

The Divine Liturgy of St. James

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Interior
St. John the
Baptist Greek
Orthodox
Church, Tampa



- The Synaxis (Liturgy of the Word, Liturgy of the Catechumens) is a Christianized version of the synagogue service focusing on the reading of a biblical passage and the homily.
- The service follows the structure set forth in the Didache (ca.100 AD) and used at Antioch.
- The oldest liturgy is that of James the Righteous, brother of the Lord. It is the foundation of all other liturgies.
- The Anaphora (Liturgy of the Eucharist) follows the Day of Atonement service in the Temple (discussed in 3 Enoch).

Liturgy of James the Righteous

- Priest and faithful enter the church together. Following a private prayer confessing his sins and requesting the Spirit to strengthen him, the priest prays, “Glory to the Father and the Son and the Holy Spirit, the triune and single light of the Godhead, who exists singly in Trinity and is undivided. For the one God almighty is a Trinity; the heavens declare His glory; the earth, His lordship; the sea, His dominion; and every living creature, His magnificence.”

- The priest prays that God grant us what is useful, that we may be brought to perfection and rendered worthy of His sanctifying grace.
- The priest prays, “O God, You received the gifts of Abel, the sacrifice of Noah and Abraham, and the offerings of incense of Aaron and Zechariah. Receive now from our sinful hands this incense as a sweet fragrance, granting forgiveness...”
- The priest censes the altar, then enters the Sanctuary with the Gospel book, praying, “O monogenes...,” a 6th Century AD credal addition to the Liturgy.

Prayer of the Entrance

- “O God, the Almighty, Lord of the exalted name, He who has given us the entrance to the Holy of Holies through the coming of Your only-begotten Son, our Lord, God and Savior Jesus Christ...sanctify our souls, bodies, and spirits. Direct our thoughts to those of piety so that with a clear conscience we may offer You gifts...for the abolition of our offenses and the forgiveness of all your people...”

- “For peace in the whole world, and unity among all the Churches of God, and for the unity of all...For the remission of sins and forgiveness of our offenses and for our deliverance of all wrath, danger, necessity, and distress, and the rising of enemies...”
- “Let us remember our most holy, pure, blessed, and glorious Lady, the Theotokos and ever-virgin Mary, Saint John the...Baptist, the...apostles, the glorious prophets, the triumphant martyrs, and all the saints and righteous that by their prayers and intercessions we may all find mercy.”

Prayer of the Thrice Holy Hymn

- “God the Holy who abide in the saints, Whom the seraphim praise with the thrice holy hymn, Whom the cherubim glorify, Whom all the heavenly powers worship; Who brought all things into being out of nothingness; Who created man in Your own image and likeness and adorned him with all Your favors; Who give wisdom and understanding to anyone asking for them; Who do not turn away from the sinner but have set up penance for salvation; Who have rendered us, your lowly and worthless servants, worthy to stand at this time before the glory of Your holy Altar ...

- and to offer You due worship and praise; do You, Master, receive from the mouth of us sinners the thrice holy hymn, and visit us in Your kindness. Forgive us every transgression, deliberate and indeliberate; sanctify our souls and bodies; and grant that we may serve You in holiness all the days of our life, through the prayers of the holy Theotokos and of all the saints who have pleased You since the world began.”
- “Holy God, Holy Mighty, Holy Immortal, have mercy on us. (Is 6:3).
- The priest reverences the throne, “Blessed are You on the throne of glory of Your kingdom, seated upon the cherubim, at all times, now and always and unto the ages of ages. Amen.”

- The Epistle is read.
- The priest prays while the Gospel book is censed, “To You, Lord our God, Who are filled with all fragrance and gladness which You have given us, we offer this incense. Let it rise before You, we pray, from our lowly hands to Your holy and heavenly Altar, as a sweet fragrance for the remission of our sins and the forgiveness of Your people, through the grace, compassion, and love of Your only-begotten Son, with whom You are blessed, together with your all-Holy, gracious, and life-giving Spirit...”

