

Holy Week and Easter in Bucharest

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Introduction

The night before Easter this year Brother Alois spoke to the people present in Taizé:

We are preparing together to celebrate the resurrection of Jesus, that great mystery that we never understand completely but that can transform our lives.

After the violent death of Jesus, the disciples locked themselves in the house because they were afraid. They felt his death as the end of their hope and as the failure of their commitment to follow him. They no longer saw any future. In many respects the situation of our societies is like theirs. Violence rages in the world, far away and close by. Wars do not end.

As Christians we do not have easy solutions to offer. But the belief that Jesus rose from the dead urges us not to let ourselves be paralyzed by fear. The Gospel recounts that the risen Christ came to the disciples "when the doors were shut." And he said to them, "Peace be with you." The resurrection of Jesus allows him to come to us even if our inner doors are shut. It opens a new horizon. It assures us that violence and death are not the last word.

By giving his life for love, by accepting humiliation and torture, by forgiving those who hurt him, by calling God his "Father" until his last breath, Christ opened a wellspring of love at the heart of humanity. This spring will never run dry. Let us welcome Christ this weekend. He wants to rise in our hearts. With his peace he gives us the courage of mercy.

Let us not be afraid! Let us open our doors, reach out to others.

Almost 40 years ago Brother Roger began the *Pilgrimage of Trust* to encourage young people to do exactly that. This has led us in the past few years to go on pilgrimages to Moscow, Istanbul, Kiev, Minsk, Lviv ... These meetings were occasions to discover the richness of Orthodox worship and spirituality, often forged over the centuries in times of great trial, but where faith in the Resurrection of Christ has helped so many believers to hold firm. And now we come to Bucharest, to celebrate Holy Week and Easter with the Christians of this city, to listen to them, discover their traditions and discover more about our own faith.

We are welcomed here by The Romanian Orthodox Church, an autocephalous (they elect their own principle Bishop) Orthodox Church in full communion with the other Eastern Orthodox Christian Churches (those in communion with the Ecumenical Patriarch, of Constantinople). Since 1925, the Church's Primate has the title of Patriarch. The current Patriarch is His Beatitude DANIEL.

Orthodox is a Greek word meaning right or correct faith. The Orthodox church is custodian of the faith handed down from the Apostles and codified in the seven Ecumenical Councils of the first centuries. Since that time nothing has been added or taken away from the doctrines defined by the Bishops of the whole world meeting together. The faith is summarised in the Creed of Nicae-Constantinople formulated by the first two of these councils in the 4th century.



Orthodox Worship

The Romanian church, in common with the other Eastern Orthodox churches, follows the Byzantine liturgy. This was developed in Constantinople (originally called Byzantium), capital of the (Greek) Eastern Roman Empire or Byzantine Empire between the 4th and 15th centuries.

Orthodox worship is characterised by a sense of worship with the whole self. The prayers written by great theologians, the Fathers of the Church, engage our minds with the faith. But we also experience worship through our bodies, through rituals like making the sign of the cross or lighting candles. The services make a strong impression on all the senses: hearing (through the singing, bells), smell (incense), touch (touching or kissing icons), sight (frescos and icons, candles, brightly coloured vestments) and taste (receiving communion and the blessed bread). And all these elements help us to experience God a deeper level, not necessarily through rational thought, but something more intuitive.

Byzantine liturgy consists, as in all the churches, of various different prayers at different times of the day. In the monasteries the monks and nuns pray all of these "hours" but in parish life only certain are observed, or they are combined into one service. The word Liturgy is normally reserved for the celebration of the Eucharist. The Divine Liturgy of St. John Chrysostom is celebrated on most days of the year and also on Easter night. The Divine Liturgy of Saint Basil the Great is similar, differences being mostly in the prayers said by the priest. There are other Liturgies but these are the main two.

Saint John Chrysostom (meaning "golden-mouthed" in Greek) was an Archbishop of Constantinople well known for his impressive public speaking, his simple life-style, and his criticisms of people who abused their authority. He is one of the most important Early Fathers of the Church.

The Liturgy ascribed to him encourages the active participation of all the people, and not just those who can sing well, or those who could read. Throughout the Liturgy we hear the response, which is supposed to be sung by everyone: *Kyrie eleison* (*Doamne miluiește* in Romanian) - Lord, have mercy. God's love and mercy permeate our whole lives. They are present at the beginning, the end and throughout. The phrase is the origin of the Jesus Prayer (or Prayer of the Heart). The biblical roots are in Psalm 136(135): "Give thanks to the LORD; for he is good; for his mercy/faithful love endures for ever ...". The prayer is at the same time a petition and a prayer of thanksgiving; an acknowledgment of what God has done, what God is doing, and what God will continue to do. It is refined in the Parable of The Publican (Luke 18:9-14), "God, have mercy on me, a sinner", which shows more clearly its connection with the Jesus Prayer.

Another typical feature are the various hymns that change according to the service and the feast being celebrated. In the Romanian and Slavic tradition the *troparion* is one of these hymns which summarises the feast being celebrated that day. It is chanted at Vespers (evening prayer), Matins (morning prayer) and the Divine Liturgy as well as being read at each of the Little Hours. The term *apolytikion* is used for this hymn in the Greek tradition, *troparion* have a more general sense.



Holy Week Day by day

Holy *Wednesday* focuses on our need for the healing and forgiveness that comes into our lives when we establish a relationship with God through Jesus Christ. We celebrate the *Sacrament of Holy Unction*. We confess our sins and seek to be reconciled with God. The priest anoints us with Holy Oil that we may be healed physically and spiritually.

Epistle readings: James 5:10-16, Romans 15:1-7, I Corinthians 12:27-31-13:1-8, II Corinthians 6:16-18;7:1, II Corinthians 1:8-11, Galatians 5:22-6:2, I Thessalonians 5:14-23.

Gospel readings: Luke 10:25-37, Luke 19:1-10, Matthew 10:1, 5-8, Matthew 8:14-23, Matthew 15:21-28, Matthew 9:9-13.



Holy *Thursday Morning* is when we enter into the upper room and witness the moment when Christ abolishes the practice of the Old Covenant and establishes the ritual of the New Covenant, the sacrament of Holy Communion. We celebrate the Mystical Supper with the *Divine Liturgy of St. Basil*. At this solemn service we celebrate the meaning of what Christ said and did at the Mystical Supper. Before the great entrance, we chant this special hymn (Cherubic Hymn):

Of your mystical supper, O Son of God, accept me today a communicant, for I will not speak of your mystery to your enemies, neither like Judas will I give you a kiss, but like the thief I will confess you: Remember me, Lord, when you come into your Kingdom.

On this day we are reminded of the washing of the disciple's feet, the coming betrayal by Judas Iscariot, the Mystical Supper where Jesus offered Himself as the True Food for all of us. The bread and the wine of this meal became the Body and Blood that give us eternal life.

I Corinthians 11:23-32

Matthew 26: 2-20, John 13:3-17, Matthew 26:21-39, Luke 22:43-45, Matthew 26:40 - 27:2

On **H**oly *Thursday Evening* is the service of the 12 Gospels. The Gospel readings relate the events of Jesus' Passion and His last instructions to the Disciples. They witness the betrayal and arrest of Jesus, His trial and conviction, and finally His torture, crucifixion and death. This service also includes a procession that reenacts Christ carrying His own cross. After this procession the congregation is invited to come and light candles at the foot of the Cross.

The Gospels: John 13: 31-18:1; John 18: 1-29; Matthew 26: 57-75; John 18: 28-19:16; Matthew 27: 3-32; Mark 15: 16-32; Matthew 27: 33-54, Luke 23: 32-49; John 19: 25-37; Mark 15: 43-47; John 19: 38-42; Matthew 27: 62-66



Troparion (see above p.3)

When the glorious disciples were enlightened at the washing of the feet, then Judas the ungodly was stricken and darkened with the love of money; and to lawless judges he delivered you, the just judge. O lover of money, look upon him who for its sake hanged himself; flee from the insatiable soul, which dared such things against the Teacher. O you who are good to all, Lord, glory to you.

After the fifth gospel, the priest takes the icon of the cross from the altar and brings it into the center of the church, saying aloud:

Antiphon 15

Today he who hung the earth upon the waters is hung upon a Tree, (x3)

He who is King of the Angels is arrayed in a crown of thorns.

