

Priest's Service Book



GREEK ORTHODOX PATRIARCHATE OF
ALEXANDRIA AND ALL AFRICA

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Blessing

This is a draft version for internal review only. It has not yet been blessed for distribution.

The Order of the Sacrament of Holy Baptism

Order That Takes Place Before Holy Baptism

Prayer for the Making of a Catechumen

The Priest unties the girdle of the one who is about to be enlightened and divests them of outer clothing and shoes. He stands them facing East, wearing only a tunic, unbelted, bareheaded and unshod, with the hands down. He breathes on their face three times, signs the forehead and breast three times

and places his hand on their head as he says the following Prayer:

Priest: In your name, Lord God of truth, and that of your Only-Begotten Son and your Holy Spirit, I place my hand on the head of your servant **N.**, who has been counted worthy to take refuge in your holy Name and to be guarded under the shelter of your wings. Remove from him/her that ancient error and fill him/her with faith in you, and hope and love, so that he/she may know that you alone are God, true God, and your Only-Begotten Son, our Lord Jesus Christ, and your Holy Spirit. Grant that he/she may walk in your commandments and preserve those things that are pleasing to you, for if someone does them, they will live by them. Inscribe him/her in your book of life and unite him/her to the flock of your inheritance. Let your holy Name and that of your beloved Son, our Lord Jesus Christ and of your life-giving Spirit, be glorified in him/her. Let your eyes remain ever fixed in mercy on him/her, and your ears to hear the voice of his/her supplication. Make him/her glad in the works of his/her hands and in all his/her race, that he/she may confess you, worshipping and glorifying your great and most high Name,

and may praise you throughout all the days of his/her life. For every power of heaven sings your praise, and yours is the glory, of the Father, the Son and the Holy Spirit, now and for ever, and to the ages of ages. Amen.

FIRST EXORCISM

Deacon: Let us pray to the Lord.

People: Lord, have mercy.

Priest: The Lord rebukes you, O Devil, the Lord who came into the world and dwelt among mortals so that he might destroy your tyranny and deliver humanity; the Lord who on the Tree crushed the hostile powers, when the sun was darkened, the earth shaken, the graves opened and the bodies of Saints arose; the Lord who by death abolished death and destroyed the one who had the power of death, that is you, the Devil. I adjure you by God, who revealed the tree of life and set in place the Cherubim and the flaming sword which turned this way and that to guard it: Be rebuked and withdraw! I adjure you by the One who walked on the surface of the sea as on dry land and rebuked the tempest of the winds, the One whose gaze dries up the deeps and whose

curse melts mountains. For it is he who now commands you, through us: Be afraid, come out, withdraw from this creature and return no more. Do not hide in him/her, nor encounter him/her, nor influence him/her either by night or day, early or at noon. But go back to your own Tartarus until the great day of the judgement that has been prepared. Be afraid of God, who is seated upon the Cherubim and looks upon the deeps; before whom Angels, Archangels, Thrones, Dominions, Principalities, Authorities, Powers, the many-eyed Cherubim and the six-winged Seraphim tremble; before whom heaven and earth, the sea and all that is in them tremble. Come out, and withdraw from the sealed and newly-enlisted soldier of Christ our God. For it is by him that I adjure you, the One who walks on the wings of the winds, who makes his Angels spirits and his ministers a flaming fire. Come out, and withdraw from this creature with all your power and your angels. For the name of the Father and of the Son and of the Holy Spirit has been glorified, now and for ever, and to the ages of ages.

People: Amen.

SECOND EXORCISM

Deacon: Let us pray to the Lord.

People: Lord, have mercy.

Priest: It is God, the Holy One, who is beyond understanding and unsearchable in all his works and in his strength, the One who foreordained for you, O Devil, the penalty of eternal damnation, that through us, his unprofitable servants, orders you, and every power that works with you, to depart from the one who has been newly sealed in the name of our Lord Jesus Christ, our true God. I adjure you, most evil, unclean, foul, abominable and alien spirit, by the power of Jesus Christ, who has all authority in heaven and on earth and who said to the deaf and dumb demon, 'Come out of the man, and enter him no more!' Depart! Acknowledge the futility of your power, which had no authority even over swine. Remember the One who ordered you, in accordance with your own request, to enter the herd of swine. Fear God, at whose command the earth was established upon the waters, who created the heavens and fixed the mountains with a king post and the valleys with a cross-beam, placed sand as a boundary for the sea and made a safe path through wild water; who touches the mountains and they

smoke; who wraps himself in light as in a garment, stretching out the heavens like a tent cloth; who roofs his upper chambers with waters; who established the earth on its foundations; it will not be moved for to age on age; who summoned the water of the sea and poured it out upon the face of the earth. Come and depart from one who is being made ready for holy Enlightenment. I adjure you by the saving Passion of our Lord Jesus Christ, by his precious Body and Blood and his dread Coming; for he will come, and he will not delay, to judge the whole earth and he will condemn you and the power that works with you to the Gehenna of fire, handing you over to the exterior darkness, where the worm is unsleeping and the fire is not quenched. Because the might is Christ our God's, with the Father and the Holy Spirit, now and for ever, and to the ages of ages.

People: Amen.

THIRD EXORCISM

Deacon: Let us pray to the Lord.

People: Lord, have mercy.

Priest: Lord Sabaoth, God of Israel, who heal every disease and every

sickness, look upon your servant, search out, seek and drive from him/her all the activities of the devil. Rebuke the unclean spirits and expel them, and cleanse the work of your hands; and using your swift force, crush Satan speedily under his/her feet and grant him/her victories against him and all his unclean spirits, so that, obtaining mercy from you, he/she may be found worthy of your immortal and heavenly Mysteries and may give glory to you, the Father, the Son and the Holy Spirit, now and for ever, and to the ages of ages.

People: Amen.

Deacon: Let us pray to the Lord.

People: Lord, have mercy.

Priest: Master and Lord, the One who Is, who made man according to your image and likeness and gave him the power of eternal life; then, when he fell through sin, did not disdain him, but provided for the salvation of the world through the incarnation of your Christ, do you yourself receive also this creature of yours, whom you have redeemed from the slavery of the foe, into the heavenly Kingdom. Open the eyes of his/her mind so that the enlightenment of your Gospel may dawn on him/her. Yoke to his/her

life an Angel of light, to deliver him/her from every attack of the adversary, from evil encounter, from the noon-day demon, from evil visions.

Then the Priest breathes on the mouth, forehead and breast of the Catechumen, saying:

(aloud) By the grace and pity and love for mankind of your Only-Begotten Son, with whom you are blessed, together with your all-holy, good and life-giving Spirit, now and for ever, and to the ages of ages.

People: Amen.

When the Catechumen is undressed and unshod, the Priest turns him/her to the West with hands raised on high, and says:

Do you renounce Satan? And all his works? And all his angels? And all his worship? And all his solemn rites?

And to each question the Catechumen, or the Godparent, if the catechumen is a barbarian or a child, answers and says:

I renounce them.

And when he/she has said this three times, the Priest again asks

the one to be baptized:

Have you renounced Satan?

And the Catechumen, or the Godparent, answers:

I have renounced him.

After he/she has said this three times the Priest says:

Then blow and spit on him.

After this the Priest turns the Catechumen to the East with lowered hands and says to him/her three times:

Do you unite yourself to Christ?

The Catechumen, or Godparent, answers three times:

I unite myself to him.

And again the Priest asks three times:

Have you united yourself to Christ?

And each time the Catechumen, or

Godparent, answers:

I have united myself to him.

And the Priest asks:

And do you believe in him?

The Catechumen, or Godparent, answers:

I believe in him as King and God, and continues:

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

And in one Lord, Jesus Christ, the only-begotten Son of God, begotten from the Father before all ages. Light from Light, true God from true God, begotten not made, consubstantial with the Father; through him all things were made; for our sake and for our salvation he came down from heaven, and was incarnate from the Holy Spirit and the Virgin Mary and became man; he was crucified also for us under Pontius Pilate, and suffered and was buried; he rose again on the third day, in accordance with the Scriptures, and ascended into heaven and is seated at the right hand of the Father; he is coming again in glory to judge the living and the

dead; and his kingdom will have no end.

And in the Holy Spirit, the Lord, the Giver of life, who proceeds from the Father, who together with Father and Son is worshipped and together glorified; who spoke through the Prophets. In one Holy, Catholic and Apostolic Church; I confess one Baptism for the forgiveness of sins; I await the resurrection of the dead and the life of the age to come. Amen.

When the holy Profession of faith has been completed [the Priest again asks three times: Have you united yourself to Christ? and the rest. The Catechumen, or the Godparent, answers each time as before. After the third question and the third recitation of the Creed] the Priest asks three times:

Have you united yourself to Christ?

And the Catechumen, or the Godparent, answers:

I have united myself to him.

And the Priest says:

Bow down also and worship him.

The candidate makes a prostration,

saying:

I worship Father, Son and Holy Spirit, Trinity consubstantial and undivided.

The Priest says:

Blessed is God who wishes all to be saved and come to the knowledge of the truth, now and for ever, and to the ages of ages. Amen.

Then he says this Prayer:

Deacon: Let us pray to the Lord.

People: Lord, have mercy.

Priest: Master, Lord our God, call your servant N. to your holy Enlightenment and count him/her worthy of the great grace of your holy Baptism. Put off his/her old self and renew him/her for eternal life and fill him/her with the power of your Holy Spirit for union with your Christ, that he/she may no longer be a child of the body, but a child of your kingdom. Through the good pleasure and grace of your Only-begotten Son, with whom you are blessed, together with your all-holy, good and life-giving Spirit, now and for ever, and to the ages of ages.

People: Amen.

Service of Holy Baptism

The Priest enters the Sanctuary and vests in white vestments and the cuffs. While all the candles are being lit he takes the censer, goes to the Font and censes it in a circle. He hands the censer away and makes a bow.

Then the Deacon says: Master, give the blessing.

The Priest, out loud: Blessed is the Kingdom of the Father, and of the Son, and of the Holy Spirit, now and for ever, and to the ages of ages.

People: Amen.

Deacon: In peace, let us pray to the Lord.

People: Lord, have mercy. And so after each petition.

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

For the peace of the whole world, for the welfare of the holy Churches of God, and for the union of all, 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.

That this water may be sanctified by the power, operation and descent of the Holy Spirit, let us pray to the Lord.

That there may be sent down upon it the grace of redemption, the blessing of Jordan, let us pray to the Lord.

That there may come down upon these waters the cleansing operation of the Trinity beyond being, let us pray to the Lord.

That we may be enlightened with the enlightenment of knowledge and true religion through the descent of the Holy Spirit, let us pray to the Lord.

That this water may shown to be a protection against every assault of visible and invisible enemies, let us pray to the Lord.

That the one to be baptized in it may become worthy of the incorruptible Kingdom, let us pray to the

Lord.

For the one who now draws near for holy Enlightenment and for his/her safety and salvation, let us pray to the Lord.

That he/she may be shown to be a child of light and heir of eternal blessings, let us pray to the Lord.

That he/she may be rooted in, and be a partaker in the death and resurrection of Christ our God, let us pray to the Lord.

That he/she may preserve the garment of Baptism and the pledge of the Holy Spirit unsullied and undefiled on the dread Day of Christ our God, let us pray to the Lord.

That this water may become for him/her a washing of rebirth for forgiveness of sins and a garment of incorruption, let us pray to the Lord.

That the Lord God would hearken to the voice of our supplication, let us pray to the Lord.

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

Help us, save us, have mercy on us, and keep us, O God, by your

grace.

Commemorating our all-holy, pure, most blessed and glorious Lady, Mother of God and Ever-Virgin Mary, with all the Saints, let us entrust ourselves and one another and our whole life to Christ our God.

People: To you, O Lord.

While the Deacon is saying this the Priest says this prayer quietly:

Compassionate and merciful God, you test minds and hearts and alone know the secrets of mortals, for no deed is hidden in your sight, but everything is naked and exposed to your eyes. You know all about me; do not then despise me or turn your face from me, but overlook my offences at this hour, you who overlook the sins of mortals for their repentance. Wash away the filth of my body and the defilement of my soul by the power of your invisible and spiritual right hand, lest, as I proclaim freedom to others and grant it by the perfect faith of your ineffable love for mankind, I myself, as a slave of sin, become unworthy of it. May I not, Master, alone good and lover of mankind, may I not be turned away humiliated and put to shame, but from on high send power out to me and

give me strength for your great and heavenly Mystery which lies before me, and through my miserable person form your Christ in the one who is about to be reborn. Build him/her up on the foundation of your Apostles and Prophets, and do not pull him/her down, but plant him/her as a plant of truth in your holy Catholic and Apostolic Church, and do not pull him/her out. So that by his/her progressing in true religion, your all-holy name, of Father, Son and Holy Spirit, may be glorified also through him/her, now and for ever, and to the ages of ages. Amen.

It is to be noted that the Priest says none of this out loud, but he even says the Amen to himself. Then he says the following prayer in a loud voice:

Great are you, O Lord, and wonderful are your works; and no word will be adequate to sing the praise of your wonders. (3) For as by your will you brought the universe from non-existence into being, by your might you uphold creation and by your providence you direct the world. From four elements you composed the world, with four seasons you crowned the circle of the year. All the spiritual Powers tremble before you. The sun sings your praise, the moon glorifies you, the

stars entreat you, the light obeys you, the deeps tremble before you, the springs are your servants. You stretched out the heaven like a curtain; you established the earth on the waters; you walled in the sea with sand; you poured out the air for breathing. Angelic Powers minister to you, the choirs of Archangels worship you, the many-eyed Cherubim and the six-winged Seraphim, as they stand and fly around you, veil themselves in fear of your unapproachable glory. For you, God uncircumscribed, without beginning and ineffable, came upon earth taking the form of a slave, being found in the likeness of mortals. For through the compassion of your mercy, Master, you could not endure to watch the human race being tyrannized by the devil, but you came and saved us. We confess your grace, we proclaim your mercy, we do not conceal your benevolence. You set at liberty the generations of our nature, you sanctified a virgin womb by your birth. All creation sang your praise when you appeared. For you, our God, were seen on earth and lived among mortals. You also sanctified the streams of Jordan by sending down to them from heaven your all-holy Spirit, and you crushed the heads of the dragons

that lurked there.

And breathing on the water three times, with two fingers he makes the sign of the Cross in it three times and prays over it, saying:

Let all adverse powers be crushed beneath the sign of the image of your Cross. (3)

We pray you, Lord, let all airy and invisible specters withdraw from us, and do not let a demon of darkness hide itself in this water, and do not let an evil spirit, bringing darkening of thoughts and disturbance of mind, go down into it with the one who is being baptized. But do you, Master of all things, declare this water to be water of redemption, water of sanctification, cleansing of flesh and spirit, untying of bonds, forgiveness of offences, enlightenment of soul, washing of rebirth, renewal of spirit, gift of adoption, garment of incorruption, source of life. For it was you, Lord, who said, 'Wash and be made clean, and put away evils from your souls'. It is you who have given us the grace of rebirth from on high through water and Spirit. Manifest yourself, Lord, in this water, and grant that the one being baptized in it may be transformed for the putting off of the old self that is corrupted after

the desires of deception, and may put on the new that is renewed after the image of the One who created him/her. So that, planted in the likeness of your death through Baptism, he/she may also become a partaker in your Resurrection, and having guarded the gift of the Holy Spirit and increased the deposit of grace, may receive the prize of his/her high calling and be numbered with the firstborn, whose names are inscribed in heaven, in you our God and Lord, Jesus Christ. Because to you belong glory, might, honour and worship, together with your Father who is without beginning and your all-holy, good, and life-giving Spirit, now and for ever, and to the ages of ages.

People: Amen.

Priest: Peace to all.

People: And to your spirit.

Deacon: Let us bow our heads to the Lord.

People: To you, O Lord.

The Priest breathes on the container of oil three times and signs the oil three times as it held by the

Deacon [Godparent].

Deacon: Let us pray to the Lord.

People: Lord, have mercy.

The Priest says the following prayer quietly:

Master, Lord God of our fathers, who sent out a dove to those in Noah's ark, with a branch of olive in its beak as sign of reconciliation and salvation from the flood, and through these things prefigured the Mystery of grace; who have given the fruit of the olive for the completion of your holy Mysteries; who through it both filled those under the Law with the Holy Spirit, and make perfect those under grace; do you yourself bless this olive oil also by the power, operation and descent of your Holy Spirit, so that it may become an anointing of incorruption, a weapon of righteousness, renewal of soul and body, a driving away of every operation of the devil, for the removal of all evils from those who are anointed with it in faith, or who partake of it to your glory and that of your Only-Begotten Son and your all-holy, good, and life-giving Spirit, now and for ever, and to the ages

of ages.

People: Amen.

Deacon: Let us attend.

three times with the People, makes three Crosses with the oil in the water. Then he proclaims:

Blessed is God, who enlightens and sanctifies everyone who comes into the world, now and for ever, and to the ages of ages.

People: Amen.

The one to be baptized is brought forward. The Priest takes some of the oil and makes the sign of the Cross on the forehead, breast and back of the candidate, saying:

As he signs their breast and back he says:

For healing of soul and body.

On the ears:

For the hearing of faith.

On the feet:

For your feet to walk.

On the hands:

Your hands made me and fash-

ioned me.

And when the whole body has been anointed the Priest baptizes the person, holding them upright and facing East, as he says:

At each invocation the Priest immerses them and raises them again. After the baptism the Priest washes, as he and the People chant (x3):

Psalm 31

And as he clothes the newly baptized, the Priest says:

Then the following is chanted in Tone 8:

Grant me a tunic of light, O most merciful, Christ our God, who wrap yourself in light as in a garment.

People: Lord, have mercy.

Blessed are you, Lord God Almighty, the source of blessings, the Sun of righteousness, who have made the light of salvation shine for those in darkness through the appearing of your Only-Begotten Son and our God, and have granted us, unworthy though are, the grace of blessed cleansing by holy Baptism, and divine sanctification by life-giving Anoint-

ing. And you have now been well-pleased to make your newly-enlightened servant to be born again through water and Spirit, and have granted him/her forgiveness of sins both voluntary and involuntary. Do you then, Master, compassionate, universal King, grant him/her also the Seal of the gift of your holy, all-powerful and adorable Spirit and the Communion of the holy Body and precious Blood of your Christ. Keep him/her in your sanctification; confirm him/her in the Orthodox Faith; deliver him/her from the evil one and all his devices, and by your saving fear guard his/her soul in purity and righteousness; so that being in every deed and word well-pleasing to you, he/she may become a child and heir of your heavenly Kingdom.

Because you are our God, a God who has mercy and who saves, and to you we give glory, to the Father and to the Son and to the Holy Spirit, now and for ever, and to the ages of ages.

People: Amen.

And after the Prayer he anoints the newly baptized with the holy Myron, making a sign of the Cross on the forehead, the eyes, the nostrils, the

mouth, the two ears, the breast, the hands and the feet, and saying:

Seal of the gift of the Holy Spirit.
Amen.

Then the Priest, having washed his hands, censes the Font, going round it in a circle, with the Godparent and the Newly-baptized following and standing opposite him, while we chant:

As many of you as have been baptized into Christ have put on Christ.
Alleluia.

As many of you as have been baptized into Christ have put on Christ.
Alleluia.

As many of you as have been baptized into Christ have put on Christ.
Alleluia.

Glory to the Father and to the Son
and to the Holy Spirit.

Both now and for ever, and to the
ages of ages. Amen.

Have put on Christ. Alleluia.

As many of you as were baptized
into Christ have put on Christ. Al-

leluia.

Priest: Peace to all.

Reader: And to your spirit.

Reader: Prokeimenon in the 3rd
Tone. [**Psalm 26**]

The Lord is my enlightenment and
my Saviour;* whom shall I fear?

Verse: The Lord is the defender of
my life, of whom shall I be afraid?

Deacon: Wisdom.

The Reading is from the Epistle of
Paul to the Romans. (6:3-11)

Deacon: Let us attend.

Reader: Brethren, as many of us
as were baptized into Christ were
baptized into his death. We were
buried then with him through bap-
tism to death, so that, just as Christ
was raised from the dead through
the glory of the Father, we too
might walk in newness of life. For if
we have grown into union with him
through a death like his, we shall
also be united with him in the res-
urrection. For we know that our
old self was crucified with him, so
that our sinful body might be done
away with, that we might no longer
be in slavery to sin. For one who

has died has been justified from sin. If then we died with Christ, we believe that we shall also live with him. For we know that Christ, being raised from the dead, dies no more; death no longer lords it over him. As to dying, he died once and for all; as to living, he lives for God. Consequently, you also must consider yourselves dead to sin, but alive to God in Christ Jesus our Lord.

Priest: Peace to you.

Deacon: Wisdom. Stand upright. Let us listen to the Holy Gospel.

Priest: Peace to all.

People: And to your spirit.

Priest: The Reading is from the holy Gospel according to Matthew. (28:16-19)

People: Glory to you, Lord, glory to you.

Deacon: Let us attend.

Priest: At that time the eleven Disciples journeyed to Galilee, to the mountain which Jesus had commanded them. And when they saw him they worshipped him; but some doubted. And Jesus drew near and said to them, 'All author-

ity has been given to me in heaven and on earth. Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all the things that I have commanded you. And see, I am with you all days until the end of the age. Amen'.

People: Glory to you, Lord, glory to you.

Then the Litany and Dismissal.
(Frequently the Ablution and Tonsure are done before the Litany.)

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

People: Lord Have mercy. (3)

Deacon: Again we pray for mercy, life, peace, health, salvation and forgiveness of sins for the servant of God, the Sponsor **N**.

That he/she may be kept in the faith of a pure confession, in all godliness and in the fulfilling of the commandments of Christ all the days of his/her life.

Priest: For you, O God, are good and love mankind, and to you we

give glory, to the Father and to the Son and to the Holy Spirit, now and for ever, and to the ages of ages.

People: Amen.

After seven days they again bring the newly baptized to Church for the Ablution. The Priest loosens the linen cloth and girdle saying the following Prayers:

Master and Lord, who have granted your servant forgiveness of sins through holy Baptism, and given him/her the grace of a life of rebirth, be well pleased for the illumination of your face to shine for ever in his/her heart; keep the shield of his/her faith safe from attack by foes; preserve on him/her the garment of incorruption, which he/she has put on, undefiled and unstained; by your grace keeping the spiritual seal unbroken in him/her, and being merciful to him/her and to us. For blessed and glorified is your all-honoured and majestic Name, of the Father, the Son and the Holy Spirit, now and

for ever, and to the ages of ages.

People: Amen.

Deacon: Let us pray to the Lord.

People: Lord, have mercy.

Priest: Master, Lord our God, who through the font grant heavenly radiance to those who are baptized, who have given your newly enlightened servant rebirth through water and Spirit, and granted him/her forgiveness of sins both voluntary and involuntary, lay your mighty hand on him/her and guard him/her by the power of your loving kindness; preserve the pledge inviolate; and count him/her worthy of eternal life and your good pleasure. Because you are our sanctification, and to you we give glory, to the Father, the Son and the Holy Spirit, now and for ever, and to the ages of ages.

People: Amen.

Priest: Peace to all.

People: And to your spirit.

Deacon: Let us bow our heads to the Lord.

People: To you, O Lord.

Priest: The one who has put you

on, Christ our God, has bowed his/her head to you with us. Guard him/her always to remain an invincible warrior against those that in vain bear enmity against him/her and us, and with your incorruptible crown declare us all to be victors unto the end. Because yours it is to have mercy and to save us, and to you we give glory, with your Father who is without beginning and your all-holy, good and life-giving Spirit, now and for ever, and to the ages of ages.

People: Amen.

And he unties the girdle and linen cloth of the newly baptized, and having joined their ends he wets them with water and sprinkles the newly baptized, saying:

You have been justified. You have been enlightened. You have been sanctified. You have been washed in the name of our Lord Jesus Christ and by the Spirit of God.

And taking a new sponge with water he sponges the face of the newly baptized, together with his/her head, breast and the rest, saying:

You have been baptized. You have been enlightened. You have been anointed with chrism. You have

been sanctified. You have been washed clean. In the name of the Father and of the Son and of the Holy Spirit. Amen.

Deacon: Let us pray to the Lord.

People: Lord, have mercy.

Priest: Master, Lord our God, who honoured mortals with your image, furnishing them with a rational soul and a comely body, so that the body might serve the rational soul, you placed the head at the very top and in it you planted the majority of the senses, which do not interfere with one another, while you covered the head with hair so as not to be harmed by the changes of the weather, and you fitted all the limbs most suitably to each one, so that through them all they might give thanks to you, the master craftsman. Do you yourself, Master, who through your vessel of election, the Apostle Paul, ordered us to do all things to your glory, bless your servant **N.** who has come to make a first offering by the cutting of the hair of his/her head. Bless his/her Sponsor also and grant that they may always meditate on your law and do what is well-pleasing to you. For you, O God, are merciful and love mankind, and to you we give glory, to the Father and to the Son

and to the Holy Spirit, now and for ever, and to the ages of ages.

People: Amen.

Priest: Peace to all.

People: And to your spirit.

Deacon: Let us bow our heads to the Lord.

People: To you, O Lord.

Priest: Lord our God, who through your loving kindness have sanctified from the fullness of the font those who believe in you, bless this child here present, and let your blessing come down upon his/her head. As you blessed King David through Samuel the Prophet, bless too the head of your servant **N.** through the hand of me, a sinner, visiting him/her with your Holy Spirit, so that as he/she advances to mature years and to the grey hairs of old age, he/she may give glory to you and see the good things of Jerusalem all the days of his/her life. For to you belong all glory, honour and worship, to the Father and to the Son and to the Holy Spirit, now and for ever, and

to the ages of ages.

People: Amen.

And the Priest tonsures him/her in the form of a cross, saying;

Priest: The servant of God **N.** is tonsured, in the name of the Father, and of the Son and of the Holy Spirit. Amen.

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

People: Lord, have mercy. Lord, have mercy. Lord, have mercy.

Priest: For you, O God, are merciful and love mankind, and to you we give glory, to the Father, the Son and the Holy Spirit, now and for ever, and to the ages of ages.

People: Amen.

Priest: Glory to you, Christ God, our hope, glory to you.

Reader: Glory to the Father, and to the Son, and to the Holy Spirit, both now and for ever, and to the ages of ages. Amen. Lord, have mercy. Lord, have mercy. Lord, have mercy. Holy Master, give the

blessing.

Priest: May he who accepted to be baptized by John in the Jordan, Christ our true God, through the prayers of his all-pure and holy Mother, through the intercessions of the honoured, glorious Prophet, Forerunner and Baptist, John, of the holy, glorious and all-praised Apostles, of the holy and righteous forebears of God, Joachim and Anne, of Saint **N.**, whose memory we keep today, and of all the Saints, have mercy on us and save us, for he is good and loves mankind.

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

The Sacrament of Holy Matrimony

Service of Betrothal

After the divine Liturgy, with the Priest standing in the Sanctuary, those who are to be joined take their stand before the Holy Doors, with the man on the right and the woman on the left. On the right side of the Holy Table are placed their two rings, one of gold and the other of silver. The silver one towards the right and the gold towards the left, close to each other. The Priest, having come into the narthex, signs the heads of those who are to be married three times and gives them lighted candles. He leads them into the Church and censes in the form of a cross.

Then, if there is a Deacon, he says:

Master, give the blessing.

Priest, aloud:

Blessed is our God, always, now and for ever, and to the ages of ages.

Singers: text tbd

Deacon: In peace, let us pray to the Lord.

Singers: Lord have mercy. **And so after each petition.**

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

For the peace of the whole world, for the welfare of the holy Churches of God, and for the union of all, 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.

That they may be granted children for the continuation of the race and all their requests that are for their salvation, let us pray to the Lord.

That there may sent down to them perfect and peaceful love and help,

let us pray to the Lord.

That they may be kept in concord and sure faith, let us pray to the Lord.

That they may be blessed with concord and sure faith, let us pray to the Lord.

That they may be preserved with a blameless manner and way of life, let us pray to the Lord.

That the Lord, our God, may grant them honourable marriage and a bed without defilement, let us pray to the Lord.

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

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

Commemorating our all-holy, pure, most blessed and glorious Lady, Mother of God and Ever-Virgin Mary, with all the Saints, let us entrust ourselves and one another and our whole life to Christ our God.

Singers: To you, O Lord.

Priest (aloud): For to you belong all

glory, honour and worship, to the Father, the Son and the Holy Spirit, now and for ever, and to the ages of ages.

Singers: text tbd

Deacon: Let us pray to the Lord.

Singers: Lord, have mercy.

The Priest says the following Prayer out loud:

Eternal God, who brought into unity what had been separated and establish an unbreakable bond of agreement; who blessed Isaac and Rebecca, and declared them to be the heirs of your promise; bless these servants of yours also, guiding them in every good work.

Because you, O God, are merciful and love mankind, and to you we give glory, Father, Son and Holy Spirit, now and for ever, and to the ages of ages.

Singers: text tbd

Priest: Peace to all.

Singers: And to your spirit.

Deacon: Bow your heads to the

Lord.

Singers: To you, O Lord.

The Priest prays

Lord, our God, who once betrothed yourself to the Church from the nations as a pure virgin, bless this betrothal, and unite and preserve these servants of yours in peace and concord.

For to you belong all glory, honour and worship, to the Father, the Son and the Holy Spirit, now and for ever, and to the ages of ages.

Singers: text tbd

Then the Priest, having taken the rings on the dish, gives first to the man the gold one and says three times, as he makes the sign of the Cross with the ring on his forehead:

Then, having taken the silver ring, he does the same to the woman, saying:

And when he has spoken three times to each of them he makes the sign of the Cross with the ring on their foreheads and places the rings on their right fingers.

Then the Best Man changes the

rings.

Deacon: Let us pray to the Lord.

Singers: Lord, have mercy.

The Priest says this Prayer

Singers: text tbd

Then Litany and Dismissal.

Service of Crowning or Marriage

If they wish to be crowned on the same occasion, they remain in the Church and the service of Crowning begins. If they wish to be crowned after some days, they enter the Church from the Narthex with lighted candles, preceded by the Priest, with the censer, singing:

Psalm 127

Blessed are those who fear the

Lord.

The Singers, after each verse:

Glory to you, our God, glory to you.

Who walk in his ways.

Glory to you, our God, glory to you.

You will eat the fruits of your labours.

Glory to you, our God, glory to you.

Blessed are you, and it will be well with you.

Glory to you, our God, glory to you.

Your wife like a fruitful vine on the sides of your house.

Glory to you, our God, glory to you.

Your children like newly planted olive trees all around your table.

Glory to you, our God, glory to you.

See, this is how one who fears the Lord will be blessed.

Glory to you, our God, glory to you.

May the Lord bless you from Sion, and may you see the good things of

Jerusalem all the days of your life.

Glory to you, our God, glory to you.

And may you see your children's children. Peace upon Israel.

Glory to you, our God, glory to you.

Deacon: Master, give the blessing.

The Priest, facing East and lifting up the book of the Gospel as usual, says in a clear voice:

Blessed is the Kingdom of the Father, and of the Son, and of the Holy Spirit, now and for ever, and to the ages of ages.

Singers: text tbd

Deacon: In peace, let us pray to the Lord.

Singers: Lord, have mercy. **And so after each petition.**

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

For the peace of the whole world, for the welfare of the holy Churches of God, and for the union of all, 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 this marriage to be blessed like that in Cana of Galilee let us pray to the Lord.

For them to be granted chastity and the fruit of the womb as may be expedient for them, let us pray to the Lord.

For them to be given the joy of seeing sons and daughters, let us pray to the Lord.

For them to be granted the delight of the blessing of children and a life without accusation, let us pray to the Lord.

For us and them to be given every request that is for salvation, let us pray to the Lord.

For their and our deliverance from all affliction, wrath, danger and constraint, let us pray to the Lord.

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

Commemorating our all-holy, pure, most blessed and glorious Lady, Mother of God and Ever-Virgin Mary, with all the Saints, let us

entrust ourselves and one another and our whole life to Christ our God.

