

THE DIVINE LITURGY OF OUR FATHER AMONG THE SAINTS, JOHN CHRYSOSTOM.

PREPARATORY RITES:

The priest and deacon, with numerous private prayers and devotions, prepare the altar, vest, and, at a side table, prepare the bread and wine (prothesis) for consecration. One of the sacred ministers censes the entire sanctuary and church while the choir chants the Great Doxology (Glory to God in the highest...)

—STAND AT THE INCENSATION—

LITURGY OF THE WORD:

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

C: Amen.

— S I T —

LITANIES AND ANTIPHONS:

D: In peace let us pray to the Lord.

C: Lord, have mercy.

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

C: Lord, have mercy.

D: For the peace of the whole world, for the welfare of all the holy Churches of God, and for the union of all, let us pray to the Lord.

C: Lord, have mercy.

D: For this Holy House and for those who with faith and reverence, and in the fear of God enter it, let us pray to the Lord.

C: Lord, have mercy.

D: For our Most Blessed Father, Pope (N.), for our Most Reverend (Arch-) Bishop (N.), for the honored Priesthood, the Diaconate of Christ, and for all the clergy and people, let us pray to the Lord.

C: Lord, have mercy.

D: For our country, its President and government, and all who are in authority, let us pray to the Lord.

C: Lord, have mercy.

D: For this city, for all the cities and villages, and for all who in faith dwell therein, let us pray to the Lord.

C: Lord, have mercy.

ANTIPHON I

Pss 102. Bless the Lord, O my soul, and let all that is within me bless his Holy Name... Blessed art thou, O Lord.

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

C: Lord, have mercy.

D: Preserve, help save, and have mercy on us, O God, by thy grace.

C: Lord, have mercy.

D: Commemorating our most holy, pure, blessed and glorious Lady, the Mother of God and ever Virgin Mary, together with all the Saints, let us commend

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

C: Lord, have mercy.

D: For those who travel, for those who are sick, for those who suffer and those in prison and for their salvation, let us pray to the Lord.

C: Lord, have mercy.

D: That we may be delivered from all distress, wrath, tribulation and want, let us pray to the Lord.

C: Lord, have mercy.

D: Preserve, help, save, and have mercy on us, O God, by thy grace.

C: Lord, have mercy.

D: Commemorating our most holy, pure, blessed and glorious Lady, the Mother of God and ever Virgin Mary, together with all the Saints, let us commend ourselves and each other, and our entire lives, to Christ our God.

C: To thee, O Lord.

P: For to thee is due all glory, honor, and adoration, to the Father, and to the Son, and to the Holy Spirit, now, and always, and forever and ever.

C: Amen.

ANTIPHON II

C: *Glory to the Father, and to the Son, and to the Holy Spirit. Praise the Lord, O my soul... Now and always... O Only-Begotten Son and Word of God, thou who art immortal, yet didst condescend for the sake of our salvation to become incarnate of the holy Mother of God and ever Virgin Mary, without change becoming man, and being crucified, O Christ our God, with death thou didst conquer death, thou who art one of the Holy Trinity, glorified together with the Father and the Holy Spirit, save us.*

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

C: Lord, have mercy.

ourselves and each other, and our entire lives, to Christ our God.

C: To thee, O Lord.

P: For thine is the majesty, and thine is the kingdom, and the power, and the glory, Father, Son, and Holy Spirit, now, and always, and forever and ever.

C: Amen.

D: Preserve, help, save, and have mercy on us, O God, by thy grace.

C: Lord, have mercy.

D: Commemorating our most holy, pure, blessed and glorious Lady, the Mother of God and ever Virgin Mary, together with all the Saints, let us commend ourselves and each other, and our entire lives, to Christ our God.
C: To thee, O Lord.

P: For thou art a good God who loves mankind, and to thee do we offer glory, to the Father, and to the Son, and to the Holy Spirit, now, and always, and forever and ever.
C: Amen

—STAND—

ANTIPHON III AND THEOTOKION

C: *In thy Kingdom remember us, O Lord, when thou comest into thy kingdom.*

Blessed are the poor in spirit, for theirs is the kingdom of heaven.

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

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

Blessed are they who hunger and thirst after justice, for they shall be filled.

Blessed are the merciful, for they shall obtain mercy.

Blessed are the pure of heart, for they shall see God.

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

Blessed are they who suffer persecution for justice sake, for theirs is the kingdom of heaven.

Blessed are you when they shall revile you and persecute you, speaking all that is evil against you, untruly for my sake.