He who wraps the heaven in clouds is wrapped in mocking purple.

He who freed Adam in the Jordan receives a blow to the face.

The Bridegroom of the Church is transfixed with nails.

The Son of the Virgin is pierced by a lance,

We worship your Sufferings, O Christ (x3)

Show us also your glorious Resurrection.



On *Holy and Great Friday* we remember the Sufferings of our Lord, God and Saviour, Jesus Christ: the spittings, the blows, the outrages, the mockings, the purple cloak, the reed, the sponge, the vinegar, the nails, the lance and above all the Cross and death, which he accepted willingly for our sake; but also the saving confession on the cross of the Good Thief, crucified with him.

Good *Friday* is a day of mourning, fasting and prayer. On this day, Our Lord went to the Cross and died to take away our sins. The power of death and the reality of evil rule the world on this dreadful day. Yet, Jesus Christ's death marks the beginning of His - and our - victory over death's power.

Royal *Hours*: In this first service around midday we read the first, third, sixth, and ninth Great Hours remembering the time Jesus suffered on the cross. Following this service the congregation is invited to join in the decoration of the Epitaphion (the icon of Jesus' shroud) with flowers.

Galatians 6: 14-18, Matthew 27: 1-56; Romans 15: 6-10, Mark 15: 16-41;

Hebrews 2: 11-18, Luke 23: 32-49; Hebrews 10: 19-31, John 19: 23-37



T*aking down from the Cross:* on Friday evening we celebrate this vesper service. In it we are witnesses to the undeserved suffering of Christ, to his passion and death. We remember through a moving liturgical procession the faithfulness and love of Joseph of Arimathea who took Christ's body from the cross, wrapped it in clean linen, and carried it to his own unused tomb for burial.

1 Corinthians 1: 18-2:2;

Matthew 27: 1-38, Luke 23: 39-43; Matthew 27: 39-54, John 19: 31-37; Matthew 27: 55-61

H*ymns of Lamentations* We lament Jesus' undeserved death for our salvation. With both sorrow and joy we sing the Lamentations (Praises) to Him who is symbolically buried. But we already know he is the Risen Lord and Giver of Life. At this service, the Epitaphion (Icon of the Shroud) is taken in a candle-light procession around the church by the entire congregation. The flowers are distributed to the congregation after the service.

Ezekiel 37: 1-14; 1 Corinthians 5: 6-8; Galatians 3: 13-14; Matthew 27: 62-66

T*he hymns* are divided in three sections. Below is the first verse from each section:

FIRST SECTION (76 verses)

*In the tomb they laid you,
You, O Christ, who are Life;
In amazement armies of angels lift up their song
As they glorify your self-abasement, Lord.*

SECOND SECTION (63 verses)

*It is right indeed
We should magnify the one who grants life,
You, that stretched your hands wide upon the Cross,
Broke and smashed the might and power of the enemy.*

THIRD SECTION (49 verses)

*Each generation offers,
My Christ, for your entombment
In hymns and songs its praises.*

Kontakion

He who closed the abyss lies dead before our eyes; and wrapped in myrrh and fine linen the Immortal is laid as a mortal in a grave. While women came to anoint him, weeping bitterly and crying out, 'This is the most blessed Sabbath, on which Christ sleeps, but he will rise again on the third day'.



Ikos

He who holds all things together was lifted up on the Cross, and all creation lamented seeing him hanging naked on the tree; the sun hid its rays, and the stars threw away their light; the earth quaked with great fear, the sea fled and the rocks were rent; many graves were opened, and bodies of holy men were raised. Hell below is groaning and they are considering how to discredit Christ's resurrection; the women are crying out, 'This is the most blessed Sabbath, on which Christ sleeps, but he will rise again on the third day'.

Holy Saturday is a day of strict fasting but one of hope and waiting. *The Divine Liturgy of St. Basil* anticipates the Resurrection. Before the great entrance, we chant this special hymn (Cherubic Hymn):

Let all mortal flesh keep silence, and stand with fear and trembling, and take no thought for any earthly thing; for the King of kings and Lord of lords comes to be slain and given as food for the faithful.

This day celebrates Christ's descent into Hades where he preached the Good News to all mankind, from Adam and Eve on. The joy and the Good News is commemorated through the scattering of rose petals by the priest at a particular time in the divine Liturgy. Anticipating Christ's victory over the power of death we sing,

Arise, O God, judge the earth, for to you belong all the nations.

Romans 6: 3-11 and Matthew 28: 1-20

Pascha: On Holy Saturday at midnight, the Holy Resurrection Service and the Divine Liturgy are sung. At midnight, in a darkened church, the people receive the light of the resurrection from the priest and process out of the church. We hear the good news of Christ's triumph from the Gospel. The joyous hymn of Christ's resurrection is triumphantly chanted.

Hristos a înviat din morți, cu moartea pe moarte călcând, și celor din morminte viață dăruindu-le.

Christ is risen from the dead, trampling Death by death, and bestowing life to those in the tombs.

Χριστός ανέστη ἐκ νεκρῶν, θανάτῳ θάνατον πατήσας, καὶ τοῖς ἐν τοῖς μνήμασι, ζωὴν χαρισάμενος.

[Hristos anesti ek nekron, thanato thanaton patisas, Kai tis en tis mnimasin zo-in harisamenos!]

Христосъ воскресе изъ мертвыхъ, Смертию смерть поправъ, И соущимъ во гробѣхъ животъ даровавъ!

[Hristos voskrese iz mertvôih, smertiiu smert poprav, i sušcim vo grobeh jivot darovav!]

Following the Holy Resurrection Service we celebrate the Paschal Liturgy of St. John Chrysostom and are invited to take part in the feast of the resurrection and to receive Holy Communion (those who are Orthodox and have prepared by fasting and confession.)



On *Pascha* morning (normally around midday), we celebrate the *Agape Paschal Vespers* when we embrace and forgive our fellow Christians, sharing with each other Christ's gift of new life. The Gospel is read in several languages to illustrate the universality of the Good News of the Resurrection. (John 20: 19-23)

In the evening of that same day, the first day of the week, the doors were closed in the room where the disciples were, for fear of the Jews. Jesus came and stood among them. He said to them, 'Peace be with you,' and, after saying this, he showed them his hands and his side. The disciples were filled with joy at seeing the Lord, and he said to them again, 'Peace be with you. 'As the Father sent me, so am I sending you.' After saying this he breathed on them and said: Receive the Holy Spirit. If you forgive anyone's sins, they are forgiven; if you retain anyone's sins, they are retained.

The Resurrection Apolytikia

First Tone: Though the tomb was sealed by a stone and soldiers guarded Your pure body, You arose, O Savior, on the third day, giving life to the world. Therefore, O Giver of life, the heavenly powers praise You: Glory to Your resurrection, O Christ, glory to Your kingdom, glory to Your plan of redemption, O only loving God.

Second Tone: When you descended unto death, O life immortal, You destroyed Hades with the splendor of Your divinity. And when You raised the dead from the depths of darkness, all the heavenly powers shouted: O Giver of life, Christ our God, glory to You.

Third Tone Let the heavens rejoice and earth be glad, for the Lord has shown the power of His reign: He has conquered death by death, and become the first born of the dead. He has delivered us from the depths of Hades; and has granted to the world great mercy.

Fourth Tone The joyful news of Your resurrection was told to the women disciples of the Lord by the angel. Having thrown off the ancestral curse, and boasting, they told the Apostles: death has been vanquished, Christ our God is risen, granting to the world great mercy.

Fifth Tone To the Word, coeternal with the Father and the Spirit, born of the Virgin for our salvation, let us, the faithful, give praise and worship. Of His own will He mounted the cross in the flesh, He suffered death, and raised the dead by His glorious resurrection.

Sixth Tone The heavenly powers appeared at Your tomb, and those guarding it became like dead. Mary stood at Your grave seeking Your pure body. You stripped the power of hades, not touched by its corruption. You met the virgin woman, as one who grants life. O Lord, who rose from the dead, glory to You.

Seventh Tone By Your cross You destroyed death, and to the thief You opened paradise. You transformed the sorrow of the Myrrhbearers, and commanded the Apostles to proclaim that You have risen from the dead, Christ our God, granting to the world great mercy.