Singers: To you, O Lord.

Priest (aloud): For to you belong all glory, honour and worship, to the Father, the Son and the Holy Spirit, now and for ever, and to the ages of ages.

Singers: text tbd

Deacon: Let us pray to the Lord.

Singers: Lord, have mercy.

The Priest says the following Prayer aloud:

God most pure, Author of all creation, through your love for mankind you transformed the rib of our forefather Adam into a woman and blessed them saying, 'Increase and multiply and have dominion over the earth', and declared them both to be one through wedlock, 'for because of this a man will abandon his father and mother and be attached to his own wife, and the two shall become one flesh' and 'those whom God has joined together, let no human separate'.

You blessed your servant Abraham and opened Sara's womb, making

him the father of many nations.

You gave Isaac to Rebecca and blessed her offspring.

You joined Jacob with Rachel and from him revealed the Twelve Patriarchs.

You yoked together Joseph and Aseneth and gave them as the fruit of their union Ephraim and Manasse.

You accepted Zachary and Elisabeth and declared their offspring to be the Forerunner.

You made the Ever-Virgin spring from the root of Jesse according to the flesh, and from her you became incarnate and were born for the salvation of the human race.

Through your ineffable gift and great goodness you were present in Cana of Galilee and blessed the marriage there, to show that lawful wedlock and the begetting of children that comes from it is your will.

All-holy Master, accept the entreaty of us, your suppliants, and, as you were present there, be present here also with your invisible protection.

Grant that they may see their chil-

dren's children.

Preserve their marriage bed unassailed.

Give them of the dew of heaven from on high and of the richness of the earth.

Fill their houses with wheat, wine and oil and every good thing, so that they may also share them with those in need.

Grant also to those here with them all their requests that are for salvation. Because you are a God of mercy and compassion and love for humankind, and to you we give glory, together with your Father who has no beginning, and your all-holy, good and life-giving Spirit, now and for ever, and to the ages of ages.

Singers: text tbd

Deacon: Let us pray to the Lord.

Singers: Lord, have mercy.

The Priest says the following prayer out loud:

Blessed are you, Lord our God, sacred Celebrant of the mystical and most pure marriage, Lawgiver of bodily marriage, Guardian of in-

corruption, loving Steward of our livelihood. In the beginning, Master, you fashioned man and established him as king of creation, and said, 'It is not good for man to be alone on the earth. Let us make him a helper like himself.' And taking one of his ribs you fashioned a woman. When Adam saw her he said, 'Now this is bone from my bones and flesh from my flesh. She will be called 'woman' because she was taken from her man. For this reason a man will leave behind his father and mother and be joined to his wife, and the two shall become one flesh'. And 'Those whom God has joined together, let no human separate'. Now, Master, Lord our God, send down your heavenly grace also on these servants of yours, N. and M., and grant that this handmaid of yours may be subject in all things to her husband and that this servant of yours may be the head of his wife, so that they may live in accordance with your will.

Bless them, Lord our God, as you blessed Abraham and Sara.

Bless them, Lord our God, as you blessed Isaac and Rebecca.

Bless them, Lord our God, as you blessed Jacob and all the Patri-

archs.

Bless them, Lord our God, as you blessed Joseph and Aseneth.

Bless them, Lord our God, as you blessed Moses and Sepphora.

Bless them, Lord our God, as you blessed Joachim and Anna.

Bless them, Lord our God, as you blessed Zachary and Elisabeth.

Preserve them, Lord our God, as you preserved Noë in the Ark.

Preserve them, Lord our God, as you preserved Jonas in the belly of the whale.

Preserve them, Lord our God, as you preserved the three holy Youths from the fire, by sending down on them dew from heaven.

And let the joy come upon them that the blessed Helen had when she found the precious Cross.

Remember them, Lord our God, as you remembered Enoch, Sem and Elias.

Remember them, Lord our God, as you remembered the holy Forty Martyrs, sending down on them

crowns from heaven.

Remember also, Lord our God, the parents who have brought them up, for the prayers of parents make firm the foundations of households.

Remember, Lord our God, your servants the groomsmen and bridesmaids, who have come together to share this joy.

Give them the fruit of the womb, fair offspring, concord of soul and body.

Exalt them like the cedars of Lebanon, like a well-cultured vine.

Grant then rich harvest, so that, having all sufficiency for themselves, they may overflow into every good work that is also well-pleasing to you, and that they may see their children's children like newly planted olive trees all around their table. And, having been well-pleasing to you, may they shine like beacons in heaven, in you our Lord, to whom belong all glory might, honour and worship, now and for

ever, and to the ages of ages.

Singers: text tbd

Deacon: Let us pray to the Lord.

Singers: Lord, have mercy.

And again the Priest says the following prayer aloud:

People: text tbd

The Priest takes the Crowns

and first crowns the Bridegroom, saying:

He says this three times

as he makes the sign of the Cross on each of them.

Then the Priest crowns the Bride, saying:

He says this three times

as he makes the sign of the Cross on each of them.

Then he places the crowns on the heads of the Bride and Groom, chanting three times:

Lord our God, crown them with hon-

our and glory.

Deacon: Let us attend.

Prokeimenon. Tone 8. [Psalm 20]

You have placed upon their head crowns of precious stones.

Verse: They have asked you for life, and you have given them length of days.

Deacon: Wisdom.

Deacon: Let us attend.

Brethren, give thanks at all times for all things to God the Father in the name of our Lord Jesus Christ, making yourselves subject to one another in the fear of Christ. Wives be subject to your own husbands as to the Lord, because the husband is head of the wife, as Christ too is head of the Church, and he is the Saviour of the body. But as the Church is subject to Christ, so wives must be also to their own husbands in everything. Husbands love your own wives, as Christ loved the Church and gave himself for her, that he might sanctify her, having purified her with the washing of water with a word, that he might present the Church to himself glorious, without spot or wrinkle or anything similar, but that she

might be holy and unblemished. Thus husbands must love their own wives like their own bodies. One who loves his own wife loves himself, for no one hates their own flesh, but nourishes and cherishes it, as the Lord does the Church, because we are members of his body, from his flesh and from his bones. 'For this reason a man will abandon his father and mother and be attached to his wife, and the two shall become one flesh.' This is a great mystery, I mean concerning Christ and the Church. However let each one of you love his wife as himself, and let the wife respect her husband.

Priest: Peace to you.

Reader: And to your spirit. Alleluia. Alleluia. Alleluia. [**Psalm 11**]

Verse: Guard us and keep us, O Lord, from this generation and for ever.

Deacon: Wisdom. Stand upright. Let us listen to the holy Gospel.

Priest: Peace to all.

Singers: And to your spirit.

Priest: The Reading is from the holy Gospel according to John. [

2:1-11]

Singers: Glory to you, Lord, glory to you.

Deacon: Let us attend.

At that time, there was a marriage in Cana of Galilee, and the mother of Jesus was there. Jesus and his disciples were also invited to the marriage. When the wine ran out, Jesus' mother said to him, 'They have no wine'. Jesus said to her, 'Woman, why do you trouble me? My hour has not yet come.' His mother said to the servants, 'Whatever he tells you, do it.' Now there were six stone water jars standing there for the Jewish ritual of purification, holding twenty or thirty gallons each. Jesus said to the servants, 'Fill the jars with water.' And they filled them to the brim. He said to them, 'Now draw some out, and take it to the chief steward of the feast. They took it. When the chief steward tasted the water that had become wine and did not know where it had come from — but the servants who had drawn the water knew — he summoned the bridegroom and said to him, 'Everyone puts out the good wine first, and when people are drunk, then he puts out the worse. But you have kept the good wine until now.' This

was the beginning of the signs that Jesus did in Cana of Galilee and he manifested his glory and his disciples believed in him.

Singers: Glory to you, Lord, glory to you.

Deacon: Let us all say, with all our soul and with all our mind, let us say.

Singers: Lord, have mercy.

Deacon: Lord almighty, the God of our fathers, we pray you, hear and have mercy.

Singers: Lord, have mercy.

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

Singers: Lord, have mercy. **Three Times**

Singers: Lord, have mercy. **Three Times**

For you, O God, are merciful, and love mankind, and to you we give glory, to the Father, the Son and the Holy Spirit, now and for ever,

and to the ages of ages.

Singers: text tbd

Deacon: Let us pray to the Lord.

Singers: Lord, have mercy.

The Priest says this prayer:

For you are our God, a God who has mercy and who saves, and to you we give glory, together with your Father who has no beginning, and your all-holy, good, and life-giving Spirit, now and for ever, and to the ages of ages.

Singers: text tbd

Deacon: Help us, save us, have mercy on us and keep us, O God, by your grace.

Singers: Lord, have mercy.

Deacon: That the whole day may be perfect, holy, peaceful and sinless, let us ask of the Lord.

Singers: Grant this, O Lord. And so after each of the following petitions.

Deacon: An angel of peace, a faithful guide, a guardian of our souls and bodies, let us ask of the Lord.

Pardon and forgiveness of our sins

and offences, let us ask of the Lord.

Things good and profitable for our souls, and peace for the world, let us ask of the Lord.

That we may live out the rest of our days in peace and repentance, let us ask of the Lord.

A Christian end to our life, painless, unashamed and peaceful, and a good defence before the dread judgement seat of Christ, let us ask.

Singers: To you, O Lord.

Priest (aloud): And count us worthy, Master, with boldness and without condemnation to dare to call upon you, the God of heaven, as Father, and to say:

Our Father in heaven,/ may your name be hallowed,/ your kingdom come,/ your will be done/ on earth as in heaven./ Give us today our daily bread,/ and forgive us our debts, as we forgive our debtors;/ and do not lead us into temptation,/ but deliver us from the evil one.

Priest (aloud): For yours is the Kingdom, the power and the glory, of the Father, the Son and the Holy Spirit, now and for ever, and to the

ages of ages.

Singers: text tbd

Priest: Peace to all.

Singers: And to your spirit.

Deacon: Let us bow our heads to the Lord.

Singers: To you, O Lord.

The common Cup is offered.

Deacon: Let us pray to the Lord.

Singers: Lord, have mercy.

The Priest, blessing the Cup, says this prayer:

O God, who made all things by your strength, who made the inhabited world firm and adorned the crown of all that had been made by you, bless too with your spiritual blessing this common Cup, which you grant to those who have been joined in the communion of marriage.

For blessed is your name and glorified your kingdom, of the Father, the Son and the Holy Spirit, now and for ever, and to the ages of

ages.

Singers: text tbd

Then the Priest, taking the Cup in his hands, gives them to drink from it three times; first to the husband and then to the wife, as he chants in the 1st Tone:

I will take the cup of salvation and I will call on the name of the Lord.

And the Priest at once takes them, while the Best man holds the crowns behind and over them, and leads them in a circle round the table three times.

Meanwhile the Singers chant the following Troparia.

Tone 5.

Isaias dance: the Virgin has conceived and given birth to a Son, Emmanuel, who is both God and man. Orient is his name, whom we magnify as we call the Virgin blessed.

Tone 7.

Holy Martyrs, who fought the good fight and were crowned, intercede with the Lord to have mercy on our souls.

Glory to you, Christ God, boast

of Apostles, joy of Martyrs whose preaching was the consubstantial Trinity.

Then the Priest raises the crowns.

First that of the Groom, saying:

Bridegroom, be magnified like Abraham, blessed like Isaac and multiplied like Jacob, as you go your way in peace and carry out in righteousness the commandments of God.

Then that of the Bride, saying:

And you, Bride, be magnified like Sara, and rejoice like Rebecca and be multiplied like Rachel, rejoicing in your own husband, keeping the limits of the law, for so God has been well-pleased.

Deacon: Let us pray to the Lord.

Singers: Lord, have mercy.

And the Priest says this prayer:

Singers: text tbd

Priest: Peace to all.

Singers: And to your spirit.

Deacon: Bow your heads to the

Lord.

Singers: To you, O Lord.

The Priest prays

May Father, Son and Holy Spirit, the all-holy, consubstantial Trinity, origin of life, the one Godhead and Kingship, bless you and grant you long life, fair offspring, progress in life and faith, and fill you with every good thing on earth, and count you worthy of the promised good things of the enjoyment [of heaven], at the prayers of the Mother of God and of all the Saints.

Singers: text tbd

Priest: Glory to you, Christ God, our hope, glory to you.

Reader: Glory to the Father, and to the Son and to the Holy Spirit, both now and for ever, and to the ages of ages. Amen.

Lord, have mercy. Lord, have mercy. Lord, have mercy. Holy Father, give the blessing.

Priest: May he who by his presence at Cana declared marriage honourable, Christ our true God, through the prayers of his all-pure Mother, of the holy, glorious and all-praised Apostles, of the holy

Sovereigns crowned by God and Equals of the Apostles, Constantine and Helen, of the holy great Martyr Prokopios and all the Saints, have mercy on us and save us, for he is good and loves mankind.

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

Singers: text tbd

Prayer for the Untying of Crowns on the Eighth Day

Lord our God, who blessed the crown of the year and granted that the present crowns be placed on those who are joined with one another by the law of marriage and apportion to them, as it were, the reward of chaste living, for those who have been joined together in the marriage which you have ordained are pure, do you yourself, by the untying of these present crowns, also bless those who have been joined to each other and keep their union indissoluble, that they may at all times give thanks to your all-holy Name, of the Father, the Son and the Holy Spirit, now and for ever

and to the ages of ages.

Reader: text tbd

Priest: Peace to all.

Reader: And to your spirit.

Deacon: Bow your heads to the Lord.

Reader: To you, O Lord.

We your servants, Lord, having coming come together in concord, accomplished the office of the marriage in Cana of Galilee and removed the symbols concerning it, give glory to you, Father, Son and Holy Spirit, now and for ever and to the ages of ages.

Reader: text tbd

And the Dismissal.

Rulings on Second Marriages

Ruling of Nikephoros, Patriarch of Constantinople, the Confessor.

One who marries for a second time is not crowned, but is forbidden to partake of the most pure Mysteries for two years; but one who marries

for a third time for five.

From the answers of the blessed Niketas, Metropolitan of Herakleia, to the questions of Bishop Constantine.

Strictness did not permit those who married for a second time to be crowned, and the custom of the Great Church does not disregard such things, but nevertheless bestows marriage crowns on those who marry for a second and on those who do so for a third time. They are however forbidden to receive Holy Communion for one or two years. But the Priest who has celebrated their wedding is not allowed to dine with them, in accordance with the 7th canon of the Synod of Neoceasarea.

Service for a Second Marriage

The Priest gives the blessing:

Blessed is our God always, now and for ever, and to the ages of ages.

Reader: Amen. Holy God, Holy Strong, Holy Immortal, have mercy

on us (three times).

Glory to the Father, and to the Son, and to the Holy Spirit; both now and for ever, and to the ages of ages. Amen.

All-holy Trinity, have mercy on us. Lord, cleanse us from our sins. Master, pardon our iniquities. Holy One, visit and heal our infirmities for your name's sake. Lord, have mercy. Lord, have mercy. Lord, have mercy.

Glory to the Father, and to the Son, and to the Holy Spirit; both now and for ever, and to the ages of ages. Amen.

Our Father, in heaven, may your name be hallowed; your kingdom come; your will be done on earth as in heaven. Give us today our daily bread, and forgive us our debts, as we forgive our debtors. And do not lead us into temptation, but deliver us from the evil one.

Priest: For yours is the kingdom, the power and the glory, of the Father, the Son and the Holy Spirit, now and for ever and to the ages of ages.

Reader: text tbd

The Deacon, or the Priest, says the

Litany:

Deacon: In peace, let us pray to the Lord.

Singers: Lord, have mercy. And so after each petition.

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

For the peace of the whole world, for the welfare of the holy Churches of God, and for the union of all, 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 them to live together in fair harmony, let us pray to the Lord.

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

Commemorating our all-holy, pure, most blessed and glorious Lady, Mother of God and Ever-Virgin Mary, with all the Saints, let us entrust ourselves and one another and our whole life to Christ our

God.

Singers: To you, O Lord.

Priest (aloud): For to you belong all glory, honour and worship, to the Father, the Son and the Holy Spirit, now and for ever, and to the ages of ages.

Singers: text tbd

Deacon: Let us pray to the Lord.

Singers: Lord, have mercy.

The Priest says the following Prayer aloud:

Eternal God, who brought into unity what had been separated and established an unbreakable bond of agreement; who blessed Isaac and Rebecca, and declared them to be the heirs of your promise; bless these servants of yours also, guiding them in every good work.

Because you, O God, are merciful and love mankind, and to you we give glory, Father, Son and Holy Spirit, now and for ever, and to the

ages of ages.

Singers: text tbd

Priest: Peace to all.

Singers: And to your spirit.

Deacon: Bow your heads to the Lord.

Singers: To you, O Lord.

The Priest prays

Lord, our God, who once betrothed yourself to the Church from the nations as a pure virgin, bless this betrothal, and unite and preserve these servants of yours in peace and concord.

For to you belong all glory, honour and worship, to the Father, the Son and the Holy Spirit, now and for ever, and to the ages of ages.

Singers: text tbd

Then the Priest, having taken the rings on the dish, gives first to the man the gold one and says three times, as he makes the sign of the Cross with the ring on his forehead:

Then, having taken the silver ring, he does the same to the woman,

saying:

And when he has spoken three times to each of them he makes the sign of the Cross with the ring on their foreheads and places the rings on their right fingers.

Then the Best Man changes the rings.

Deacon: Let us pray to the Lord.

Singers: Lord, have mercy.

For it is you who dispose all things, and to you we give glory, Father, Son and Holy Spirit, now and for ever, and to the ages of ages.

Singers: text tbd

Priest: Peace to all.

Singers: And to your spirit.

Deacon: Bow your heads to the Lord.

Singers: To you, O Lord.

Lord Jesus Christ, who were lifted up on the precious and life-giving Cross, tore up the record against us and delivered us from the dominion of the devil, be merciful to the iniquities of your servants, because they, unable to bear the heat and burden of the day and the burning

fever of the flesh, are now entering together the communion of a second marriage, as you made it lawful through the Apostle Paul, your vessel of election, saying for the sake of us in our lowliness, 'It is better to marry in the Lord, than to burn'. As you are good and love mankind, have mercy, pardon, show pity, remit, forgive our debts, for you took our sicknesses on your own shoulders, for no one is sinless or without stain, not even were their life but one day, but you alone, who wore flesh without sin and granted us eternal dispassion.

For you are God, God of those who repent, and to you we give glory, Father, Son and Holy Spirit, now and for ever, and to the ages of ages.

Singers: text tbd

Deacon: Let us pray to the Lord.

Singers: Lord, have mercy.

And the Priest says the prayer:
Holy God, who fashioned man from the dust...

Then the Crowning follows and the rest of the service for a first marriage.

Service for the Restoration of the Marriage of Those Who Have Been Divorced

Deacon: Master, give the blessing.

Priest: Blessed is our God, always, now and for ever, and to the ages of ages.

People: text tbd

Then the following verses, after each of which the Singers chant:

Glory to you, Lord, glory to you!

Blessed is one who fears the Lord, for God is great and fearful over all those who surround him.

The Lord will preserve his mercy for ever and his covenant is sure.

Glory and riches are in his house; for the hand of the Lord will help him and his arm strengthen him.

You wife like a fruitful vine on the sides of your house. Your children like newly planted olive trees all

around your table.

May the Lord bless you from Sion,
and may you see the good things of
Jerusalem all the days of your life.

Blessed be the name of the Lord,
from this time forth and for ever
more.

Deacon: In peace, let us pray to
the Lord.

Singers: Lord, have mercy. And so
after each petition.

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

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

For them to be granted a life to-
gether in concord, peace and love,
progress in good works and length
of days, let us pray to the Lord.

For their and our deliverance from
all affliction, wrath, danger and con-
straint, let us pray to the Lord.

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

Commemorating our all-holy, pure,

most blessed and glorious Lady,
Mother of God and Ever-Virgin
Mary, with all the Saints, let us
entrust ourselves and one another
and our whole life to Christ our
God.

Singers: To you, O Lord.

Priest (aloud): For to you belong all
glory, honour and worship, to the
Father, the Son and the Holy Spirit,
now and for ever, and to the ages
of ages.

Singers: text tbd

Deacon: Let us pray to the Lord.

Singers: Lord, have mercy.

**The Priest says the following
Prayer:**

Singers: text tbd

And then the usual Dismissal:

Priest: Glory to you, Christ God,
our hope, glory to you.

Reader: Glory to the Father, and
to the Son, and to the Holy Spirit;
both now and for ever, and to the
ages of ages. Amen. Lord, have
mercy. Lord, have mercy. Lord,
have mercy. Father, give the bless-

ing.

Priest: May Christ our true God, through the prayers of his all-pure and holy Mother, by the power of the precious and life-giving Cross, through the protection of the honoured, Bodiless Powers of heaven, through the intercessions of the honoured, glorious Prophet, Forerunner and Baptist, John, of the holy, glorious and all-praised Apostles, of the holy, glorious and triumphant Martyrs, of our venerable and God-bearing Fathers and Mothers, of the holy, glorious and triumphant Great Martyr Prokopios, of the holy and righteous forebears of God, Joachim and Anna, and of all the Saints, have mercy on us and save us, for he is good and loves mankind.

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

People: text tbd

Office of the Holy Oil in a Church or House

Sung by Seven Priests assembled in Church or in a house.

The senior Priest gives the blessing:

Blessed is our God, always now and for ever, and to the ages of ages.

we begin:

Glory to the Father, and to the Son, and to the Holy Spirit; both now and for ever, and to the ages of ages. Amen.

All-holy Trinity, have mercy on us. Lord, cleanse us from our sins. Master, pardon our iniquities. Holy One, visit and heal our infirmities for your name's sake. Lord, have mercy. Lord, have mercy. Lord, have mercy.

Glory to the Father, and to the Son, and to the Holy Spirit; both now and for ever, and to the ages of ages. Amen.

Our Father, in heaven, may your name be hallowed; your kingdom come; your will be done on earth as in heaven. Give us today our daily bread, and forgive us our debts, as we forgive our debtors. And do not lead us into temptation, but deliver us from the evil one.

Priest: For yours is the kingdom, the power and the glory, of the Father, the Son and the Holy Spirit, now and for ever, and to the ages of ages.

Reader: text tbd

Come, let us worship and fall down before the King, our God.

Come, let us worship and fall down before Christ, the King, our God.

Come, let us worship and fall down before Christ himself, the King, our God.

Psalm 142

Lord, hear my prayer; in your truth give ear to my supplication, and in your righteousness hear me. Do not enter into judgement with your

servant, for in your sight no one living can be justified. For the enemy pursued my soul; humbled my life to the ground; made me dwell in darkness, like those for ever dead. My spirit in me grew weary, and my heart was troubled within me. I remembered days of old; I meditated on all your works. I made the works of your hands my meditation. I stretched out my hands towards you; my soul thirsted for you like a waterless land. Hear me swiftly, O Lord; my spirit has failed. Do not turn your face from me, or I shall be like those who go down to the Pit. Make me hear of your mercy in the morning, for I have hoped in you. Make known to me the way in which I should walk, for to you I have lifted up my soul. Deliver me from my enemies, Lord; I have run to you for shelter. Teach me to do your will, for you are my God. Your good Spirit will guide me in an upright land. For your name's sake, O Lord, you will give me life. In your righteousness you will bring my soul out of trouble; in your mercy slay my enemies, and destroy all those who afflict my soul, for I am your servant.

Then the Small Litany

Deacon: Have mercy on us, O God, in accordance with your great

mercy; we pray you hear and have mercy.

Again we pray for the servants of God here present, and that the grace of the Holy Spirit may come upon them.

Priest: For you, O God, are merciful and you love mankind, and to you we give glory, to the Father and to the Son and to the Holy Spirit, now and for ever, and to the ages of ages.

Reader: text tbd

After this Alleluia is chanted in Tone 6.

Verse 1 : O Lord, rebuke me not in your anger, nor chastise me in your wrath.

Verse 2 : Have mercy on me, O God, for I am weak.

And the following Troparia. Tone 6.

Have mercy on us, Lord, have mercy on us, for we sinners, lacking all defence, offer you as our Master this supplication: have mercy on us.

Glory.

Lord, have mercy on us, for we

have put our trust in you. Do not be very angry with us, nor remember our iniquities. But look on us now, as you are compassionate, and rescue us from our enemies. For you are our God, and we are your people; we are all the work of your hand, and we have called on your name.

Open the gate of compassion to us, blessed Mother of God; hoping in you may we not fail. Through you may we delivered from adversities, for you are the salvation of the Christian race.

Psalm 50

Have mercy on me, O God, in accordance with your great mercy. According to the multitude of your compassions blot out my offence. Wash me thoroughly from my wickedness, and cleanse me from my sin. For I acknowledge my wickedness, and my sin is ever before me. Against you only I have sinned and done what is evil in your sight, that you may be justified in your words and win when you are judged. For see, in wickedness I was conceived and in sin my mother bore me. For see, you have loved truth; you have shown me the hidden and secret things of your wisdom. You will sprinkle me

with hyssop and I shall be cleansed. You will wash me and I shall be made whiter than snow. You will make me hear of joy and gladness; the bones which have been humbled will rejoice. Turn away your face from my sins and blot out all my iniquities. Create a clean heart in me, O God, and renew a right Spirit within me. Do not cast me out from your presence, and do not take your Holy Spirit from me. Give me back the joy of your salvation, and establish me with your sovereign Spirit. I will teach transgressors your ways, and sinners will turn to you again. O God, the God of my salvation, deliver me from bloodshed and my tongue will rejoice at your justice. Lord, you will open my lips, and my mouth will proclaim your praise. For if you had wanted a sacrifice, I would have given it. You will not take pleasure in burnt offerings. A sacrifice to God is a broken spirit. A broken and a humbled heart God will not despise. Do good to Sion, Lord, in your good pleasure, and let the walls of Jerusalem be rebuilt. Then you will be well pleased with a sacrifice of righteousness, oblation and whole burnt offerings. Then they will offer calves upon your altar.

And after the 50th Psalm the Canon, of which the Acrostic is:

Psalm of blessing of oil from Arsenios.

Before each Troparion we sing:

O Master Christ, have mercy on your servant[s].

Ode 1. Tone 4. Through the Red Sea's deep

With the oil of your compassion, Master, you always make glad the souls and bodies of mortals, and guard the faithful by oil; take pity now on your servants who approach you through oil.

The whole earth is full of your mercy, Master; and so we ask in faith that we who are today mystically anointed with divine oil, may be granted your mercy which passes understanding.

Lover of mankind, in your compassion you ordered your Apostles to perform the sacred anointing on your sick servants; at their intercessions have mercy on us all by your seal.

Theotokion.

O Pure one, alone enriched with the ocean of peace, by your prayers to God, ever deliver your servants from diseases and afflic-

tions, that they may unceasingly magnify you.

Ode 3. Your Church, O Christ.

You alone, O Christ, are wonderful and pity those who are faithful; give your grace from on high to those who are grievously sick.

By your divine help, O Lord, you once used an olive branch to show the abatement of the Flood; in mercy save the ailing.

With a divine lamp of light, O Christ, in your mercy make bright those who with faith in your mercy now hasten for anointing.

Theotokion.

Look favourably from on high, O Mother of the Maker of all, and do away with the bitter illness of the sick by your prayers.

Kathisma. Tone 8. The song of shepherd pipes.

As you, O Merciful, are a divine river of mercy, an abyss of great compassion, show us the divine streams of your mercy, and heal us all; pour out unstintingly the springs of your wonders, and cleanse us all; for ever hastening fervently to you, we implore your grace.

Another. Tone 4. Lifted up on the Cross.

Physician and helper of those in pains, deliverer and saviour of those in sickness, Master and Lord, give healing to your sick servants; have pity, have mercy on those who have often stumbled, and deliver them from their falls, O Christ, that they may glorify your divine power.

Ode 4. Seeing you, the Sun of justice.

As you, O Saviour, are an incorruptible ointment, emptied out by grace and purifying the world, have pity, have mercy on those who anoint the bruises of the flesh with divine faith.

Master, by now sealing with the gladness of the seal of your mercy your servants' senses, make them impenetrable, unapproachable to the entry of every hostile power.

Lover of mankind, you bid the sick to summon your sacred ministers and to be saved by their entreaty and anointing with your Oil; in your mercy save your ailing servants.

Theotokion.

All-holy, ever-Virgin, Mother of

God, my firm shelter and guard, harbour and wall, ladder and tower, have mercy, have pity; for to you alone have I fled for refuge.

Ode 5. You, Lord, my light.

O Good One, as you are an abyss of mercy, have mercy, O Merciful, on the ailing by your divine oil, as you are compassionate.

Having ineffably hallowed our souls and bodies from on high, O Christ, with the divine imprint of your seal, heal us all by your power.

O Lord, supremely good, in your ineffable love you accepted the anointing with sweet ointment from a harlot; take pity on your servants.

Theotokion.

Sovereign Lady, pure and all-praised, supremely good, have mercy on those who are anointed with the divine oil, and save your servants.

Ode 6. I will sacrifice to you.

By your words, Lover of mankind, you ordained anointing with oil for kings, and performed it through high priests; save the suffering also by your sealing as you are compas-

sionate.

May no influence of wicked demons touch the senses of those signed by divine anointing, O Saviour, but wall them about with the shelter of your glory.

Stretch out your hand from on high, Lover of mankind, and by hallowing your oil give health and deliverance from all diseases to your servants.

Theotokion.

You have been shown to be a fruitful olive tree in the house of your God, Mother of your Creator, though whom the world has appeared full of mercy; save the ailing with the touch of your intercessions.

Kontakion. Tone 2. Seeking the things on high.

You are a fountain of mercy, O Supremely Good, deliver from every ill those who with fervent faith fall down before your ineffable mercy, O Compassionate, and taking away their diseases, grant them the divine grace from on high.

Ode 7. The children of Abraham.

O Saviour, only God, as in your mercy and pity you heal the pas-

sions of the soul, the afflictions of the bodies of all, treat and heal too those who are suffering from diseases.

By anointing with the anointment of oil the heads of all, give the joy of gladness to those who seek the mercy of your redemption in your rich mercy, O Lord.

Your seal, O Saviour, is a sword against demons, and a fire consuming the passions of souls, through the entreaties of priests; and so, having received healing, we sing your praise with faith.

Theotokion.

Mother of God, you carried within your womb, in a manner befitting God, and ineffably gave a body to the One who holds all things in the hollow of his hand; we beg you to have pity on the ailing.

Ode 8. Stretching out his hands.

Have mercy on us all, O Saviour, in accordance with your great and divine mercy; for mystically symbolizing its figure, Master, we bring the anointing with sacred oil for the sick; heal them all by your power.

With the streams of your mercy, O Christ, and with anointings by

your priests, wash away, Lord, as you are compassionate, the pains, the wounds, the attacks of sufferings of those worn down by the constraints of passions, that through your cleansing they may find strength.

Do not withdraw your mercy, Master, from us who depict your divine oil as a symbol of help and joy from on high, nor despise those who cry out with faith: Bless the Lord all you works of the Lord.

Theotokion.

Nature received as a glorious crown, O Pure One, your divine Offspring, who crushed the ranks of foes and mightily defeated them; and so, crowned with the bright rays of your graces, we hymn you, Sovereign Lady, all-praised.

Ode 9. A stone not cut by human hand.

Look down from heaven, O Compassionate, and show to all your mercy; through the divine anointing of your priests now give your help and your strength to those who approach you.

All-loving Saviour, rejoicing we have seen the divine oil, which by your divine decision beyond the

power of the partakers you have accepted, and symbolically shared with those who partake of the divine washing.

Have pity, have mercy, Saviour, deliver from fears and sufferings, rescue from the arrows of the evil one the souls and bodies of your servants, for you, Lord, are merciful and heal by divine grace.

Theotokion.

Accept, O Virgin, the hymns and supplications of your servants; deliver by your entreaties from harsh pains and sufferings, O all-pure, those who through us flee to your divine protection.