Be glad and rejoice, for your reward is very great in heaven.

Glory to the Father, and to the Son, and to the Holy Spirit, now, and always, and forever and ever. Amen.

During the Third antiphon/Theotokion, priest and deacon with the Gospels in solemn procession come out through the north door and perform the rite of the Lesser Entrance.

THE LESSER ENTRANCE AND TRISAGION:

D: Wisdom, arise! *elevating the Gospel book*

C: Entrance hymn

Come, let us worship and bow down before Christ.

O Son of God: thou who art glorified in thy Saints, save us who sing to thee. Alleluia.

and Troparia/Kontakia of the day.

P: For holy art thou, our God, and to thee do we offer glory, to the Father, and to the Son, and to the Holy Spirit, now, and always,
D: and forever and ever. **C:** Amen.

C: *Holy God, Holy Mighty One, Holy Immortal One, have mercy on us.*

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

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

Glory to the Father, and to the Son, and to the Holy Spirit, now, and always, and forever and ever. Amen.

Holy Immortal One, have mercy on us.

D: *Dynamis (With strength).*

C: *Holy God, Holy Mighty One, Holy Immortal One, have mercy on us.*

NEW TESTAMENT READINGS:

D: Let us attend.

[P: Peace ❖ be to all. **C:** And with thy spirit.]

The reader reads the Prokimenon.

D: Wisdom! *The reader reads the title to the Epistle.*

D: Let us attend. *The reader reads the Epistle.*

[P: Peace be to you, reader **R:** And with thy spirit.] Alleluia (3x).

During the Epistle/Alleluia the deacon censens the sanctuary, icons and congregation.

—STAND—

P: Wisdom, arise! Let us attend to the holy Gospel. Peace ❖ be to all.

D: The reading from the holy Gospel according to (N).

P: Let us attend. *The deacon proclaims the Gospel.*

C: And with thy spirit.

C: Glory to thee, O Lord, glory to thee

C: Glory to thee, O Lord, glory to thee.

—SIT—

A homily in English often follows whenever the Gospel is also read in English.

LITANY OF FERVENT SUPPLICATION

D: Let us all say, with our whole soul and our whole mind, let us say. **C:** Lord, have mercy.

D: Lord and Master of all, God of our fathers, we pray thee, hear us and have mercy on us. **C:** Lord, have mercy.

D: Have mercy on us, O God, according to thy great mercy, we pray thee, hear us and have mercy on us. **C:** Lord, have mercy. (3x)

D: We pray also for our most Blessed Father Pope (N), and our Most Reverend (Arch)Bishop (N), and for all our brethren in Christ. **C:** Lord, have mercy. (3x)

D: We pray also for our country, its President and government, and for all who are in authority. **C:** Lord, have mercy. (3x)

D: We pray also for our brethren, priests, monks, and all our Brotherhood in Christ. **C:** Lord, have mercy. (3x)

D: We pray also for mercy, life, peace, health, salvation, visitation, remission and forgiveness of sins of the servants of God, the brethren of this holy Church. **C:** Lord, have mercy. (3x)

D: We pray also for the blessed and ever-memorable founders of this holy Church, and for all our faithful fathers and brethren, who, here and elsewhere, rest in the Lord. **C:** Lord, have mercy. (3x)

D: We pray also for those who bring gifts and do good unto this holy and blessed Church, and for those who labor, for those who sing, and for the people here present awaiting thy great and abundant mercy. **C:** Lord, have mercy. (3x)

P: For thou art a merciful God, lover of mankind, and to thee do we ascribe glory, to the Father, and to the Son, and to the Holy Spirit, now, and always, and forever and ever. **C:** Amen.

Here sometimes is said a litany and commemoration for the dead or also a litany for the catechumens. The priest unfolds the Antimension on the Holy Table after he has silently recited prayers for Catechumens. —SIT—

LITURGY OF THE EUCHARIST:

LITANIES AND PRAYERS OF THE FAITHFUL

D: We, the faithful, again and again in peace let us pray to the Lord. **C:** Lord, have mercy.

D: Preserve, help, save, and have mercy on us, O God, by thy grace. **C:** Lord, have mercy.

D: Wisdom! **P:** For to thee is due all glory, honor and adoration, to the Father, and to the Son and to the Holy Spirit, now, and always, and forever and ever. **C:** Amen.

D: Again and again, in peace let us pray to the Lord. **C:** Lord, have mercy.

D: Preserve, help, save, and have mercy on us O God, by thy grace. **C:** Lord, have mercy.