Eighth Tone From on high You descended, O merciful Lord, and accepted the three-day burial to free us from our passions. Glory to You, O Lord, our life and our resurrection.



The Divine Liturgy of Saint John Chrysostom

Priest: Blessed is the kingdom of the Father and the Son and the Holy Spirit, now and forever and to the ages of ages.

People: Amen. (*Amin – following the modern Greek pronunciation*)

THE GREAT LITANY

Priest: In peace let us pray to the Lord. *Cu pace Domnului să ne rugăm.*

People: Lord, have mercy. *Doamne miluiește.* (*repeated after each intention*)

Priest: For the peace of God and the salvation of our souls, let us pray to the Lord.

Priest: For peace in the whole world, for the stability of the holy churches of God, and for the unity of all, let us pray to the Lord.

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

Priest: For our Bishop (*Name*), the priests, the deacons in the service of Christ, and all the clergy and laity, let us pray to the Lord.

Priest: For our country, its leader, and all those in public service, let us pray to the Lord.

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

Priest: For favorable weather, an abundance of the fruits of the earth, and temperate seasons, let us pray to the Lord.

Priest: For travelers by land, sea, and air, for the sick, the suffering, the captives, and for their salvation, let us pray to the Lord.

Priest: For our deliverance from all affliction, wrath, danger, and distress, let us pray to the Lord.

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

Priest: Remembering our most holy, pure, blessed, and glorious Lady, the Theotokos and ever virgin Mary, with all the saints ... **[People: Most Holy Mother of God, have mercy on us.**

Preasfânta născătoare de Dumnezeu, miluiește-ne pe noi.]

Priest: ... Let us commit ourselves and one another and our whole life to Christ our God.

People: To You, O Lord. *Ție Doamne.*

Priest (in a low voice): Lord, our God, whose power is beyond compare, and glory is beyond understanding; whose mercy is boundless, and love for us is ineffable: look upon us and upon this holy house in Your compassion. Grant to us and to those who pray with us Your abundant mercy.

Priest: For to You belong all glory, honor, and worship to the Father and the Son and the Holy Spirit, now and forever and to the ages of ages.

People: Amen.



THE FIRST ANTIPHON

People: Glory be to the Father and to the Son and to the Holy Spirit,
both now and forever and to the ages of ages. Amen

**Bless the Lord, O my soul,
and all that is within me bless God's Holy Name**

Blessed are you O Lord. (*Ps. 102/103*)

(A longer version of the psalm or a different antiphon may also be sung)

Priest: In peace let us again pray to the Lord. **People:** Lord, have mercy.

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

People: Lord, have mercy.

Priest: Remembering our most holy, pure, blessed, and glorious Lady, the Theotokos and ever virgin Mary, with all the saints ...

[Most Holy Mother of God, have mercy on us.]

Priest: ... Let us commit ourselves and one another and our whole life to Christ our God.

People: To You, O Lord.

Priest (*low voice*): Lord our God, save Your people and bless Your inheritance; protect the whole body of Your Church; sanctify those who love the beauty of Your house; glorify them in return by Your divine power; and do not forsake us who hope in You.

Priest: For Yours is the dominion, the kingdom, the power, and the glory of the Father and the Son and the Holy Spirit, now and forever and to the ages of ages. **People:** Amen.

THE SECOND ANTIPHON

People: Glory be to the Father and to the Son and to the Holy Spirit, both now and forever and to the ages of ages. Amen. Only begotten Son and Word of God, although immortal You humbled Yourself for our salvation, taking flesh through the holy Theotokos and ever virgin Mary and, without change, becoming man. Christ, our God, You were crucified but conquered death by death. You are one of the Holy Trinity, glorified with the Father and the Holy Spirit, save us!

Priest: In peace let us again pray to the Lord. **People:** Lord, have mercy.

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

People: Lord, have mercy.

Priest: Remembering our most holy, pure, blessed, and glorious Lady, the Theotokos and ever virgin Mary, with all the saints ...

[Most Holy Mother of God, have mercy on us.]

Priest: ... Let us commit ourselves and one another and our whole life to Christ our God.

People: To You, O Lord.

Priest (*in a low voice*): Lord, You have given us grace to offer these common prayers with one heart. You have promised to grant the requests of two or three gathered in Your name. Fulfill now the petitions of Your servants for our benefit, giving us the knowledge of Your truth in this world, and granting us eternal life in the world to come.

Priest: For You are a good and loving God, and to You we give glory, to the Father and the Son and the Holy Spirit, now and forever and to the ages of ages.

People: Amen.



THE THIRD ANTIPHON (*The Beatitudes, Mt 5:1-12*
(* or "Save us, Lord" – or another antiphon)

People: Remember us, Lord, when you come into Your Kingdom.

How blessed are the poor in spirit: the kingdom of Heaven is theirs.

Blessed are those who mourn: they shall be comforted.

Blessed are the gentle: they shall have the earth as inheritance.

Blessed are those who hunger and thirst for uprightness: they shall have their fill.

Blessed are the merciful: they shall have mercy shown them.

Blessed are the pure in heart: they shall see God.

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

Blessed are those who are persecuted in the cause of uprightness:

the kingdom of Heaven is theirs.

Blessed are you when people abuse you and persecute you and speak all kinds of

calumny against you falsely on my account.

Rejoice and be glad, for your reward will be great in heaven.

THE SMALL ENTRANCE

While the Apolytikion/Troparion is being sung (see note p.3), the priest carrying the Gospel Book comes in procession before the Beautiful Gate of the iconostasis saying in a low voice:

Master and Lord our God, You have established in heaven the orders and hosts of angels and archangels to minister to Your glory. Grant that the holy angels may enter with us that together we may serve and glorify Your goodness. For to You belong all glory, honor, and worship to the Father and the Son and the Holy Spirit, now and forever and to the ages of ages. Amen.

The priest blesses the entrance saying in a low voice:

Blessed is the entrance of Your saints always, now and forever and to the ages of ages. Amen.

He then raises the Holy Gospel Book and says:

Priest: Wisdom. Let us be attentive.

Înțelepciune, drepți!

People: Come, let us worship and bow before Christ.

**Save us, O Son of God *who rose from the dead*
to You we sing: Alleluia.**

Veniți să ne închinăm și să cădem la Hristos.

*Mântuiește-ne pe noi, Fiul lui Dumnezeu, *Cel ce ai înviat din morți*,
pe noi, cei ce-Ți cântăm Ție: Aliluia.*

** On weekdays "who are wondrous among Your saints" (cel ce ești minunat întru sfinți...).*

Feasts of the Lord have their own Entrance Hymns.

(The priest enters the sanctuary. The Apolytikion is repeated and sometimes other hymns.)

THE TRISAGION (*Three Times Holy Hymn*)

Priest: Let us pray to the Lord.

People: Lord, have mercy.

Priest: For You are holy, our God, and to You we give glory, to the Father and the Son and the Holy Spirit, now and forever and to the ages of ages.

People: Amen.



Holy God, Holy Mighty, Holy Immortal, have mercy on us. (x3)
Glory to the Father and the Son and the Holy Spirit,
now and forever and to the ages of ages. Amen.
Holy Immortal, have mercy on us.

Sfinte Dumnezeule, Sfinte tare, Sfinte fără de moarte, miluiește-ne pe noi. (x3)
Mărire (slavă) Tatălui și fiului și Sfântului Duh,
și acum și pururea și în vecii vecilor. Amin.
Sfinte fără de moarte, miluiește-ne pe noi.

[Priest: Again, fervently. *Puternic!*]

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

(The priest, turns towards the Prothesis – the table to the side of the altar on which the Eucharistic gifts are prepared before the celebration – and says in a low voice:)

Blessed is He who comes in the name of the Lord. Blessed are You on the throne of glory of Your kingdom, seated upon the Cherubim always, now and forever and to the ages of ages. Amen.

THE EPISTLE

Priest: Let us be attentive.

(The Reader reads the verses from the Psalms.)

Priest: Wisdom. *Înțelepciune*

Reader: From the ... letter (of ...) to ...