It is truly right to call you blessed, who gave birth to God, ever blessed and most pure and the Mother of our God. Greater in honour than the Cherubim and beyond compare more glorious than the Seraphim, without corruption you gave birth to God the Word; truly the Mother of God, we magnify you.

Exapostilarion. Our Saviour, the Dayspring.

Look with your merciful eye on our entreaty, loving Lord, as we gather today in your holy Temple, to anoint

with divine oil your sick servants.

At Lauds, Prosomia. Tone 4. You have given as a sign.

O Incomprehensible, as you are compassionate and seal our senses with your invisible hand by your divine oil, look down from heaven, Lover of mankind, upon those who run to you with faith and ask forgiveness of offences; and grant them healing of soul and body, that with love they may glorify you as they magnify your might.

With the anointing of your mercy and the touch of your priests, Lover of mankind, hallow your servants from on high, deliver them from diseases, cleanse and wash away their defilement of soul, O Saviour, and deliver them from the manifold occasions of sin; comfort their toils, drive away disasters, and wipe out their afflictions, as you are full of pity and compassion.

O highly praised, all-pure Palace of the King, I entreat you: purify my mind, sullied with every sin, and make it a fair dwelling for the divine Trinity; so that I, your unprofitable servant, may be saved and magnify your power and limitless mercy.

Glory to the Father, and to the Son,

and to the Holy Spirit; both now and for ever, and to the ages of ages. Amen.

All-holy Trinity, have mercy on us. Lord, cleanse us from our sins. Master, pardon our iniquities. Holy One, visit and heal our infirmities for your name's sake. Lord, have mercy. Lord, have mercy. Lord, have mercy.

Glory to the Father, and to the Son, and to the Holy Spirit; both now and for ever, and to the ages of ages. Amen.

Our Father, in heaven, may your name be hallowed; your kingdom come; your will be done on earth as in heaven. Give us today our daily bread, and forgive us our debts, as we forgive our debtors. And do not lead us into temptation, but deliver us from the evil one.

Priest: For yours is the kingdom, the power and the glory, of the Father, the Son and the Holy Spirit, now and for ever, and to the ages of ages.

Reader: text tbd

Troparion. Tone 4. Speedily anticipate

As you alone, O Christ, are quick

to help, quickly show your visitation from high to your servants who are suffering; free them from diseases and bitter pains; raise them up to praise you and glorify you unceasingly; at the prayers of the Mother of God, only Lover of mankind.

Litany of Peace

In peace, let us pray to the Lord.

People: Lord Have mercy. And so after each petition.

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

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

For our country, the president, and all those in public service, let us pray to the Lord.

For this city, for every city, town and village, and for the faithful who

dwell in them, let us pray to the Lord.

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

For those who travel by land, air or water, for the sick, the suffering, for those in captivity, and for their safety and salvation, let us pray to the Lord.

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

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

Commemorating our all-holy, pure, most blessed and glorious Lady, Mother of God and Ever-Virgin Mary, with all the Saints, let us entrust ourselves and one another and our whole life to Christ our God.

People: To you, O Lord.

Priest: For to you belong all glory, honour and worship, to the Father, the Son and the Holy Spirit, now and for ever, and to the ages of ages.

People: text tbd

Then the Priest says the Prayer of the Oil in front of the lamp.

Note, that in the Great Church instead of water they put wine into the lamp of the Efchelaion.

Deacon: Let us pray to the Lord.

Reader: Lord, have mercy.

Priest: Lord, who in your mercy and pity heal the afflictions of our souls and bodies, sanctify this oil, Master, that it may be for those who are anointed with it for healing and relief of every passion, bodily disease, stain of flesh and spirit and every evil; that through it your all-holy Name, of Father, Son and Holy Spirit, may be glorified now and for ever, and to the ages of ages.

Reader: text tbd

While this prayer is being said by the Priest the following Troparia are sung.

Tone 4. Speedily anticipate.

You alone, O Christ, are quick to help, quickly show your visitation from on high to your servants who are suffering; free them from

diseases and bitter pains; raise them up to praise you and glorify you unceasingly; at the prayers of the Mother of God, only Lover of mankind.

Tone 4. Today you have appeared.

Blinded in the eyes of my soul, I come to you, O Christ, like the man blind from birth, as I cry to you in repentance: You are the shining Light of those in darkness.

Tone 3. Today the Virgin

Raise my soul, grievously paralysed by every sort of sin and abominable deed, by your divine presence, O Christ, as you raised the paralytic of old, that saved I may cry to you: O merciful Christ, glory to your might!

Tone 8.

As the Lord's Disciple, O Just one, you received the Gospel; as a martyr you cannot be turned away; as God's brother you have freedom to speak; as Hierarch you have the right to intercede. Implore Christ God that our souls may be saved.

Tone 4. Lifted up on the Cross.

The Only-begotten of the Father,

God the Word, who dwelt among us in these last days, declared you, venerable James, first shepherd and teacher of Jerusalem, and faithful steward of the spiritual mysteries; therefore, O Apostle, we all honour you.

Tone 3. Today the Virgin.

In Myra, O Saint, you were revealed as priest, for having fulfilled Christ's Gospel you laid down your life for your people; you saved the innocent from death; therefore you have been hallowed as a great initiate of God's grace.

Tone 3. Your confession.

The world found in you a great champion in dangers, O victor, who routs the nations. As then you humbled Lyaïos' pride, by giving courage to Nestor in the stadium, so now, great Martyr Demetrios, implore Christ God to grant us his great mercy.

Tone 3.

O holy Champion and Healer, Panteleimon, intercede with the merciful God to grant our souls forgiveness of sins.

Tone 8.

Holy Unmercenaries and Wonderworkers, visit our weaknesses; freely you received, freely give to us.

Tone 2

Who will recount your mighty works, O Virgin? For you pour out wonders, are a fount of healing, and you intercede on behalf of our souls, as Theologian and friend of Christ.

Tone 2.

Fervent intercession and unshakable Wall, fount of mercy, refuge of the world, earnestly we cry to you: Mother of God, Sovereign Lady, hasten and deliver us from dangers, you who alone are prompt to protect.

The Apostle is read by the Deacon.

Prokeimenon. Tone 1. [Psalm 32]

May your mercy, O Lord, be upon us, as we have set our hope on you.

Verse: Rejoice in the Lord, you righteous; praise becomes the upright.

Brethren, as an example of suffer-

ing and patience take the prophets who spoke in the name of the Lord. Indeed we call blessed those who showed endurance. You have heard of the endurance of Job, and you have seen the purpose of the Lord, how the Lord is compassionate and merciful. Above all, my beloved, do not swear, either by heaven or by earth or by any other oath, but let your 'Yes' be yes and your 'No' be no, so that you may not fall under condemnation. Are any among you suffering? They should pray. Are any cheerful? They should sing songs of praise. Are any among you sick? They should call for the elders of the church and have them pray over them, anointing them with oil in the name of the Lord. The prayer of faith will save the sick, and the Lord will raise them up; and anyone who has committed sins will be forgiven. Therefore confess your sins to one another, and pray for one another, so that you may be healed. The prayer of the righteous is powerful and effective.

Alleluia. Tone 8. [Psalm 100]

Verse: I will sing to you of mercy and judgement, O Lord.

At that time a lawyer stood up to test Jesus. 'Teacher,' he said,

'what must I do to inherit eternal life?' He said to him, 'What is written in the law? What do you read there?' He answered, 'You shall love the Lord your God with all your heart, and with all your soul, and with all your strength, and with all your mind; and your neighbour as yourself.' And he said to him, 'You have given the right answer; do this, and you will live.' But wanting to justify himself, he asked Jesus, 'And who is my neighbour?' Jesus replied, 'A man was going down from Jerusalem to Jericho, and fell into the hands of robbers, who stripped him, beat him, and went away, leaving him half dead. Now by chance a priest was going down that road; and when he saw him, he passed by on the other side. So likewise a Levite, when he came to the place and saw him, passed by on the other side. But a Samaritan while travelling came near him; and when he saw him, he was moved with pity. He went to him and bandaged his wounds, having poured oil and wine on them. Then he put him on his own animal, brought him to an inn, and took care of him. The next day he took out two denarii, gave them to the innkeeper, and said, 'Take care of him; and when I come back, I will repay you whatever more you spend'. Which of

these three, do you think, was a neighbour to the man who fell into the hands of the robbers?' He said, 'The one who showed him mercy.' Jesus said to him, 'Go and do likewise.'

Deacon: Have mercy on us, O God, in accordance with your great mercy; we pray you hear and have mercy.

Again we pray mercy, life, peace, health, salvation, visitation and forgiveness of sins for the servants of God here present, and that they may be pardoned every offence both voluntary and involuntary.

Priest: For you, O God, are merciful and you love mankind, and to you we give glory, to the Father and to the Son and to the Holy Spirit, now and for ever, and to the ages of ages.

Reader: text tbd

Deacon: Let us pray to the Lord.

Reader: Lord, have mercy.

O God without beginning and without end, Holy of Holies, who sent forth your Only-begotten Son to heal every disease and every weakness of our souls and bodies, send down your Holy Spirit and

hallow this oil; and cause it to be for your servants who are anointed for complete deliverance from their sins, for inheritance of the Kingdom of heaven.

Note that some say this Prayer only as far as here with the conclusion: For yours it is to show mercy..., **while others continue to the end.**

For you are God, great and wonderful, who keep your covenant and your mercy to those who love you. Through your holy child Jesus Christ you give deliverance from sins; you have given us new birth from sin, you give light to the blind, set upright those are cast down; you love the righteous and are merciful to sinners; you have called us back from darkness and the shadow of death, saying to those in chains: Come forth, and to those in darkness: Reveal yourselves. For in our hearts has shone the light of the knowledge of your Only-begotten Son, since for us he appeared on earth and lived among men. And to as many as received him he gave power to become your children, O God, granting us the grace of sonship through the washing of rebirth, and causing us to have no part in the domination of the devil. Since he did not consider it good for there to be cleans-

ing by blood but by holy oil, he has given us the sign of his Cross for us to become Christ's flock, a royal priesthood, a holy nation, having purified us by water and hallowed us by the holy Spirit. Do you, Master and Lord, give grace for this your service, as you gave Moses your servant, Samuel your beloved, John your chosen one and all those who in each generation have been well-pleasing to you. So make us too servants of the new Testament of your Son for this oil, which you have made your own by your precious Blood, that having put off worldly desires we may die to sin and live to righteousness, having put on our Lord Jesus Christ through the anointing of sanctification of the Oil which is about to be applied. May this oil, Lord, be an oil of gladness, an oil of sanctification, a royal garment, a breastplate of power, a protection against every operation of the devil, an inviolable seal, joy of heart, eternal delight, that all who are anointed with this oil of rebirth may become fearsome to their enemies and shine brightly with the brightness of your Saints, without spot or wrinkle, and that they may be received into your eternal rest and receive the prize of their high calling.

For yours it is to have mercy and to

save us, O God, our God, and to you we give glory, to Father, Son and holy Spirit, now and forever, and to the ages of ages.

Reader: text tbd

And after the Prayer the Priest takes some of the holy Oil and anoints the person making the Efhelaion, saying the following Prayer:

Holy Father, physician of souls and bodies, who sent your Only-begotten Son our Lord Jesus Christ to heal every disease and to deliver from death, heal also your servants from the weakness of body and soul which holds them fast and give them life through the grace of your Son, at the prayers of our most holy Lady, Mother of God and ever-virgin Mary, by the might of the precious and life-giving Cross, at the protection of the honoured, heavenly and bodiless Powers, of the honoured and glorious Prophet, Forerunner and Baptist John, of the holy, glorious and all-praised Apostles, of the holy, glorious and victorious Martyrs, of our venerable and God-bearing Fathers, of the holy and healing Unmercenaries Kosmas and Damian, Kyros and John, Panteleïmon and Hermolaos, Sampson and Diomedes,

Mokios and Akinitos, Thalalaïos and Tryphon, of the holy and righteous Forebears of God, Joachim and Anne, and of all the Saints.

For you are the fount of healings, O God, our God, and to you we give glory, to the Father, the Son and the Holy Spirit, now and forever, and to the ages of ages.

Reader: text tbd

This Prayer is said by each of the Priests after reading the Gospel and the Prayer while anointing the sick.

Prokeimenon. Tone 2. [Psalm 117]

The Lord is my strength and my song, and has become my salvation.

Verse: You have chastened me hard, Lord, but have not handed me over to death.

Brethren, we who are strong ought to bear with the failings of the weak, and not to please ourselves; let each of us please his neighbour for his good, to edify him. For Christ did not please himself; but, as it is written, 'The reproaches of those who reproached you fell on me'. For whatever was writ-

ten in former days was written for our instruction, that by steadfastness and by the encouragement of the scriptures we might have hope. May the God of steadfastness and encouragement grant you to live in such harmony with one another, in accord with Christ Jesus, that together you may with one voice glorify the God and Father of our Lord Jesus Christ. Welcome one another, therefore, as Christ has welcomed you, for the glory of God.

Alleluia. Tone 5. [Psalm 88]

Verse: I will sing of your acts of mercy, Lord, for ever.

At that time Jesus was passing through Jericho. A man was there named Zacchaeus; he was a chief tax collector and was rich. He was trying to see who Jesus was, but on account of the crowd he could not, because he was short in stature. So he ran ahead and climbed a sycamore tree to see him, because he was going to pass that way. When Jesus came to the place, he looked up and said to him, 'Zacchaeus, hurry and come down; for I must stay at your house today'. So he hurried down and welcomed him with joy. All who saw it began to grumble and said, 'He has gone to be the guest of one who is a sin-

ner.' Zacchaeus stood there and said to the Lord, 'See, half of my possessions, Lord, I will give to the poor; and if I have defrauded anyone of anything, I will pay back four times as much'. Then Jesus said to him, 'Today salvation has come to this house, because he too is a son of Abraham. For the Son of Man came to seek out and to save the lost'.

Deacon: Have mercy on us, O God, in accordance with your great mercy; we pray you hear and have mercy.

Again we pray mercy, life, peace, health, salvation, visitation and forgiveness of sins for the servants of God here present, and that they may be pardoned every offence both voluntary and involuntary.

Priest: For you, O God, are merciful and you love mankind, and to you we give glory, to the Father and to the Son and to the Holy Spirit, now and for ever, and to the ages of ages.

Reader: text tbd

Deacon: Let us pray to the Lord.

Reader: Lord, have mercy.

O God, great and most high, who

are worshipped by all creation, the fount of wisdom, the truly unfathomable abyss of goodness and the boundless ocean of compassion, do you, Master who love mankind, God of things eternal and wonderful, whom no human by taking thought is able to grasp, look upon, hearken to us your unworthy servants, and where we bring this oil in your great name send down the healings of your gift and forgiveness of sins and heal them in the multitude of your mercy. Yes, Lord who are easy to be entreated, alone merciful and lover of mankind, who repent over our evil deeds, who know that the mind of mortals is bent upon wickedness from their youth, who do not want the death of sinners, but that they turn back and live, who, being God, for the salvation of sinners became man, for the sake of your creature being made a creature. It is you who said: I have not come to call the righteous but sinners to repentance; you who sought the lost sheep; you who diligently sought the lost coin, and found it; you who said: The one who comes to me I will in no way cast out; you who did not abhor the Harlot when she drenched your honoured feet with her tears; you who said: As often as you fall, arise and you will be saved; you who

said: There is joy in heaven over one sinner who repents. Look then, compassionate Master, from your holy height, overshadowing us sinners and your unworthy servants with the grace of the holy Spirit at this hour, and make your dwelling in your servants, who acknowledge their own offences and approach you in faith. And receiving them by your own love for mankind, and pardoning them whatever they have offended by word or deed or in thought, cleanse and purify them from every sin. And, being ever present to them, keep them during the remaining time of their life walking in your statutes so as to be no longer a laughing stock to the devil, that your all-holy name may be glorified in them.

For yours it is to have mercy and to save us, Christ our God, and to you we give glory, together with your Father, who has no beginning, and your all-holy, good and life-giving Spirit, now and forever, and to the ages of ages.

Reader: text tbd

Prokeimenon. Tone 3. [Psalm 26]

The Lord is my light and my salvation, whom shall I fear?

Verse: The Lord is the protector of

my life, of whom shall I be afraid?

Brethren, you are the body of Christ and individually members of it. And God has appointed in the church first apostles, second prophets, third teachers, then deeds of power, then gifts of healing, forms of assistance, forms of leadership, various kinds of tongues. Are all apostles? Are all prophets? Are all teachers? Do all work miracles? Do all possess gifts of healing? Do all speak with tongues? Do all interpret? But earnestly desire the higher gifts. And I will show you a still more excellent way. If I speak in the tongues of men and of angels, but have not love, I am a noisy gong or a clanging cymbal. And if I have prophetic powers, and understand all mysteries and all knowledge, and if I have all faith, so as to remove mountains, but have not love, I am nothing. If I give away all my possessions, and if I hand over my body to be burned, but have not love, I gain nothing. Love is patient and kind; love is not jealous, love is not boastful or arrogant or rude. Love does not insist on its own way; it is not irritable or resentful; it does not rejoice in wrongdoing, but rejoices in the truth. It bears all things, believes all things, hopes all things, endures all things.

Love never ends.

Alleluia. Tone . Psalm 30

Verse: In you, Lord, I have hoped; let me not be put to shame for Deacon: Wisdom Arise, let us hear the Holy Gospel.

At that time, Jesus summoned his twelve disciples and gave them authority over unclean spirits, to cast them out, and to cure every disease and every sickness. These twelve Jesus sent out with the following instructions: 'Go nowhere among the Gentiles, and enter no town of the Samaritans, but go rather to the lost sheep of the house of Israel. As you go, proclaim the good news, 'The kingdom of heaven has come near'. Cure the sick, raise the dead, cleanse the lepers, cast out demons. Freely you have received; freely give'.

Deacon: Have mercy on us, O God, in accordance with your great mercy; we pray you hear and have mercy.

Again we pray mercy, life, peace, health, salvation, visitation and forgiveness of sins for the servants of God here present, and that they may be pardoned every offence both voluntary and involuntary.

Priest: For you, O God, are merciful and you love mankind, and to you we give glory, to the Father and to the Son and to the Holy Spirit, now and for ever, and to the ages of ages.

Reader: text tbd

Deacon: Let us pray to the Lord.

Reader: Lord, have mercy.

And the Priest says this Prayer:

Master almighty, holy King, who chastise and do not put to death, who support those who fall and set upright those who are cast down; who correct the bodily afflictions of mankind, we beseech you, our God, to send your mercy upon this oil and upon those who are anointed from it in your name, that it may become for them for healing of soul and body, and for the cleansing and driving out of every suffering and every disease and every sickness and of every defilement of flesh and spirit. Yes, Lord, send forth from heaven your healing power; touch the body, quench the fever, calm the suffering and chase away every lurking infirmity. Be the physician of your servants; raise them up from their bed of pain and their couch of distress; give them to your Church safe and

sound, well-pleasing to you and doing your will.

For yours it is to have mercy and to save us, O God, our God, and to you we give glory, to Father, Son and holy Spirit, now and forever, and to the ages of ages.

Reader: text tbd

Prokeimenon. Tone 4. [Psalm 101]

In the day when I call upon you hear me speedily.

Verse: Lord, hear my prayer and let my cry come to you.

Brethren, what agreement has the temple of God with idols? For we are the temple of the living God; as God said, 'I will live in them and walk among them, and I will be their God, and they shall be my people. Therefore come out from them, and be separate from them, says the Lord, and touch nothing unclean; then I will welcome you, and I will be your father, and you shall be my sons and daughters, says the Lord Almighty'. Since we have these promises, beloved, let us cleanse ourselves from every defilement of flesh and spirit, making holiness perfect in the fear of God.

Alleluia. Tone 2.

Verse: Patiently I waited for the Lord, and he heard me.

At that time, when Jesus entered Peter's house, he saw his mother-in-law lying in bed with a fever; he touched her hand, and the fever left her, and she got up and began to serve him. That evening they brought to him many who were possessed with demons; and he cast out the spirits with a word, and cured all who were sick. This was to fulfil what had been spoken through the prophet Isaias 'He took our infirmities and bore our diseases'. Now when Jesus saw great crowds around him, he gave orders to go over to the other side. A scribe then approached and said, 'Teacher, I will follow you wherever you go'. And Jesus said to him, 'Foxes have holes, and birds of the air have nests; but the Son of Man has nowhere to lay his head'. Another of his disciples said to him, 'Lord, first let me go and bury my father'. But Jesus said to him, 'Follow me, and let the dead bury their own dead'. And when he got into the boat, his disciples followed him.

Deacon: Have mercy on us, O God, in accordance with your great mercy; we pray you hear and have

mercy.

Again we pray mercy, life, peace, health, salvation, visitation and forgiveness of sins for the servants of God here present, and that they may be pardoned every offence both voluntary and involuntary.

Priest: For you, O God, are merciful and you love mankind, and to you we give glory, to the Father and to the Son and to the Holy Spirit, now and for ever, and to the ages of ages.

Reader: text tbd

Deacon: Let us pray to the Lord.

Reader: Lord, have mercy.

And the Priest says this Prayer:

O Lord, who are good and love mankind, compassionate and most merciful, who are great in mercy and rich in loving kindness, the Father of mercies and the God of all consolation, who have empowered us through your holy Apostles to cure the infirmities of the people by oil with prayer, do you yourself prescribe this oil for healing for those anointed with it, for the expelling of every disease and every sickness, for deliverance from evils of those who await from you salvation. Yes,

Master, Lord our God, we beg you, O all powerful, to save us all. Only physician of souls and bodies, hallow us all. You heal every disease, heal your servants also; raise them from their bed of pain through the mercy of your goodness; visit them with your mercy and acts of pity. Drive from them every ailment and infirmity, so that having risen by your mighty hand they may serve you with all thanksgiving, in order that we also, who share in your ineffable love for mankind, may now praise and glorify you whose actions are great and wondrous, glorious and transcendent.

For yours it is to have mercy and to save us, O God, our God, and to you we give glory, to Father, Son and holy Spirit, now and forever, and to the ages of ages.

Reader: text tbd

Prokeimenon. Tone 5. Psalm 11

Do you, Lord, guard and keep us, from this generation and forever.

Verse: Save me, O Lord, for there is no godly one left.

Brethren, we do not want you to be ignorant of the affliction we experienced in Asia; for we were so utterly, unbearably crushed that we

despaired of life itself. Why, we felt that we had received the sentence of death; but that was to make us rely not on ourselves but on God who raises the dead; he delivered us from so deadly a peril, and he will deliver us; on him we have set our hope that he will deliver us again. You also must help us by prayer, so that many will give thanks on our behalf for the blessing granted us in answer to many prayers.

Alleluia. Tone 5.

Verse: I will sing of your mercies, O Lord, for ever.

The Lord spoke this parable: The kingdom of heaven shall be compared to ten virgins who took their lamps and went to meet the bridegroom. Five of them were foolish, and five were wise. For when the foolish took their lamps, they took no oil with them; but the wise took flasks of oil with their lamps. As the bridegroom was delayed, they all slumbered and slept. But at midnight there was a cry, 'Behold, the bridegroom! Come out to meet him'. Then all those virgins rose and trimmed their lamps. And the foolish said to the wise, 'Give us some of your oil, for our lamps are going out'. But the wise replied,

'Perhaps there will not be enough for us and for you; go rather to the dealers and buy for yourselves'. And while they went to buy, the bridegroom came, and those who were ready went in with him to the marriage feast; and the door was shut. Afterwards the other virgins came also, saying, 'Lord, lord, open to us'. But he replied, 'Truly, I tell you, I do not know you'. Watch therefore, for you know neither the day nor the hour in which the Son of Man is coming.

Deacon: Have mercy on us, O God, in accordance with your great mercy; we pray you hear and have mercy.

Again we pray mercy, life, peace, health, salvation, visitation and forgiveness of sins for the servants of God here present, and that they may be pardoned every offence both voluntary and involuntary.

Priest: For you, O God, are merciful and you love mankind, and to you we give glory, to the Father and to the Son and to the Holy Spirit, now and for ever, and to the ages of ages.

Reader: text tbd

Deacon: Let us pray to the Lord.

Reader: Lord, have mercy.

And the Priest says this Prayer:

Lord our God, who chasten and heal again, who raise the poor from the earth and exalt the pauper from the dung heap, Father of the orphans, haven of the storm tossed and physician of the sick, who carry our infirmities without pain and take our diseases, who are merciful with gentleness, who pass over transgressions and take away injustice, who are swift to help and slow to anger, who breathed on your own Disciples and said: 'Receive the Holy Spirit. If you forgive the sins of any, they are forgiven them'; who accept the repentance of sinners and have authority to pardon many and grievous sins, and who grant healing to all live long in infirmity and protracted sickness; who have also called me, your humble, sinful and unworthy servant, who am entangled in many sins and wallow in the passions of pleasures, to the holy and most lofty degree of the Priesthood, and to enter within the veil, into the Holy of Holies, where Angels desire to stoop, and to hear the gospel voice of the Lord God and to see with my own eyes the presence of the holy Oblation, and to delight in the divine and sacred Liturgy; who have counted

me worthy to celebrate your holy Mysteries and to offer you gifts and sacrifices for our sins and for those committed in ignorance by your people, and to mediate on behalf of your rational sheep, so that through your great and ineffable love for mankind you would wipe away their offences. Do you, O King supremely good, give ear to my prayer at this hour and on this holy day, and at every hour and in every place, and attend to the voice of my supplication; and give healing to your servants who are in infirmity of soul and body, granting them forgiveness of sins and pardon of offences both voluntary and involuntary, healing their incurable wounds and every disease and every sickness. Give them healing of soul, you who touched Peter's mother-in-law and the fever left her and she arose and began to serve you. Do you yourself, Master, grant healing and alleviation of every pain, and remember your rich acts of pity and your mercy. Remember that the thought of man is constantly bent on wicked deeds from his youth and that none is found sinless on earth, for you alone are without sin, who came and save the human race and freed us from the slavery of the enemy; for if you enter into judgement with your servants, no one will be found

pure of stain; but every mouth will be shut, having nothing with which to make defence, because all our righteousness is like a tattered rag before you. Therefore do not remember the sin of our youth, Lord. For you are the hope of the hopeless and the rest of those who toil and are heavy laden with iniquities, 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.

Reader: text tbd

Prokeimenon. Tone 6. [Psalm 50]

Have mercy on me, O God, in accordance with your great mercy.

Verse: Create a clean heart within me, O God, and renew an upright spirit within me.

Brethren, the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control; against such there is no law. And those who belong to Christ Jesus have crucified the flesh with its passions and desires. If we live by the Spirit, let us also walk by the Spirit. Let us have no self-conceit, no provoking of one another, no envy of one another. Brethren, if any one is over-

taken in any trespass, you who are spiritual should restore them in a spirit of gentleness. Look to yourself, lest you too be tempted. Bear one another's burdens, and so fulfill the law of Christ.

Alleluia. Tone 6.

Verse: Blessed is the man who fears the Lord; he delights greatly in his commandments.

At that time, Jesus went away from there and withdrew to the district of Tyre and Sidon. And behold, a Canaanite woman from that region came out and cried, 'Have mercy on me, O Lord, Son of David; my daughter is severely possessed by a demon'. But he did not answer her a word. And his disciples came and begged him, saying, 'Send her away, for she is crying after us'. He answered, 'I was sent only to the lost sheep of the house of Israel'. But she came and knelt before him, saying, 'Lord, help me'. And he answered, 'It is not good to take the children's bread and throw it to the dogs'. She said, 'Yes, Lord, yet even the dogs eat the crumbs that fall from their masters' table'. Then Jesus answered her, 'O woman, great is your faith! Be it done for you as you desire'. And her daughter was healed instantly.

Deacon: Have mercy on us, O God, in accordance with your great mercy; we pray you hear and have mercy.

Again we pray mercy, life, peace, health, salvation, visitation and forgiveness of sins for the servants of God here present, and that they may be pardoned every offence both voluntary and involuntary.

Priest: For you, O God, are merciful and you love mankind, and to you we give glory, to the Father and to the Son and to the Holy Spirit, now and for ever, and to the ages of ages.

Reader: text tbd

Deacon: Let us pray to the Lord.

Reader: Lord, have mercy.

And the Priest says this Prayer:

We thank you, Lord our God, who are good and love mankind, and are the physician of our souls and bodies, who bear our diseases without pain, by whose bruises we have been healed; the good shepherd who came to seek for the sheep that had gone astray, who give comfort to the faint-hearted and life to the crushed, who healed the flow of the woman with an is-

sue of blood for twelve years, who healed the daughter of the Canaanite woman of the cruel demon, who forgave the two debtors their debt and gave forgiveness to the sinful woman, who granted healing to the paralysed man with the forgiveness of his sins, who justified the Publican by a word and accepted the Thief by his final confession, who took away the sins of the world and nailed them to the Cross. We beg and implore you: In your loving-kindness loose, forgive, pardon, O God, the iniquities and sins of your servants, their offences both voluntary and involuntary, in knowledge and in ignorance, by transgression and disobedience, by night and by day; or if they are the curse of a Priest or of father or mother; if they have feasted their eyes, indulged their sense of smell, been seduced by touch or fornicated by taste, or by whatever movement of flesh and spirit have become estranged from your will and from your holiness. Pardon whatever sins they or we have committed, for you, O God, are good, you do not remember evil and you love mankind, and do not let them or us fall into a defiled life or run into ways of destruction. Yes, Master and Lord, hearken to me a sinner at this hour on behalf of your servants. Overlook, O God,

as you do not remember evil, all their offences, free them from eternal punishment, fill their mouths with your praise, open their lips to glorify your name, stretch out their hands to the doing of your commandments, direct their feet to the course of your Gospel, making all their members and their thoughts safe by your grace. For you are our God, who commanded us by your holy Apostles, saying: Whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven. And again: If you forgive the sins of any they are forgiven them; if you retain the sins of any they are retained. And as you hearkened to Ezechias in the affliction of his soul at the hour of his death and did not disregard his petition, even so hearken to me also, your humble, sinful and unworthy servant at this hour as I entreat you. For you, Lord Jesus Christ, are the one who commanded in your goodness and love for mankind to forgive those who fall seventy times seven, and you repent over our evil deeds and rejoice at the turning back of those who have gone astray.

For as is your majesty so is your mercy, 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.

Reader: text tbd

Prokeimenon. Tone 8. [Psalm 6]

O Lord, do not rebuke in your anger, or chastise me in your rage.

Verse: Have mercy on me, O Lord, for I am weak.

We exhort you, brethren, admonish the idlers, encourage the faint-hearted, help the weak, be patient with them all. See that none of you repays evil for evil, but always seek to do good to one another and to all. Rejoice always, pray without ceasing, give thanks in all circumstances; for this is the will of God in Christ Jesus for you. Do not quench the Spirit, do not despise prophesying, but test everything; hold fast what is good, abstain from every form of evil. May the God of peace himself sanctify you wholly; and may your spirit and soul and body be kept sound and blameless at the coming of our Lord Jesus Christ.

Alleluia. Tone 2.

Verse: May the Lord hear you in the day of trouble; may the God of Jacob shield you.

At that time, as Jesus was walking along, he saw a man called Matthew sitting at the tax booth; and he said to him, 'Follow me'. And he got up and followed him. And as he sat at dinner in the house, many tax collectors and sinners came and were sitting with him and his disciples. When the Pharisees saw this, they said to his disciples, 'Why does your teacher eat with tax collectors and sinners?' But when he heard this, he said, 'Those who are well have no need of a physician, but those who are sick. Go and learn what this means, 'I desire mercy, not sacrifice'. For I have come to call not the righteous but sinners.'

Deacon: Have mercy on us, O God, in accordance with your great mercy; we pray you hear and have mercy.

Again we pray mercy, life, peace, health, salvation, visitation and forgiveness of sins for the servants of God here present, and that they may be pardoned every offence both voluntary and involuntary.

Priest: For you, O God, are merciful and you love mankind, and to you we give glory, to the Father and to the Son and to the Holy Spirit, now and for ever, and to the ages

of ages.

Reader: text tbd

Deacon: Let us pray to the Lord.