D: Wisdom! **P:** That being preserved always under thy dominion, we may offer thee glory, Father, Son, and Holy Spirit, now, and always and forever and ever. **C:** Amen.

One of the sacred ministers censens the entire church and congregation as they all prepare for the Great Entrance..

THE CHERUBIC HYMN

AND THE GREAT ENTRANCE WITH THE SACRED GIFTS OF BREAD AND WINE

C: (slowly and solemnly) Let us, who mystically represent the Cherubim, bringing the thrice-holy hymn to the life-giving Trinity, put away from us all worldly care.

D: May the Lord God remember all you in His kingdom, now, and always, and forever and ever. **C:** Amen.

P: May the Lord God remember in His kingdom our Most Holy Father, Pope (N), our Most Reverend (Arch-) Bishop (N), and all his priests, now, and always, and forever and ever. **C:** Amen.

P: May the Lord God remember in His kingdom our country, its President and government, and all who are

in authority, now, and always, and forever and ever. **C:** Amen.

P: May the Lord God remember in His kingdom the founders and benefactors of this church, living and dead, the servant(s) of God (N.N.) for whom this Holy Sacrifice is offered, together with all of you faithful Christians, now, and always, and forever and ever. **C:** Amen.

And other proclamations, as appropriate.

C: That we may receive the King of all, who is surrounded by the angelic hosts. Alleluia.

LITANY OF THE PRECIOUS GIFTS

— SIT —

D: Let us complete our prayers to the Lord.
C: Lord, have mercy.

D: For the precious gifts offered here, let us pray to the Lord.
C: Lord, have mercy.

D: For this Holy House, and for those who with faith, reverence, and in the fear of God enter it, let us pray to the Lord.
C: Lord, have mercy.

D: That we may be delivered from distress, wrath, tribulation and want, let us pray to the Lord.
C: Lord, have mercy.

D: Preserve, help, save, and have mercy on us, O God, by thy grace.
C: Lord, have mercy.

D: The entire day, perfect, holy, peaceful and without sin; an angel of peace, the faithful guide and guardian of our souls and bodies, let us ask from the Lord.
C: Grant us, O Lord.

D: Mercy, and forgiveness of our sins trespasses; that which is good and profitable for our souls, and peace for the world, let us ask from the Lord.
C: Grant us, O Lord.

D: That we may spend the rest of our lives in peace and in penance; and a Christian end to our lives, without pain, unashamed, and peaceful and a good defense at the fearsome judgment of Christ, let us ask from the Lord.
C: Grant us, O Lord.

D: Commemorating our most holy, pure, blessed and glorious Lady, the Mother of God and ever Virgin Mary, together with all the Saints, let us commend ourselves and each other, and our entire lives, to Christ our God.
C: To thee, O Lord.

P: Through the mercies of thy only begotten Son, with whom thou art blessed together with thy most holy, good and lifegiving Spirit, now, and always, and forever and ever.
C: Amen.

—STAND—

THE PEACE

P: Peace ❖ be to all.

C: And with thy spirit.

D: Let us love one another, that with one accord we may confess:
C: The Father, and the Son, and the Holy Spirit, one in essence and undivided Trinity.
The celebrants exchange the Kiss of Peace.

THE CREED

D: The doors, the doors! Let us attend with wisdom!

C: I believe in one God, the Father Almighty, Maker of heaven and earth, and of all things visible and invisible. And in one Lord, Jesus Christ, the only-begotten Son of God, born of the Father before all ages. Light of light; true God of true God; begotten, not made, of one essence with the Father, by whom all things were made. Who, for us men, and for our salvation, came down from Heaven and was incarnate by the Holy Spirit of the Virgin Mary: and was made man. He was crucified also for us, suffered under Pontius Pilate, and was buried. The third day he rose again, according to the Scriptures. He ascended into Heaven, and sits at the right hand of the Father. And He shall come again with glory to judge both the living and the dead; of whose kingdom there shall be no end.

And in the Holy Spirit, the Lord and Giver of life, who proceeds from the Father, who together with the Father and the Son is adored and glorified; who spoke by the prophets.

And in One Holy Catholic and Apostolic Church.

I acknowledge one Baptism for the remission of sins.

I expect the Resurrection of the dead, and the life of the world to come. Amen.

THE HOLY OBLATION (ANAPHORA)

D: Let us stand well, let us stand in fear; let us attend, that we may offer the Holy Sacrifice in peace.
C: The mercy of peace, the sacrifice of praise.