Priest: Let us be attentive. *Să luăm aminte.*

(The Reader reads or chants the epistle)

Priest: Peace be with you (all). *Pace tuturor.*

THE HOLY GOSPEL

People: Alleluia. Alleluia. Alleluia.

Priest (in a low voice):

Shine within our hearts, loving Master, the pure light of Your divine knowledge and open the eyes of our minds that we may comprehend the message of Your Gospel. Instill in us also reverence for Your blessed commandments, so that having conquered all sinful desires, we may pursue a spiritual life, thinking and doing all those things that are pleasing to You. For You, Christ our God, are the light of our souls and bodies, and to You we give glory together with Your Father who is without beginning and Your all holy, good, and life giving Spirit, now and forever and to the ages of ages. Amen.

Priest: Wisdom. Arise. Let us hear the holy Gospel. Peace be with all.

People: And with your spirit. *Și cu duhul tău.*

Priest: From the Holy Gospel according to Let us be attentive.

People: Glory to You, O Lord, glory to You. *Mărire (slavă) Ție, Doamne, mărire Ție.*

(The Priest reads the Gospel.)

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



PRAYER OF THE FAITHFUL

Priest: Let us all say, from our whole soul and from our whole mind, let us say.

People: Lord have mercy.

- O Lord, Almighty, God of our fathers, we pray you, hear us and have mercy. **Lord have mercy.**

- Have mercy on us, O God, according to your great goodness, we pray you, hear us and have mercy.

People: Lord have mercy. (x3) *(and after each intention)*

- For our Patriarch, our Bishop and for all our brothers and sisters in Christ.

- For our nation, for all those in authority.

- For priest, deacons, monks and nuns and for all our brothers and sisters in Christ.

- For the blessed and ever remembered founders of this holy place and for our brothers and sisters who have fallen asleep in the Lord, Orthodox Christians, who rest here and elsewhere.

- For mercy, life, peace, health, salvation, visitation, forgiveness and remission of the sins of the servants of God: members, founders and benefactors of this holy place.

(other special petitions may be added)

Priest: Again we pray for those who brings offerings to this holy and all-venerable church, for those who do good works, for those who serve and those who sing, for the people here present, awaiting your great and rich mercy.

People: Lord have mercy. (x3)

Priest: For you are merciful, O God, and the Lover of mankind and we offer glory to you: to the Father and to the Son and to the Holy Spirit, now and forever and unto the ages of ages. **Amen**

LITANY FOR THOSE DECEASED

People: Lord have mercy. (x3) *(after each intention)*

Priest: The mercy of God, the kingdom of heaven, the forgiveness of their sins, let us ask of Christ the immortal king and our God. Let us pray to the Lord.

People: Grant this, O Lord. Lord have mercy.

Dă, Doamne. Doamne miluiește.

...

Priest: Grant eternal repose in blessed sleep, O Lord, to the souls of your servants (N) who have fallen asleep and make their memory eternal.

People: Memory eternal (x3)

Veșnică pomenire.

LITANY FOR CATECHUMENS

Priest: Catechumens (those who are called), pray to the Lord.

People: Lord have mercy. *(and after each petition)*

- Let us, the faithful, pray for the catechumens that the Lord have mercy on them.

- That He teach the word of truth to them.

- That He reveal the Gospel of righteousness to them.

- That He united them to his holy, catholic and apostolic Church.

- Save them and have mercy on them, help them and keep them, O God, by your grace.



Priest: Catechumens, bow your heads to the Lord.

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

(the priest says the prayer for catechumens in a low voice)

- So that these, together with us, may glorify your all-honorable and magnificent name: of the Father and of the Son and of the Holy Spirit, now and forever and unto the ages of ages. **Amen**

- All catechumens, depart! Catechumens, depart! All catechumens, depart! Let no catechumen remain! Let us, the faithful, again and again in peace pray to the Lord. **Lord, have mercy.**

- Help us, save us, have mercy on us and keep us, O God, by your grace. **Lord, have mercy.**

(The priest says the first prayer for worthiness in a low voice)

- Wisdom! For to you are due all glory, honour and worship: to the Father and of the Son and of the Holy Spirit, now and forever and unto the ages of ages. **Amen**

- Once again, in peace let us pray to the Lord.

People: Lord have mercy. (and after each petition)

...

(The priest says the second prayer for worthiness in a low voice)

Priest: And grant that always guarded by Your power we may give glory to You, the Father and the Son and the Holy Spirit, now and forever and to the ages of ages.

People: Amen.

THE GREAT ENTRANCE

People: We who mystically represent the Cherubim sing the thrice holy hymn to the life giving Trinity. Let us set aside all the cares of life ...

Noi, care pe heruvimi cu taină închipuim și făcătoarei de viață Treimi întreit-sfântă cântare aducem, toată grija cea lumească să o lepădăm.

(While the Cherubic Hymn is being sung, the Priest prays in a low voice:)

No one bound by worldly desires and pleasures is worthy to approach, draw near or minister to You, the King of glory. To serve You is great and awesome even for the heavenly powers. But because of Your ineffable and immeasurable love for us, You became man without alteration or change. You have served as our High Priest, and as Lord of all, and have entrusted to us the celebration of this liturgical sacrifice without the shedding of blood. For You alone, Lord our God, rule over all things in heaven and on earth. You are seated on the throne of the Cherubim, the Lord of the Seraphim and the King of Israel. You alone are holy and dwell among Your saints. You alone are good and ready to hear. Therefore, I implore you, look upon me, Your sinful and unworthy servant, and cleanse my soul and heart from evil consciousness. Enable me by the power of Your Holy Spirit so that, vested with the grace of priesthood, I may stand before Your holy Table and celebrate the mystery of Your holy and pure Body and Your precious Blood. To you I come with bowed head and pray: do not turn Your face away from me or reject me from among Your children, but make me, Your sinful and unworthy servant, worthy to offer to You these gifts. For You, Christ our God, are the Offerer and the Offered, the One who receives and is distributed, and to You we give glory, together with Your eternal Father and Your holy, good and life giving Spirit, now and forever and to the ages of ages. Amen.

(The Priest incenses and recites the "Cherubic Hymn," "Having Beheld Christ's Resurrection" (on Sundays), and Psalm 50(51).)

Then the Great Entrance takes place.



Priest: May the Lord God remember you and all Orthodox Christians in his kingdom, always, now and ever and unto the ages of ages.

People: Amen (and after every petition)

May the Lord God remember in his kingdom ...

- Our Patriarch, our Bishop.
- Our nation and those in authority.
- Priests, deacons, monks, nuns and all the clergy.
- The founders, members and benefactors of this Holy Place.
- For those who have died to protect this, their homeland, and their faith.
- Those who have brought these gifts and those in whose name they were brought.
- Those who are sick, those who are persecuted or captive, travellers on land, sea and in the air.
- Those who have fallen asleep in the Lord: members of our families, each in their own name.

Priest: May the Lord God remember all of you in His kingdom, now and forever and to the ages of ages.

People: Amen.

(The priest enters the sanctuary, while the people sing the end of the Cherubic Hymn.)

People: ... that we may receive the King of all, invisibly escorted by the angelic hosts.

Alleluia. Alleluia. Alleluia.

*... ca pe Împăratul tuturor, să primim pe Cel înconjurat în chip nevăzut de cetele îngerești.
Aliluia, aliluia, aliluia.*

THE PETITIONS

(After placing the holy gifts on the holy Table, the priest says:)

Priest: Let us complete our prayer to the Lord.

People: Lord, have mercy. *(and after each petition)*

- For the precious gifts here presented, let us pray to the Lord.
- For this holy house and for those who enter it with faith, reverence, and the fear of God, let us pray to the Lord.
- For our deliverance from all affliction, wrath, danger, and distress, let us pray to the Lord.
- Help us, save us, have mercy upon us, and protect us, O God, by Your grace.

Priest: For a perfect, holy, peaceful, and sinless day, let us ask the Lord.

People: Grant this, O Lord. *(and after each petition)* **Dă Doamne.**

- For an angel of peace, a faithful guide, a guardian of our souls and bodies, let us ask the Lord.
- For forgiveness and remission of our sins and transgressions, let us ask the Lord.
- For all that is good and beneficial to our souls, and for peace in the world, let us ask the Lord.
- For the completion of our lives in peace and repentance, let us ask the Lord.
- For a Christian end to our lives, peaceful, without shame and suffering, and for a good account before the awesome judgment seat of Christ, let us ask the Lord.