Reader: Lord, have mercy.

And the Priest says this Prayer:

Master, Lord our God, physician of souls and bodies, who cure chronic sufferings and heal every disease and sickness among the people, who wish that all should be saved and come to a knowledge of the truth, who do not desire the death of sinners, but rather that they be converted and live. For it was you, Lord, who in the old Testament established repentance for the sinners, David and the Ninevites, and for those before and for those after them. But also during the course of your incarnate dispensation you did not call the righteous, but sinners to repentance, like the Publican, the Harlot, the Thief and the blasphemer and great persecutor Paul, whom you received through repentance. Peter, the leader and your Apostle, who had denied you three times, you received through repentance and accepted and made him this promise: You are Peter, and on this rock I will build my Church, and the gates of Hades will not

prevail against it. And I will give you the keys of the Kingdom of heaven. And therefore, good Master, who love mankind, we too, confident in accordance with your faithful promises, beg and implore you at this hour: Hearken to our supplication and accept it like incense offered to you, and visit your servants. And if they have offended in word or deed or by thought, by night or by day, or if they have come under the curse of a Priest, or fallen under their own anathema, or been embittered by a curse and have forsworn themselves, we beg and beseech you: Loose, forgive, pardon them, O God, overlooking their iniquities, their sins and whatever has been committed by them in knowledge and in ignorance. And if they have in anything transgressed your commandments, because they bear flesh and dwell in the world or through the activity of the Devil, as you, O God, are good and love mankind, pardon them. Because there is none who will live and not sin, for you alone are without sin, your righteousness is righteousness for ever and your word is truth. Because you did not fashion humanity for destruction, but for the keeping of your commandments and inheritance of incorruptible life.

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.

Reader: text tbd

Then those who make the Efhelaion come among the Priests, and the principal Priest takes the holy Gospel and places it on one of their heads. The Priests place their hands on the Gospel. The principal Priest says this Prayer out loud:

Deacon: Let us pray to the Lord.

Reader: Lord, have mercy.

Priest: Holy King, compassionate and most merciful Lord Jesus Christ, Son and Word of the living God, who do not desire the death of sinners, but that they turn back and live, I do not place my sinful hand on the heads of these who have approached you in sins and who ask from you through us forgiveness of sins, but do you stretch out your mighty and powerful hand in this holy Gospel, which my fellow celebrants hold upon the heads of your servants. And with them I beg and implore your compassionate love for mankind which does not remember evil. O God our Saviour,

who through your Prophet Nathan granted forgiveness to David of his sins when he repented, and received Manasse's prayer of repentance, do you yourself in your customary love for mankind accept these your servants who repent over their own offences, overlooking all their transgressions. For you are our God who commanded us to forgive those who fall into sins seventy times seven. Because as is your majesty so is your mercy. And to you belong all glory, honour and worship, together with your Father, who has no beginning, and your all-holy Spirit, now and forever, and to the ages of ages. Amen.

And those who make the Efhelaion kiss the holy Gospel. The Priest commemorates them.

Deacon: Have mercy on us, O God, in accordance with your great mercy; we pray you hear and have mercy.

Again we pray mercy, life, peace, health, salvation, visitation and forgiveness of sins for the servants of God here present, and that they may be pardoned every offence both voluntary and involuntary.

Priest: For you, O God, are merciful and you love mankind, and to you we give glory, to the Father and

to the Son and to the Holy Spirit, now and for ever, and to the ages of ages.

Reader: text tbd

Then is chanted the following Idiomel in Tone 4:

Glory.

Holy Unmercenaries, who possess a fount of healings, as you have been counted worthy of the greatest gifts from the eternal fount, our Saviour, grant healings to all who ask. For the Lord says to you, as equal in zeal to the Apostles: See, I have given you authority against unclean spirits, to cast them out, and to cure every disease and every sickness. And so, as you lived well by his commandments, freely you received, freely give, healing the passions and sufferings of our souls and bodies.

Attend to the entreaties of your suppliants, O All-blameless, putting an end to the assaults of dire evils upon us and freeing us from every affliction. For we have you as our only safe and sure anchor, and we have gained your protection. May we who call upon you, Sovereign Lady, not be put to shame. Hasten to the entreaty of those who cry out to you with faith: Hail, Sovereign

Lady, the help, joy and protection
of all and the salvation of our souls.

And Dismissal.

Those who have made the
Efchelaion make a prostration and
say:

When they have received their
blessing and pardon they depart
giving thanks to God.

SERVICE OF THE TRISAGION FOR THE DEPARTED

Priest: Blessed is our God, always, now and for ever, and to the ages of ages.

Reader: Amen. Holy God, Holy Strong, Holy Immortal, have mercy on us. **Three Times**

Glory to the Father, and to the Son, and to the Holy Spirit, both now and for ever, and to the ages of ages. Amen.

All-holy Trinity, have mercy on us. Lord, cleanse us from our sins. Master, pardon our iniquities. Holy One, visit and heal our infirmities for your name's sake.

Glory to the Father, and to the Son, and to the Holy Spirit, both now and

for ever, and to the ages of ages. Amen.

Our Father, in heaven, may your name be sanctified, your kingdom come, your will be done on earth as in heaven. Give us today our daily bread, and forgive us our debts, as we forgive our debtors, and lead us not into temptation, but deliver us from the evil one.

Priest: For yours is the Kingdom, the power and the glory, of the Father, the Son and the Holy Spirit, now and for ever, and to the ages of ages.

Reader: text tbd

The Evlogitaria for the Departed

Mode 1, Plagal.

Blessed are you, O Lord, teach me your statutes.

The choir of Saints has found the source of life and the door of Paradise; may I too find the way through repentance; I am the lost sheep, call me back, O Saviour,

and save me.

Blessed are you, O Lord, teach me your statutes.

I am an image of your ineffable glory, though I bear the marks of offences; take pity on your creature, Master, and with compassion cleanse me; and give me the longed-for fatherland, making me once again a citizen of Paradise.

Blessed are you, Lord, teach me your statutes.

Of old you formed me from nothing and honoured me with your divine image, but because I transgressed your commandment, you returned me to the earth from which I was taken; bring me back to your likeness, my ancient beauty.

Blessed are you, Lord, teach me your statutes.

Let us devoutly hymn the threefold light of the one Godhead as we cry: Holy are you, the Father without beginning, the Son likewise without beginning and the divine Spirit; enlighten us who worship you in faith, and snatch us from the everlasting fire.

Hail, honoured one, who bore God in the flesh for the salvation of

all; through you the human race has found salvation; through you may we find Paradise, O pure and blessed Mother of God.

Kontakion. Mode 4 Plagal.

Then the following troparia are sung in the 4th Mode:

Glory to the Father, and to the Son, and to the Holy Spirit.

Both now and for ever, and to the ages of ages. Amen. .

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

People: Lord, have mercy. Lord, have mercy. Lord, have mercy.

For one person

People: Lord, have mercy. Lord, have mercy. Lord, have mercy.

Deacon: That the Lord our God may establish his/her soul where the righteous rest.

People: Lord, have mercy. Lord, have mercy. Lord, have mercy.

Deacon: The mercies of God, the kingdom of heaven and the forgiveness of his/her sins, let us ask of

Christ, our immortal King and God.

People: Grant this, O Lord.

Deacon: Let us pray to the Lord.

People: Lord, have mercy.

People: text tbd

Priest: Glory to you, Christ God, our hope, glory to you.

The Priest gives the Dismissal as follows:

Of the holy, glorious and all-praised Apostles Peter and Paul, the Twelve, the Seventy and all the holy Apostles.: Everlasting Memory Three Times .

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

Of the holy, glorious and all-praised Apostles Peter and Paul, the Twelve, the Seventy and all the holy Apostles.: text tbd

On the Saturdays for the Departed the petitions in the Litany are as follows:

Deacon: Have mercy on us, O God according to your great mercy, we

pray you, hear and have mercy.

People: Lord, have mercy. Lord, have mercy. Lord, have mercy.

Deacon: Also we pray for the repose of all devout and Orthodox Christians who have fallen asleep before us in hope of resurrection, Rulers, Patriarchs, Bishops, Priests, Deacons, Monks, Nuns, Parents, Grandparents, Great Grandparents and Ancestors, those from the beginning until the last, and that they may be pardoned every offence, both voluntary and involuntary.

People: Lord, have mercy. Lord, have mercy. Lord, have mercy.

Deacon: That the Lord our God may establish their souls where the righteous rest.

People: Lord, have mercy. Lord, have mercy. Lord, have mercy.

Deacon: The mercies of God, the kingdom of heaven and the forgiveness of their sins, let us ask of Christ, our immortal King and God.

People: Grant this, O Lord.

Deacon: Let us pray to the Lord.

People: Lord, have mercy.

Vespers

For Sundays and Feasts

After the Dismissal of the Ninth Hour the Priest and Deacon, having made a metania to the Bishop's stall, venerated the icons and bowed to the two Choirs, enter the Sanctuary by the side doors. They make three bows to the Holy Table and the Priest kisses the Holy Table and the Gospel.

Then, vested in the Epitrachelion, he opens the curtain of the Holy Doors and, standing uncovered in front of the Holy Table, gives the blessing as follows:

Blessed is our God, always, now and for ever, and to the ages of ages.

Then the Superior, or the appointed person, reads the Opening Psalm, one of the 'Gerontika', as

follows:

text tbd

Come, let us worship and fall down before the King, our God.

Come, let us worship and fall down before Christ the King, our God.

Come, let us worship and fall down before Christ himself, the King and our God.

Psalm 103

Bless the Lord, my soul! O Lord my God, you have been greatly magnified. You have clothed yourself with thanksgiving and majesty, wrapping yourself in light as in a cloak, stretching out the heavens like a curtain, roofing his upper chambers with waters, placing clouds as his mount, walking on the wings of the wind, making spirits his Angels and a flame of fire his Ministers, establishing the earth on its sure base; it will not be moved to age on age. The deep, like a cloak, is its mantle; waters will stand upon the mountains. At your rebuke they will flee; they will quail at the voice of your thunder. The mountains will rise and the plains descend to the place which you established for them. You fixed a limit that they will not pass, nor

will they return to cover the earth. You send out springs into the valleys; waters will run between the mountains. They will give drink to all the beasts of the field; the wild asses will await them to quench their thirst. Beside them the birds of the air will make their dwelling: and sing among the rocks. He waters the mountains from his upper chambers; the earth will be filled from the fruit of your works. He makes grass spring up for the cattle, and green herb for the service of mankind; to bring food out of the earth, and wine makes glad the human heart; to make the face cheerful with oil, and bread strengthens the human heart. The trees of the plain will be satisfied, the cedars of Lebanon that you planted. There the sparrows will build their nests; the heron's dwelling is at their head. The high mountains are for the deer; rocks a refuge for hares. He made the moon to mark the seasons; the sun knew the hour of its setting. You appointed darkness, and it was night, in which all the beasts of the forest will prowl; young lions roaring to plunder and to seek their food from God. The sun rose and they were gathered together and they will lie down in their dens. Man will go out to his labour; and to his labouring until evening. How your works have

been magnified, O Lord. With wisdom you have made them all, and the earth was filled with your creation. See, this great, wide sea; there there are creeping things without number, living creatures small and great. There ships go to and fro; this dragon which you fashioned to sport in it. All things look to you to give them their food in due season. When you give it them, they will gather it.

If the Anixantaria are to be sung, the Reader only reads as far as this.

When you open your hand all things will be filled with goodness. But when you turn away your face they will be troubled. You will take away their spirit, and they will perish and return to their dust. You will send forth your spirit, and they will be created, and you will renew the face of the earth. May the glory of the Lord endure to the ages. The Lord will rejoice at his works. He looks upon the earth and makes it tremble. He touches the mountains, and they smoke. I will sing to the Lord while I live; I will praise my God while I exist. May my words be pleasing to him. While as for me, I shall rejoice in the Lord. O that sinners might perish from the earth, and the wicked, so that they are no

more. Bless the Lord, my soul!

And again

The sun knew the hour of its setting: you made darkness, and it was night. How your works have been magnified, O Lord. With wisdom you have made them all!

Glory to the Father and to the Son and to the Holy Spirit.

Both now and for ever, and to the ages of ages. Amen.

While the Opening Psalm is being read the Priest, bareheaded and standing in front of the Holy Table, says quietly the following Prayers at the Lighting of the Lamps, having first blessed the Deacon's Sticharion and Orarion as usual.

1st Prayer

O Lord, compassionate and merciful, long-suffering and full of mercy, listen to our prayer and attend to the voice of our supplication. Make for us a sign for good. Guide us in your way, to walk in your truth. Make glad our hearts to fear your holy Name, because you are great and do wondrous things. You alone are God, and there is none like you, O Lord, among gods: pow-

erful in mercy and loving in strength to help and to console and to save all who hope in your holy Name.

For to you belong all glory, honour and worship, to the Father, the Son and the Holy Spirit, now and for ever, and to the ages of ages. Amen.

2nd Prayer

Lord, do not rebuke us in your anger, nor chastise us in your wrath, but deal with us in accordance with your kindness, physician and healer of our souls. Guide us to the harbour of your will. Enlighten the eyes of our hearts to the knowledge of your truth and grant that the rest of the present day and the whole time of our life may be peaceful and without sin, at the prayers of the holy Mother of God and of all the Saints.

For yours is the might and yours is the kingdom and the power and the glory of the Father, the Son and the Holy Spirit, now and for ever, and to the ages of ages. Amen.

3rd Prayer

Lord our God, remember us, sinners and your unprofitable servants, as we call upon your holy Name, and do not put us to shame

from the expectation of your mercy, but graciously grant us, Lord, all the requests that are for salvation, and count us worthy to love and to fear you from our whole heart, and in all things to do your will.

For you, O God, are good and love mankind, and to you we give glory, to the Father, the Son and the Holy Spirit, now and for ever, and to the ages of ages. Amen.

4th Prayer

O Lord, who are praised by the holy Powers with never silent hymns and unceasing songs of glory, fill our mouth with your praise to give majesty to your holy Name, and give us a part and an inheritance with all who fear you in truth and who keep your commandments, at the prayers of the holy Mother of God and of all your Saints.

For to you belong all glory, honour and worship, to the Father, the Son and the Holy Spirit, now and for ever, and to the ages of ages. Amen.

5th Prayer

Lord, Lord, who uphold the universe by your immaculate hand, who are long-suffering towards us all and who repent of evils, remem-

ber your acts of compassion and your mercy. Visit us in your loving kindness and grant that for the rest of the present day we may escape the manifold wiles of the evil one, and, by the grace of your All-holy Spirit, keep our life free from assault.

By the mercy and love for mankind of your Only-begotten Son, with whom you are blessed, together with your all-holy, good and life-giving Spirit, now and for ever, and to the ages of ages. Amen.

6th Prayer

O God, great and wonderful, who order the universe with inexpressible loving-kindness and rich providence; who have granted us also the blessings of this world and brought us near to the promised Kingdom through the blessings that have been bestowed on us already; who have made us turn aside from every evil during that part of the present day which is now over, grant us also to complete what remains without blame in the presence of your holy glory, as we sing your praise, who alone are our God, good and the Lover of mankind.

For you are our God, and to you we give glory, to the Father, the

Son and the Holy Spirit, now and for ever, and to the ages of ages. Amen.

7th Prayer

Great and most high God, who alone possess immortality, who dwell in unapproachable light, who fashioned all creation with wisdom, who made the separation between the light and the darkness and who placed the sun to have authority over the day and the moon and the stars to have authority over the night, who have counted us sinners worthy even at this present hour to come into your presence with confession and thanksgiving and to offer you our evening hymn of glory; do you, O Lord who love mankind, direct our prayer like incense before you and accept it as a savour of sweet fragrance. Grant us that the present evening and the coming night may be peaceful, clothe us with weapons of light, deliver us from every night-time fear and from every deed that walks in darkness. And give us sleep, which you have bestowed on us for our rest in our weakness, freed from every fantasy of the devil. Yes, Master of all things, giver of blessings, may we also be filled with compunction on our beds and call to mind your Name in the night, and

enlightened by meditation on your commandments may we rise with gladness of soul to give glory to your loving-kindness, as we bring to your compassion supplications and entreaties on behalf of our own sins and those of all your people. At the prayers of the holy Mother of God visit them with mercy.

For you, O God, are good and love mankind, and to you we give glory, to the Father, the Son and the Holy Spirit, now and for ever, and to the ages of ages. Amen.

When the Opening Psalm is completed the Priest, in front of the Holy Table, or the Deacon in his usual place outside the Holy Doors, says the:

Litany of Peace

Deacon: In peace, let us pray to the Lord.

People: Lord, have mercy. And so after each petition. **And so after each petition.**

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

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

For this city, for every city, town and village, and for the faithful who dwell in them, let us pray to the Lord.

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

For those who travel by land, air or water, for the sick, the suffering, for those in captivity, and for their safety and salvation, let us pray to the Lord.

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

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

Commemorating our all-holy, pure, most blessed and glorious Lady, Mother of God and Ever-Virgin Mary, with all the Saints, let us

entrust ourselves and one another and our whole life to Christ our God.

People: To you, O Lord.

Priest: For to you belong all glory, honour and worship, to the Father, the Son and the Holy Spirit, now and for ever, and to the ages of ages.

People: text tbd

After the Litany, except on the Feasts of the Lord, the appointed Kathisma of the Psalter is read by one Reader.

The order of reading the psalms outside of Lent

Saturday vespers: Kathisma 1 (psalms 1-8)

Sunday matins: Kathisma 2 (psalms 9-17), 3 (psalms 18-24)

Sunday vespers: none

Monday matins: Kathisma 4 (psalms 25-32), 5 (psalms 33-37)

Monday vespers: Kathisma 6 (psalms 38-46)

Tuesday matins: Kathisma

7(psalms 47-55), 8(psalms 56-64)

Tuesday vespers: Kathisma 9
(psalms 65-70)

Wednesday matins: Kathisma
10(psalms 71-77), 11(psalms 78-
85)

Wednesday vespers: Kathisma 12
(psalms 86-91)

Thursday matins: Kathisma
13(psalms 92-101), 14(psalms
102-105)

Thursday vespers: Kathisma 15
(psalms 106-109)

Friday matins: Kathisma 19(psalms
135-143), 20(psalms 144-150)

Friday vespers: Kathisma 18
(psalms 120-134)

Saturday matins: Kathisma
16(psalms 110-118), 17(psalms
119)

Short Litany

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

People: Lord, have mercy.

Deacon: Help us, save us, have
mercy on us, and keep us, O God,

by your grace.

People: Lord, have mercy.

Deacon: Commemorating our all-
holy, pure, most blessed and glori-
ous Lady, Mother of God and Ever-
Virgin Mary, with all the Saints, let
us entrust ourselves and one an-
other and our whole life to Christ
our God.

People: To you, O Lord.

Priest: For yours is the might, and
yours the kingdom, the power and
the glory, of the Father, the Son
and the Holy Spirit, now and for
ever, and to the ages of ages.

People: text tbd

Then we begin Lord, I have cried
in the appropriate tone, while the
Deacon censes the Sanctuary and
the whole Church. If the Priest has
to cense he does so vested in the
Phelonion and Epitrachelion. He
blesses the incense with the words,

Blessed is our God, always, now
and for ever, and to the ages of
ages.

**He censes the holy Table from the
four sides and the whole sanctuary.
Then coming out by the north door**

he censes the holy icons (x3), the people and the whole church in the customary manner and returns to the sanctuary by the south door.

Psalm 140

[A] Lord, I have cried to you, hear me; hear me, O Lord. Lord, I have cried to you, hear me. Give heed to the voice of my supplication when I cry to you. Hear me, O Lord.

[B] Let my prayer be directed like incense before you; the lifting up of my hands be an evening sacrifice. Hear me, O Lord.

[A] Set a guard, O Lord, on my mouth, and a strong door about my lips.

[B] Do not incline my heart to evil words; to make excuses for my sins.

[A] With those who work iniquity, let me not unite with their elect.

[B] The just will chastise me with mercy and reprove me; but let not the oil of sinners anoint my head.

[A] For yet my prayer shall be in their pleasures; their judges have been swallowed up near the rock.

[B] [B] They will hear my words for

they are sweet. As a clod of earth is crushed upon the ground, their bones have been scattered at the mouth of Hell.

[A] [A] For my eyes look to you, O Lord, my Lord. I have hoped in you, do not take away my soul.

[B] Keep me from the snare that they have hidden for me, and from the traps of evil-doers.

[A] The sinners will fall into their own net. I am alone until I pass by.

Psalm 141

[B] With my voice I cried to the Lord. With my voice I entreated the Lord.

[A] I will pour out my entreaty before him, and tell him all my trouble.

[B] When my spirit was faint, you knew my path.

[A] In the way where I walked they had hidden a snare for me.

[B] I looked to my right hand and saw, but there was none who knew me.

[A] Escape is gone from me, and there is none who seeks for my

soul.

[B] I cried to you, Lord, I said, 'You are my hope; my portion in the land of the living.'

[A] Give heed to my supplication, for I am brought very low.

[B] Deliver me from those who persecute me, for they are too strong for me.

10. Bring my soul out of prison, that I may confess your name.

9. The just will await me, until you reward me.

Psalm 129

8. Out of the depths I have cried to you, O Lord. Lord hear my voice.

7. Let your ears be attentive, to the voice of my supplication.

For 6 Verses.

6. If you, Lord, should mark iniquities, Lord, who will stand? But there is forgiveness with you.

5. For your name's sake I have waited for you, O Lord. My soul has waited on your word. My soul has

hoped in the Lord.

For 4 Verses.

4. From the morning watch until night, from the morning watch, let Israel hope in the Lord.

3. For with the Lord there is mercy, and with him plentiful redemption, and he will redeem Israel from all his iniquities.

Psalm 116

2. Praise the Lord, all you nations. Praise him all you peoples.

1. For his mercy has been mighty towards us, and the truth of the Lord endures to the ages.

Glory... Both now...

During the Doxastikon or Theotokion, which on Saturday evening is always the first of the Tone, the Priest, vested in the Phelonion, and the Deacon make the Entrance with the censer. The Priest blesses the incense as above. They come out through the north door, the Deacon leading, and stop opposite the Holy Doors. The Deacon says,

Let us pray to the Lord.

The Priest bows his head and says,

in a low voice, the

Prayer of the Entrance

At evening, at morning and at mid-day we praise, bless and give thanks, and we pray to you, Master of all things, Lord who love mankind: Direct our prayer before you like incense, and do not incline our hearts to words or thoughts of evil, but deliver us from all that hunt down our souls. For our eyes look to you, O Lord, our Lord, and we have hoped in you.

For to you belong all glory, honour and worship, to the Father, the Son and the Holy Spirit, now and for ever, and to the ages of ages. Amen.

Then the Deacon says,

Master, bless the holy entrance.

And the Priest blesses the Entrance with the words:

Blessed is the entrance of your holy ones, always, now and for ever, and to the ages of ages.

Deacon: text tbd

The Deacon censes the holy icons and the People and waits for the end of the troparion. When it is fin-

ished, he raises the censer, making the sign of the Cross, and exclaims:

Wisdom. Stand upright.

And they enter the sanctuary through the Holy Doors, the one with the censer censing the holy Table.

And we sing

Thanksgiving at the Lighting of the Lamps

An ancient poem, or, as some say, by the martyr Athenogenes.

O joyful Light of the holy glory of the immortal, heavenly, holy, blessed Father, O Jesus Christ. Now that we have come to the setting of the sun and see the evening light, we sing the praise of God, Father, Son and Holy Spirit. It is right at all times to hymn you with holy voices, Son of God, giver of life. Therefore the world glorifies you.

In Athonite use this hymn is always read as one of the Gerontika, except when a number of Priests take part in the Entrance.

Deacon (facing the People):

Prokeimenon of the evening.

On Saturday evening.

Tone 6.

The Lord is King: he has clothed himself with glory.

Verse 1: The Lord has clothed and girded himself with power

The Lord is King: he has clothed himself with glory.

Verse 2: He has established the world, which will not be shaken.

The Lord is King: * he has clothed himself with glory.

On Sunday evening.

Tone 8.

Verse: You that stand in the house of the Lord, in the courts of the house of our God.

Come, bless the Lord: * all you servants of the Lord.

On Monday evening.

Tone 4.

When I call to the Lord: * he will hear me.

Verse: Answer me when I call, O

God of my justice.

On Tuesday evening.

Tone 1.

Your mercy, Lord, will follow me: * all the days of my life.

Verse: The Lord is my shepherd, therefore can I lack nothing.

On Wednesday evening.

Tone 5.

Save me, O God, by the power of your name: * and vindicate me by your might.

Verse: Hear my prayer, O God, and listen to the words of my mouth.

On Thursday evening

Tone 6.

My help comes from the Lord: * who made both heaven and earth.

Verse: I have lifted up my eyes to the hills, from which my help will come.

On Friday evening.

Tone 7.

O God you are my helper: * your

mercy will go before me.

Verse: Deliver me from my enemies, O God, ransom me from those that rise up against me.

[On certain great feasts there follow Readings from the Old or New Testament.]

Litany of Fervent Supplication

Deacon: Let us all say, with all our soul and with all our mind, let us say.

People: Lord, have mercy.

Deacon: Lord almighty, the God of our fathers, we pray you, hear and have mercy.

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

People: Lord, have mercy. (Three times. And so after the remaining petitions)

Deacon: Also we pray for our Archbishop (N)

Also we pray for those who bring offerings, those who care for the beauty of this holy and venerable house, for those who labour in its service, for those who sing, and for the people here present, who await

your great and rich mercy.

Priest: For you, O God, are merciful and love mankind, and to you we give glory, to the Father and to the Son and to the holy Spirit, now and for ever, and to the ages of ages.

People: text tbd

After the Litany say this prayer, one of the Gerontika.

Grant, Lord, to keep us this evening without sin. Blessed are you, Lord, the God of our fathers, and praised and glorified is your name to the ages. Amen.

Let your mercy, Lord be upon us, as we have hoped in you.

Blessed are you, Lord: teach me your statutes.

Blessed are you, Master: make me understand your statutes.

Blessed are you, Holy One: enlighten me with your statutes.

Lord, your mercy is for ever; do not scorn the work of your hands. To you praise is due, to you song is due, to you glory is due, to the Father, and to the Son, and to the Holy Spirit, now and for ever, and

to the ages of ages. Amen.

Litany of Fervent Supplication

Deacon: Let us complete our evening prayer to the Lord.

People: Lord, have mercy. (And so after each of the following petitions)

Deacon: Help us, save us, have mercy on us and keep us, O God, by your grace.

That the whole evening may be perfect, holy, peaceful and sinless, let us ask of the Lord.

People: Grant this, O Lord. (And so after each of the following petitions)

Deacon: An angel of peace, a faithful guide, a guardian of our souls and bodies, let us ask of the Lord.

Pardon and forgiveness of our sins and offences, let us ask of the Lord.

Things good and profitable for our souls, and peace for the world, let us ask of the Lord.

That we may live out the rest of our days in peace and repentance, let us ask of the Lord.

A Christian end to our life, painless,

unashamed and peaceful, and a good defence before the dread judgement seat of Christ, let us ask.

Commemorating our all-holy, pure, most blessed and glorious Lady, Mother of God and Ever-Virgin Mary, with all the Saints, let us entrust ourselves and one another and our whole life to Christ our God.

People: To you, O Lord.

Priest: For you, O God, are good and love mankind, and to you we give glory, to the Father and to the Son and to the Holy Spirit, now and for ever, and to the ages of ages.

People: text tbd

Priest (blessing the People): Peace to all.

People: And to your spirit.

Deacon: Let us bow our heads to the Lord.

People: To you, O Lord.

The Priest, in a low voice, says the:

Prayer at the Bowing of Heads

Lord our God, who bowed the heav-

ens and came down for the salvation of the human race, look upon your servants and upon your inheritance, for to you, the fearful Judge who love mankind, your servants have bowed their heads and inclined their necks, not waiting for any human help, but awaiting your mercy and looking for your salvation. Guard them at every moment, during both the present evening and the approaching night, from every foe, from every hostile operation of the devil and from vain thoughts and evil desires.

(Aloud): Blessed and glorified be the might of your kingdom, of the Father and of the Son and of the holy Spirit, now and for ever, and to the ages of ages.

People: text tbd

After the Litany the Aposticha, between which we say the verses of the Feast, if there are any.

On Saturday evening.

Verse 1. The Lord is King, he has clothed himself with glory; the Lord has clothed and girded himself with power.

Verse 2. He has established the

world, which will not be shaken.

Verse 3. Holiness befits your house, O Lord, to length of days.

On the completion of the Aposticha, we say the

Song of Symeon who Received God (Luke 2,29),

one of the Gerontika

Priest: Now, Master, you let your servant depart in peace, according to your word; for my eyes have seen your Salvation, which you have prepared before the face of all peoples, a Light to bring revelation to the nations, and the Glory of your people Israel.

Reader: Holy God, Holy Strong, Holy Immortal, have mercy on us.
Three Times

Glory to the Father, and to the Son, and to the Holy Spirit; both now and for ever, and to the ages of ages. Amen.

All-holy Trinity, have mercy on us. Lord, cleanse us from our sins. Master, pardon our iniquities. Holy One, visit and heal our infirmities for your name's sake.

Lord, have mercy. Lord, have

mercy. Lord, have mercy.

Glory to the Father, and to the Son, and to the Holy Spirit; both now and for ever, and to the ages of ages. Amen

Our Father, in heaven, may your name be hallowed, your kingdom come, your will be done on earth as in heaven. Give us today our daily bread, and forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from the evil one.

Priest: For yours is the kingdom, the power and the glory, of the Father, the Son and the Holy Spirit, now and for ever, and to the ages of ages.

Reader: text tbd

The Apolytikion of the day, Glory. Both now , and the Theotokion in the same Tone.

[If there is an Artoklasia it takes place here.]

Priest: Wisdom.

Reader: Bless.

Priest (from inside the Sanctuary): Blessed is He Who Is, Christ our true God, always, now and for ever,

and to the ages of ages.

Reader: Amen. May the Lord God strengthen the holy and pure faith of devout and orthodox Christians, with his holy Church, unto ages of ages.

Priest: Most holy Mother of God, save us.

Reader: Greater in honour than the Cherubim, and beyond compare more glorious than the Seraphim, without corruption you gave birth to God the Word; truly the Mother of God, we magnify you.

The Priest, standing in the holy Doors and facing the People, gives the Great Dismissal as follows:

Glory to you, Christ God, our hope, glory to you.

Reader: Glory. Both now. Lord, have mercy. (N) Give the blessing.

And the Priest, lowering the Phelonion ,continues:

Turning to the East he says,

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

People: text tbd

Appendix 1

On Sunday evening in Lent we sing the following Troparia instead of the usual Apolytikion, making a full prostration at each of them, except the last.

Tone 5.

Glory.

Both now.

We take refuge beneath your compassion, Mother of God: do not despise our petitions in trouble: but rescue us from dangers, only pure, only blessed one.

Reader: Lord, have mercy. (40)

Glory to the Father, and to the Son, and to the Holy Spirit; both now and for ever, and to the ages of ages. Amen

Greater in honour than the Cherubim, and beyond compare more glorious than the Seraphim, without corruption you gave birth to God the Word. Truly the Mother of God we magnify you.

Lord, have mercy. Lord, have mercy. Lord, have mercy. Holy fa-

ther, give the blessing.

Priest: Blessed is He Who Is, Christ our true God, always, now and for ever, and to the ages of ages.

Reader: text tbd

And we say for the Rulers:

Heavenly King, establish our rulers: strengthen the faith: calm the nations: make the world peaceful: guard well this holy church: assign our brothers and sisters who have gone before us to the tents of the righteous, and accept us in repentance and confession, as you are good and love mankind.

Then three full Prostrations with the Prayer of Saint Ephrem the Syrian once only and then the Dismissal, as above.

The Prayer of Saint Ephrem The Syrian

Ninth Hour

Vested in the Epitrachelion, the Priest, standing on the Solea, the Holy Doors and the curtain being closed, begins:

Blessed is our God, always, now

and for ever, and to the ages of ages.