P: May the grace of our Lord Jesus Christ, and the love of God the Father, and the communion of the Holy Spirit be with you all.
C: And with thy spirit.

P: Let us lift up our hearts.
C: We have lifted them unto the Lord.

P: Let us thank the Lord.
C: It is fitting and just that we adore the Father, and the Son, and the Holy Spirit, one in essence and undivided Trinity.

P: Singing the song of triumph, crying aloud, raising their voices and saying:

The deacon removes the Star Cover from the Paten
—KNEEL—

C: Holy, Holy, Holy is the Lord of Hosts; Heaven and earth are full of his glory. Hosanna in the highest. Blessed is he who comes in the name of the Lord. Hosanna in the highest.

P: TAKE, EAT, THIS IS MY BODY, WHICH IS BROKEN FOR YOU, FOR THE REMISSION OF SINS. C: Amen.

P: DRINK YOU ALL FROM THIS, THIS IS MY BLOOD OF THE NEW LAW, WHICH IS SHED FOR YOU AND FOR MANY,
FOR THE REMISSION OF SINS. **C:** Amen.

The deacon elevates the Chalice and Paten,

P: Thine own, of thine own, we offer thee, of all and for all.

*then the priest blesses the Holy Bread and the Chalice,
praying that God change them, by His Holy Spirit, into the precious Body and Blood of His Christ (epiklêsis),*

C: We praise thee, we bless thee, we thank thee, O Lord, and we pray to thee, our God.

—STAND—

P: Especially for our most holy, pure, most blessed, glorious Lady and Mother of God, the ever Virgin Mary.

and the deacon censes around the altar and commemorates the dead.

C: *It is truly fitting that we bless thee, Bearer of God, who art forever blessed and most innocent and the Mother of our God.
Thou who art more honored than the Cherubim, and more glorious beyond comparison than the Seraphim, who,
undefiled, gavest birth to God the Word: thee, the true Mother of God, do we praise.*

P: Be mindful first, O Lord, of our Most Holy Father, Pope (N.), our Most Reverend (Arch-) Bishop (N.), granting them to thy holy churches in peace, safety, honor, health, and length of days, faithfully teaching the word of thy truth. **C:** And of all the people.

P: And grant us, with one mouth and with one heart, to praise and glorify thy most honored and most worthy name, of the Father, and of the Son, and of the Holy Spirit, now, and always, and forever and ever.

C: Amen.

THE HOLY COMMUNION

—SIT—

P: And may the grace of our great God and Savior Jesus Christ ✠ be with you all.

C: And with thy spirit.

LITANY OF THE LORD'S PRAYER

D: Commemorating all the Saints, again and again, in peace let us pray to the Lord. **C:** Lord, have mercy.

of our souls and bodies, let us ask from the Lord.

C: Grant us, O Lord.

D: For the honored gifts which have been brought and have been sanctified, let us pray to the Lord. **C:** Lord, have mercy.

D: Mercy, and forgiveness of our sins and trespasses, that which is good and profitable for our souls, and peace for the world, let us ask from the Lord.

C: Grant us, O Lord.

D: That our God, who loves mankind, who received them in his holy and most heavenly and comprehensive altar, in an odor of sweet spiritual aroma, may grant us his divine mercy and the grace of the Holy Spirit, let us pray to the Lord.

C: Lord, have mercy.

D: That we may spend the rest of our lives in peace and in penance, and for a Christian end to our lives, without pain, unashamed, and peaceful, and a good defense at the fearsome judgment of Christ, let us ask from the Lord. **C:** Grant us, O Lord.

D: That we may be delivered from all distress, wrath, tribulation and want, let us pray to the Lord.

C: Lord, have mercy.

D: Beseeching a union of faith and the communion of the Holy Spirit, let us offer ourselves and each other, and our entire lives, to Christ our God.

C: To thee, O Lord.

D: Preserve, help, save, and have mercy on us, O God, by thy grace. **C:** Lord, have mercy.

—STAND—

D: The entire day, perfect, holy, peaceful and without sin, an angel of peace, the faithful guide and guardian

P: And make us worthy, O Master, with hope and without condemnation to dare to call thee, the God of Heaven, Father, and to say:

THE LORD'S PRAYER

C: 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.

P: For thine is the kingdom, and the power, and the glory, of the Father, and of the Son, and of the Holy Spirit, now, and always, and forever and ever. **C:** Amen.

P: Peace ❖ be to all.

C: And with thy spirit.

D: Bow your heads unto the Lord.

C: Unto thee; O Lord.