Priest: Remembering our most holy, pure, blessed, and glorious Lady, the Theotokos and ever virgin Mary, with all the saints ... **[People: Most Holy Mother of God, have mercy on us.]**

Priest: ... Let us commit ourselves and one another and our whole life to Christ our God.

People: To You, O Lord.



THE PRAYER OF THE OFFERING

Priest (in a low voice):

Lord, God Almighty, You alone are holy. You accept a sacrifice of praise from those who call upon You with their whole heart. Receive also the prayer of us sinners and let it reach Your holy altar. Enable us to bring before You gifts and spiritual sacrifices for our sins and for the transgressions of the people. Make us worthy to find grace in Your presence so that our sacrifice may be pleasing to You and that Your good and gracious Spirit may abide with us, with the gifts here presented, and with all Your people.

Priest: Through the mercies of Your only begotten Son with whom You are blessed, together with Your all holy, good, and life giving Spirit, now and forever and to the ages of ages. **Amen.**

THE KISS OF PEACE

Priest: Peace be with all. **People:** And with your spirit.

Priest: Let us love one another that with one mind we may confess:

(The Priest kisses the holy Gifts saying:)

I love You, Lord, my strength. The Lord is my rock, and my fortress, and my deliverer.
(At this time the kiss of peace is exchanged.)

People: Father, Son, and Holy Spirit, Trinity one in essence and inseparable.

THE NICENE CREED

Priest: Guard the doors. Wisdom. Let us be attentive. *Ușile, ușile, cu înțelepciune să luăm aminte!*

(During the recitation of the Creed, the priests hold the aër (the outer cloth used to cover the gifts) above the gifts and waive it slowly, symbolising the activity of the Holy Spirit.)

Cred întru unul Dumnezeu, Tatăl atotțiitorul, Făcătorul cerului și al pământului, al tuturor celor văzute și nevăzute ...

I believe in one God, Father Almighty, Creator of heaven and earth and of all things visible and invisible.

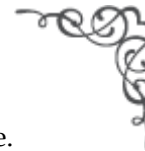
And in one Lord Jesus Christ, the only-begotten Son of God, begotten of the Father before all ages. Light from Light, true God from true God, begotten not created, of one essence with the Father through Whom all things were made. Who for us and for our salvation came down from heaven and was incarnate of the Holy Spirit and the Virgin Mary and became man.

He was crucified for us under Pontius Pilate. He suffered and was buried. And He rose on the third day, according to the Scriptures. He ascended into heaven and is seated at the right hand of the Father. And He will come again with glory to judge the living and dead. His kingdom shall have no end.

And in the Holy Spirit, the Lord, the Creator of life, Who proceeds from the Father, Who together with the Father and the Son is worshipped and glorified, Who spoke through the prophets.

In one, holy, catholic, and apostolic Church.

I confess one baptism for the forgiveness of sins. I look for the resurrection of the dead and the life of the age to come. Amen.



THE HOLY ANAPHORA (Eucharist Prayer)

Pr: Let us stand well, in awe, be attentive, so we may present the offering in peace.

Să stăm bine, să stăm cu frică, să luăm aminte, Sfânta Jertfă cu pace a o aduce.

People: Mercy and peace, a sacrifice of praise.

Mila păcii, jertfa laudei.

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

Harul Domnului nostru Iisus Hristos și dragostea lui Dumnezeu Tatăl și împăr tășirea Sfântului Duh, să fie cu voi cu toți.

People: And with your spirit.

Și cu duhul tău.

Priest: Let us lift up our hearts.

Sus să avem inimile.

People: We lift them up to the Lord.

Avem către Domnul.

Priest: Let us give thanks to the Lord.

Să mulțumim Domnului.

People: It is proper and right to worship the Father and the Son and the Holy Spirit; the Trinity one in essence and undivided.

Cu vrednicie și cu dreptate este a ne închina Tatălui și Fiului și Sfântului Duh, Treimelei celei de o ființă și nedespărțită.

Priest (in a low voice):

It is proper and right to sing to You, bless You, praise You, thank You and worship You in all places of Your dominion; for You are God ineffable, beyond comprehension, invisible, beyond understanding, existing forever and always the same; You and Your only begotten Son and Your Holy Spirit. You brought us into being out of nothing, and when we fell, You raised us up again. You did not cease doing everything until You led us to heaven and granted us Your kingdom to come. For all these things we thank You and Your only begotten Son and Your Holy Spirit; for all things that we know and do not know, for blessings seen and unseen that have been bestowed upon us. We also thank You for this liturgy which You are pleased to accept from our hands.

Priest: Singing the victory hymn, proclaiming, crying out, and saying:

People: Holy, holy, holy, Lord Sabaoth, heaven and earth are filled with Your glory. Hosanna in the highest. Blessed is He who comes in the name of the Lord. Hosanna to God in the highest.

Sfânt, Sfânt, Sfânt, Domnul Savaot! Plin este cerul și pământul de slava Ta! Osana întru cei de sus! Binecuvântat este cel ce vine întru numele Domnului! Osana întru cei de sus!

Priest (in a low voice):

Together with these blessed powers, merciful Master, we also proclaim and say: You are holy and most holy, You and Your only-begotten Son and Your Holy Spirit. You are holy and most holy, and sublime is Your glory. You so loved Your world that You gave Your only begotten Son so that whoever believes in Him should not perish, but have eternal life. He came and fulfilled the divine plan for us. On the night when He was betrayed, or rather when He gave Himself up for the life of the world, He took bread in His holy, pure, and blameless hands, gave thanks, blessed, sanctified, broke, and 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.

Luați, mâncați, acesta este Trupul Meu, Care se frânge pentru voi spre iertarea păcatelor.

People: Amen.

Priest (in a low voice): Likewise, after supper, He took the cup, saying:

Priest: Drink of it all of you; this is my Blood of the new Covenant which is shed for you and for many for the forgiveness of sins.

Beți dintru acesta toți, acesta este Sângele Meu, al Legii celei noi, Care pentru voi și pentru mulți se varsă, spre iertarea păcatelor.

People: Amen.



Priest (in a low voice):

Remembering, therefore, this command of the Savior, and all that came to pass for our sake, the cross, the tomb, the resurrection on the third day, the ascension into heaven, the enthronement at the right hand of the Father, and the second, glorious coming.

Priest: We offer to You these gifts from Your own gifts in all and for all.

Ale Tale dintru ale Tale, Ție Ți-aducem de toate și pentru toate.

People: We praise You, we bless You, we give thanks to You, and we pray to You, Lord our God.

Pe Tine Te lăudăm, pe Tine Te binecuvântăm, Ție Îți mulțumim, Doamne, și ne rugăm Ție, Dumnezeul nostru.

Priest (in a low voice):

Once again we offer to You this spiritual worship without the shedding of blood, and we ask, pray, and entreat You: send down Your Holy Spirit upon us and upon these gifts here presented.

And make this bread the precious Body of Your Christ. Amen.

And that which is in this cup the precious Blood of Your Christ. Amen.

Changing them by Your Holy Spirit. Amen. Amen. Amen.

So that they may be to those who partake of them for vigilance of soul, forgiveness of sins, communion of Your Holy Spirit, fulfillment of the kingdom of heaven, confidence before You, and not in judgment or condemnation. Again, we offer this spiritual worship for those who repose in the faith, forefathers, fathers, patriarchs, prophets, apostles, preachers, evangelists, martyrs, confessors, ascetics, and for every righteous spirit made perfect in faith.

(Aloud) Especially for our most holy, pure, blessed, and glorious Lady, the Theotokos and virgin Mary.

People: It is truly right to bless you, Theotokos, ever blessed, most pure, and mother of our God. More honorable than the Cherubim, and beyond compare more glorious than the Seraphim, without corruption you gave birth to God the Word. We magnify you, the true Theotokos.