- The priest prays, “Shine in our hearts, Master Who love mankind, the pure light of Your divine knowledge and open the eyes of our mind that we may understand the announcing of Your Gospel; set in us the fear of Your blessed commandments, so that, trampling all carnal desires, we may begin to live according to the Spirit, both willing and doing everything for Your pleasure. For You are the light of our souls and bodies, Christ God, and we send up glory to You and to Your eternal Father and to your all-Holy, good, and life-giving Spirit, now and forever and to the ages of ages. Amen.”

- The Gospel is read.
- The priest prays, “O God, You have spoken to us Your divine and saving words. Illumine the souls of us sinners to comprehend that which has been read, that we do not appear simply as hearers of Your spiritual words, but doers of good deeds, true pursuers of faith, having a blameless life and a conduct without reproach in Christ our Lord with whom You are blessed and glorified together with Your all-Holy and good, and life-giving Spirit, now and forever and to the ages of ages. Amen.
- Homily.



Holy of Holies
St. John the Baptist Greek Orthodox Church, Tampa

Anaphora

- The Eucharist itself was instituted by Christ at the supper on Holy Thursday to remember his redemptive work and to establish a continuous intimate communion between Him and those who believe in Him. The structure follows the Temple service of the Day of Atonement:
 - offering and placing of the bread and wine on the holy table; words of institution and epiclesis; breaking of the bread; communion by the people of God.

OFFERING

- Petitions. “Lord, have mercy” (Lk 18:13).
- The Catechumens are dismissed.
- The gifts are transferred to the altar. (In the early Church, the gifts were brought by the people and later transferred to the altar. The procession recalls the movement of Jesus from the manger to triumphal entry in Jerusalem.)
- Cherubic hymn (Is 6:3; Mk 11:9-10).

The Lamb
accompanied by
offerings in
memory of the
Theotokos, the
Angels, John the
Baptist, the
Saints, and
those
communing.

St. John the Baptist Greek
Orthodox Church, Tampa



- The priest prays, “ O God, our God, You sent the heavenly Bread, the food for the whole world, our Lord Jesus Christ, as Savior, Redeemer, and Benefactor, to bless us and sanctify us. Do bless this offering and accept it upon Your heavenly Altar ...” and, “Master, almighty, King of glory, the God who knows all things before their occurring, we call upon You: be present with us at this holy hour and redeem us from the shame of our transgressions. Cleanse our minds and thoughts ... Receive from the hands of us sinners this incense as You received the offering of Abel and Noah, Aaron and Samuel ... Deliver us from all evil ...”

Rending of the Veil

St. John the Baptist
Greek Orthodox
Church, Tampa



Nicean-Constantinopolitan Creed

- “I believe in one God, the Father Almighty, creator of heaven and earth (Gen 14:19), of all things visible and invisible (Col 1:16).
- And in one Lord Jesus Christ, the only begotten Son of God (Jo 1:18), begotten of the Father before all ages (Jo 1:1), Light of Light, true God of true God, begotten, not created, of one essence with the Father (Heb 1:3), through whom all things were made (Jo 1:3).
- For us and for our salvation, he came down from heaven; was incarnate by the Holy Spirit and the Virgin Mary and became man (Mt 1:18).

- He was crucified for us under Pontius Pilate (Jo 19:16) and He suffered and was buried.
- On the third day he rose again according to the Scriptures (1 Cor 15:3-4).
- He ascended into heaven (Lk 24:51) and is seated at the right hand of the Father (Col 3:1).
- He will come again in glory to judge the living and the dead (2 Tim 4:1), and his kingdom will have no end (Lk 1:33).
- And in the Holy Spirit, the Lord, the Creator of life (Gen 1:2), who proceeds from the Father, who together with the Father and the Son is worshipped and glorified (Jo 15:26), who spoke through the Prophets (1 Pt 1:10-11).

- In one holy catholic and apostolic Church (Rom 12:5).
- I acknowledge one baptism for the forgiveness of sins (Acts 2:38).
- I expect the resurrection of the dead and the life of the age to come” (Rom 6:5).
- The priest prays that we may be cleansed of all deceit and hypocrisy, united with one another in the bond of peace and love, established in the sanctification of divine knowledge.
- Kiss of peace. “Christ is in our midst.”