Reader [in Athonite use the Superior]: Amen.

Glory to you, our God, glory to you.

Heavenly King, Paraclete, Spirit of truth, present everywhere, filling all things, Treasury of blessings and Giver of life, come and dwell in us, cleanse us from every stain, and, O Good One, save our souls.

Reader: Holy God, Holy Strong, Holy Immortal, have mercy on us. (3)

Glory to the Father, and to the Son, and to the Holy Spirit; both now and for ever, and to the ages of ages. Amen.

All-holy Trinity, have mercy on us. Lord, cleanse us from our sins. Master, pardon our iniquities. Holy One, visit and heal our infirmities for your name's sake. Lord, have mercy. Lord, have mercy. Lord, have mercy.

Glory to the Father, and to the Son, and to the Holy Spirit; both now and for ever, and to the ages of ages. Amen

Our Father, in heaven, may your

name be hallowed; your kingdom come; your will be done on earth as in heaven. Give us today our daily bread, and forgive us our debts, as we forgive our debtors. And do not lead us into temptation, but deliver us from the evil one.

Priest: For yours is the kingdom, the power and the glory, of the Father, the Son and the Holy Spirit, now and for ever, and to the ages of ages.

Reader: Amen. Lord, have mercy. (12) Glory. Both now.

Come, let us worship and fall down before the King, our God.

Come, let us worship and fall down before Christ the King, our God.

Come, let us worship and fall down before Christ himself, the King, our God.

3 Metanias, then the Psalms.

Psalm 83

How beloved are your dwellings, O Lord of powers; my soul longs and faints for the courts of the Lord. My heart and my flesh rejoiced in the living God. For the sparrow has found itself a house, and the dove a nest for herself, where she may

place her nestlings: your altars, O Lord of powers, my King and my God. Blessed are those who dwell in your house, they will praise you to ages of ages. Blessed the one whose help is from you; who has placed ascents in his heart, to the valley of weeping, to the place he has set. For the lawgiver will give blessings; they will go from strength to strength, the God of gods will appear in Sion. Lord God of powers hear my prayer, give ear, O God of Jacob. O God our shield see; and look on the face of your Christ. For one day in your courts is far better than thousands. I chose to be cast aside in the house of my God, rather than to dwell in the tents of sinners. Lord God of powers, blessed is the one who hopes in you.

Psalm 84

You were well pleased with your land, O Lord, you turned away the captivity of Jacob. You forgave your people their iniquities, you covered all their sins. You made all your anger cease, you turned away from the anger of your rage. Turn us back again, O God of our salvation, and turn away your rage from us. Would you be angry with us for ever? Or will you prolong your wrath from generation

to generation? O God, when you have turned us back you will make us live, and your people will rejoice in you. Lord, show us your mercy, and grant us your salvation. I will hear what the Lord will say in me; for he will speak peace to his people, to his holy ones, to those who turn their hearts back to him. But his salvation is near those who fear him, that glory may dwell in our land. Mercy and truth have met, righteousness and peace have kissed. Truth has dawned from the earth, and righteousness has leaned down from heaven. For the Lord will give goodness, and our earth will give its fruit. Righteousness will walk before him, and set his steps in the way.

Psalm 85

Incline your ear, O Lord, and hear me, for I am poor and needy. Guard my soul, for I am holy; O my God, save your servant who hopes in you. Have mercy on me, Lord, for I shall cry to you all the day; give joy to the soul of your servant, for I have lifted up my soul to you. For you, O Lord, are good and gentle, and full of mercy to all who call on you. Give ear, O Lord, to my prayer; and attend to the voice of my supplication. In the day of

my trouble I called to you, for you have heard me. There is none like you among the gods, O Lord; none whose works are as yours. All the nations whom you made will come and bow down before you, O Lord, and glorify your name. For you are great and do wondrous things; you alone are God. Guide me, Lord, in your way, and I shall walk in your truth; make my heart glad to fear your name. I shall give you thanks, O Lord, my God, with my whole heart; and I shall glorify your name for ever. For your mercy is great towards me, and you have delivered my soul from the lowest Hell. O God, the lawless rose up against me, and an assembly of mighty ones sought my soul, and did not set you before them. And you, Lord, are pitying and merciful, long-suffering and full of mercy and true. Look on me and have mercy on me; give your might to your servant and save the son of your maidservant. Make with me a sign for good, and let those who hate me see it and be shamed; for you, Lord, have helped me and comforted me.

And again:

Make with me a sign for good, and let those who hate me see it and be shamed; for you, Lord, have

helped me and comforted me.

Glory to the Father and to the Son and to the holy Spirit.

Both now and for ever, and to the ages of ages. Amen.

Glory to the Father and to the Son and to the holy Spirit.

Then the Apolytikion of the day. If there are two feasts, the first Apolytikion is said before Glory and the second after it.

O Good One, born of a Virgin for our sakes and who endured crucifixion, who despoiled death by death and as God revealed resurrection, do not despise those whom you fashioned with your own hand; show your love for mankind, O Merciful; accept the Mother of God who bore you, as she intercedes for us, and save, O Saviour, a people in despair.

For your holy name's sake do not finally reject us, do not annul your covenant, do not take your mercy from us for the sake of Abraham, your beloved, and for the sake of Isaac, your servant, and Israel, your holy one.

Glory to the Father, and to the Son, and to the Holy Spirit; both now and

for ever, and to the ages of ages. Amen.

All-holy Trinity, have mercy on us. Lord, cleanse us from our sins. Master, pardon our iniquities. Holy One, visit and heal our infirmities for your name's sake. Lord, have mercy. Lord, have mercy. Lord, have mercy.

Glory to the Father, and to the Son, and to the Holy Spirit; both now and for ever, and to the ages of ages. Amen

Our Father, in heaven, may your name be hallowed; your kingdom come; your will be done on earth as in heaven. Give us today our daily bread, and forgive us our debts, as we forgive our debtors. And do not lead us into temptation, but deliver us from the evil one.

Priest: For yours is the kingdom, the power and the glory, of the Father, the Son and the Holy Spirit, now and for ever, and to the ages of ages.

Reader: text tbd

Then the Kontakion of the day. On Sunday the Ypakoï.

At every time and at every hour, in heaven and on earth worshipped

and glorified, Christ God, long-suffering, great in mercy, great in compassion, loving the just and merciful to sinners, calling all to salvation by the promise of the good things to come; do you, Lord, yourself accept our entreaties at this hour, and direct our lives to your commandments. Sanctify our souls, purify our bodies, correct our thoughts, cleanse our ideas and deliver us from every distress, evil, and pain. Wall us about with your holy Angels, that protected and guided by their host we may reach the unity of the faith and the knowledge of your unapproachable glory; for you are blessed to the ages of ages. Amen.

Priest: May God take pity on us and bless us, and show the light of his countenance on us and have mercy on us.

Then the Superior says this

Prayer of Saint Basil the Great

Master, Lord Jesus Christ, our God, who have long endured our transgressions, and brought us to this hour in which, hanging on the life-giving tree, you showed the good Thief the way into Paradise and destroyed death by death, have mercy also on us sinners and your unworthy servants. For we have

sinned and transgressed, and are not worthy to raise our eyes and look on the height of heaven, because we have abandoned the way of your justice and walked in the will of our hearts. But we implore your unbounded goodness: spare us, O Lord, according to the multitude of your mercy, and save us for your holy name's sake, for our days have been wasted in vanity. Rescue us from the hand of our opponent, forgive us our sins, slay our carnal will, so that we, having put off the old man, may put on the new, and live for you, our Master and Benefactor; and that thus following your precepts we may reach eternal rest, where those who rejoice have their dwelling. For you are the true joy and gladness of those who love you, Christ our God, and to you we give glory, together with your Father who has no beginning, and your all-holy, good and life-giving Spirit, now and for ever, and to the ages of ages. Amen.

Priest: Glory to you, Christ God, our hope. Glory to you.

Reader: Glory to the Father, and to the Son, and to the Holy Spirit; both now and for ever, and to the ages of ages. Amen. Lord, have mercy. Lord, have mercy. Lord,

have mercy. Give the blessing.

Priest: May Christ our true God, at the prayers of his most pure and holy Mother; the intercessions of the holy, glorious and all-praised Apostles; of Saint N. [the patron of the church] ; of Saint whose memory we keep today, and of all the Saints, have mercy on us and save us, for he is good and loves mankind.

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

Reader: text tbd

Matins for Sundays and Feasts

Introduction

This translation of the office of Matins for Sundays and Feasts contains the complete text of the common of the office, with the exception of the Kathismata of the Psalter and the verses of the Biblical Canticles, since these are rarely used except in monasteries. In an Appendix we give the text of the first two psalms of the Polyeleos, but not the selection of verses for the various major feasts, together with Psalms 44 and 136, which may also form part of the Polyeleos on certain days. The interpolations of Psalm 44 are taken from the invaluable Sylleiturigikon, or 'Reader's Handbook', published by the Holy Monastery of Simonos Petra in 1996. The full text of the short litanies that follow the

readings from the Psalter and the 3rd and 6th Odes of the Canon are omitted, since these are seldom used in parishes. We do however, for completeness, give the text of the final Ekphonesis of each. The eleven Resurrection Exapostilaria and the corresponding Eothina have also been included. For the convenience of singers and readers they are given in separate sections.

The underlying Typikon is that of the Holy Mountain, to which the Russian Typikon corresponds for the most part very closely. In Greek parishes on Sundays the reading of the Gospel is normally displaced to the end of the Katavasia of the 8th Ode, immediately before the Magnificat. In this case the order for the Gospel begins with the deacon's 'Let us pray to the Lord', on page 23. The Cypriot Typikon, however, preserves the traditional order. Interestingly in the old 'Cathedral Office', as described by St Symeon of Thessaloniki, the Gospel was sung as the climax of Sunday Matins, after the Eothinon. St Symeon regrets the increasing popularity of the monastic practice, but it eventually prevailed. In Greek parish use Matins normally precedes the Liturgy, which begins immediately

after the Troparion 'Today salvation has come to the world', used for all eight Tones, the concluding litanies and dismissal being said quietly in the sanctuary by the priest and deacon.

The rubric that the priest should come out to read the Matins prayers during the Six Psalms at the beginning of the 5th Psalm rather than the 4th is, in fact, what the Typikon of St Savvas directs, and it is still the practice of some monasteries. In the old order, presupposed by the Typikon of St Savvas, the Six Psalms were chanted solemnly and there was therefore time to read all Twelve Prayers during the last two Psalms. The Six Psalms should be read by one reader, not divided between several. They are one of the gerontika, that is the parts normally read by the Superior, and should be allocated to a senior person, such a visiting priest. All should remain standing during the Six Psalms. They are not an opportunity, for Singers in particular, to practice that well-known Orthodox rubric, 'Here beginneth the animated discussion'.

When Matins forms part of a Vigil it follows the Artoklasia at the end of Vespers. The Midnight Office

is omitted, though some monasteries read the Canon to the Trinity at a Vigil on a Sunday. In normal monastic use the blessing by the priest that concludes the Artoklasia is followed by a patristic reading. After the reader has announced the title, the priest gives the usual blessing, 'Blessed is our God...', and the reader begins. At the end of the reading the Six Psalms begin at once, with 'Glory to God in the highest...'. The Royal Office is omitted entirely. If there is no reading, the Six Psalms follow the blessing by the priest, 'The blessing of the Lord be upon you...', which ends the Artoklasia. The First Hour is read at the end of Matins, unless the Liturgy follows at once, and we have therefore included it here.

In most parishes the Royal Office is abbreviated, and, the censing and the two Psalms being omitted, the Reader begins at once with the Trisagion.

When Matins is celebrated in full it is not normal for the deacon to vest until the Anavathmi, the priest saying all the preceding litanies himself. In Greek parish use, the clergy vest and perform the Proskomidi during the first part of Matins, after the Litany of Peace. In monasteries the celebrating clergy

take the kairos during the reading of the Psalter and then return to their stalls until it is time for them to vest for the Liturgy. In parishes the kairos is taken after the Six Psalms and Litany of Peace, or even before the beginning of the service.

The prayer after Psalm 50 is the text, apart from the addition of Mothers among the ascetics, as it appears in the earliest sources. It is now customary to expand it with a great many additional names in accordance with local custom.

Most of the technical terms, including those printed in italic in this preface, are explained in a short Glossary at the end.

Since Matins is a longer and more complex service than Vespers and the ways of celebrating it vary more widely, it is not feasible to provide for every possible use.

Matins

After the Dismissal of the Midnight Office the Priest, having made the customary metania to the Superior, or to his stall, enters the sanctuary and makes three bows before the holy Table. He puts on the Epitrachelion and, standing in front of the

Holy Table, intones:

Blessed is our God, always, now and for ever, and to the ages of ages.

Reader: text tbd

The Priest blesses the incense and begins to cense the sanctuary and the whole church as usual.

The Reader begins the following Psalms:

Come, let us worship and fall down before the King our God.

Come, let us worship and fall down before Christ the King, our God.

Come, let us worship and fall down before Christ himself, the King, our God.

Psalm 19

May the Lord hear you in the day of trouble; may the name of the God of Jacob shield you. May he send you his help from the holy place, and support you from Sion. May he remember your every sacrifice, and accept with favour your whole burnt offering. May the Lord give you your heart's desire, and fulfil your every purpose. We shall rejoice in your salvation, and be mag-

nified in the name of our the Lord our God. May the Lord fulfil all your petitions. Now I know that the Lord has saved his Christ. He will hear him from his holy heaven; in mighty acts is the salvation of his right hand. Some put their trust in chariots and some in horses, but we will call on the name of the Lord our God. They were fettered and fell, but we have risen and been set upright. Lord, save the king, and hear us on the day we call upon you.

Psalm 20

The king will rejoice in your power, O Lord, he will exult exceedingly in your salvation. You gave him his heart's desire; you did not deny him the request of his lips. For you came to meet him with blessings of goodness; you placed a crown of precious stones upon his head. He asked you for life, and you gave him length of days for age on age. Great is his glory because of your salvation; you will place on him glory and majesty. For you will give him blessing for age on age, and make him glad with the joy of your countenance. For the king puts his hope in the Lord, and through the mercy of the Most High he will not be shaken. May your hand light upon all your

enemies, and your right hand find out all who hate you. You will make them like a blazing oven at the time of your presence. The Lord will confound them in his wrath and fire will devour them. You will destroy their offspring from the earth, and their seed from among the children of humankind. Because they intended evils against you, and devised plans by which they can in no way succeed. For you will put them to flight; among your remnants you will prepare their presence. Be exalted, Lord, in your power; we will sing and praise your mighty acts.

Glory to the Father, and to the Son, and to the Holy Spirit; both now and for ever, and to the ages of ages. Amen.

Glory to the Father, and to the Son, and to the Holy Spirit; both now and for ever, and to the ages of ages. Amen.

All-holy Trinity, have mercy on us. Lord, cleanse us from our sins. Master, pardon our iniquities. Holy One, visit and heal our infirmities for your name's sake. Lord, have mercy. Lord, have mercy. Lord, have mercy.

Glory to the Father, and to the Son, and to the Holy Spirit; both now and for ever, and to the ages of ages.

Amen

Our Father, in heaven, may your name be hallowed; your kingdom come; your will be done on earth as in heaven. Give us today our daily bread, and forgive us our debts, as we forgive our debtors. And do not lead us into temptation, but deliver us from the evil one.

Priest: For yours is the kingdom, the power and the glory, of the Father, the Son and the Holy Spirit, now and for ever, and to the ages of ages.

The priest must take care that he is standing beneath the Polyeleos to say this conclusion. He then enters the sanctuary, puts away the censer and takes his stand in front of the Holy Table.

The Reader says the following Troparia:

Lord, save your people, and bless your inheritance, granting to faithful Christians victory over their enemies, and guarding your commonwealth by your Cross.

Glory.

Lifted up on the Cross of your own will, to the new commonwealth that bears your name grant your mer-

cies, Christ God; make your faithful people glad by your power, granting them victories over their enemies; may they have your help in battle: a weapon of peace, an invincible trophy.

Dread Champion who cannot be put to shame, do not despise our petitions, O Good One. All-praised Mother of God establish the commonwealth of the Orthodox, save your people and give them victory from heaven, for you gave birth to God, O only blessed one.

Priest: Have mercy on us, O God, according to your great mercy. We pray you, hear and have mercy.

Reader: Lord have mercy. (3)

Priest: For you, O God, are merciful, and love humankind, and to you we give glory, to the Father, the Son and the Holy Spirit, now and for ever and to the ages of ages.

Reader: Amen. In the name of the Lord, bless, Father.

Priest: Glory to the holy, consubstantial, life-giving and undivided Trinity, always, now and for ever, and to the ages of ages.

Reader: text tbd

The Six Psalms

And we begin the Six Psalms, listening with complete silence and compunction. The Superior, or the designated reader, with devotion and fear of God says:

Psalm 3

Lord, why have those who afflict me been multiplied? Many rise against me. Many say to my soul, 'There is no salvation for him in his God'. But you, Lord, are my helper, my glory, and the one who lifts up my head. With my voice, I cried to the Lord, and he heard me from his holy mountain. I lay down and slept; I awoke, because the Lord will assist me. I will not be afraid of tens of thousands of people who surround me. Rise, Lord, save me, my God; because you have struck all who are vainly my foes. You have smashed the teeth of sinners. Salvation is the Lord's, and your blessing is upon your people.

And again:

I lay down and slept; I awoke because the Lord will assist me.

Psalm 37

Lord, do not rebuke me in your

anger, nor chastise me in your wrath. For your arrows have been stuck fast in me, and you have laid a heavy hand upon me. There is no healing in my flesh on account of your wrath, nor peace in my bones on account of my sins. My iniquities flooded over my head; like a heavy burden they weighed heavily upon me. My wounds stank and festered on account of my foolishness. I was wretched and utterly bowed down; I went about mourning all day long. For my loins were filled with mockings, and there is no healing in my flesh. I was maltreated and humiliated exceedingly; I howled from the groaning of my heart. Lord, all my desire is before you, and my groaning was not hidden from you. My heart was troubled, my strength failed me; and even the light of my eyes had gone from me. My friends and my neighbours drew near and stood against me, and those nearest me stood far away. Those who sought my life used force, and those who sought evils for me spoke vanities, and meditated trickeries all day long. But I, like a deaf man, heard nothing; like one who is dumb, who does not open his mouth. So I became like one who cannot hear, and in whose mouth there are no rebukes. For in you, Lord, I have hoped; you will

answer me, O Lord my God. For I said: Let my foes never exult over me. When my foot slipped they crowed over me. For I am ready for blows and my pain is with me continually. For I will declare my iniquity and be troubled at my sin. But my enemies live and have prevailed over me, and those who hate me unjustly have been multiplied. Those who repay me with evils in place of good have slandered me, since I pursued goodness. Do not forsake me, Lord; my God, do not go far from me. Hasten to help me, Lord of my salvation.

And again.

Do not forsake me, Lord; my God, do not go far from me.

Hasten to help me, Lord of my salvation.

Psalm 62

O God, my God, I watch for you at dawn; my soul has thirsted for you, my flesh how often in a desert, untrodden and waterless land. Thus I appeared before you in the holy place, to see your power and your glory. For your mercy is better than life; my lips will praise you. So I will bless you as long as I live, and in your name I will lift up my hands. May my soul be filled as with mar-

row and fatness; my mouth will praise you with joyful lips. When I remembered you upon my bed, every dawn I meditated upon you. For you became my helper, and in the shelter of your wings I shall rejoice. My soul clung to you; and your right hand upheld me. But those who vainly sought my life will go down to the deepest parts of the earth, they will be delivered to the power of the sword, they will be portions for foxes. But the king will rejoice in God, and all who swear by him will be praised; for the mouths of those who speak iniquities have been stopped.

And again.

Every dawn I meditated upon you, for you became my helper, and in the shelter of your wings I shall rejoice.

My soul clung to you; and your right hand upheld me.

Glory to the Father and to the Son and to the holy Spirit. Both now and for ever, and to the ages of ages. Amen.

Lord, have mercy. Lord, have mercy. Lord, have mercy.

Glory to the Father and to the Son and to the holy Spirit. Both now

and for ever, and to the ages of ages. Amen.

Psalm 87

Lord, God of my salvation, I have cried by day, and by night also before you. Let my prayer come into your presence, and turn your ear to my supplication. For my soul was filled with evils, and my life drew near to Hell. I was reckoned among those that go down to the Pit; I became as one that has no help, free among the dead. Like the slain that sleep in the tomb, whom you remembered no more; and they were cut off from your power. They placed me in the lowest Pit; in darkness and in the shadow of death. Your wrath lay heavy upon me, and you brought all your waves against me. You put my friends far from me, and made me an abomination to them. I was handed over and I came out; my eyes grew weak because of my beggary. I cried to you, Lord, all the day; I stretched out my hands towards you. Will you work wonders for the dead; or will physicians raise them up again to praise you? Will any declare your mercy in the tomb, or your truth in the place of destruction? Will your wonders be known in the dark, or your justice in a land that has been forgotten?

But to you, Lord, I have cried, and in the morning my prayer will come before you. Why have you rejected my soul, Lord; why do you turn away your face from me? I am poor and in toils since my youth; exalted, I was humbled and brought to despair. Your fierce anger overwhelmed me, and your terrors appalled me. They surrounded me like water all day long; they closed in upon me from every side. Friend and neighbour you have put far from me, and my companions because of my misery.

And again.

Lord, God of my salvation, I have cried by day; and by night also before you.

Let my prayer come into your presence, and turn your ear to my supplication.

The priest comes from the Altar and reads the morning prayers quietly.

Psalm 102

Bless the Lord, O my soul, and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget none of his benefits. He forgives all your iniquities; he heals all your diseases; he redeems your

life from corruption and crowns you with mercy and compassion; he satisfies your desire with good things; your youth will be renewed like an eagle's. The Lord performs deeds of mercy and judgement for all who are oppressed. He made known his ways to Moses, his wishes to the children of Israel. The Lord is compassionate and merciful, long-suffering and full of mercy. He will not always be wrathful, nor will he be enraged for ever. He has not dealt with us according to our iniquities, nor rewarded us according to our sins. For, like the height of heaven above the earth, the Lord has made his mercy prevail over those that fear him. As far as the east is from the west, so far has he taken our sins from us. As a father takes pity on his children the Lord has taken pity on those who fear him. For he knows of what we are made; has remembered that we are but dust. As for man, his days are but as grass, he will blossom like a flower of the field; for when a wind has passed over it, it will be no more and will know its place no longer. But the mercy of the Lord is for ever and ever upon those who fear him; and his justice upon their children's children, upon those who keep his covenant and remember his commandments to do them. The Lord has pre-

pared his throne in heaven and his kingdom rules over all. Bless the Lord, all you his Angels, powerful in strength, who perform his word, and listen to the voice of his words. Bless the Lord, all you his Powers, his Ministers who do his will. Bless the Lord, all you his works. In every place of his dominion, bless the Lord, O my soul!

And again.

In every place of his dominion, bless the Lord, O my soul!

Psalm 142

Lord, hear my prayer; in your truth give ear to my supplication, and in your justice hear me. Do not enter into judgement with your servant, for in your sight no one living can be justified. For the enemy pursued my soul; humbled my life to the ground; made me dwell in darkness, like those for ever dead. My spirit in me grew weary, and my heart was troubled within me. I remembered days of old; I meditated on all your works. I made the works of your hands my meditation. I stretched out my hands towards you; my soul thirsted for you like a waterless land. Hear me swiftly, O Lord; my spirit has failed. Do not turn your face from me, or I shall be like those who go down to the

Pit. Make me hear of your mercy in the morning, for I have hoped in you. Make known to me the way in which I should walk, for to you I have lifted up my soul. Deliver me from my enemies, Lord; I have run to you for shelter. Teach me to do your will, for you are my God. Your good Spirit will guide me in an upright land. For your name's sake, O Lord, you will give me life. In your justice you will bring my soul out of trouble; in your mercy slay my enemies, and destroy all those who afflict my soul, for I am your servant.

And again.

Your good Spirit will guide me in an upright land.

Glory to the Father and to the Son and to the holy Spirit. Both now and for ever, and to the ages of ages. Amen.

During the Six Psalms the Priest reads the

Twelve Morning Prayers

1st Prayer

We thank you, Lord our God, who have roused us from our beds and

placed in our mouth a word of praise, to worship and call upon your Holy Name, and we beseech you by your acts of pity, with which you have always treated our life. And now send forth your help on those who stand before the presence of your holy glory and who await the rich mercy which comes from you, and grant that they may always serve, praise, hymn and worship your inexpressible loving-kindness.

For to you belong all glory, honour and worship, to the Father, the Son and the holy Spirit, now and for ever, and to the ages of ages. Amen.

2nd Prayer

At night our spirit rises early to you, our God, for your commandments are light upon the earth. Teach us justice and sanctification in fear of you; for we glorify you who are our God, the One who truly exists. Incline your ear and hear us; and remember, Lord, by name all those who are present and who pray with us, and save them by your power. Bless your people and sanctify your inheritance. Give peace to your world, to the churches, to the priests, to our rulers and to all your

people.

For blessed and glorified is your all-honoured and majestic name, of the Father, the Son and the Holy Spirit now and for ever, and to the ages of ages. Amen.

3rd Prayer

At night our spirit rises early to you, O God, for your commandments are light. Teach us your justice, O God, your commands and your statutes. Enlighten the eyes of our understanding, lest we ever sleep unto death in sins. Drive away all gloomy darkness from our hearts. Give us the grace of the sun of justice and by the seal of your Holy Spirit keep our life free from harm. Direct our steps in the way of peace. Grant that we may see the dawn and the day in joy, that we may offer you our morning prayers.

For yours is the might and yours is the kingdom, the power and the glory, of the Father, the Son and the Holy Spirit, now and for ever, and to the ages of ages. Amen.

4th Prayer

Master and God, holy and beyond understanding, who said: Let light shine out of darkness, who have

given us rest by the sleep of the night and raised us up to glorify and implore your loving kindness; entreated by your own compassion, accept us who now worship you and give you thanks in the measure of our power, and grant us all our requests that are for salvation. Declare us to be children of light and of the day, and heirs of your eternal blessings. Remember also, Lord, in the greatness of your compassion all your people, those present with us and who pray with us, and all our brethren by land and sea and in every place of your dominion who ask for your love for humankind and your help; and give to all your great mercy.

So that, always kept safe in soul and body, we may glorify with boldness your wondrous and blessed name, of the Father, the Son and the Holy Spirit, now and for ever, and to the ages of ages. Amen.

5th Prayer

Treasury of blessings, ever-flowing Source, Holy Father, worker of wonders, all-powerful and almighty, we all worship you and beseech you, as we invoke your acts of mercy and compassion to help and assist our lowliness. Remember your suppliants, Lord; accept the

morning prayers of us all like incense before you, and make none of us reprobate, but keep us all through your acts of compassion. Remember, Lord, those who keep vigil and who chant to your glory and that of your Son and our God and of your Holy Spirit. Be their help and their aid; accept their supplications on your heavenly and spiritual altar.

For you are our God and to you we give glory, to the Father, the Son and the Holy Spirit, now and for ever, and to the ages of ages. Amen.

6th Prayer

We give thanks to you, Lord God of our salvation, for you do all things for the well-being of our life, that we may at all times look to you, the Saviour and Benefactor of our souls. We give thanks to you, for you have given us rest in the part of the night which has passed and roused us from our beds and placed us here for the worship of your honoured name. Therefore we beg you, Lord: Give us grace and power, so that we may be counted worthy to chant to you with understanding and to pray without ceasing in fear and trembling, as we work out our salvation through

the assistance of your Son. Remember too, Lord, those who cry out to you by night. Hear them and have mercy, and crush beneath their feet their invisible and hostile foes.

For you are the King of peace and the Saviour of our souls, and to you we give glory, to the Father, the Son and the Holy Spirit, now and for ever, and to the ages of ages. Amen.

7th Prayer

God and Father of our Lord Jesus Christ, who have raised us from our beds and gathered us together for this hour of prayer, give us grace by the opening of our mouths and accept our thanksgivings, in the measure of our ability. Teach us your statutes, because we do not know how to pray as we ought, unless you, Lord guide us by your Holy Spirit. Therefore we beg you, if we have sinned in any way until the present hour in word or deed or by thought, voluntarily or involuntarily, remit, forgive, pardon. For if you should regard iniquities, Lord; Lord, who will stand? For there is redemption from you. You alone are holy, a helper, a mighty defender of our life, and in you is our praise at

all times.

Blessed and glorified be the might of your Kingdom, of the Father, the Son and the Holy Spirit, now and for ever, and to the ages of ages. Amen.

8th Prayer

Lord our God, who have driven from us the sloth of sleep and called us together with a holy summons to lift up our hands and to give you thanks for the judgements of your justice, accept our supplications, our requests, our thanksgivings, our nocturnal worship; and give us, O God, the grace of faith unashamed, sure hope, love without pretence. Bless our comings in and our goings out, our deeds, works, words, desires, and grant that we may meet the beginnings of the day praising, singing, blessing the loving-kindness of your ineffable goodness.

For blessed is your all-holy name and glorified is your kingdom, of the Father, the Son and the Holy Spirit, now and for ever, and to the ages of ages. Amen.

9th Prayer

Light in our hearts, Master, lover of humankind, the unsullied light of

your divine knowledge, and open the eyes of our mind to the understanding of the proclamation of your Gospel. Instil in us also the fear of your blessed commandments, so that having trampled down all the desires of the flesh we may pass over to a spiritual way of life, thinking and doing all things that are well-pleasing to you.

For you are our sanctification and to you we give glory, to the Father, the Son and the Holy Spirit, now and for ever, and to the ages of ages. Amen.

10th Prayer

Lord our God, who have granted humankind forgiveness through repentance and shown us an image of acknowledgement and confession of sins: the repentance leading to pardon of the prophet David, in accordance with your great mercy have mercy on us, who have fallen by many and great offences, and, in accordance with the multitude of your pity, wipe away our offences. For we have sinned against you, Lord, who know too the hidden and secret things of the human heart and who alone have authority to forgive sins. Create a clean heart in us and by your sovereign Spirit establish us

and make known to us the joy of your salvation. Do not cast us away from your presence, but be well pleased, as you are good and love humankind, for us to offer you until our last breath a sacrifice of justice and an offering on your holy altars.

By the mercy and compassion and love for humankind of your only-begotten Son, with whom you are blessed, together with your all-holy, good and life-giving Spirit, now and for ever, and to the ages of ages. Amen.

11th Prayer

O God, our God, who by your will have brought into being the spiritual and rational Powers, we beseech and implore you, accept with that of all your creatures our hymn of glory in the measure of our power, and grant us in return the rich gifts of your loving-kindness. For to you bends every knee of those in heaven and on earth and under the earth, and everything that has breath and all creation sings the praise of your incomprehensible glory. For you alone are God, true and of great mercy.

For all the Powers of heaven praise you and to you we give glory, to the Father, the Son and the Holy Spirit,

now and for ever, and to the ages of ages. Amen.

12th Prayer

We praise, hymn, bless and give you thanks, O God of our fathers, for you have turned aside the shades of night and shown us again the light of day. But we implore your loving-kindness: Be merciful to our sins and accept our supplication in your great compassion, for we take refuge in you, the merciful and all-powerful God. Make the true sun of justice shine in our hearts; enlighten our mind and guard all our senses, so that, walking uprightly by day in the way of your commandments, we may reach eternal life; for with you is the source of life, and may we be counted worthy to come to the enjoyment of the unapproachable light.

For you are our God and to you we give glory, to the Father, the Son and the Holy Spirit, now and for ever, and to the ages of ages. Amen.

The Priest, having kissed the icon of the Lord, enters the sanctuary by the south door.

When the Six Psalms are completed the Priest, standing in front

of the Holy Table, intones the:

Litany of Peace

In peace, let us pray to the Lord.

People: Lord, have mercy. And so after each petition.

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

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

For our country, the president, and all those in public service, let us pray to the Lord.