Priest (in a low voice):

For Saint John the prophet, forerunner, and baptist; for the holy glorious and most honorable Apostles, for Saints(s) (*Name(s)*) whose memory we commemorate today; and for all Your saints, through whose supplications, O God, bless us. Remember also all who have fallen asleep in the hope of resurrection unto eternal life. (*Here the priest commemorates the names of the deceased.*) And grant them rest, our God, where the light of Your countenance shines. Again, we ask You, Lord, remember all Orthodox bishops who rightly teach the word of Your truth, all presbyters, all deacons in the service of Christ, and every one in holy orders. We also offer to You this spiritual worship for the whole world, for the holy, catholic, and apostolic Church, and for those living in purity and holiness. And for all those in public service; permit them, Lord, to serve and govern in peace that through the faithful conduct of their duties we may live peaceful and serene lives in all piety and holiness.

Priest: Above all, remember, our Bishop (*Name*): Grant that he may serve Your holy churches in peace. Keep him safe, honorable, and healthy for many years, rightly teaching the word of Your truth. Remember also, Lord, those whom each of us calls to mind and all your people.

People: And all Your people.

Pe toți și pe toate.

Priest (in a low voice):

Remember, Lord, the city in which we live, every city and country, and the faithful who dwell in them. Remember, Lord, the travelers, the sick, the suffering, and the captives, granting them protection and salvation. Remember, Lord, those who do charitable work, who serve in Your holy churches, and who care for the poor. And send Your mercy upon us all.

Priest: And grant that with one voice and one heart we may glorify and praise Your most honored and majestic name, of the Father and the Son and the Holy Spirit, now and forever and to the ages of ages.

Amen.

- The mercy of our great God and Savior Jesus Christ be with all of you. **And with your spirit.**

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

People: Lord, have mercy. (*And after every petition*)



- For the precious Gifts offered and consecrated, let us pray to the Lord.
- That our loving God who has received them at His holy, heavenly, and spiritual altar as an offering of spiritual fragrance, may in return send upon us divine grace and the gift of the Holy Spirit, let us pray.

Priest: Having prayed for the unity of the faith and for the communion of the Holy Spirit, let us commit ourselves, and one another, and our whole life to Christ our God. **To You, O Lord.**

Priest (in a low voice):

We entrust to You, loving Master, our whole life and hope, and we ask, pray, and entreat: make us worthy to partake of your heavenly and awesome Mysteries from this holy and spiritual Table with a clear conscience; for the remission of sins, forgiveness of transgressions, communion of the Holy Spirit, inheritance of the kingdom of heaven, confidence before You, and not in judgment or condemnation.

Priest: And make us worthy, Master, with confidence and without fear of condemnation, to dare call You, the heavenly God, FATHER, and to say:

THE LORD'S PRAYER

**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.**

*Tatăl nostru, Care ești în ceruri, sfințească-se numele Tău,
vie împărăția Ta, făcă-se voia Ta, precum în cer așa și pe pământ;
pâinea noastră cea de toate zilele (cea spre ființă) dă-ne-o nouă astăzi,
și ne iartă nouă greșelile (păcatele) noastre, precum și noi iertăm greșiților noștri,
și nu ne duce pe noi în ispită, ci ne izbăvește (mântuiește) de cel rău (viclean).*

Priest: For Yours is the kingdom and the power and the glory of the Father and the Son and the Holy Spirit, now and forever and to the ages of ages.

Că a Ta este împărăția și puterea și mărirea, acum și pururea și în vecii vecilor.

People: Amen.

Priest: Peace be with all.

People: And with your spirit.

Priest: Let us bow our heads to the Lord.

People: To You, O Lord.

Priest (in a low voice):

We give thanks to You, invisible King. By Your infinite power You created all things and by Your great mercy You brought everything from nothing into being. Master, look down from heaven upon those who have bowed their heads before You; they have bowed not before flesh and blood but before You the awesome God. Therefore, Master, guide the course of our life for our benefit according to the need of each of us. Sail with those who sail; travel with those who travel; and heal the sick, Physician of our souls and bodies.

Priest: By the grace, mercy, and love for us of Your only begotten Son, with whom You are blessed, together with Your all holy, good, and life giving Spirit, now and forever and to the ages of ages.

People: Amen.



HOLY COMMUNION

Priest (in a low voice):

Lord Jesus Christ, our God, hear us from Your holy dwelling place and from the glorious throne of Your kingdom. You are enthroned on high with the Father and are also invisibly present among us. Come and sanctify us, and let Your pure Body and precious Blood be given to us by Your mighty hand and through us to all Your people.

Priest: Let us be attentive. The holy Gifts for the holy people of God.

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

Unul Sfânt, unul Domn, Iisus Hristos, întru slava lui Dumnezeu-Tatăl. Amin.

THE COMMUNION HYMN

Priest (After the fraction of the sacred Bread, the priest says in a low voice):

The Lamb of God is broken and distributed; broken but not divided. He is forever eaten yet is never consumed, but He sanctifies those who partake of Him.

(Then the priest places a portion of the sacred Bread in the Cup saying:)

The fullness of the Holy Spirit. Amen.

(He then blesses the warm water saying:)

Blessed is the fervor of Your saints, now and forever and to the ages of ages. Amen.

(Pouring the water into the Cup crosswise, he says:)

The warmth of the Holy Spirit. Amen.

(The Communion Prayers are recited silently by those prepared to receive the Holy Sacrament.)

I believe and confess, Lord, that You are truly the Christ, the Son of the living God, who came into the world to save sinners, of whom I am the first. I also believe that this is truly Your pure Body and that this is truly Your precious Blood. Therefore, I pray to You, have mercy upon me, and forgive my transgressions, voluntary and involuntary, in word and deed, known and unknown. And make me worthy without condemnation to partake of Your pure Mysteries for the forgiveness of sins and for life eternal. Amen.

How shall I, who am unworthy, enter into the splendor of Your saints? If I dare to enter into the bridal chamber, my clothing will accuse me, since it is not a wedding garment; and being bound up, I shall be cast out by the angels. In Your love, Lord, cleanse my soul and save me. Loving Master, Lord Jesus Christ, my God, let not these holy Gifts be to my condemnation because of my unworthiness, but for the cleansing and sanctification of soul and body and the pledge of the future life and kingdom. It is good for me to cling to God and to place in Him the hope of my salvation.

Receive me today, Son of God, as a partaker of Your mystical Supper. I will not reveal Your mystery to Your adversaries. Nor will I give You a kiss as did Judas. But as the thief I confess to You: Lord, remember me in Your kingdom.

(The Priest prepares to receive holy Communion.)

Priest: Behold, I approach Christ, our immortal King and God.

The precious and most holy Body of our Lord, God, and Savior Jesus Christ is given to me (*Name*) the Priest, for the forgiveness of my sins and eternal life.

(He then receives the sacred Bread.)

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

(He then drinks from the Chalice.)

(Afterwards, he wipes the Chalice, kisses it, and says:)

This has touched my lips, taking away my transgressions and cleansing my sins.



(The priest then transfers the remaining consecrated Bread into the Cup, saying:)

Having beheld the resurrection of Christ, let us worship the holy Lord Jesus, the only Sinless One. We venerate Your cross, O Christ, and we praise and glorify Your holy resurrection. You are our God. We know no other than You, and we call upon Your name. Come, all faithful, let us venerate the holy resurrection of Christ. For behold, through the cross joy has come to all the world. Blessing the Lord always, let us praise His resurrection. For enduring the cross for us, He destroyed death by death.

* * *

(He takes the holy Cup, comes to the Royal Doors, raises it and says:)

Priest: Approach with the fear of God, faith, and love.

People: Blessed is the one who comes in the name of the Lord. God is the Lord and has revealed Himself to us!

Bine este cuvântat, Cel ce vine întru numele Domnului. Dumnezeu este Domnul și s-a arătat nouă!

(When administering Holy Communion, the priest says:)

The servant of God ... receives the Body and Blood of Christ for forgiveness of sins and eternal life.

(When Communion has been given to all, the priest blesses the people with his hand, saying:)

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

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

Am văzut lumina cea adevărată, am pri mit Duhul cel ceresc; am aflat credința cea adevărată, nedespărțitei Treimi închi nându-ne, că Aceasta ne-a mântuit pe noi.

(Having returned the Chalice to the Altar, the priest transfers the remaining particles into it, he covers the vessels and censes them saying:)

Be exalted, O God, above the heavens. Let Your glory be over all the earth (3).