Anaphora

- Bowing our heads, the priest prays that the grace of God is bestowed on all who bow their heads before the Holy Altar, seeking the spiritual gifts.
- “May the Lord bless us and minister with us and make us worthy to stand at His Holy Altar at the coming of His Holy Spirit by His grace and love, always now and forever and to the ages of ages.”
- Bowing before the altar and making the sign of the cross over the gifts, he chants: “Magnify the Lord with me and let us praise His Name together.”

- The people chant in return, “The Holy Spirit will come upon you and the power of the Most High will overshadow you.”
- Petitions. “Lord, have mercy” (Lk 18:13).
- The priest prays that he may be cleansed of all defilement and be enabled through the power of the Holy Spirit to celebrate the liturgy and be deemed worthy of the protection of the Son and the illumination of the Spirit.

- We stand in awe in the fear of God and with contrition. We are attentive that we may present the holy offering to God in peace.
- The priest prays that we may see clearly what symbolically surrounds us with a mysterious veil in this holy celebration.
- The people are blessed (2 Cor 13:3).

- We lift up our mind and hearts. (Lam 3:41) “It is right, fitting, and due, to praise, laud, worship, glorify, and thank You, the creator all visible and invisible creation, the treasury of eternal goods, the source of life and immortality, the Lord and God of all Who is praised by the heavens and the heavens of heavens and all their powers, the sun and the moon and the whole chorus of stars; the earth, the sea, and everything that abides in them; the heavenly Jerusalem of the gathering of the chosen, the Church of the first-born inscribed in heaven ...the many-eyed cherubim and the six-winged seraphim...”

Consecration

- Sanctus (Is 6:3; Mk 11:9-10).
- The priest prays, “You are holy, King of the ages, and Lord and Giver of all-holiness. Holy too is Your only begotten Son, our Lord Jesus Christ, through whom You have created all things. Holy also is Your all-Holy Spirit who searches all things, even your depths, God and Father. You are holy, almighty , awesome, gracious, compassionate, showing sympathy toward your creature. You create man from the earth according to your image and

likeness and granted to him the delights of Paradise. And when he transgressed your commandment and fell away, You did not forsake nor abandon him, O Good One, but instead chastened him as a compassionate Father. You called him back through the Law and instructed him through the prophets. Then, You sent forth your only begotten Son, our Lord, Jesus Christ, into the world to renew and restore your image. He came down from heaven, was incarnate by the Holy Spirit and the holy, ever-virgin Mary, the Theotokos, and having lived with us, administered all things for the salvation of our race...

- Appointed to accept for us sinners the voluntary and life-giving death through the Cross, He who knew no sin, on the night when He was delivered up, or rather when He gave himself up for the life and salvation of the world,”
- Mt. 26:26-28. Reverence.
- The people believe and confess, “we proclaim your death, O Lord, and we confess your resurrection.”
- The priest continues, “Therefore, we sinners remembering His life-giving passion, the redeeming Cross, the death and burial, the resurrection from the dead on the third day, the ascension into heaven, the enthronement at the seat of Your right hand, God and Father, His second and glorious and awesome coming,...

- when He will come with glory to judge the living and the dead and will reward each one according to his works, no, rather according to His compassion...”
- “Spare us, O Lord.”
- “We offer you this awesome sacrifice without the shedding of blood...grant us Your heavenly and eternal gifts...which You have prepared, O God, for those who love You. Do not reject your people on account of my sins, O loving Lord.”

- “Send down upon us and these gifts here presented Your all-Holy, sovereign, and life-giving Spirit, who is enthroned with You, God and Father, and with Your only-begotten Son; co-sovereign, consubstantial, co-eternal, Who spoke through the Law, the prophets, and Your new covenant, Who descended in the form of a dove upon our Lord Jesus Christ in the river Jordan and rested upon Him. He descended upon Your holy apostles in the form of fiery tongues in the upper room of the holy and glorious Zion on the day of holy Pentecost. Master, this same all-Holy Spirit, Who is Yours, send down upon us and upon these Gifts here presented, that through the visitation of His holy, good, and glorious presence, He may sanctify and ...