P: With the grace and mercies and love of mankind of thy only-begotten Son, with whom thou art blessed, together with thy most holy, good, and life-giving Spirit, now, and always, and forever and ever. **C:** Amen.

D: Let us attend.

P: The Holy Things unto the holy!

The priest elevates the Holy Bread

—KNEEL—

C: One is holy, One is Lord, Jesus Christ, in the glory of God the Father. Amen.

While this and Communion chants are being sung, the priest breaks the bread into four segments, immerses one segment into the Chalice, the deacon pours zeon (warm water, 'the fullness of faith of the Holy Spirit') into the Chalice.

THE COMMUNION OF THE CLERGY AND THE FAITHFUL

The sacred ministers prayerfully receive the Holy Communion, then the deacon comes out of the Sacred Doors with the Chalice and invites the faithful to Communion.

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

C: Amen. Amen. Blessed is he who comes in the name of the Lord; God is the Lord, and has manifested himself to us.

All: I believe, O Lord, and confess, that thou art Christ, the Son of the living God, who camest into the world to save sinners, of whom I am the greatest. I believe that what I receive is indeed thy very own pure Body and precious Blood. Therefore I beseech thee: have mercy on me, and forgive my transgressions, voluntary and involuntary, which I have committed by word or by deed, knowingly and unknowingly: and make me worthy without condemnation to partake of thy most pure Mysteries, unto the remission of sins, and unto life eternal. Amen.

O Son of God, receive me today as a partaker at thy mystical banquet: for I will not tell thy enemies thy secrets, nor will I kiss thee as did Judas: but like the thief do I confess to thee: Remember me, O Lord, in thy kingdom. Let the partaking of thy Holy Mysteries be for me not unto judgement or condemnation, O Lord, but unto the healing of soul and body together.

The priest distributes Holy Communion to the faithful, the choir sings communion hymns, and when the priest has finished, he blesses the people with the Chalice.

P: Save, O God, thy people, and bless ❖ thine inheritance.

C: We have seen the true light, we have received the heavenly Spirit, we have found the true faith; we adore the undivided Trinity, for It has saved us.

During the hymns, the sacred ministers cleanse the Paten, cense the Chalice, and return the Paten and Veils to the Prothesis, the priest turns to the people with the Chalice.:

P: Now and always, and forever and ever.

—STAND—

C: Amen. Let our mouths be filled with thy praise, O Lord, that we may extol thy glory, for thou hast made us worthy to partake of thy holy, deathless, most honored and life-giving sacraments. Strengthen us in thy sanctification, that all the day long we may learn thy justice. Alleluia, Alleluia, Alleluia.

THANKSGIVING AND DISMISSAL

The priest returns the Chalice to the Prothesis, folds the Antimension at the Altar, and says a silent prayer if thanksgiving.

D: Attend! Having partaken of the divine, holy, most pure, deathless, heavenly and life-giving fearful mysteries of Christ, O faithful, let us worthily give thanks to the Lord.
C: Lord, have mercy.

D: Preserve, help, save, and have mercy on us, O God, by thy grace.
C: Lord, have mercy.

D: Asking that this entire day be perfectly holy, peaceful and without sin, let us commend ourselves and each other, and our entire lives, to Christ, our God.
C: To thee, O Lord.

P: For thou art our sanctification, and to thee do we give glory, to the Father, and to the Son, and to the Holy Spirit, now and always, and forever and ever.
C: Amen.

DISMISSAL

P: Let us depart in peace.

C: In the name of the Lord.

D: Let us pray to the Lord.

C: Lord, have mercy.

The priest comes out from behind the Holy Doors

P: O Lord, who dost bless those who bless thee, and sanctifiest those who hope in thee: save thy people, and bless thine inheritance.

Preserve the fulness of thy Church: sanctify those who love the beauty of thy house: glorify them by thy divine power and do not forsake us who hope in thee.

Grant peace to thy world, thy churches, priests, and all thy people.

For every good gift, and every perfect grace is from above, from thee, Father of lights: and to thee do we proffer glory, and thanks, and adoration, to the Father, and to the Son, and to the Holy Spirit, now, and always, and forever and ever.
C: Amen.

C: Blessed be the name of the Lord, henceforth and forever.
Blessed be the name of the Lord, henceforth and forever.
Blessed be the name of the Lord, henceforth and forever.

*Priest and deacon return to the sanctuary
to consume the contents of the Chalice and to purify the sacred vessels
Then the priest again comes out through the Holy Doors to give the final blessings.
Sometimes a homily is given at this time.*

P: The blessing of the Lord be upon us, with his grace, with his love for mankind, at all times, now, and always, and forever and ever.
C: Amen.