(He lifts the vessels and says in a low voice:) Blessed is our God ...

Priest (aloud): ... always, now and forever and to the ages of ages.

People: Amen.

People: Let our mouths be filled with Your praise, Lord, that we may sing of Your glory. You have made us worthy to partake of Your holy mysteries. Keep us in Your holiness, that all the day long we may meditate upon Your righteousness. Alleluia. Alleluia. Alleluia.

PRAYER OF THANKSGIVING

Priest: Let us be attentive. Having partaken of the divine, holy, pure, immortal, heavenly, life giving, and awesome Mysteries of Christ, let us worthily give thanks to the Lord. **Lord, have mercy.**

- Help us, save us, have mercy upon us, and protect us, O God, by Your grace. **Lord, have mercy.**

- Having prayed for a perfect, holy, peaceful, and sinless, day, let us commit ourselves, and one another, and our whole life to Christ our God. **To You, O Lord.**

Priest (in a low voice):

We thank You, loving Master, benefactor of our souls, that on this day You have made us worthy once again of Your heavenly and immortal Mysteries. Direct our ways in the right path, establish us firmly in Your fear, guard our lives, and make our endeavors safe, through the prayers and supplications of the glorious Theotokos and ever virgin Mary and of all Your saints.



Priest: For You are our sanctification and to You we give glory, to the Father and the Son and the Holy Spirit, now and forever and to the ages of ages. **Amen.**

THE DISMISSAL

Priest: Let us go forth in peace. *Cu pace să ieșim.*

People: In the name of the Lord. *Întru numele Domnului.*

Priest: Let us pray to the Lord. **Lord, have mercy.**

Priest: Lord, bless those who praise You and sanctify those who trust in You. Save Your people and bless Your inheritance. Protect the whole body of Your Church. Sanctify those who love the beauty of Your house. Glorify them in return by Your divine power, and do not forsake us who hope in You. Grant peace to Your world, to Your churches, to the clergy, to those in public service, to the armed forces, and to all Your people. For every good and perfect gift is from above, coming from You, the Father of lights. To You we give glory, thanksgiving, and worship, to the Father and the Son and the Holy Spirit, now and forever and to the ages of ages.

People: Amen. **Blessed is the name of the Lord, both now and to the ages (x3).**

Amin. Fie numele Domnului binecuvântat de acum și până-n veac.

(The priest proceeds to the Prothesis (see above page 12) and prays in a low voice:)

Christ our God, You are the fulfillment of the Law and the Prophets. You have fulfilled all the dispensation of the Father. Fill our hearts with joy and gladness always, now and forever and to the ages of ages. Amen.

Priest: Let us pray to the Lord. **People: Lord, have mercy.**

Priest: May the blessing of the Lord and His mercy come upon you through His divine grace and love always, now and forever and to the ages of ages.

People: Glory to the Father and to the Son and to the Holy Spirit. Both now and forever and unto the ages of ages. Amen. Lord have mercy, Lord have mercy, Lord have mercy. Father, give the blessing.

Priest: Glory to You, O God, our hope, glory to you.

May Christ our true God (who rose from the dead), as a good, loving, and merciful God, have mercy upon us and save us, through the intercessions of His most pure and holy Mother; the power of the precious and life giving Cross; the protection of the honorable, bodiless powers of heaven, the supplications of the honorable, glorious prophet and forerunner John the Baptist; the holy, glorious and praiseworthy apostles; the holy, glorious and triumphant martyrs; our holy and God-bearing Fathers (*name of the church*); the holy and righteous ancestors Joachim and Anna; Saint (*of the day*) whose memory we commemorate today, and all the saints. **People: Amen.**

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

People: Amen.

(During the Paschal period,

Priest : Christ is risen! *Hristos a înviat!*

People: He is risen indeed! *Adevărat a înviat!*)

Priest (blessing the people): May the holy Trinity protect all of you.

Distributing the antidoron (blessed bread): May the blessing and the mercy of the Lord be with you.



Paschal Homily of Saint John Chrysostom

If anyone is devout and a lover of God, let them enjoy this beautiful and radiant festival.
If anyone is a grateful servant, let them, rejoicing, enter into the joy of his Lord.
If anyone has wearied themselves in fasting, let them now receive recompense.
If anyone has laboured from the first hour, let them today receive the just reward.
If anyone has come at the third hour, with thanksgiving let them feast.
If anyone has arrived at the sixth hour, let them not worry; for they shall suffer no loss.
If anyone has delayed until the ninth hour, let them draw near without hesitation.
If anyone has arrived even at the eleventh hour, let them not fear on account of lateness.
For the Master is gracious and receives the last even as the first;
He gives rest to him that comes at the eleventh hour, just as to him who has laboured
from the first. He has mercy upon the last and cares for the first; to the one He gives, and
to the other He is gracious.
He both honours the work and praises the intention.

Enter all of you, therefore, into the joy of our Lord, and, whether first or last, receive your
reward. O rich and poor, one with another, dance for joy! O you ascetics and you
negligent, celebrate the day! You that have fasted and you that have disregarded the fast,
rejoice today! The table is rich-laden: feast royally, all of you! The calf is fatted: let no one
go forth hungry! Let all partake of the feast of faith. Let all receive the riches of goodness.
Let no one lament their poverty, for the universal kingdom has been revealed. Let no one
mourn their transgressions, for pardon has dawned from the grave. Let no one fear death,
for the Saviour's death has set us free. He that was taken by death has annihilated it!

He descended into Hades and took Hades captive! He embittered it when it tasted His
flesh! And anticipating this, Isaiah exclaimed: "Hades was embittered when it
encountered You in the lower regions". It was embittered, for it was abolished! It was
embittered, for it was mocked! It was embittered, for it was purged! It was embittered, for
it was despoiled! It was embittered, for it was bound in chains! It took a body and came
upon God! It took earth and encountered Heaven! It took what it saw, but crumbled
before what can not be seen! O death, where is thy sting? O Hades, where is thy victory?

Christ is risen, and you are overthrown!
Christ is risen, and the demons are fallen!
Christ is risen, and the angels rejoice!
Christ is risen, and life reigns!
Christ is risen, and not one dead remains in a tomb!