- make this bread the Holy Body of Christ and this cup the precious Blood of Christ, so that they become to those who partake of them for the remission of sins and eternal life, for the sanctification of souls and bodies. Amen.”
- The sign of the cross is made over the gifts.

- “Our Father, Who are in heaven, holy be Your name; Your kingdom come; Your will be done on Earth as it is in Heaven. Give us this day our super-substantial bread; and forgive us our trespasses as we forgive those who trespass against us; and lead us not into temptation but deliver us from the evil one” (Mt. 6:9-13).

- The priest raises the holy gifts (arms crossed), praying, “Holy Lord, You rest among your saints. Sanctify us with the word of Your grace and the visitation of your all-Holy Spirit. For You, O Master, Lord our God, have said, be holy for I am holy. God incomprehensible, Logos consubstantial, co-eternal and inseparable from the Father and the all-Holy Spirit, accept together with the cherubim and seraphim, from me the sinner, this pure hymn in celebration of Your holy sacrifice without the shedding of blood...”

- The Lamb is broken and placed in the chalice. “The union of the all-holy Body and precious Blood of our Lord, God, and Savior, Jesus Christ. These gifts are united, sanctified, and perfected in the name of the Father, the Son, and the Holy Spirit, to whom belongs glory and dominion to the ages.”
- The people cry, “Taste and see that Christ is the Lord. Alleluia” (Ps 34:9)
- Communion in both species, separately. “Approach with fear and love.”

- The people pray, “Fill my mouth, O Lord, with Your praise and my lips with joy that I may sing Your glory. We thank you, O Christ our God, that You have made us worthy to partake of Your Body and Blood unto remission of sins and eternal life. We pray, keep us without cause of condemnation, for You are good and loving.”
- Dismissal.
- “Blessed is God, He who blesses and sanctifies us with the communion of His Holy and Pure Mysteries, now and forever and to the ages of ages. Amen.”



Kyriakion at Esfigmenou Monastery
<http://www.macedonian-heritage.gr/Athos/>

BYZANTINE LITURGY

- Based on Jerusalem use (first incorporated into the rite of the Church at Antioch; then, the Great Church at Constantinople).
- “Blessed is the kingdom of the Father and the Son and the Holy Spirit, now and forever and to the ages of ages” (Mt. 28:19).
- “Amen” (1 Chr. 16:36).
- Petitions. “Lord, have mercy” (Lk. 18:13).
- Ps 103
- Ps 146

- “O Monogenes ...” (credal statement)
- “Be gracious to us, O God, and bless us; let your face shine upon us, and have mercy on us” (Num. 6:25-26).
- Beatitudes (Mt. 5:3-12).
- Entrance with the Gospel book. (In the early church the Gospel book as well as the sacred vessels were kept in a separate location. The procession remembers the public ministry of the Lord.)
- (With the Copts, shoes are removed when the Gospel is read.)

Prayer of the Entrance

- “Master and Lord our God, You have established in heaven the ranks and armies of angels and archangels to minister to Your Glory; at our entrance, make the holy angels enter also, to minister with us and with us to glorify Your goodness. For all glory, honor, and worship are your due, Father, Son and Holy Spirit, now and always and to the ages of ages. Amen.”

Anaphora

- The Liturgy of James was modified by Basil the Great and by John Chrysostom.
- The Liturgy of James is now used only on his name day.
- That of Basil is used principally in Lent; that of Chrysostom is used for the remainder of the year.
- That of Mark is used widely in the military.
- Seventeen anaphoras are known to the Church. One, that of Addai and Marai, does not employ the words of consecration.

LITURGY OF JAMES THE RIGHTEOUS

- Priest and faithful enter the church together. Following a private prayer confessing his sins and requesting the Spirit to strengthen him, the priest prays, “Glory to the Father and the Son and the Holy Spirit, the triune and single light of the Godhead, who exists singly in Trinity and is undivided. For the one God almighty is a Trinity; the heavens declare His glory; the earth, His lordship; the sea, His dominion; and every living creature, His magnificence.”

