sanctify those who trust in You. Save Your people and bless + Your inheritance. Protect the fullness of Your Church. Sanctify those who love the beauty of Your house and glorify them by Your divine power. Do not forsake us who hope in You. Grant peace to Your world, to Your churches, to the priests, to our nation under God, to our government, and to all Your people. For all good giving and every perfect gift is from above, coming down from You, the Father of Lights. And we give glory, thanks, and worship to You, Father, Son, and Holy Spirit, now and for ever and ever.

*People:* Amen. Blessed be the name of the Lord now and for ever.  
(3 times).

This Prayer Beyond the Ambo is a summary of our prayers and petitions as we conclude our Liturgical worship. We need to carry what we learned and experienced here out into the everyday world that we live in. On certain feast days there are special prayer that can be substituted at this point that summarize the relevance of the feast for our lives.

Prayer at the Consumption of the Holy Gifts:

Being the fulfillment of the Law and the Prophets, O Christ our God, You fully achieved the whole of the Father's plan of salvation, fill our hearts with joy and gladness, always, now and for ever and ever. Amen.

**Priest:** The blessing + of the Lord be upon you with His grace and love for mankind, always, now and for ever and ever.

**People:** Amen.

**Priest:** Glory be to You, O Christ our God, our hope, glory be to You.

When we put all our hope and trust in Christ instead of in everything else, then finally will we be fully blessed.

**People:** Glory be to the Father and to the Son and to the Holy Spirit, now and for ever and ever. Amen. Lord, have mercy. *(3 times)*. Give the blessing.

**Priest:** Christ our true God, risen from the dead, through the prayers of His immaculate Mother, the blessed and all praiseworthy apostles, of our father among the saints, John Chrysostom, archbishop of Constantinople, of Saint *(name)* the patron of this holy Church, and of Saint *(name)* whom we commemorate today, and all the saints, will have mercy and save us, for He is good and loves mankind.

**People:** Amen.