For this city, for every city, town and village, and for the faithful who dwell in them, let us pray to the Lord.

For favourable weather, an abundance of the fruits of the earth, and temperate seasons, let us pray to

the Lord.

For those who travel by land, air or water, for the sick, the suffering, for those in captivity, and for their safety and salvation, let us pray to the Lord.

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

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

Commemorating our all-holy, pure, most blessed and glorious Lady, Mother of God and Ever-Virgin Mary, with all the Saints, let us entrust ourselves and one another and our whole life to Christ our God.

People: To you, O Lord.

Priest: For to you belong all glory, honour and worship, to the Father, the Son and the Holy Spirit, now and for ever, and to the ages of ages.

People: text tbd

After the Litany by the Priest, the Canonarch or Singer chants, in the

tone of the Troparion of the day:

Verse 1: Give thanks to the Lord, for he is good: his mercy endures for ever.

Verse 2: All the nations surrounded me, but in the name of the Lord I drove them back.

Verse 3: This is the Lord's doing, and it is marvellous in our eyes.

Then we sing the Troparion of the current feast, or of the Saint of the day, or, on Sundays, the Resurrection Apolytikion of the current tone twice, together with the appropriate Theotokion. This is a simplified rubric; but it should be noted that on most Sundays the Resurrection Apolytikion is sung twice.

After this the recitation of the Psalter and the [poetic] Kathismata as appointed.

On Sundays the first two Kathismata of the Psalter are numbers 2 and 3 [Psalms 9-16 and 17-23]

After each Kathisma the Short Litany by the Priest with the following endings.

After the 1st Kathisma

For yours is the might and yours

is the kingdom, the power and the glory, of the Father, the Son and the Holy Spirit, now and for ever, and to the ages of ages.

After the 2nd Kathisma

For you, O God, are good and love humankind, and to you we give glory, to the Father, the Son and the Holy Spirit, now and for ever, and to the ages of ages.

On normal Sundays the third Kathisma is Psalm 118 [Kathisma 17]. On major Feasts the Polyeleos.

After the last verse of Psalm 118, or the Polyeleos, if the Feast falls on a Sunday, we sing at once, that is, before Glory to the Father:

The Resurrection Evlogitaria

Tone 5

Before each Troparion we say: Blessed are you, O Lord: teach me your statutes.

The company of the Angels was amazed, seeing you numbered among the dead, yet destroying the power of death, O Saviour, raising Adam with yourself and freeing all

from Hell.

‘Why do you mingle sweet spices with your tears, O women disciples?’ the dazzling Angel in the tomb said to the women bearing myrrh, ‘Behold the tomb, and understand: for the Saviour has risen from the grave’.

Early in the morning the women bearing myrrh hastened, lamenting, to your grave; but the Angel stood before them and said, ‘The time for lamentation has passed. Do not weep; but tell the Apostles of the Resurrection’.

The women bearing spices coming to your grave, O Saviour, heard an Angel saying to them, ‘Why do you number the living among the dead? For as God he has risen from the grave’.

We worship the Father, and his Son, and the Holy Spirit: the holy consubstantial Trinity, as we cry with the Seraphim, ‘Holy, holy, holy are you, O Lord!’

O Virgin, by giving birth you redeemed Adam from sin, and you brought Eve joy instead of sorrow. He who was incarnate from you, who is both God and man, has guided back to life those who had

fallen from life.

Then the Short Litany by the Priest with the ending:

For blessed is your name and glorified is your kingdom, of the Father, the Son and the Holy Spirit, now and for ever, and to the ages of ages.

The Reader reads the Ypakoï. On Feasts the [poetic] Kathisma. On Sunday there follow the Anavathmi in the Tone of the Week.

On feasts, the First Antiphon of those in Tone 4.

Glory.

By the Holy Spirit every soul is given life, by cleansing it is exalted, it is made bright by the threefold Unity in a sacred mystery.

Both now.

By the Holy Spirit every soul is given life, by cleansing it is exalted, it is made bright by the threefold Unity in a sacred mystery.

[In some places the following is sung instead:

During the Anavathmi the Priest, with the Deacon, enters the sanctuary and, vested in epitachelion

and phelonion, stands in front of the Holy Table.

When the Anavathmi and the Prokeimenon are finished the Deacon intones:

Let us pray to the Lord.

People: Lord, have mercy.

Priest: For holy are you, our God, and you dwell in the holy place, and to you we give glory, to the Father, the Son and the Holy Spirit, now and for ever, and to the ages of ages.

People: text tbd

Choir: Let everything that has breath praise the Lord. (3)

Deacon: And that he would count us worthy to listen to the holy Gospel, let us pray to the Lord God.

People: Lord, have mercy. (3)

Deacon: Wisdom, stand upright. Let us listen to the holy Gospel.

Priest (or Bishop): Peace to all.

People: And to your Spirit.

Priest: The Reading is from the

holy Gospel according to (N)

People: Glory to you, Lord, glory to you!

Deacon: Let us attend.

And the Priest reads the Matins Gospel, if it is Sunday, the Eothinon, standing on the south side of the Holy Table, with the Deacon opposite him. On other days he reads it from between the Holy Doors, facing the People.

After the Gospel, People: Glory to you, Lord, glory to you!

On Sundays, after the Gospel:

Having seen the Resurrection of Christ, let us worship the Holy Lord Jesus, the only sinless one. We worship your Cross, O Christ, and we praise and glorify your holy Resurrection. For you are our God; we know no other but you; we name you by name. Come, all the faithful, let us worship the holy Resurrection of Christ; for behold through the Cross, joy has come in all the world. Ever blessing the Lord, we sing his Resurrection. For having endured the Cross for us, by death he has destroyed death.

Then on Sundays the Singers be-

gin Psalm 50.

The Priest, wearing his kalymafchion [and cowl] and having let down the phelonion, stands in the Holy Doors holding the Holy Gospel. When the singers reach the verse For see, you have loved truth, he comes out through the Holy Doors and takes his stand in the middle of the church. In Athonite use, he stands directly beneath the polyeleos for the Superior to venerate the Gospel. He then moves further to the west for the rest of those present to do so. The server with the candle is the last to venerate. In most Greek parishes the Gospel is then taken to back of the church, preceded by the candle, and placed on a stand near the west end of the church, so that latecomers may venerate it. There follows the veneration of the Gospel, after which the Priest returns to the Sanctuary and places the Gospel on the Holy Table, or, where it is the custom, at the back of the Church.

On all other days the Psalm is read and there is no veneration of the Gospel.

Psalm 50

Have mercy on me O God, in your great mercy; according to the full-

ness of your compassion blot out my offence. Wash me thoroughly from my wickedness, and cleanse me from my sin. For I acknowledge my wickedness, and my sin is ever before me. Against you only I have sinned and done what is evil in your sight, that you may be justified in your words, and win when you are judged. For see, in wickedness I was conceived, and in sin my mother bore me. For see, you have loved truth: you have shown me the hidden and secret things of your wisdom. You will sprinkle me with hyssop and I shall be cleansed; you will wash me, and I shall be made whiter than snow. You will make me hear of joy and gladness; the bones which have been humbled will rejoice. Turn away your face from my sins, and blot out all my iniquities. Create a clean heart in me, O God, and renew a right Spirit within me. Do not cast me out from your presence, and do not take your Holy Spirit from me. Give me back the joy of your salvation, and establish me with a sovereign Spirit. I will teach transgressors your ways, and sinners will turn to you again. O God, the God of my salvation, deliver me from bloodshed, and my tongue will rejoice at your justice. Lord, you will open my lips: and my mouth will declare your praise.

For if you had wanted a sacrifice, I would have given it; you will not take pleasure in burnt offerings. A sacrifice to God is a broken spirit; a broken and a humbled heart God will not despise. Do good to Sion, Lord, in your good pleasure; and let the walls of Jerusalem be rebuilt. Then you will be well pleased with a sacrifice of justice, oblation and whole burnt offerings. Then they will offer calves upon your altar.

On Sundays:

Glory to the Father and to the Son and to the Holy Spirit.

Through the prayers of the Apostles, O Merciful One, blot out the multitude of my transgressions.

Both now and for ever and to the ages of ages. Amen.

Through the prayers of the Mother of God, O Merciful One, blot out the multitude of my transgressions.

Have mercy on me, O God, in your great mercy; according to the fullness of your compassion blot out my offence.

Jesus, having risen from the tomb as he foretold, has given us eternal

life and his great mercy.

On all days with a Gospel, the Deacon (or Priest):

Singers: Lord, have mercy.
(Twelve times, in threes)

Priest: By the mercy and compassion and love towards humankind of your only-begotten Son, with whom you are blessed, together with your all-holy, good and life-giving Spirit, now and for ever, and to the ages of ages.

Singers: text tbd

And we begin the Canons. In Athonite use, on Sundays and Feasts the Church is censed as usual at the start of the Canons.

At the end of the 3rd and 6th Odes, the Short Litany.

After the 3rd Ode

For you are our God, and to you we give glory, to the Father, the Son and the Holy Spirit, now and for ever, and to the ages of ages.

After the 6th Ode

For you are the King of peace and the Saviour of our souls, and to you we give glory, to the Father, the Son and the Holy Spirit, now and

for ever, and to the ages of ages.

The Kontakion, Ikos and Synaxarion for the day are read.

When the Katavasia of the 8th Ode is finished the Deacon, looking towards the People from the Holy Doors, says in a loud voice:

The Mother of God and Mother of the Light, in hymns let us honour and magnify.

He then censes the whole sanctuary and church as usual.

The Magnificat and 9th Ode are traditionally sung by the senior persons present in the two Choirs.

The Song of the Mother of God.

A maiden mother hymns her Son and God.

In hymns God's Mother now we magnify.

My soul magnifies the Lord, and my spirit has rejoiced in God my Saviour.

Greater in honour than the Cherubim, and beyond compare more glorious than the Seraphim, without corruption you gave birth to God the Word; truly the Mother of

God, we magnify you.

For he has regarded the lowliness of his handmaiden, for behold from henceforth all generations will call me blessed.

For he that is mighty has done great things for me, and holy is his name, and his mercy is on them that fear him from generation to generation.

He has shown strength with his arm, he has scattered the proud in the imagination of their hearts.

He has put down the mighty from their thrones and exalted the humble. He has filled the hungry with good things and the rich he has sent away empty.

He has helped Israel his servant in remembrance of his mercy, as he spoke to our fathers, Abraham and his seed for ever.

After the Katavasia of the 9th Ode, the Short Litany.

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

People: Lord, have mercy.

Deacon: Help us, save us, have mercy on us, and keep us, O God,

by your grace.

People: Lord, have mercy.

Deacon: Commemorating our all-holy, pure, most blessed and glorious Lady, Mother of God and Ever-Virgin Mary, with all the Saints, let us entrust ourselves and one another and our whole life to Christ our God.

People: To you, O Lord.

Priest: For all the Powers of heaven praise you, and to you we give glory, to the Father, the Son and the Holy Spirit, now and for ever, and to the ages of ages.

People: text tbd

Then on Sundays only:

Choir 1: Holy is the Lord our God.

Choir 2: Holy is the Lord our God.

Choir 1: Exalt the Lord our God; and bow down before his footstool.

Choir 2: For he is holy.

Then, on all days, the Exapostilaria.

After the Exapostilaria

Lauds

If it is Sunday, or a feast of the Lord, or the memorial of a Saint having the Great Doxology, the two Choirs sing Let everything that has breath in the appropriate tone, as follows:

Psalm 148

[A] Let everything that has breath praise the Lord. Praise the Lord from the heavens; praise him in the highest. To you praise is due, O God.

[B] Praise him, all his angels: Praise him, all his Powers. To you praise is due, O God.

The following verses, to the point where the Stichera are inserted, are, unfortunately, often omitted.

[A] Praise him, sun and moon; praise him, all you stars and light.

[B] Praise him, you highest heavens and you waters that are above the heavens. Let them praise the name of the Lord.

[A] For he spoke and they came into being; he commanded and

they were created.

[B] He established them for ever and ever; he made an ordinance, and it shall not pass away.

[A] Praise the Lord from the earth; praise him, you sea-monsters and all deeps;

[B] Fire and hail, snow and ice and storm-wind; things that do his word.

[A] Mountains and all hills, fruiting trees and all cedars;

[B] Beasts of the wild, and all cattle, creeping things and winged birds;

[A] Kings of the earth and all peoples, rulers and all judges of the earth;

[B] Young men and maidens: old men and youths together, let them praise the name of the Lord; for his name alone has been exalted.

[A] His praise is above earth and heaven, and he will exalt the horn of his people.

[B] A hymn for all his holy ones; for the children of Israel, a people that

draws near him.

Psalm 149

[A] Sing to the Lord a new song, his praise in the Church of the holy ones.

[B] Let Israel rejoice in him that made him, let the children of Sion be joyful in their king.

[A] Let them praise his name in the dance; let them sing his praise with timbrel and with harp.

[B] For the Lord is well-pleased with his people; he will exalt the meek with salvation.

[A] His holy ones will exult in glory, and rejoice upon their beds.

[B] The high praises of God in their mouths, and two-edged swords in their hands,

[A] To exact vengeance among the nations, punishments among the peoples.

[B] To bind their kings in fetters; and their nobles in shackles of iron.

For 8 Verses (Sundays) or 6 Verses.

[A] To execute upon them the

judgement that is decreed; such glory will be for all his holy ones.

Psalm 150

[B] Praise God in his saints; praise him in the firmament of his power.

For 4 Verses.

[A] Praise him for his mighty acts; praise him according to the greatness of his majesty.

[B] Praise him with the sound of the trumpet; praise him with lute and harp.

[A] Praise him with timbrel and dance; praise him with strings and pipe.

[B] Praise him with tuneful cymbals; praise him with loud cymbals. Let everything that has breath praise the Lord.

If it is Sunday, add the following verses:

If a feast with Stichera at Lauds falls on a Sunday, the appropriate Psalm verses are used instead.

[A] Glory.

On Sunday the Eothinon corre-

sponding to the Gospel.

[B] Both now.

On Sunday the following Theotokion:

You are most blessed, Virgin Mother of God, for through him who took flesh from you Hell has been taken captive, Adam recalled, the curse slain, Eve set free, death put to death, and we given life. Therefore in praise we cry: Blessed are you, Christ our God, who have been thus well-pleased. Glory to you.

On Sundays and Feasts having a Great Doxology:

[A] Glory to you who have shown us the light. Glory to God in the highest, and on earth peace, goodwill among men.

[B] We praise you, we bless you, we worship you, we glorify you, we give you thanks for your great glory.

[A] Lord, King, God of heaven, Father almighty: Lord, only-begotten Son, Jesus Christ and Holy Spirit.

[B] Lord God, Lamb of God, Son of the Father, who take away the sin of the world, have mercy on us; you

take away the sins of the world.

[A] Receive our prayer, you who sit on the right hand of the Father, and have mercy on us.

[B] For you alone are holy, you alone are Lord, Jesus Christ, to the glory of God the Father. Amen.

[A] Every day I will bless you, and praise your name for ever and to the ages of ages.

[B] Grant, Lord, this day to keep us without sin.

[A] Blessed are you, O Lord, the God of our fathers, and praised and glorified your name to the ages. Amen.

[B] May your mercy, O Lord, be upon us, as we have put our hope in you.

[A] Blessed are you, O Lord, teach me your statutes.

[B] Blessed are you, O Lord, teach me your statutes.

[A] Blessed are you, O Lord, teach me your statutes.

[B] Lord, you have been our refuge from generation to generation. I said, Lord, have mercy on me, heal my soul, for I have sinned against

you.

[A] Lord, I have run to you for refuge: teach me to do your will, for you are my God.

[B] For with you is the source of life: and in your light we shall see light.

[A] Continue your mercy towards those who know you. Holy God, Holy Strong, Holy Immortal, have mercy upon us.

[B] Holy God, Holy Strong, Holy Immortal, have mercy upon us.

[A] Holy God, Holy Strong, Holy Immortal, have mercy upon us.

[B] Glory to the Father and to the Son and to the Holy Spirit.

[A] Both now and for ever and to the ages of ages. Amen.

[B] Holy Immortal, have mercy upon us.

If it is Sunday, at the end of the Doxology and Trisagion, we say the Resurrection Troparia.

For the 1st, 2nd, 3rd and 4th tones in Tone 4:

To-day salvation has come to the world. Let us sing to him who rose

from the tomb, the Author of our life. For destroying death by death, he has given us the victory and his great mercy.

For the 5th, 6th, 7th and 8th tones in Tone 8.

By rising from the tomb and bursting through the bonds of Hell, you abolished the sentence of death, O Lord, delivering all from the snares of the foe. Having shown yourself to your Apostles, you sent them out to preach, and through them you gave peace to the whole world, you who alone are full of mercy.

On other Feasts the Apolytikion, once.

The two Litanies and Dismissal.

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

People: Lord have mercy. **Three times after each petition.**

Deacon: Again we pray for our Archbishop (N)

Again we pray for our country, the president, and all those in public

service.

Again we pray for those who bring offerings, those who care for the beauty of this holy and venerable house, for those who labour in its service, for those who sing, and for the people here present, who await your great and rich mercy.

Priest: For you, O God, are merciful, and love humankind, and to you we give glory, to the Father, the Son and the Holy Spirit, now and for ever, and to the ages of ages.

People: text tbd

Deacon: Let us complete our morning prayer to the Lord.

People: Lord, have mercy. **And so after each of the following petitions.**

Deacon: Help us, save us, have mercy on us and keep us, O God, by your grace.

That the whole day may be perfect, holy, peaceful and sinless, let us ask of the Lord.

People: Grant this, O Lord. **And so after each of the following petitions.**

Deacon: An angel of peace, a faithful guide, a guardian of our souls and bodies, let us ask of the Lord.

Pardon and forgiveness of our sins and offences, let us ask of the Lord.

Things good and profitable for our souls, and peace for the world, let us ask of the Lord.

That we may live out the rest of our days in peace and repentance, let us ask of the Lord.

A Christian end to our life, painless, unashamed and peaceful, and a good defence before the dread judgement seat of Christ, let us ask.

Commemorating our all-holy, pure, most blessed and glorious Lady, Mother of God and Ever-Virgin Mary, with all the Saints, let us entrust ourselves and one another and our whole life to Christ our God.

People: To you, O Lord.

Priest: For you are a God of mercy, compassion and love towards humankind, and to you we give glory, to the Father, the Son and the Holy Spirit, now and for ever, and to the

ages of ages.

People: text tbd

Priest: Peace to all.

People: And to your spirit.

Deacon: Let us bow our heads to the Lord.

People: To you, O Lord.

Prayer at the Bowing of Heads

Priest (in a low voice): Holy Lord, dwelling on high and beholding things below and, with your eye that observes all, keeping watch over the whole creation, to you we have bowed the neck of our soul and body, and we beseech you, O Holy of Holies: Stretch forth your invisible hand from your holy dwelling and bless us all. And, as you are good and love humankind, pardon us if we have sinned in anything, voluntarily or involuntarily, granting us your blessings both of this world and of the world above.

(aloud) For yours it is to have mercy and to save us, O God, our God, and to you we give glory, to Father, Son and holy Spirit, now and for-

ever, and to the ages of ages.

People: text tbd

Priest: Wisdom.

Reader: Bless.

Priest (from inside the Sanctuary):

Blessed is He Who Is, Christ our true God, always, now and for ever, and to the ages of ages.

Reader: Amen. May the Lord God strengthen the holy and pure faith of devout and orthodox Christians, with his holy Church, unto ages of ages.

Priest: Most holy Mother of God, save us.

Reader: Greater in honour than the Cherubim, and beyond compare more glorious than the Seraphim, without corruption you gave birth to God the Word; truly the Mother of God, we magnify you.

The Priest, standing in the holy Doors and facing the People, gives the Great Dismissal as follows:

Glory to you, Christ God, our hope, glory to you.

And the Priest, lowering the Phelo-

nion, continues:

Reader: text tbd **And at once he begins the First Hour.**

First Hour

The Holy Doors and the Curtain are shut. The Reader begins straight away with:

O Come, let us worship and fall down before the King, our God.

O Come, let us worship and fall down before Christ, the King, our God.

O Come, let us worship and fall down before Christ himself, the King, our God.

Three Metanias and the Psalms:

Psalm 5

Give ear to my words, O Lord, understand my cry. Attend to the voice of my supplication, my King and my God; for to you I shall pray, O Lord. In the morning you will hear my voice. In the morning I shall stand before you, and you will watch over me; because you are not a God who wants iniquity. The evil-doer will not dwell with you, nor will the lawless remain be-

fore your eyes. You have hated all those who work iniquity; you will destroy all those who speak lies. The Lord abhors a man of bloodshed and deceit. But I, in the abundance of your mercy, will enter your house, I will worship towards your holy temple in fear of you. Guide me, Lord, in your justice because of my enemies, direct my way before you. Because there is no truth in their mouths; their heart is vain. Their throat is an open tomb, they deceive with their tongues. Judge them, O God. Let them fall through their counsels; according to the multitude of their impieties cast them out, for they have embittered you, O Lord. And may all those who hope in you be glad; they will rejoice for ever, and you will dwell among them, and all those who love your name will boast in you. Because you will bless the righteous; you have crowned him, O Lord, with your good pleasure.

Psalm 89

Lord, you have been our refuge from one generation to another. Before the mountains came into being or the earth and the world were formed, from age to age you are. Do not turn humankind back to humiliation, and you said: Turn

back, children of men. Because a thousand years in your eyes, Lord, are like a day, or like yesterday which has passed, and like a watch in the night. Their years will be mere trifles, in the morning like grass may he pass away. In the morning let him flower and pass away; in the evening let him fall, dry up and wither. Because we have perished in your anger, and in your wrath we have been dismayed. You have set our iniquities before you; our age in the light of your countenance. Because all our days have perished, and in your anger we have perished; our years were reckoned like a spider. The days of our years there are seventy years in them, but if we are strong, eighty, and the majority of them are labour and toil; because weakness has come over us and we shall be chastened. Who knows the might of your anger? And can gauge your wrath from fear of you? So make your right hand known to me, and those chastened in heart by wisdom. Turn back, O Lord, how long? And be entreated for your servants. We have been filled in the morning with your mercy, O Lord, and we have rejoiced and been glad. In all our days let us be glad; in return for the days when you humbled us, the years when we saw evils. And look upon your servants and upon the

work of your hands and guide your children. And let the brightness of the Lord be upon us, and direct the works of our hands for us, and direct the work of our hand.

Psalm 100

I will sing to you of mercy and judgement, O Lord, I will chant and think on a blameless way. When will you come to me? I have walked in the midst of my house in the innocence of my heart. I have set no lawless deed before my eyes; I have hated those who commit transgressions. No twisted heart has been attached to me; the evil man who avoids me I have not acknowledged. The man who secretly slanders his neighbour, him I have driven out. With a man of proud looks and insatiate heart I have not eaten. My eyes are upon the faithful in the land, for them to dwell with me; the man who walks on a blameless way, he has ministered to me. The man who acts proudly has not dwelt in my house; the man who speaks calumnies has not prospered before me. Morning by morning I slew all the sinners in the land, to purge from the Lord's city all workers of iniquity.

Then at once: Glory, the Apoly-

tikon of the day,

What shall we call you, O Full of grace? Heaven? For you made the Sun of justice to dawn. Paradise? For you made the flower of incorruption blossom. Virgin? For you remained incorrupt. Pure Mother? For you held in your holy embrace a Son who is the God of all. Implore him that our souls may be saved.

And immediately:

Direct my steps according to your word, and let no iniquity lord it over me.

Deliver me from the slander of men, and I shall keep your commandments.

Let your face shine on your servant, and teach me your statutes.

Let my mouth be filled with your praise, O Lord, that I may hymn your glory, all day long your splendour.

Then:

Glory to the Father, and to the Son, and to the Holy Spirit; both now and for ever, and to the ages of ages.

Amen.

All-holy Trinity, have mercy on us. Lord, cleanse us from our sins. Master, pardon our iniquities. Holy One, visit and heal our infirmities for your name's sake. Lord, have mercy. Lord, have mercy. Lord, have mercy.

Glory to the Father, and to the Son, and to the Holy Spirit; both now and for ever, and to the ages of ages. Amen.

Our Father in heaven, may your name be hallowed; your kingdom come; your will be done on earth as in heaven. Give us today our daily bread, and forgive us our debts, as we forgive our debtors. And do not lead us into temptation, but deliver us from the evil one

Priest: For yours is the kingdom, the power and the glory, of the Father, the Son and the Holy Spirit, now and for ever, and to the ages of ages.

Reader: text tbd

The Kontakion of the Saint, if there is one, or of the current Feast.

But on Sunday we say the Hypakoï

of the Tone.

Then: Lord have mercy. (40)

At every time and at every hour, in heaven and on earth worshipped and glorified, Christ God, long-suffering, great in mercy, great in compassion, loving the just and merciful to sinners, calling all to salvation by the promise of the blessings to come; do you, Lord, yourself accept our entreaties at this hour, and direct our lives to your commandments. Sanctify our souls, purify our bodies, correct our thoughts, cleanse our ideas and deliver us from every distress, evil, and pain. Wall us about with your holy Angels, that protected and guided by their host we may reach the unity of the faith and the knowledge of your unapproachable glory; for you are blessed to the ages of ages. Amen.

Greater in honour than the Cherubim, and beyond compare more glorious than the Seraphim, without corruption you gave birth to God the Word, truly the Mother of God we magnify you. In the name of the Lord, give the blessing, Father.

Priest: May God take pity on us and bless us; show the light of his countenance on us and have

mercy on us.

Then the Superior says the following prayer:

Christ, the true light, who enlighten and hallow everyone who comes into the world, may the light of your countenance be signed upon us, that in it we may see your unapproachable light; and direct our steps to the doing of your commandments; at the intercessions of your most pure Mother and of all your Saints. Amen.

To you my Champion and Commander I your City saved from disasters dedicate, O Mother of God, hymns of victory and thanksgiving; but as you have unassailable might from every kind of danger now deliver me, that I may cry to you: Hail, Bride without bridegroom!

And Dismissal.

Glory to you, Christ God, our hope, glory to you.

Reader: Glory. Both now. Lord, have mercy. (3) Give the blessing.

Through the prayers of our holy fathers, Lord Jesus Christ, have

mercy on us and save us.

Reader: text tbd

Appendices

1. The Resurrection Exapostilaria

A Composition by the Emperor Constantine,

son of Leo the Wise.

EXAPOSTILARION 1

With the Disciples let us go to a mountain in Galilee to contemplate Christ by faith as he says that he has received authority over things on high and things below. Let us learn how he teaches that they are to baptise all nations in the name of the Father and of the Son and of the Holy Spirit, and that he is with his Initiates, as he promised, until the final consummation.

Theotokion

You rejoiced with the Disciples, Virgin Mother of God, for you saw Christ risen from the tomb on the third day, as he said. He also appeared to them teaching and re-

vealing mightier things and ordering them to baptise in the Father, Son and Spirit, that we might believe his Rising and might glorify you, O Maiden.

EXAPOSTILARION 2

When they saw the stone rolled away the Myrrhbearers rejoiced, for they saw a Young Man seated in the tomb, and he said to them, 'See, Christ has risen. Tell the Disciples with Peter, 'Go to the mountain in Galilee. There he will appear to you, as he foretold to his friends'.

Theotokion

An Angel brought his 'Hail' to the Virgin before your conception, O Christ. An Angel rolled the stone from your tomb. The one proclaimed and magnified the tokens of ineffable joy instead of sorrow; the other you, as giver of life in place of death, and announced the Resurrection to the Women and the Initiates.

EXAPOSTILARION 3

Let no one doubt that Christ has risen. For he appeared to Mary; then he was seen by those going out to the country; again he appeared to the eleven Initiates as they sat at table, and, when he had

sent them out to baptise, he was taken up to heaven, from which he had come down, confirming the proclamation by many signs.

Theotokion

O Sun, who today dawned from the tomb, like a Bridegroom from his chamber, despoiled Hell and destroyed death, at the prayers of her who bore you, send out your light to us, make light shine in our hearts, make light guide us all to walk in the paths of your commandments and in the ways of peace.

EXAPOSTILARION 4

Shining with virtues, let us contemplate the men in shining garments, who appeared in the life-bearing grave, to the Myrrhbearers as they bowed their faces to the earth. Let us be taught of the Rising of heaven's Master, and let us run with Peter towards life in a grave, and marvelling at what is done, let us remain to see Christ.

Theotokion

With your cry of 'Rejoice!', Lord, you transformed the grief of the Forefathers, bringing instead the joy of your Rising to the world. Therefore, through her who bore you, O Giver of life, Light that en-

lightens hearts, send forth the light of your mercies that we may cry to you, 'Lover of humankind, God and man, glory to your Rising!'

EXAPOSTILARION 5

Christ, the life and the way, from among the dead, journeyed with Cleopas and Luke, to whom he was made known at Emmaus when he broke the bread. Their souls and hearts were aflame as he talked with them on the road and explained with the Scriptures what he had undergone. With them let us cry aloud, 'He has been raised and has appeared to Peter!'

Theotokion

I sing the praise of your mercy without measure, O my Maker, for you emptied yourself to take on and to save the nature of mortals that had grown evil. And though God, you accepted to be born in my likeness from the pure Child of God and to descend as far as Hell, as you wished me to be saved at the prayers of her who bore you, O Master full of pity.

EXAPOSTILARION 6

Showing that you are man by essence, O Saviour, having risen from the tomb, you stood in the

midst, partook of food and taught the preaching of repentance. Then at once you were raised up to the heavenly Father and you promised the Disciples to send the Paraclete. O God and man, above all godhead, glory to your Rising!

Theotokion

The Maker of creation and God of all things took mortal flesh from your immaculate blood, All-Holy Virgin. He also renewed nature, that was all corrupted, leaving you after childbirth as you were before. Therefore with faith we all proclaim you, as we cry, 'Hail, Sovereign Lady of the world!'

EXAPOSTILARION 7

When Mary said, 'They have taken away the Lord', Simon Peter and another Initiate of Christ, whom he loved, hurried to the grave. The two ran and found the grave clothes lying inside alone, while the napkin for the head was by itself. And so they waited quietly again, until they saw Christ.

Theotokion

Great and wonderful are the things you have done for my sake, most merciful Christ; for you were born beyond explanation from a Virgin

Maid and accepted the Cross, and having endured death you arose in glory and freed our nature from death. Glory, O Christ, to your glory! Glory to your power!

EXAPOSTILARION 8

Seeing two Angels in the grave, Mary was amazed and, not recognising him, she asked Christ as the Gardener, 'Sir, where have you laid the body of my Jesus?' Recognising by his call that he was the Saviour, she heard, 'Do not touch me. Tell my brothers that I am departing to the Father'.

Theotokion

O Maiden, ineffably you bore one of the Trinity, who is two by nature and two by operation, yet one in person. Ever implore him then for those who worship you in faith to deliver us from every device of the foe; for now we all have recourse to you, Sovereign Lady, Mother of God.

EXAPOSTILARION 9

The doors being shut as you entered, Master, you filled the Apostles with the All-Holy Spirit, breathing on them with peace. You told them to bind sins and to loose them, and after eight days you

showed your side and hands to Thomas. With him we cry, 'You are Lord and God'.

Theotokion

When you saw your Son risen from the tomb on the third day, Bride of God, you put away all the tribulation you had endured as a Mother, when you saw him suffering. And filled with joy you sing his praise as you rejoice with his Disciples. And so save those who now proclaim you Mother of God.

EXAPOSTILARION 10

Of old, the sea of Tiberias found Thomas fishing with the sons of Zebedee, Nathaniel, Peter and two others. When, at Christ's order, they let down their net on the right hand side, they caught a multitude of fish. Peter, recognising him, swam towards him. Appearing to them for the third time, he showed them bread, and a fish on coals.

Theotokion

Entreat the Lord, who rose from the tomb on the third day, O Virgin, on behalf of all who sing your praise and with love call you blessed. For we all have you as a saving refuge and mediatrix with him, for we are your inheritance and your servants,

Mother of God, and we all look to your assistance.