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- “O God, the Almighty, Lord of the exalted name, He who has given us the entrance to the Holy of Holies through the coming of Your only-begotten Son, our Lord, God and Savior Jesus Christ...sanctify our souls, bodies, and spirits. Direct our thoughts to those of piety so that with a clear conscience we may offer You gifts...for the abolition of our offenses and the forgiveness of all your people...”

- “For peace in the whole world, and unity among all the Churches of God, and for the unity of all...For the remission of sins and forgiveness of our offenses and for our deliverance of all wrath, danger, necessity, and distress, and the rising of enemies...”
- “Let us remember our most holy, pure, blessed, and glorious Lady, the Theotokos and ever-virgin Mary, Saint John the...Baptist, the...apostles, the glorious prophets, the triumphant martyrs, and all the saints and righteous that by their prayers and intercessions we may all find mercy.”

PRAYER OF THE THRICE HOLY HYMN

- “God the Holy who abide in the saints,
Whom the seraphim praise with the thrice
holy hymn, Whom the cherubim glorify,
Whom all the heavenly powers worship;
Who brought all things into being out of
nothingness; Who created man in Your
own image and likeness and adorned him
with all Your favors; Who give wisdom and
understanding to anyone asking for them;
Who do not turn away from the sinner but

- have set up penance for salvation; Who have rendered us, your lowly and worthless servants, worthy to stand at this time before the glory of Your holy Altar and to offer You due worship and praise; do You, Master, receive from the mouth of us sinners the thrice holy hymn, and visit us in Your kindness. Forgive us every transgression, deliberate and indeliberate; sanctify our souls and bodies; and grant that we may serve You in holiness all the days of our life, through the prayers of

- the holy Theotokos and of all the saints who have pleased You since the world began.”
- “Holy God, Holy Mighty, Holy Immortal, have mercy on us. [Is 6:3].
- The priest reverences the throne, “Blessed are You on the throne of glory of Your kingdom, seated upon the cherubim, at all times, now and always and unto the ages of ages. Amen.”

- The Epistle is read.
- The priest prays while the Gospel book is censed, “To You, Lord our God, Who are filled with all fragrance and gladness which You have given us, we offer this incense. Let it rise before You, we pray, from our lowly hands to Your holy and heavenly Altar, as a sweet fragrance for the remission of our sins and the forgiveness of Your people, through the grace, compassion, and love of Your only-begotten Son, with whom You are blessed, together with your all-Holy, gracious, and life-giving Spirit...”

- The priest prays, “Shine in our hearts, Master Who love mankind, the pure light of Your divine knowledge and open the eyes of our mind that we may understand the announcing of Your Gospel; set in us the fear of Your blessed commandments, so that, trampling all carnal desires, we may begin to live according to the Spirit, both willing and doing everything for Your pleasure. For You are the light of our souls and bodies, Christ God, and we send up glory to You and to Your eternal Father and to your all-Holy, good, and life-giving Spirit, now and forever and to the ages of ages. Amen.”

- The Gospel is read.
- The priest prays, “O God, You have spoken to us Your divine and saving words. Illuminate the souls of us sinners to comprehend that which has been read, that we do not appear simply as hearers of Your spiritual words, but doers of good deeds, true pursuers of faith, having a blameless life and a conduct without reproach in Christ our Lord with whom You are blessed and glorified together with Your all-Holy and good, and life-giving Spirit, now and forever and to the ages of ages. Amen.
- Homily.



EUCCHARIST

- The Eucharist itself was instituted by Christ at the supper on Holy Thursday to remember his redemptive work and to establish a continuous intimate communion between Him and those who believe in Him. The structure follows the Temple service of the Day of Atonement:
 - offering and placing of the bread and wine on the holy table; words of institution and epiclesis; breaking of the bread; communion by the people of God.

OFFERING

- Petitions. “Lord, have mercy” [Lk 18:13].
- The Catechumens are dismissed.
- The gifts are transferred to the altar. [In the early Church, the gifts were brought by the people and later transferred to the altar. The procession recalls the movement of Jesus from the manger to triumphal entry in Jerusalem.]
- Cherubic hymn [Is 6:3; Mk 11:9-10].