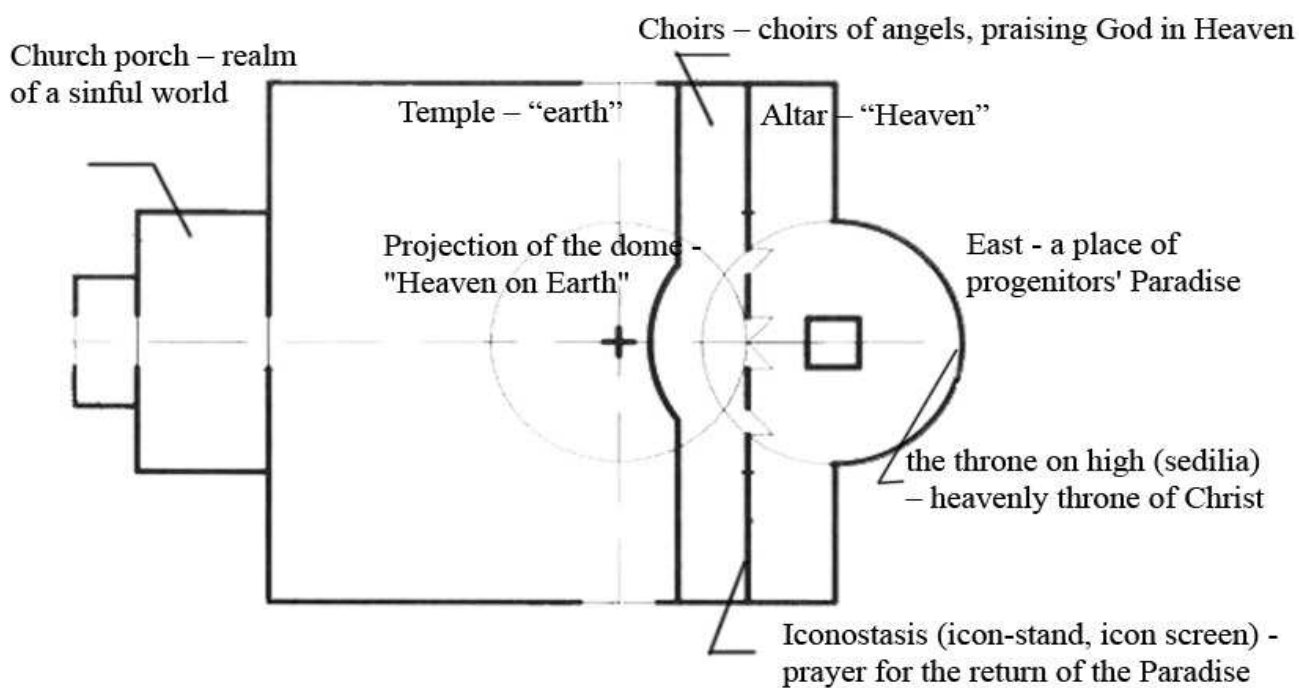
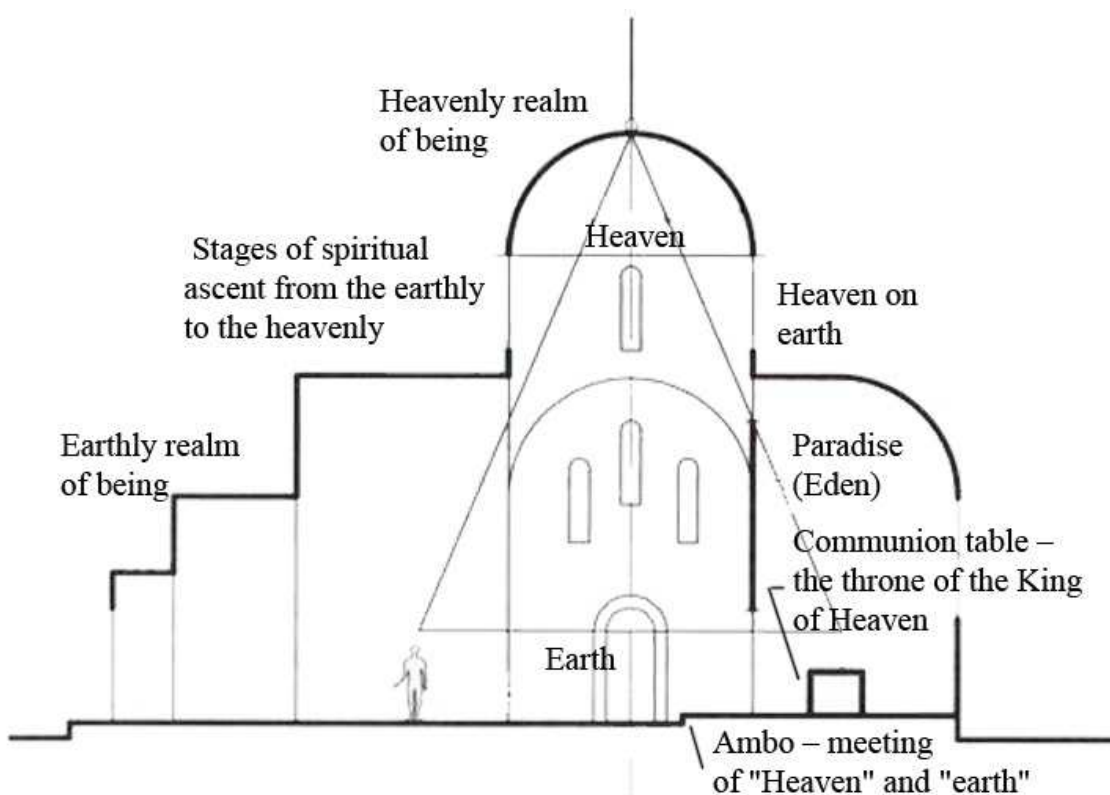
For Christ, being raised from the dead, has become the first-fruits of them that have slept.
To Him be glory and might unto the ages of ages.

Amen.

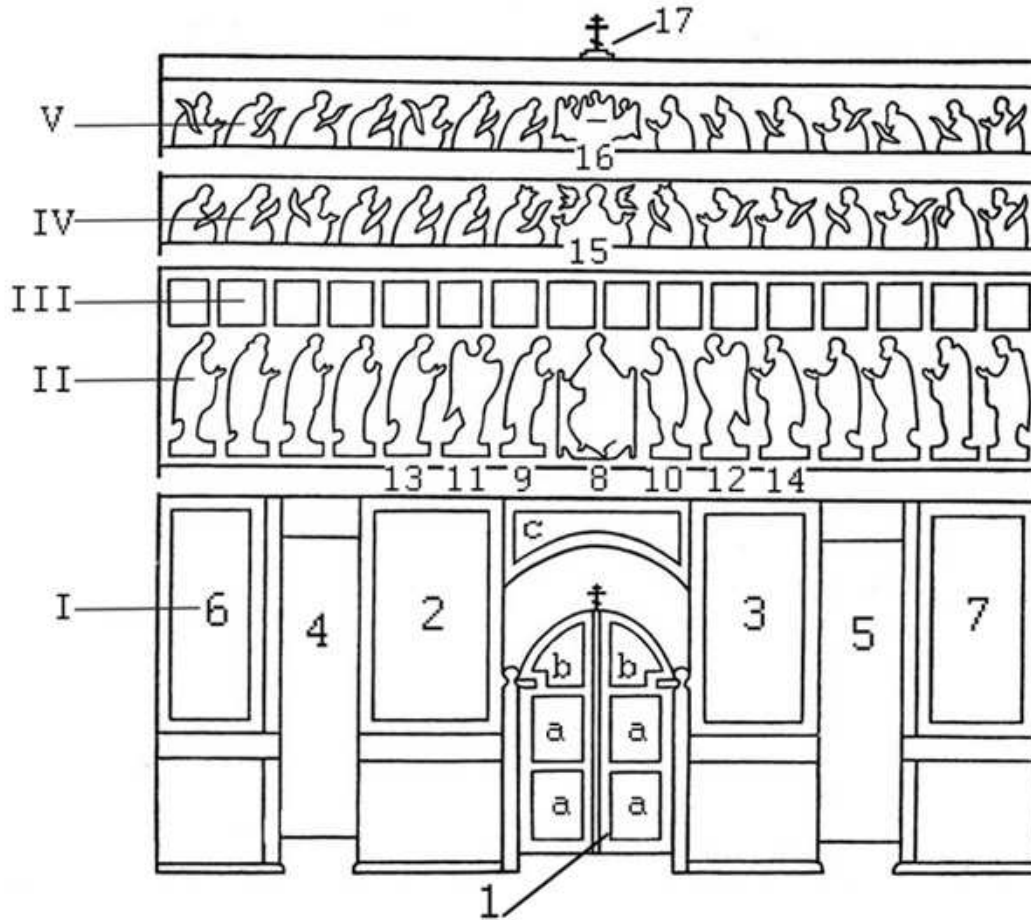


Schematic Plan of an Orthodox Church

with the symbolic meanings of its elements



Typical Scheme of an Iconostasis (or Catapeteasma)



Iconostasis symbolizes the boundary between the visible and invisible world, brings these ones together and shows us the heavenly witnesses of the invisible world. This material benefit is given to us so we could focus on the intangible world of believers. Icons are windows to that world.

I – Local rank. Unique in every temple.
1 - King's Gate

a –Evangelists
b –Annunciation
c –The Last Supper

2 –Icon of the Virgin (Mary)
3 –Icon of the Savior
4 –North Gate
5 –South Gate
6 –Icon of the local row
7 –Local icon (the saint in whose name the temple is dedicated)

II – Deesis rank. "Deesis" - prayer. The rank represents the New Testament church. And prayer in the church for the whole world.
8 –Christ in Majesty

9 –The Virgin
10 –John the Baptist
11 – Archangel Michael
12 –Archangel Gabriel
13 –Apostle Peter
14 –Apostle Paul

III – Festive rank. Dedicated to the earthly life of Jesus Christ. Twelve great feasts

IV- Prophetic rank. The Old Testament church from the law of Moses to Christ
8 –Virgin of the Sign

V –Patriarchal rank. The Old Testament Church from Adam to the Law of Moses.
16 –The Old Testament trinity
17 –Calvary (Golgotha)