EXAPOSTILARION 11

The Lord, after his divine Rising, having three times enquired of Peter, 'Are you my friend?' proposed him as Chief Shepherd of his own sheep. He, when he saw the one whom Jesus loved following, asked the Master, 'What of him?' 'If I want him to remain until I come again', he answered, 'what is that to you, friend Peter?'

Theotokion

O dread mystery! O extraordinary wonder! Through death, death is utterly destroyed. Who then will not praise, who will not worship your Resurrection, O Word, and the Mother of God who purely bore you in the flesh. At her intercessions deliver us all from Hell.

2. The Eleven Eothina

A composition by Leo the Wise

EOTHINON 1. Tone 1.

The Lord stood before his Disciples, who had ascended the mountain for his being lifted from the ground. They worshipped him, and

when they had been taught that authority had been given him everywhere, they were sent out to proclaim his Resurrection from the dead and his restoration to Heaven. And Christ, God and the Saviour of our souls, promised unfailingly that he would be with them for ever.

EOTHINON 2. Tone 2.

To the Women who came with sweet spices with Mary, and who were at a loss how they might achieve their aim, the stone appeared lifted and a godlike Youth stilled the tumult of their soul, for he said: Jesus the Lord has risen; therefore proclaim to his heralds, the Disciples, to hasten to Galilee; there you will see him risen from the dead, as Giver of life and Lord.

EOTHINON 3. Tone 3.

When Mary Magdalen gave the good tidings of the Saviour's Resurrection from the dead and his appearing, the Disciples doubted and were upbraided for their hardness of heart; but armed with signs and wonders they were sent to preach. And while you, Lord, were taken up to the Father, source of light, they, entrusted with the wonders, began to preach the word everywhere. Therefore, enlightened through them, we glorify your Res-

urrection from the dead, O Lord who loves humankind.

EOTHINON 4. Tone 4.

It was deep dawn and the Women came to your grave, O Christ; but the body they longed for was not to be found; and so those who in shining garments stood by them in their perplexity said: Why do you seek the living with the dead? He has risen as he foretold. Why have you forgotten his words? Persuaded by them they proclaimed what they had seen, but the good tidings seemed but raving; so dull were the Disciples still; but Peter ran and having seen glorified to himself your wonders.

EOTHINON 5. Tone 5.

How wise, O Christ, are your judgments! You made Peter understand your Resurrection by the grave-clothes alone, but journeying with Luke and Cleopas you talked, and as you talked you did not at once reveal yourself. And you were reproached with being only a stranger in Jerusalem and not sharing in her final counsels. But as the one who disposes all things for the profit of his fashioning, you unfolded the prophecies about yourself and in the blessing of bread you made yourself known

to them, whose hearts even before this had burned for knowledge of you. They also were already proclaiming to your assembled Disciples your Resurrection. Through which have mercy on us.

EOTHINON 6. Tone 6.

O Christ you are truly peace for men of God; giving your peace to the Disciples after the Resurrection, you showed them to be full of fear, for they thought they saw a spirit; but you dispelled the tumult of their souls by showing your hands and feet; but, as they still doubted, by taking nourishment and reminding them of your teachings you opened their minds to understand the Scriptures; you assured them of the Father's promise, and blessing them you went away to heaven. And so with them we worship you. Lord, glory to you!

EOTHINON 7. Tone 7.

Lo, darkness and early dawn. And why, Mary, are you standing by the grave, your mind full of darkness? Why do you seek where Jesus has been laid? But see the disciples running together, see how they have realised the Resurrection from the grave clothes and the napkin, and have remembered the Scripture concerning this. With

whom and through whom we too have believed and sing your praise O Christ, the Giver of Life.

EOTHINON 8. Tone 8.

Mary's hot tears did not flow in vain, for she was granted Angels to teach her and the sight of you, O Jesu. But, as a weak woman, she still had earthly thoughts, and therefore she was sent away so as not to touch you, O Christ; but nevertheless she was sent as a herald to your Disciples, to whom she spoke the good tidings, announcing your ascent to the Father's inheritance. With her make us also worthy of your manifestation, O Master and Lord.

EOTHINON 9. Tone 5.

As at the last times you came when it was late on the Sabbath to your friends, O Christ, and you confirm the wonder by a wonder, by your entrance when the doors were shut your Resurrection from the dead. You filled your Disciples with joy and made them partakers of the Holy Spirit; you bestowed on them the authority of the forgiveness of sins and did not abandon Thomas to be drowned in the sea of unbelief. And so grant us also true knowledge and forgiveness of of-

fences, compassionate Lord.

EOTHINON 10. Tone 6.

After your descent into Hell and your Resurrection from the dead, your Disciples, O Christ, losing heart most probably at your separation from them, turned back to their work: and once again there were boats and nets and a catch nowhere. But you appeared as Master of all things, O Saviour, and ordered them to cast their nets on the right hand side: and at once the word was deed, and there was a great multitude of fish, and a strange supper ready on land. Your Disciples partook of it then; make us also worthy to enjoy it now in spirit, O Lover of humankind.

EOTHINON 11. Tone 8.

Showing yourself to your Disciples after the Resurrection, O Saviour, you entrusted to Simon the pasturing of the sheep, as repayment for love, demanding the care of shepherding. And therefore he said: If you are my friend Peter, shepherd my lambs, shepherd my sheep. But he at once showing his affection, inquired about the other Disciple. At their intercessions, O Christ, guard your flock from wolves that ravage it.

3. The Polyeleos

Servants of the Lord, Alleluia.

Psalm 134

Praise the name of the Lord, praise the Lord his servants. Alleluia.

Who stand in the house of the Lord, in the courts of the house of our God. Alleluia.

Praise the Lord, for the Lord is good. Alleluia.

Sing to his name, for it is fair. Alleluia.

For the Lord has chosen Jacob for himself; Alleluia.

Israel for his own possession. Alleluia.

For I know that the Lord is great. Alleluia.

And our Lord is above all gods. Alleluia.

Whatever he wished, the Lord has done, Alleluia.

In heaven and on earth, Alleluia.

In the seas and in all the deeps. Al-

leluia.

He brings up the clouds from the end of the earth. Alleluia.

He has made lightnings into rain. Alleluia.

He brings winds out of his treasures, Alleluia.

He who smote the first born of Egypt, Alleluia.

From humans to beasts of burden. Alleluia.

He sent signs and wonders into your midst, O Egypt, Alleluia.

Among Pharaoh and all his servants; Alleluia.

He who smote many nations, Alleluia.

And killed mighty kings, Alleluia.

Sion, King of the Amorites, Alleluia.

And Og, King of Basan, Alleluia.

And all the kingdoms of Canaan. Alleluia.

And he gave their land as a heritage, Alleluia.

A heritage to Israel his people. Al-

leluia.

O Lord, your name is for ever, Alleluia.

And your memorial to generation and generation. Alleluia.

For the Lord will judge his people, Alleluia.

And he will comfort his servants. Alleluia.

The idols of the nations are silver and gold, works of human hands. Alleluia.

They have a mouth, but they will not speak. Alleluia.

They have eyes, but they will not see. Alleluia.

They have ears, but they will not hear. Alleluia.

There is no breath in their mouth. Alleluia.

Let all those who make them become like them, Alleluia.

And all those who trust in them. Alleluia.

House of Israel, bless the Lord. Al-

leluia.

House of Aaron, bless the Lord. Alleluia.

House of Levi, bless the Lord. Alleluia.

You who fear the Lord, bless the Lord. Alleluia.

Blessed be the Lord from Sion, he who dwells in Jerusalem. Alleluia.

Psalm 135

Give thanks to the Lord, for he is good, alleluia: for his mercy endures forever, alleluia.

Give thanks to the God of gods, alleluia: for his mercy endures forever, alleluia.

Give thanks to the Lord of lords, alleluia: for his mercy endures forever, alleluia.

To him who alone has done great wonders, alleluia: for his mercy endures forever, alleluia.

To him who made the heavens with understanding, alleluia: for his mercy endures forever, alleluia.

To him who set the earth on the waters, alleluia: for his mercy endures

forever, alleluia.

To him who alone made the great lights, alleluia: for his mercy endures for ever, alleluia.

The sun to rule the day, alleluia: for his mercy endures for ever, alleluia.

The moon and the stars to rule the night, alleluia: for his mercy endures forever, alleluia.

To him who smote Egypt with their first born, alleluia: for his mercy endures forever, alleluia.

And led Israel out of their midst, alleluia: for his mercy endures forever, alleluia.

With a mighty hand and upraised arm, alleluia: for his mercy endures forever, alleluia.

To him who divided the Red Sea in two, alleluia: for his mercy endures forever, alleluia.

And led Israel through its midst, alleluia: for his mercy endures forever, alleluia.

And shook off Pharaoh and his power into the Red Sea, alleluia: for his mercy endures forever, al-

leluia.

To him who led his people through the desert, alleluia: for his mercy endures forever, alleluia.

To him who smote great kings, alleluia: for his mercy endures forever, alleluia.

And slew mighty kings, alleluia: for his mercy endures for ever, alleluia.

Sion, King of the Amorites, alleluia: for his mercy endures for ever, alleluia.

And Og, King of Basan, alleluia: for his mercy endures forever, alleluia.

And who gave their land as a heritage, alleluia: for his mercy endures forever, alleluia.

A heritage for Israel his servant, alleluia: for his mercy is for ever, alleluia.

For the Lord remembered us in our humiliation, alleluia: for his mercy endures forever, alleluia.

And redeemed us from our foes, alleluia: for his mercy endures for ever, alleluia.

Who gives food to all flesh, alleluia:

for his mercy is for ever, alleluia.

Give thanks to the God of heaven, alleluia: for his mercy endures forever, alleluia.

Then the Selection according to the Feast.

After which the following in Tone 1 may be sung.

Glory.

Let us worship the Father, and let us glorify the Son, and let us all praise together the all holy Spirit, crying out and saying: All holy Trinity, save us all.

Both now.

Your people, O Christ, brings your Mother to intercede; at her entreaties grant us your pity, that we may glorify you, loving Lord, who dawned for us from the grave.

The following Psalm of the Polyeleos is sung on the two Sundays before Lent, Meat Sunday and Cheese Sunday. When this Psalm is sung Psalm 118 is not sung, but in its place Psalm 134. Psalm 136 takes the place of the Selection. We also light the Polyeleos. Note that in the Russian use Psalm 136 is also used on

the two preceding Sundays, those of the Prodigal Son and of the Last Judgement.

Psalm 136

By the rivers of Babylon, there we sat down and we when we remembered Sion. Alleluia.

On the willows in the midst of it we hung up our instruments. Alleluia.

For there our captors asked us for songs, and those who had led us away for a hymn, saying, 'Sing us one of the songs of Sion!' Alleluia.

How could we sing the Lord's song in a foreign land? Alleluia.

If I forget you, Jerusalem, let my right hand be forgotten! Alleluia.

Let my tongue stick to my throat, if I do not remember you, if I do not set Jerusalem above my highest joy. Alleluia.

Remember, Lord, against the Edomites the day of Jerusalem's fall, how they said, 'Tear it down! Tear it down! Down to its foundations!' Alleluia.

O daughter of Babylon, the wretched! Blessed is the one who requites you as you have required

us! Alleluia.

Blessed is the one who seizes
your little children and dashes them
against the rock! Alleluia.

In present day Greek use the following Psalm is used instead of Psalm 134 on the feasts of the Mother of God. It is followed by Psalm 135, but the Selection for the various feasts is usually omitted. It is also common to interpolate the verses with refrains, in the same way as the Anixantaria are interpolated at Vespers.

Psalm 44

A Good Word. Alleluia.

My heart has uttered a good Word.

Hail, all-praised Queen of all,
Mother of our God. Alleluia.

I tell my works to the King.

Hail, Queen of Angels, Sovereign
of the world. Alleluia.

My tongue is the pen of ready
writer.

Hail, proclamation of the Prophets,
glory of Patriarchs. Alleluia.

You are lovely with a beauty be-

yond the sons of men.

Hail, pure Virgin, Sovereign Lady,
Bride of God. Alleluia.

Grace has poured from your lips.

Hail, spotless, undefiled, incorrupt,
All-holy. Alleluia.

Therefore God has blessed you for
ever.

Hail, hope of those without hope,
and help of those embattled. Al-
leluia.

Gird your sword on your thigh,
mighty warrior.

Hail, full of grace. The Lord is with
you, and through you with us. Al-
leluia.

In your splendour and beauty.

Hail, blessed are you among
women, and blessed is the fruit of
your womb. Alleluia.

Draw your bow and prosper, and
reign.

Hail, Virgin Mother of God, blessed
among women. Alleluia.

In the cause of truth and meekness

and justice.

Hail, Mary, Lady of us all, the Lord of powers is with you. Alleluia.

[And your right hand will guide you wonderfully.

Your throne, O God, is forever and ever; the sceptre of your Kingdom is a rod of justice.

Therefore God your God has anointed you.

Hail, throne formed of fire, more glorious than the four living creatures. Alleluia.

With the oil of gladness beyond your fellows.

Hail, Mary, Lady of us all. Hail, Mother of life. Alleluia.

[Your garments are fragrant with myrrh, aloes and cassia, from the ivory palaces which gladden you.

The Queen stood at your right hand.

Hail, highly blessed, highly glorified. Alleluia.

Arrayed in gold, wrought with many colours.

Hail, immaculate Mother of God,

for you gave birth to the Saviour of our souls. Alleluia.

Listen my daughter and see, and incline your ear.

Hail, Paradise most holy. Hail, Bride without bridegroom. Alleluia.

And forget your people and your father's house.

Hail, greater holy of holies. Hail, Bride without bridegroom. Alleluia.

[Then the King will desire your beauty, for he is your God and you shall worship him.

The richest of the people will entreat your favour.

All-holy Virgin, listen to the voice of your unprofitable servant. Guide me to offer you without ceasing the groanings of my heart, Sovereign Lady. Alleluia.

[All the glory of the King's daughter is within, arrayed in tasselled gold wrought with many colours.

The virgins in her train will be brought to the King, those near her will be brought to you.

They will be brought with joy and gladness, they will be led into the

King's temple.

I will remember your name throughout all generations.

All-holy Virgin, Bride of God, accept my pitiable service and bring it to God the compassionate, that rejoicing I may give you glory, O All-blameless. Hail, Bride without bridegroom. Alleluia.

[Therefore people will praise and thank you for ever and ever.]

Glory. Both now.

Alleluia, Alleluia, Alleluia. Glory to you our God, glory to you.

Matins for Weekdays

The Royal Office

After the Dismissal of the Midnight Office the Priest, having made the customary metania to the Superior, or to his stall, enters the sanctuary and makes three bows before the holy Table. He puts on the Epitrachelion and, standing in front of the Holy Table, intones:

Blessed is our God, always, now and for ever, and to the ages of ages.

Reader: text tbd

The Priest blesses the incense and begins to cense the sanctuary and the whole church as usual.

The Reader begins the following Psalms:

Come, let us worship and fall down

before the King our God.

Come, let us worship and fall down before Christ the King our God.

Come, let us worship and fall down before Christ himself, the King, our God.

Psalm 19

Psalm 20

Glory to the Father, and to the Son, and to the Holy Spirit; both now and for ever, and to the ages of ages. Amen.

Holy God, Holy Strong, Holy Immortal, have mercy on us (three times).

Glory to the Father, and to the Son, and to the Holy Spirit; both now and for ever, and to the ages of ages. Amen.

All-holy Trinity, have mercy on us. Lord, cleanse us from our sins. Master, pardon our iniquities. Holy One, visit and heal our infirmities for your name's sake. Lord, have mercy. Lord, have mercy. Lord, have mercy.

Glory to the Father, and to the Son, and to the Holy Spirit; both now and for ever, and to the ages of ages.

Amen

Our Father, in heaven, may your name be hallowed; your kingdom come; your will be done on earth as in heaven. Give us today our daily bread, and forgive us our debts, as we forgive our debtors. And do not lead us into temptation, but deliver us from the evil one.

Priest: For yours is the kingdom, the power and the glory, of the Father, the Son and the Holy Spirit, now and for ever, and to the ages of ages.

The Reader says the following Troparia:

Lord, save your people, and bless your inheritance, granting to faithful Christians victory over their enemies, and guarding your commonwealth by your Cross.

Glory.

Lifted up on the Cross of your own will, to the new commonwealth that bears your name grant your mercies, Christ God; make your faithful people glad by your power, granting them victories over their enemies; may they have your help in battle: a weapon of peace, an in-

vincible trophy.

Dread Champion who cannot be put to shame, do not despise our petitions, O Good One. All-praised Mother of God establish the commonwealth of the Orthodox, save your people and give them victory from heaven, for you gave birth to God, O only blessed one.

Priest: Have mercy on us, O God, according to your great mercy. We pray you, hear and have mercy.

Reader: Lord have mercy (3) .

Priest: For you, O God, are merciful, and love mankind, and to you we give glory, to the Father, the Son and the Holy Spirit, now and for ever and to the ages of ages.

Reader: Amen. In the name of the Lord, bless Father.

The Six Psalms

Priest: Glory to the holy, consubstantial, life-giving and undivided Trinity, always, now and for ever, and to the ages of ages.

Reader: text tbd

And we begin the Six Psalms, listening with complete silence and

compunction. The Superior, or the designated reader, with devotion and fear of God says:

Reader: Glory to God in the highest, and peace on earth, goodwill among men (3) .

Psalm 3

Lord, why have those who afflict me been multiplied? Many rise against me. Many say to my soul, 'There is no salvation for him in his God'. But you, Lord, are my helper, my glory, and the one who lifts up my head. With my voice, I cried to the Lord, and he heard me from his holy mountain. I lay down and slept; I awoke, because the Lord will assist me. I will not be afraid of tens of thousands of people who surround me. Rise, Lord, save me, my God; because you have struck all who are vainly my foes. You have smashed the teeth of sinners. Salvation is the Lord's, and your blessing is upon your people.

And again:

I lay down and slept; I awoke be-

cause the Lord will assist me.

Psalm 37

And again.

Do not forsake me, Lord; my God, do not go far from me.

Hasten to help me, Lord of my salvation.

Psalm 62

And again.

Every dawn I meditated upon you, for you became my helper, and in the shelter of your wings I shall rejoice.

My soul clung to you; and your right hand upheld me.

Glory to the Father and to the Son and to the holy Spirit. Both now and for ever, and to the ages of ages. Amen.

Lord, have mercy. Lord, have mercy. Lord, have mercy.

Glory to the Father and to the Son and to the holy Spirit. Both now and for ever, and to the ages of

ages. Amen.

Psalm 87

And again.

Lord, God of my salvation, I have cried by day; and by night also before you. Let my prayer come into your presence, and turn your ear to my supplication.

Psalm 102

And again.

In every place of his dominion, bless the Lord, O my soul!

Psalm 142

Lord, hear my prayer; in your truth give ear to my supplication, and in your righteousness hear me. Do not enter into judgement with your servant, for in your sight no one living can be justified. For the enemy pursued my soul; humbled my life to the ground; made me dwell in darkness, like those for ever dead. My spirit in me grew weary, and my heart was troubled within me. I remembered days of old; I meditated on all your works. I made the works of your hands my meditation. I stretched out my hands towards you; my soul thirsted for you like a waterless land. Hear me swiftly, O

Lord; my spirit has failed. Do not turn your face from me, or I shall be like those who go down to the Pit. Make me hear of your mercy in the morning, for I have hoped in you. Make known to me the way in which I should walk, for to you I have lifted up my soul. Deliver me from my enemies, Lord; I have run to you for shelter. Teach me to do your will, for you are my God. Your good Spirit will guide me in an upright land. For your name's sake, O Lord, you will give me life. In your justice you will bring my soul out of trouble; in your mercy slay my enemies, and destroy all those who afflict my soul, for I am your servant.

And again.

Your good Spirit will guide me in an upright land.

Glory to the Father and to the Son and to the holy Spirit.

Both now and for ever, and to the ages of ages. Amen.

During the Six Psalms the Priest reads the Twelve Morning Prayers.

The Priest, having kissed the icon of the Lord, stands in front of the

Holy Doors and intones the:

Litany of Peace

In peace, let us pray to the Lord.

People: Lord, have mercy. And so after each petition.

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

For the peace of the whole world, for the welfare of the holy Churches of God, and for the union of all, 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 Sovereign Lady, Queen Elizabeth, the Royal Family, her Government, and all in authority, let us pray to the Lord.

faithful who dwell in them, let us pray to the Lord.

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

For those who travel by land, air or water, for the sick, the suffering, for those in captivity, and for their

safety and salvation, let us pray to the Lord.

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

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

People: To you, O Lord.

Priest: For to you belong all glory, honour and worship, to the Father, the Son and the Holy Spirit, now and for ever, and to the ages of ages.

People: text tbd

After the Litany, the following is sung, according to the tone of the Troparion of the day, by the two choirs alternately:

[A] The Lord is God, and has appeared to us. Blessed is he who comes in the name of the Lord.

The Lord is God, and has appeared to us. Blessed is he who comes in the name of the Lord.

The Lord is God, and has appeared to us. Blessed is he who comes in the name of the Lord.

Then we say the Troparion of the

current feast, or of the Saint(s) of the day, twice, together with the Theotokion for the day of the week in the corresponding Tone.

Then the recitation of the Psalter and the sung Kathismata from the Paraklitiki, or the Menaion, as appointed.

The Psalter is read as follows. After the Theotokion of the Apolytikion, the Reader begins:

Lord have mercy, Lord have mercy, Lord have mercy.

Glory to the Father and to the Son and to the holy Spirit.

And the person appointed to read the Psalms continues:

Both now and for ever and to the ages of ages. Amen.

And then reads the 1st Section [Stasis] of the appointed Kathisma. At the end of the Section he says:

Glory to the Father and to the Son and to the holy Spirit.

And the Reader continues:

Both now and for ever and to the ages of ages. Amen.

Lord have mercy, Lord have mercy,

Lord have mercy.

Glory to the Father and to the Son and to the holy Spirit.

And the person appointed to read the Psalms continues:

Both now and for ever and to the ages of ages. Amen.

And then reads the second section, which ends in the same way. At the end of the 3rd section, if there is no Short Litany [see below], the reader ends as follows,:

Glory to the Father and to the Son and to the holy Spirit.

Both now and for ever and to the ages of ages. Amen.

Lord have mercy, Lord have mercy, Lord have mercy.

Glory to the Father and to the Son and to the holy Spirit.

Both now and for ever and to the ages of ages. Amen.

But if there is a Short Litany, he ends after

If there are Kathismata appointed in the Menaion, the Little Litany is said by the priest, from his stall, after the reading from the Psalter.

If the Kathismata are those from the Paraklitiki, there are no small litanies during the reading of the Psalter.

The ekphoneses are as follows:

After the 1st Kathisma

For yours is the might and yours is the kingdom, the power and the glory, of the Father, the Son and the Holy Spirit, now and for ever, and to the ages of ages.

After the 2nd Kathisma

For you, O God, are good and love mankind, and to you we give glory, to the Father, the Son and the Holy Spirit, now and for ever, and to the ages of ages.

The Evlogitaria for the Departed

Said on the Saturdays for the Departed, but in some places on all Saturdays.

Tone 5.

Blessed are you, Lord, teach me your statutes.

The choir of Saints has found the source of life and the door

of Paradise; may I too find the way through repentance; I am the lost sheep, call me back, O Saviour, and save me.

Blessed are you, Lord, teach me your statutes.

You Holy Martyrs, who proclaimed the Lamb of God, and like lambs were

slain, and have been taken over to the unending life which knows no ageing, plead with him to grant us abolition of our debts.

Blessed are you, Lord, teach me your statutes.

All you who trod in life the hard and narrow way; all you who took the Cross as a yoke, and followed me in faith, come, enjoy that heavenly rewards and crowns which I have prepared for you.

Blessed are you, Lord, teach me your statutes.

I am an image of your ineffable glory, though I bear the marks of offences; take pity on your creature, Master, and with compassion cleanse me; and give me the longed-for fatherland, making me

once again a citizen of Paradise.

Blessed are you, Lord, teach me your statutes.

Blessed are you, Lord, teach me your statutes.

Give rest, O God, to your servants, and settle them in Paradise, where the choirs of the Saints and all the Just shine out like beacons; give rest to your servants who have fallen asleep, overlooking all their offences.

Let us devoutly hymn the threefold light of the one Godhead as we cry: Holy are you, the Father without beginning, the Son likewise without beginning and the divine Spirit; enlighten us who worship you in faith, and snatch us from the everlasting fire.

Hail, honoured one, who bore God in the flesh for the salvation of all; through you the human race has found salvation; through you may we find Paradise, O pure and blessed Mother of God.

Then Psalm 50, as follows.

Reader: Lord, have mercy. Lord, have mercy. Lord, have mercy. Glory to the father and to the Son

and to the Holy Spirit.

The appointed person: Both now and for ever and to the ages of ages. Amen.

And we begin the Canons.

Recitation of the Nine Odes

Let us sing to the Lord, for he is greatly glorified.

12. Let us sing to the Lord, for he is greatly glorified; horse and rider he has cast into the sea.

11. Helper and protector he has become for my salvation; he is my God and I will glorify him; my father's God and I will exalt him.

10. The Lord shatters wars, the Lord is his name; Pharaoh's chariots and army he has cast into the sea.

9. With the deep he covered them; they sank to the bottom like a stone.

For 8 verses.

This is the selection of verses used daily on the Holy Mountain, except

in Great Lent.

8. Then the leaders of Edom and the rulers of the Moabites hastened; trembling took hold of them; all the inhabitants of Canaan melted away.

7. Let fear and trembling fall upon them; by the greatness of your arm let them be turned to stone.

For 6 verses.

6. Till your people pass over, O Lord; till your people, whom you have purchased, pass over.

5. The sanctuary which you have made, Lord; which your hands have prepared.

For 4 verses.

4. The Lord reigns over the ages and for ever and ever; for Pharaoh's horse went with the chariots and horsemen into the sea.

3. But the children of Israel walked on dry land in the midst of the sea.

Glory. Both now.

Holy are you, O Lord, and my spirit sings your praise.

12. My heart is established in the

Lord, my spirit is exalted in my God; my mouth derides my enemies, I rejoice in your salvation.

11. There is none holy like the Lord, and none righteous like our God.

10. Do not boast or talk so very proudly; let no arrogance come from your

mouth.

9. For the Lord is a God of knowledge; and God prepares his ways.

For 8 verses.

8. He grants the prayers of him who prays; and blesses the years of the righteous.

7. The Lord will weaken his adversary; the Lord is holy.

For 6 verses.

6. Let not the wise man boast of his wisdom, nor the powerful boast of his power, nor the wealthy boast of his wealth.

earth.

For 4 verses.

3. He will give strength to our kings; and exalt the horn of his anointed

ones.

Glory. Both now.

After the 3rd Ode

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

People: Lord, have mercy.

Priest: Help us, save us, have
mercy on us, and keep us, O God,
by your grace.

People: Lord, have mercy.

People: To you, O Lord.

Priest: For you are our God, and
to you we give glory, to the Father,
the Son and the Holy Spirit, now
and for ever, and to the ages of
ages.

People: text tbd

Glory to your power O Lord.

12. O Lord, I heard your report and
was afraid; Lord I considered your
works and was amazed.

11. When my soul is troubled, in
anger you will remember mercy.

9. His glory covered the heavens;

and the earth was full of his praise.

For 8 verses.

8. For the fig-tree will not bear fruit,
nor will there be produce on the
vines.

7. The labour of the olive will de-
ceive, and the fields yield no food.

For 6 verses.

6. The sheep have failed from lack
of fodder, and there will be no oxen
at the mangers.

5. Yet I will rejoice in the Lord; I will
be joyful in God my Saviour.

For 4 verses.

4. The Lord is my strength; he will
perfectly station my feet.

3. And he puts me on high places;
for me to conquer with his song.

Glory. Both now.

O Lord our God give us peace.

12. From nightfall my spirit is
awake for you, O God; for your
commands are light upon the earth.

11. Learn righteousness, inhabi-

tants of the earth.

10. Let the impious be taken away, that he may not see the glory of the Lord. O Lord your hand was lifted up and they knew it not; but once they know they will be ashamed.

9. Jealousy will seize an untaught people; and now fire devours their adversaries.

For 8 verses.

8. Bring evils upon them, O Lord, bring evils upon them; the glorious ones of the earth.

7. O Lord in affliction we remembered you, with a little affliction you chastised us.

For 6 verses.

6. As the woman in labour draws near the time of her delivery and cries out in her labour; so have we been to your beloved.

5. We shall not fall, but they will fall, the inhabitants of the earth.

For 4 verses.

4. The dead shall arise and those in the graves shall be raised; and those in the earth shall rejoice.

3. For the dew which comes from

you is healing for them; but the land of the impious shall perish.

Glory. Both now.

As you did the prophet Jonas, save us, O Lord.

12. I cried to the Lord; and he heard me.

11. You cast me into the depths of the heart of the sea; and the floods surrounded me.

10. All your billows and your waves passed over me.

9. Shall I look again towards your holy temple?

For 8 verses.

8. Water encompassed me, even to my soul; the lowest deep closed round me.

7. My head went down to the clefts of the mountains; I descended into the

earth, whose bars are eternal barriers.

For 6 verses.

6. Let my life come up from corrup-

tion to you, O Lord my God.

5. And let my prayer come to you,
to your holy temple.

For 4 verses.

4. Those who preserve vain and
foolish things have forsaken their
own Mercy.

3. I will pay you. O Lord, whatever
I have vowed, for my salvation.

Glory. Both now.

After the 6th Ode.

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

People: Lord, have mercy.

Priest: Help us, save us, have
mercy on us, and keep us, O God,
by your grace.

People: Lord, have mercy.

People: To you, O Lord.

Priest: For you are the King of
peace and the Saviour of our souls,
and to you we give glory, to the Fa-
ther, the Son and the Holy Spirit,
now and for ever, and to the ages

of ages.

People: text tbd

The Kontakion, Ikos and Synaxar-
ion for the day are read.

Our God and the God of our fa-
thers, blessed are you.

12. Blessed are you, O Lord, the
God of our fathers; and praised
and glorified is your name for ever
more.

11. For you are righteous in all that
you have done for us.

10. And all your works are true,
and your ways are right, and all
your judgements are true; and
judgements of truth you have exe-
cuted in all that you have brought
upon us.

9. And upon Jerusalem the city of
our fathers.

For 8 verses.

8. Blessed are you, O Lord, the
God of our fathers; to be praised
and exalted above all for ever.

7. And blessed is your glorious,
holy name; to be praised and ex-

alted above all for ever.

For 6 verses.

6. Blessed are you in the temple of your glory; to be praised and exalted above all for ever.

5. Blessed are you who behold the deeps and sit upon the Cherubim; to be

praised and exalted above all for ever.

For 4 verses.

4. Blessed are you on the glorious throne of your kingdom; to be praised and exalted above all for ever.

3. Blessed are you in the firmament of heaven; to be praised and exalted above all for ever.

Glory. Both now.

Praise the Lord his works and exalt him above all for ever.

12. Bless the Lord all you works of the Lord, praise the Lord, and exalt him above all for ever.

11. Bless the Lord Angels of the Lord, praise the Lord, and exalt him

above all for ever.

10. Bless the Lord all you waters above the heavens, all you powers of the Lord, praise the Lord, and exalt him above all for ever.

9. Bless the Lord sun and moon, stars of heaven, praise the Lord, and exalt him above all for ever.

For 8 verses.

8. Bless the Lord all you birds of the air, beasts and cattle, praise the Lord, and exalt him above all for ever.

7. Bless the Lord you sons of men. Let Israel bless the Lord, praise the Lord, and exalt him above all for ever.

For 6 verses.

6. Bless the Lord priests of the Lord and servants of the Lord, praise the Lord, and exalt him above all for ever.

5. Bless the Lord spirits and souls of the righteous, holy and humble of heart, praise the Lord, and exalt him above all for ever.

For 4 verses.