- The priest prays, “ O God, our God, You sent the heavenly Bread, the food for the whole world, our Lord Jesus Christ, as Savior, Redeemer, and Benefactor, to bless us and sanctify us. Do bless this offering and accept it upon Your heavenly Altar ...” and, “Master, almighty, King of glory, the God who knows all things before their occurring, we call upon You: be present with us at this holy hour and redeem us from the shame of our transgressions. Cleanse our minds and thoughts ... Receive from the hands of us sinners this incense as You received the offering of Abel and Noah, Aaron and Samuel ... Deliver us from all evil ...”



NICENE CREED

- “I believe in one God, the Father Almighty, creator of heaven and earth [Gen 14:19], of all things visible and invisible [Col 1:16]. And in one Lord Jesus Christ, the only begotten Son of God [Jo 1:18], begotten of the Father before all ages [Jo 1:1], Light of Light, true God of true God, begotten, not created, of one essence with the Father [Heb 1:3], through whom all things were made [Jo 1:3]. For us and for our salvation, he came down from heaven; was incarnate by the Holy

- Spirit and the Virgin Mary and became man [Mt 1:18]. He was crucified for us under Pontius Pilate [Jo 19:16] and He suffered and was buried. On the third day he rose again according to the Scriptures [1 Cor 15:3-4]. He ascended into heaven [Lk 24:51] and is seated at the right hand of the Father [Col 3:1]. He will come again in glory to judge the living and the dead [2 Tim 4:1], and his kingdom will have no end [Lk 1:33]. And in the Holy Spirit, the Lord, the Creator of life [Gen 1:2], who proceeds from the Father, who together with the Father and the Son is worshipped and glorified [Jo 15:26], who

- spoke through the Prophets [1 Pt 1:10-11]. In one holy catholic and apostolic Church [Rom 12:5]. I acknowledge one baptism for the forgiveness of sins [Acts 2:38]. I expect the resurrection of the dead and the life of the age to come” [Rom 6:5].
- The priest prays that we may be cleansed of all deceit and hypocrisy, united with one another in the bond of peace and love, established in the sanctification of divine knowledge.

ANAPHORA

- Kiss of peace. “Christ is in our midst.”
- Bowing our heads, the priest prays that the grace of God is bestowed on all who bow their heads before the Holy Altar, seeking the spiritual gifts.
- “May the Lord bless us and minister with us and make us worthy to stand at His Holy Altar at the coming of His Holy Spirit by His grace and love, always now and forever and to the ages of ages.”
- Bowing before the altar and making the sign of the cross over the gifts, he chants:

- “Magnify the Lord with me and let us praise His Name together.”
- The people chant in return, “The Holy Spirit will come upon you and the power of the Most High will overshadow you.”
- Petitions. “Lord, have mercy” [Lk 18:13].
- The priest prays that he may be cleansed of all defilement and be enabled through the power of the Holy Spirit to celebrate the liturgy and be deemed worthy of the protection of the Son and the illumination of the Spirit.

- We stand in awe in the fear of God and with contrition. We are attentive that we may present the holy offering to God in peace.
- The priest prays that we may see clearly what symbolically surrounds us with a mysterious veil in this holy celebration.
- The people are blessed [2 Cor 13:3].
- We lift up our mind and hearts. [Lam 3:41]
“It is right, fitting, and due, to praise, laud, worship, glorify, and thank You, the creator all visible and invisible creation,

- the treasury of eternal goods, the source of life and immortality, the Lord and God of all Who is praised by the heavens and the heavens of heavens and all their powers, the sun and the moon and the whole chorus of stars; the earth, the sea, and everything that abides in them; the heavenly Jerusalem of the gathering of the chosen, the Church of the first-born inscribed in heaven ...the many-eyed cherubim and the six-winged seraphim...”