P: Glory to thee, O Christ, our God, our hope, glory to thee.

C: Glory to the Father, and to the Son, and to the Holy Spirit, now, and always, and forever and ever. Amen.
Lord, have mercy. Lord, have mercy. Lord, have mercy. Father, bless!

P: May Christ, our true God, (who rose from the dead,) through the prayers of his most pure Mother, ...of our Father among the Saints, John Chrysostom, Archbishop of Constantinople... and of all the Saints, have mercy on us and save us, inasmuch as he is good and loves mankind.
C: Amen.

*After the final blessing, the faithful come forward to receive antidōron (blessed but unconsecrated bread) from the priest, who says: May the blessing (and mercy) of the Lord come upon you. and to kiss the Cross.
Those who have received communion begin their private prayers of thanksgiving.*

THE END OF THE DIVINE LITURGY OF OUR FATHER AMONG THE SAINTS, JOHN CHRYSOSTOM.



Η ΘΕΙΑ ΛΕΙΤΟΥΡΓΙΑ ΤΟΥ ΕΝ ΑΓΙΟΙΣ ΠΑΤΡΟΣ ΗΜΩΝ ΙΩΑΝΝΟΥ ΤΟΥ ΧΡΥΣΟΣΤΟΜΟΥ
БОЖЕСТВЕННАЯ ЛИТУРГИЯ НАШЕГО ОЦЯ НАШЕГО ІОАННА ЗЛАТОУСТАГО
THE DIVINE LITURGY OF OUR FATHER AMONG THE SAINTS, JOHN CHRYSOSTOM
DUMNEZEEASCA LITURGHIE A CELUI ÎNTRU SFINTI PARINTELUI NOSTRU IOAN GURA-DE-AUR
Божественная літургія святого отця нашого Йоана Златоустог

This translation contains all the parts of the Liturgy of Saint John Chrysostom which are heard aloud. It does not include the text of the prayers said silently by the sacred ministers, nor the more detailed rubrics. A full edition in that format would exceed fifty pages.

The Byzantine rite has always used a number of classical languages (especially Koinê Greek, Church Slavonic, Syriac, Arabic, Georgian) as well as most modern ones. The choice and style of language depends on the needs and preferences of the congregation being ministered to.

The following letters indicate the various participants in the Divine Liturgy:

P: the celebrating priest(s)

D: the deacon, in whose absence most parts are taken by the priest and others are omitted

C: the choir or chanters (and congregation).

In the Byzantine usage, which constitutes the native rite of worship for more than 250 million Christians, the sign of the cross is made

with the thumb and first two (or in some usages, only the first two) fingers of the right hand held together and the remaining fingers folded into the palm of the hand and with the 'crossbeam' moving from the right shoulder to the left.

The indications for standing, kneeling, and sitting

—STAND—

—KNEEL—

—SIT—

follow a general practice in many Byzantine parishes in America, but great variation exists across communities. Even in the same church one can see some of the congregation standing while others are kneeling, and none think the others the worse for it.

A certain degree of freedom obtains in this regard: worshipers will chose to cross themselves at certain times to seal a particular petition or desire, or to kneel when they feel particularly penitential or humbled, or even to sit when they are extremely tired. Worshipers come and go and move about in the church much more freely than in Western churches.

Strictly speaking, standing throughout the liturgy, with kneeling and even full prostration on certain days at highly solemn moments, represents the most ancient Byzantine tradition. Sitting was reserved for the elderly and the infirm around the side walls of the church.

We distribute the Holy Mysteries under both species, intincted and placed on the tongue.

When you come to communion you may, if you like, give your first name to the priest, who will then include it in the distribution formula (*The servant of God, N., receives the precious and lifegiving Body and Blood of our Lord God and Saviour, Jesus Christ, unto the forgiveness of sins and unto eternal life.*)

Make a sign of the cross before and after receiving, and wipe your lips with the purificator after receiving.

This edition, prepared for Saint Joseph's Byzantine Mission, Wakefield MA, follows the translation and rubrics of the Romanian Catholics in America.

Slight variations in usage and phrasing exist among the different Byzantine communities. For example, where the Greek and Slavonic (and Western usage) say in the *Sanctus* 'Heaven and earth are full of thy glory...', the Romanian usage has 'His glory'.

Hymns and exclamations which vary by feast day and by locale are given in italics, using the most common version.



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