CONSECRATION

- Sanctus [Is 6:3; Mk 11:9-10].
- The priest prays, “You are holy, King of the ages, and Lord and Giver of all-holiness. Holy too is Your only begotten Son, our Lord Jesus Christ, through whom You have created all things. Holy also is Your all-Holy Spirit who searches all things, even your depths, God and Father. You are holy, almighty , awesome, gracious, compassionate, showing sympathy toward your creature. You create man from the earth according to your image and

likeness and granted to him the delights of Paradise. And when he transgressed your commandment and fell away, You did not forsake nor abandon him, O Good One, but instead chastened him as a compassionate Father. You called him back through the Law and instructed him through the prophets. Then, You sent forth your only begotten Son, our Lord, Jesus Christ, into the world to renew and restore your image. He came down from heaven, was incarnate by the Holy Spirit and the holy, ever-virgin Mary, the Theotokos, and having lived with us, administered all

things for the salvation of our race.

Appointed to accept for us sinners the voluntary and life-giving death through the Cross, He who knew no sin, on the night when He was delivered up, or rather when He gave himself up for the life and salvation of the world,”

- Mt. 26:26-28. Reverence.
- The people believe and confess, “we proclaim your death, O Lord, and we confess your resurrection.”
- The priest continues, “Therefore, we sinners remembering His life-giving passion, the redeeming Cross, the death and burial, the resurrection from the dead on the third day, the ascension into

heaven, the enthronement at the seat of Your right hand, God and Father, His second and glorious and awesome coming, when He will come with glory to judge the living and the dead and will reward each one according to his works, no, rather according to His compassion...”

- “Spare us, O Lord.”
- “We offer you this awesome sacrifice without the shedding of blood...grant us Your heavenly and eternal gifts...which You have prepared, O God, for those who love You. Do not reject your people on account of my sins, O loving Lord.”

- “Send down upon us and these gifts here presented Your all-Holy, sovereign, and life-giving Spirit, who is enthroned with You, God and Father, and with Your only-begotten Son; co-sovereign, consubstantial, co-eternal, Who spoke through the Law, the prophets, and Your new covenant, Who descended in the form of a dove upon our Lord Jesus Christ in the river Jordan and rested upon Him. He descended upon Your holy apostles in the form of fiery tongues in the upper room of the holy and glorious Zion on the day of holy Pentecost. Master, this same all-Holy

Spirit, Who is Yours, send down upon us and upon these Gifts here presented, that through the visitation of His holy, good, and glorious presence, He may sanctify and make this bread the Holy Body of Christ and this cup the precious Blood of Christ, so that they become to those who partake of them for the remission of sins and eternal life, for the sanctification of souls and bodies. Amen.”

The sign of the cross is made over the gifts.

COMMUNION RITE

- Petitions.
- Lk 1:28, 31.
- “Our Father, Who are in heaven, holy be Your name; Your kingdom come; Your will be done on Earth as it is in Heaven. Give us this day our super-substantial [epi ousion] bread; and forgive us our trespasses as we forgive those who trespass against us; and lead us not into temptation but deliver us from the evil one” [Mt 6:9-13].

- The priest raises the holy gifts [arms crossed], praying, “Holy Lord, You rest among your saints. Sanctify us with the word of Your grace and the visitation of your all-Holy Spirit. For You, O Master, Lord our God, have said, be holy for I am holy. God incomprehensible, Logos consubstantial, co-eternal and inseparable from the Father and the all-Holy Spirit, accept together with the cherubim and seraphim, from me the sinner, this pure hymn in celebration of Your holy sacrifice without the shedding of blood...”

- The Lamb is broken and placed in the chalice. “The union of the all-holy Body and precious Blood of our Lord, God, and Savior, Jesus Christ. These gifts are united, sanctified, and perfected in the name of the Father, the Son, and the Holy Spirit, to whom belongs glory and dominion to the ages.”
- The people cry, “Taste and see that Christ is the Lord. Alleluia” [Ps 34:9]
- Communion in both species, separately. “Approach with fear and love.”

- The people pray, “Fill my mouth, O Lord, with Your praise and my lips with joy that I may sing Your glory. We thank you, O Christ our God, that You have made us worthy to partake of Your Body and Blood unto remission of sins and eternal life. We pray, keep us without cause of condemnation, for You are good and loving.”
- Dismissal.
- “Blessed is God, He who blesses and sanctifies us with the communion of His Holy and Pure Mysteries, now and forever and to the ages of ages. Amen.”