4. Bless the Lord Ananias, Azarias and Misael, praise the Lord, and ex-

alt him above all for ever.

3. Bless the Lord Apostles, Prophets and Martyrs, praise the Lord, and exalt him above all for ever.

2. We bless Father, Son and Holy Spirit, we praise the Lord, and exalt him above all for ever.

Both now.

We praise, bless and worship the Lord, praising and exalting him above all for ever.

When the Katavasia of the 8th Ode is finished the Priest, says in a loud voice:

The Mother of God and Mother of the Light in hymns let us honour and magnify.

He then censes the whole sanctuary and church as usual.

The Magnificat and 9th Ode are traditionally sung by the senior persons present in the two Choirs. All uncover and come down from their stalls for the Magnificat itself.

[A] For he that is mighty has done great things for me, and holy is his name, and his mercy is on them that fear him from generation to

generation.

[B] He has helped Israel his servant in remembrance of his mercy, as he spoke to our fathers, Abraham and his seed for ever.

Zachary blesses the birth of his child.

12. Blessed be the God of Israel, for he has visited and redeemed his people.

11. And has raised up a horn of salvation for us in the house of his servant David

10. As he spoke by the mouth of his holy prophets, who have been since the world began. Salvation from our enemies and from the hand of all who

hate us.

9. To perform the mercy promised to our fathers, and to remember his holy

covenant.

For 8 verses.

8. The oath which he swore to our father Abraham, to grant us that without fear we, being deliv-

ered from the fear of our enemies.

7. Might serve him in holiness and righteousness before him all the days of our life.

For 6 verses.

6. And you, child, will be called the prophet of the Highest, for you will go before the Lord to prepare his ways.

5. To give knowledge of salvation to his people by the forgiveness of their sins through the tender mercy of our God.

For 4 verses.

4. By which the Dayspring from on high has visited us, to appear to those

who sit in darkness and in the shadow of death.

3. To guide our feet into the way of peace.

Glory. Both now.

After the Katavasia of the 9th Ode, we make a full prostration and say:

It is truly right to call you blessed, who gave birth to God, ever-blessed and most pure and the

Mother of our God. Greater in honour than the Cherubim, and beyond compare more glorious than the Seraphim, without corruption you gave birth to God the Word; truly the Mother of God, we magnify you.

Then the Short Litany.

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

People: Lord, have mercy.

Priest: Help us, save us, have mercy on us, and keep us, O God, by your grace.

People: Lord, have mercy.

Priest: Commemorating our all-holy, pure, most blessed and glorious Lady,

Mother of God and Ever-Virgin Mary, with all the Saints, let us entrust ourselves and one another and our whole life to Christ our God.

People: To you, O Lord.

Priest: For all the Powers of heaven praise you, and to you we give glory, to the Father, the Son and the Holy Spirit, now and for

ever, and to the ages of ages.

People: text tbd

Then the Exapostilaria.

(When none is appointed in the Menaion)

Model Melody. Tone 3 .

Theotokion. To the same melody.

Sweetness of the Angels, joy of the afflicted, protectress of Christians, Virgin Mother of the Lord, help me and deliver me from eternal tortures.

Tone 3

Theotokion. Sweetness of the Angels (as above).

ON WEDNESDAY AND FRIDAY

Tone 2.

The Cross is the guardian of the whole world; the Cross is the beauty of the Church; the Cross is the strength of kings; the Cross is the support of the faithful; the Cross is the glory of Angels and the

wound of demons.

Cross-Theotokion.

Standing by your Cross, she who bore you without seed lamenting cried out, 'Alas sweetest child, how have you set from my sight? How have you been numbered among the dead?'

Tone 2.

Having sped to every place beneath the sun, you proclaimed the holy incarnation of Christ from a Virgin, truly turning the nations from error, enlightening them and teaching all to honour the holy Trinity, O Apostles of the Saviour.

To the same melody.

Let us all praise the chief shepherd and high priest, Nicholas the leader of the people of Myra; for many men he saved who were to die unjustly; and he appeared to the King in a dream with Avlavios, abolishing the unjust decree.

Theotokion. To the same melody.

Mary, censer of purest gold, having become the vessel of the uncontainable Trinity; in whom the Father was well-pleased, the Son dwelt, and the all-holy Spirit, having over-

shadowed you, showed you, O Maiden, to be Mother of God.

As God you have power over the living and the dead, and through your Angels you lead the whole earth to the light, O Creator of all things save those who sing your praise.

Theotokion.

Lauds

Psalm 148

[A] Praise the Lord from the heavens; praise him in the highest. To you praise is due, O God.

[B] Praise him, all his angels: Praise him, all his Powers. To you praise is due, O God.

[A] Praise the Lord from the heavens; praise him in the highest. To you praise is due, O God.

[B] Praise him, all his angels: Praise him, all his Powers. To you praise is due, O God.

[A] Praise him, sun and moon; praise him, all you stars and light.

[B] Praise him, you highest heav-

ens and you waters that are above the heavens. Let them praise the name of the Lord.

[A] For he spoke and they came into being; he commanded and they were created.

[B] He established them for ever and ever; he made an ordinance, and it shall not pass away.

[A] Praise the Lord from the earth; praise him, you sea-monsters and all deeps;

[B] Fire and hail, snow and ice and storm-wind; things that do his word.

[A] Mountains and all hills, fruiting trees and all cedars;

[B] Beasts of the wild, and all cattle, creeping things and winged birds;

[A] Kings of the earth and all peoples, rulers and all judges of the earth;

[B] Young men and maidens: old men and youths together, let them praise the name of the Lord; for his name alone has been exalted.

[A] His praise is above earth and heaven, and he will exalt the horn

of his people.

[B] A hymn for all his holy ones; for the children of Israel, a people that draws near him.

Psalm 149

[A] Sing to the Lord a new song, his praise in the Church of the holy ones.

[B] Let Israel rejoice in him that made him, let the children of Sion be joyful in their king.

[A] Let them praise his name in the dance; let them sing his praise with timbrel and with harp.

[B] For the Lord is well-pleased with his people; he will exalt the meek with salvation.

[A] His holy ones will exult in glory, and rejoice upon their beds.

[B] The high praises of God in their mouths, and two-edged swords in their hands,

[A] To exact vengeance among the nations, punishments among the peoples.

[B] To bind their kings in fetters; and their nobles in shackles of iron.

[A] To execute upon them the judgement that is decreed; such glory will be for all his holy ones.

Psalm 150

[B] Praise God in his saints; praise him in the firmament of his power.

[A] Praise him for his mighty acts; praise him according to the greatness of his majesty.

[B] Praise him with the sound of the trumpet; praise him with lute and harp.

[A] Praise him with timbrel and dance; praise him with strings and pipe.

[B] Praise him with tuneful cymbals; praise him with loud cymbals. Let everything that has breath praise the Lord.

[A] Glory. [B] Both now.

After the Glory, Both now of Lauds, the appointed reader says:

To you glory is due, Lord our God, and to you we give glory, Father, Son and Holy Spirit, now and for ever, and to the ages of ages.

Amen.

Every day I will bless you, and praise your name for ever and to the ages of ages. Lord, you have been our refuge from generation to generation. I said, Lord, have mercy on me, heal my soul, for I have sinned against you. Lord, I have run to you for refuge: teach me to do your will, for you are my God. For with you is the source of life: and in your light we shall see light. Continue your mercy towards those who know you.

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

People: Lord, have mercy. **And so after each of the following petitions.**

Priest: Help us, save us, have mercy on us and keep us, O God, by your grace.

That the whole day may be perfect, holy, peaceful and sinless, let us ask of the Lord.

People: Grant this, O Lord. **And so after each of the following petitions.**

Priest: An angel of peace, a faithful guide, a guardian of our souls and

bodies, let us ask of the Lord.

Pardon and forgiveness of our sins and offences, let us ask of the Lord.

Things good and profitable for our souls, and peace for the world, let us ask of the Lord.

That we may live out the rest of our days in peace and repentance, let us ask of the Lord.

A Christian end to our life, painless, unashamed and peaceful, and a good defence before the dread judgement seat of Christ, let us ask of the Lord.

People: To you, O Lord.

People: text tbd

Priest: Peace to all.

People: And to your spirit.

Priest: Let us bow our heads to the Lord.

People: To you, O Lord.

Priest (in a low voice): Holy Lord, dwelling on high and beholding things below and, with your eye that observes all, keeping watch over the whole creation, to you we have bowed the neck of our soul and body, and we beseech

you, O Holy of Holies: Stretch forth your invisible hand from your holy dwelling and bless us all. And, as you are good and love mankind, pardon us if we have sinned in anything, voluntarily or involuntarily, granting us your blessings both of this world and of the world above.

(aloud) For yours it is to have mercy and to save us, O God, our God, and to you we give glory, to Father, Son and holy Spirit, now and forever, and to the ages of ages.

People: text tbd

Then the Aposticha from the Paraklitiki, with the following verses, from Monday to Friday.

Verse 1: We have been filled in the morning with your mercy, Lord, we have rejoiced and been glad. In all our day let us be glad, in return for the days when you humbled us, for the years when we saw evils. And look on your servants and on the work of your hands and guide their children.

On Saturdays:

Verse 1. Blessed are those whom you have chosen and taken, O Lord; they will dwell in your courts.

Verse 2. Their souls will dwell among good things.

Verse 3. And their memorial is from age to age.

Glory. Both now.

The Idiomel, if there is one.

Then the Superior, or the appointed monk says:

It is good to give thanks to the Lord, to sing praises to your name, O Most High. To declare your love in the morning and your truth every night.

Reader: Holy God, Holy Strong, Holy Immortal, have mercy on us. (3)

Glory to the Father, and to the Son, and to the Holy Spirit; both now and for ever, and to the ages of ages. Amen.

All-holy Trinity, have mercy on us. Lord, cleanse us from our sins. Master, pardon our iniquities. Holy One, visit and heal our infirmities for your name's sake. Lord, have mercy. Lord, have mercy. Lord, have mercy.

Glory to the Father, and to the Son,

and to the Holy Spirit; both now and for ever, and to the ages of ages. Amen

Our Father, in heaven, may your name be hallowed, your kingdom come, your will be done on earth as in heaven. Give us today our daily bread, and forgive us our debts, as we forgive our debtors, and do not lead us into temptation, but deliver us from the evil one.

Priest: For yours is the kingdom, the power and the glory, of the Father, the Son and the Holy Spirit, now and for ever, and to the ages of ages.

Reader: text tbd

The Apolytikion of the day, once. Glory. Both now **and the appropriate Theotokion.**

The Litany by the Priest.

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

People: Lord, have mercy. **Three times after each petition.**

Priest: Also we pray for our Archbishop (N)

Also we pray for our Country, the

President, our Defense Forces and all in civil authority.

Also we pray for those serve, or who have served in this holy monastery, and for all our brothers and sisters of the monastic order, who await your great and rich mercy.

Priest: For you, O God, are merciful, and love mankind, and to you we give glory, to the Father, the Son and the Holy Spirit, now and for ever, and to the ages of ages.

People: text tbd

Priest: Wisdom.

Reader: Bless.

Priest: Blessed is He Who Is, Christ our true God, always, now and for ever, and to the ages of ages.

Reader: Amen. May the Lord God strengthen the holy and pure faith of devout and orthodox Christians, with his holy Church and this sacred Monastery, to ages of ages.

Priest: Most holy Mother of God, save us.

Reader: Greater in honour than the Cherubim, and beyond compare

more glorious than the Seraphim,
without corruption you gave birth to
God the Word; truly the Mother of
God, we magnify you.

And Dismissal.

Glory to you, Christ God, our hope,
glory to you.

Reader: Glory. Both now. Lord,
have mercy (3) . **Give the blessing.**

Turning to the East, he says,

Through the prayers of our holy Fa-
thers, Lord Jesus Christ our God,
have mercy on us.

People: text tbd

The Service of Preparation

The Priest who is going to celebrate the divine Mystery must be reconciled beforehand with everyone, and have nothing against anyone; he must guard his heart, as far he can, from wicked thoughts; from the evening before he should remain abstinent, and be vigilant until the moment of the divine service.

When it is time, he enters the Church and, together with the Deacon, makes a bow to the Bishop's stall and then three bows towards the east, in front of the closed Holy Doors, saying at each one:

God, cleanse me a sinner.

Deacon: Master, give the blessing.

Priest: Blessed is our God always, now and for ever, and to the ages of ages.

Deacon: Amen.

Priest: Glory to you, our God, glory to you.

Heavenly King, Advocate, Spirit of truth, present everywhere, filling all things, Treasury of blessings and Giver of life, come and dwell in us, cleanse us from every stain, and, O Good One, save our souls.

Deacon: Holy God, Holy Strong, Holy Immortal, have mercy on us. (three times).

Glory to the Father, and to the Son, and to the Holy Spirit. Amen.

All-holy Trinity, have mercy on us. Lord, cleanse us from our sins. Master, pardon our iniquities. Holy One, visit and heal our infirmities for your name's sake.

Lord, have mercy. (three times).

Glory to the Father, and to the Son, and to the Holy Spirit. Amen.

Our Father, in heaven, may your name be sanctified, your kingdom come; your will be done on earth as in heaven. Give us today our daily bread, and forgive us our debts, as we forgive our debtors, and do not lead us into temptation, but deliver us from the evil one.

Priest: For yours is the kingdom,

the power and the glory, Father, Son and Holy Spirit, now and for ever, and to the ages of ages.

Deacon: Amen.

Lord, have mercy on us, for in you we have put our trust. Do not be very angry with us, nor remember our iniquities. But look on us now, as you are compassionate, and rescue us from our enemies. For you are our God, and we are your people; we are all the work of your hands, and we have called on your name.

Priest: Both now and for ever, and to the ages of ages. Amen.

Open the gate of compassion to us, blessed Mother of God; hoping in you, may we not fail. Through you may we be delivered from adversities, for you are the salvation of the Christian race.

Deacon: Lord, have mercy. (twelve times).

Then they go and venerate the Icons. As they kiss the icon of Christ they say:

We venerate your most pure icon, loving Lord, as we ask pardon of our offences, Christ God. For by your own choice you were well-

pleased to ascend the Cross in the flesh, to deliver from the slavery of the enemy those whom you had fashioned; therefore with thanksgiving we cry to you: You have filled all things with joy, our Saviour, by coming to save the world.

As they kiss that of the Mother of God:

As you are source of compassion, grant us pity, Mother of God. Look on a people who have sinned, and show your power as always; for hoping in you we cry: Hail, as once Gabriel did, the chief Captain of the Bodiless Powers.

Then the icon of the Forerunner:

The just is remembered with praises; but for you, O Forerunner, the Lord's testimony suffices. For you were revealed as more praiseworthy than the Prophets, because you were found worthy to baptise in running streams the One they had proclaimed. Therefore you struggled bravely for the truth with joy, and preached to those in Hell a God who had appeared in flesh, who takes away the sin of the world and grants us his great mercy.

As they venerate the icon of the Patron of the Church they say the appropriate troparion.

Having venerated the icons, standing again in front of the holy doors, they bow their heads, uncovered, and the Deacon says:

Let us pray to the Lord.

The Priest says:

Stretch out your hand, Lord, from your dwelling on high, and strengthen me for your service which now awaits me, so that, standing uncondemned before your dread altar, I may offer the sacrifice without shedding of blood. For yours is the power and the glory to the ages of ages. Amen.

They bow their heads asking forgiveness of the people, and so go into the Altar, the Priest through the north door and the Deacon through the south, saying:

I will enter your holy house; I will bow down before your holy temple in fear of you.

They make three bows before the holy Table, and kiss the holy Gospel and the holy Table.

The Priest and Deacon each takes his sticharion, faces east and makes three bows, saying each time:

God, cleanse me, a sinner and have mercy on me.

The Deacon then approaches the Priest, holding his sticharion and orarion, and says:

Master, bless the sticharion and orarion.

The Priest blesses them with the words:

Blessed is our God, always now and for ever, and to the ages of ages. Amen.

The Deacon kisses the Priest's right hand and goes to vest.

Then the Priest blesses the cross on the back of his sticharion, kisses it and says:

Blessed is our God, always now and for ever, and to the ages of ages. Amen.

He blesses each vestment in turn and puts it on, saying,

For the epitachelion:

Blessed is God, who pours his grace upon his priests, as myrrh upon the head, which ran down upon the beard, Aaron's beard, and ran down to the collar of his robe.

For the Orarion - Deacon:

Whoever wishes to be great among you, shall be your servant.

For the girdle:

Blessed is God, who girds me with power and has made my way blameless.

For the right cuff - Priest and Deacon:

Your right hand, Lord, has been glorified in strength; your right hand, Lord, has shattered enemies, and by the greatness of your glory you have crushed the adversaries.

For the left cuff - Priest and Deacon:

Your hands have made me and fashioned me; give me understanding, and I shall learn your commandments. Have mercy on your servant.

For the epigonation, if the Priest has the right to wear it:

Your priests, Lord, will cloth themselves with righteousness, and your holy ones will rejoice with gladness.

For the phelonion:

Your priests, Lord, will cloth themselves with righteousness, and your holy ones will rejoice with gladness.

For the pectoral Cross, if the Priest has the right to wear it:

If someone wishes to come after me let him deny himself, take up his cross, and follow me.

Then they both wash their hands, saying the Psalm:

I will wash my hands among the innocent, and I will go around your altar, Lord; to hear the voice of your praise and tell of all your wonderful works. Lord, I have loved the beauty of your house, and the place of the dwelling of your glory. Do not destroy my soul with the ungodly, nor my life with men of blood. In whose hands are iniquities; their right hand is filled with bribes. But I have walked in my innocence; rescue me, Lord, and have mercy on me. My foot has stood in the right path; in the churches I will bless you, O Lord.

The Deacon, if there is one, if not, the Priest himself, goes to the Prothesis and prepares the sacred Vessels, placing the Paten on the left and the Chalice on the right.

The Priest, wearing all his priestly vestments, goes to the Prothesis.

Then they make three bows before the Prothesis, saying each time:

God, cleanse me, a sinner and have mercy on me.

Then the Priest, raising the Prosthoma and the Lance level with his forehead, says:

You redeemed us from the curse of the law by your precious blood; nailed to the Cross and pierced by the lance, you became a source of immortality for all. Our Saviour, glory to you.

Deacon: Master, give the blessing.

Priest: Blessed is our God always, now and for ever, and to the ages of ages. Amen.

Then the Priest, taking a prosthoma in his left hand and the Lance in his right, makes the sign of the Cross three times over the seal with the Lance, saying each time:

In remembrance of our Lord and God and Saviour, Jesus Christ.

Then the Priest thrusts the Lance into the right-hand side of the seal,

beside the letters IC.NI, and says:

Like a sheep he was led to the slaughter.

As he cuts along the left side, that is beside the letters XC.KA:

And as an unblemished lamb before its shearer is dumb, so he does not open his mouth.

As he cuts along the upper side:

In his humiliation judgement was denied him.

As he cuts along the lower side:

Who will describe his generation?

Deacon: Master, take away.

Then the Priest, thrusting the lance into the right hand side of the prosthoma, takes out the Lamb, saying:

For his life is taken away from the earth.

He lays the Lamb inverted (with the seal downward) on the paten.

Deacon: Sacrifice, Master.

The Priest cuts it crosswise on the underside, but taking care to leave the seal intact, and says:

The Lamb of God, who takes away the sin of the world, is sacrificed for the life and salvation of the world.

He turns the Lamb over so that the seal is uppermost.

Deacon: Pierce, Master.

The Priest pierces the seal with the Lance on the right side, immediately below the letters IC, and says:

One of the soldiers pierced his side with a lance, and at once there came out blood and water; and he who saw it has borne witness, and his witness is true.

The Deacon pours sufficient wine and water into the Chalice, saying first to the Priest:

Bless, Master, the holy union.

The Priest blesses them saying:

Blessed is the union of your holy things, always, now and for ever, and to the ages of ages. Amen.

And he covers the chalice for the moment with one of the covers.

Taking another prosphora, he says:

In honour and memory of our most

blessed and glorious Lady, Mother of God and Ever-Virgin Mary; at whose prayers, Lord, accept this sacrifice at your altar above the heavens.

Cutting the particle for the Mother of God, he places it to the right of the Lamb, near the middle, saying:

The Queen stood at your right hand, clothed in a garment woven with gold, and of many colours.

Then, taking the same, or a third, prosphora, he cuts smaller particles for the nine ranks of the Saints, and places them on the paten, to the left of the Lamb, that is to the priest's right hand, in three rows or portions, so starting the first rank, saying:

1. In honour and memory of the great Captains, the Archangels Michael and Gabriel, and of all the Bodiless Powers of heaven.

And taking a second particle he places it below the first, saying:

2. Of the honoured and glorious Prophet, Forerunner and Baptist, John; of the holy, glorious Prophets Moses and Aaron, Elias, Elissaios, David, son of Jesse, the Three Holy Youths, the prophet Daniel

and all the holy Prophets.

[Or, according to some ancient Orders:

1. In honour and memory of the honoured and glorious Prophet, Forerunner and Baptist, John.

2. Of the holy, glorious Prophets Moses and Aaron, Elias, Elissaios, David, son of Jesse, the Three Holy Youths, the prophet Daniel and all the holy Prophets.]

And taking a third particle he places it below the second, thus completing the first rank, saying:

3. Of the holy, glorious and all-praised Apostles Peter and Paul, the Twelve, the Seventy and all the holy Apostles.

And taking a fourth particle he places it next to the first, so starting the second rank, saying:

4. Of our Fathers among the Saints, great Hierarchs and Ecu-menical Teachers, Basil the Great, Gregory the Theologian and John Chrysostom, Athanasios and Cyril, Nicolas of Myra, and all holy hierarchs.

And taking a fifth particle he places it below the fourth, saying:

5. Of the holy Protomartyr and Archdeacon Stephen; of the holy glorious Great Martyrs, George, the Victorious, Demetrios Myrovlites, Theodore the Recruit and Theodore the General; of the holy, glorious Protomartyr and Equal of the Apostles, Thekla, of Barbara, Katherine, Marina and Paraskevi; and of all holy martyrs.

And taking a sixth particle he places it below the fifth, so completing the second rank, saying:

6. Of our venerable and God-bearing Fathers, Antony the Great, Efthymios, Savvas, Onouphrios, Peter and Athanasios of Athos; of our Venerable and God-bearing Mothers, Pelagia, Theodosia, Euphrosyne, Mary of Egypt; and of all holy ascetics.

After this, taking a seventh particle, he places it beside the fourth, so starting the third rank, saying:

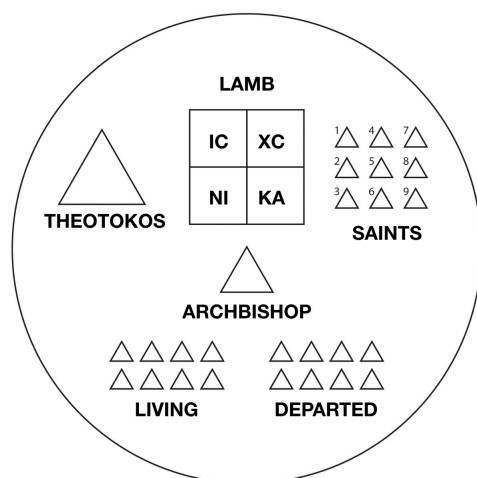
7. Of the holy Wonderworkers and Unmercenary Physicians, Cosmas and Damian, Cyrus and John, Panteleimon and Hermolaos, and all holy Unmercenary Saints.

Then he takes an eighth particle and places it below the seventh, saying:

8. Of the holy and righteous Forebears of God, Joachim and Anne, of **N. (the Saint of the day)**, whose memory we celebrate, and of all the Saints, at whose intercessions visit us, O God.

After this he takes the ninth particle and places it below the eighth, so completing the third rank, saying:

9. Of our Father among the Saints John Chrysostom, Archbishop of Constantinople.



Then from the same or another prosphora, he cuts a particle and places it on the paten below the Lamb, saying:

Remember, Master, Lover of mankind, every bishopric of the Orthodox, our Archbishop **N.**, the honoured order of presbyters, the diaconate in Christ and every order of

clergy, our brothers and fellow celebrants, priests and deacons, and the whole priestly and monastic order.

Then he commemorates the Bishop who ordained him, if he is still living, and then those of the living whose names he has, taking particles for each and saying:

Remember, Lord, **N.**

Then from the same or another Prosphora, he cuts particles for the departed, placing them also below the Lamb, saying:

For remembrance and forgiveness of sins of the blessed founders of this holy house.

Then, he remembers the Bishop who ordained him, if he is no longer alive, and others of the departed, whom he wishes, by name, saying for each:

Remember, Lord, **N.**

Then, cutting another particle, he says:

And of all our fellow Orthodox who have fallen asleep in the hope of resurrection to everlasting life, in communion with you, Lord, Lover of mankind.

Likewise the Deacon also remembers those whom he wishes of the living and the dead.

Finally the Priest cuts a particle for himself, saying:

Remember also, Lord, me your unworthy servant, and pardon me every offence, both voluntary and involuntary.

The Deacon takes the censer and puts incense in it, saying to the Priest:

Master, bless the incense.

The Priest blesses the incense, saying:

We offer incense to you, Christ our God, as a fragrance of spiritual sweetness. Accept it on your altar above the heavens and send down upon us in return the grace of your all-holy Spirit.

Deacon: Make firm, Master.

The Priest censens the Star, the Deacon holding the censer, and places it on the Paten above the holy bread, saying:

By the Word of the Lord the heavens were made firm, and by the Spirit of his mouth all their power.

Deacon: Make majestic, Master.

The Priest censens the first veil, in the same way as the Star, and places it over the Paten, saying:

The Lord is King, he has clothed himself with glory; the Lord has clothed and girded himself with power.

Deacon: Cover, Master.

The Priests censens the second veil, as before, and places it over the Chalice, saying:

Your virtue, O Christ, has covered the heavens, and the earth is full of your praise.

Deacon: Shelter, Master.

The Priest censens the large veil (the Aer), as before, and with it covers both the Chalice and the Paten, saying:

Shelter us in the shelter of your wings; drive away from us every enemy and adversary. Bring peace, O Lord, to our lives, have mercy on us and on your world, and save our souls, for you are good and the lover of mankind.

Then the Priest takes the censer and censens the Offering three

times, saying each time:

Blessed is our God, who has been thus well-pleased. Glory to you. (three times).

Each time the Deacon concludes:

Always, now and for ever, and to the ages of ages. Amen.

And they both bow three times before the Offering.

Then the Deacon takes the censer and says:

For the Offering of the precious gifts, let us pray to the Lord. Lord, have mercy.

And the Priest says the prayer of the Offertory.

Prayer of the Offertory

God, our God, who sent forth the heavenly Bread, the food of the whole world, our Lord and God Jesus Christ, as our Saviour, and Redeemer and Benefactor, to bless and sanctify us; bless this Offering, and receive it on your altar above the heavens. In your goodness and love for mankind be mindful of those who have offered it, and those for whom they have offered

it; and as we celebrate your divine mysteries keep us without condemnation. For sanctified and glorified is your all-honoured and majestic name, of the Father, the Son and the Holy Spirit, now and for ever, and to the ages of ages. Amen.

For sanctified and glorified is your all-honoured and majestic name, of the Father, the Son and the Holy Spirit, now and for ever, and to the ages of ages. Amen.

After this he gives the Dismissal, saying:

Glory to you, Christ God, our hope, glory to you.

Deacon: Glory to the Father, and to the Son, and to the Holy Spirit; both now and for ever, and to the ages of ages. Amen.

Lord, have mercy. (three times). Holy Master, bless.

The Priest says: May (On Sundays: he who rose from the dead) Christ, our true God, through the prayers of his most pure and holy Mother, of our Father among the Saints John Chrysostom, Archbishop of Constantinople, and of all the Saints, have mercy on us and

save us, for he is good and loves mankind.

Deacon: Amen.

After the Dismissal the Deacon censes the holy Prothesis. Then he goes and censes the Holy Table all round, crosswise, saying in a low voice:

With your body, O Christ, you were in the tomb, with your soul in Hades as God, in Paradise with the Thief, on the throne with Father and the Spirit, filling all things, yet yourself uncircumscribed.

And Psalm 50: Have mercy on me, O God...

Meanwhile he censes the Sanctuary and, from the Holy Doors, the Icons the People, then re-enters the holy Altar and censes the holy Table once again and then the Priest, and puts the censer in its place.

Preliminaries to the Liturgy

When the moment to start the Liturgy has come the Priest and Deacon stand together before the

holy Table and the Priest says:

(Heavenly King, Advocate, Spirit of truth, present everywhere, filling all things, Treasury of blessings and Giver of life, come and dwell in us, cleanse us from every stain, and, O Good One, save our souls.)

Then they bow three times and say:

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

Lord, you will open my lips, and my mouth will declare your praise. (twice).

The Deacon bows his head to the Priest, and says to the Priest:

It is time for the Lord to act. Holy Master, give the blessing.

The Priest, placing his right hand on his head, blesses him, saying:

Blessed is our God always, now and for ever, and to the ages of

ages.

Deacon: Amen. Pray for me, holy Master.

Priest: The Lord direct your steps into every good work.

Deacon: Remember me, holy Master.

Priest: May the Lord God remember you in his Kingdom always, now and for ever, and to the ages of ages.

Deacon: Amen.

Then the Priest kisses the holy Gospel and the Deacon the Holy Table and the Priest's hand. He then goes out by the north door and stands in his usual place in front of the Holy Doors, and the Liturgy begins.

The Divine Liturgy of Our Father Among the Saints John Chrysostom

The Liturgy of the Catechumens

The Deacon, having received a blessing from the Priest, comes out of the Sanctuary by the North Door and, standing in his usual place in front of the Holy Doors, makes three bows and begins: Master, give the blessing.

The Priest, lifting up the book of the Gospel, and making the sign of the Cross with it over the Antimension, says in a clear voice: Blessed is the Kingdom of the Father, and

of the Son, and of the Holy Spirit, now and for ever, and to the ages of ages.

People: Amen.

Litany of Peace

Deacon: In peace, let us pray to the Lord.

People: Lord, have mercy. And so after each petition.

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

For the peace of the whole world, for the welfare of the holy Churches of God, and for the union of all, 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 Archbishop N, for the honoured order of presbyters, for the diaconate in Christ, for all the clergy and the people, let us pray to the Lord.

For our nation, [the President, our Armed Forces] and all in civil au-

thorities, let us pray to the Lord.

For this city, for every city, town and village, and for the faithful who dwell in them, let us pray to the Lord.

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

For those who travel by land, air or water, for the sick, the suffering, for those in captivity, and for their safety and salvation, let us pray to the Lord.

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

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

Commemorating our all-holy, pure, most blessed and glorious Lady, Mother of God and Ever-Virgin Mary, with all the Saints, let us entrust ourselves and one another and our whole life to Christ our

God.

People: To you, O Lord.

Prayer of the First Antiphon

Priest (in a low voice): Lord, our God, whose might is beyond compare and whose glory is beyond understanding, whose mercy is without measure and whose love for mankind beyond all telling, look upon us and upon this holy house, Master, according to your loving kindness, and bestow on us and on those who pray with us your acts of rich mercy and compassion.

(aloud) For to you belong all glory, honour and worship, Father, Son and Holy Spirit, now and for ever, and to the ages of ages.

People: Amen.

First Antiphon

If it is a feast of the Lord, or of the Mother of God, or its afterfeast or leavetaking, the Antiphons of the feast are sung; otherwise the Typika are used.

On Sundays the following Antiphon

is usually sung:

Mode 2. Psalm 102

1st Verse: Bless the Lord, O my soul, and all that is within me, bless his holy name. (102:1)

People: At the prayers of the Mother of God, O Saviour, save us.

2nd Verse: Bless the Lord, O my soul, and forget none of his rewards. (102:2)

People: At the prayers of the Mother of God, O Saviour, save us.

3rd Verse: The Lord has prepared his throne in heaven, and his kingdom rules over all. (102:19)

People: At the prayers of the Mother of God, O Saviour, save us.

4th Verse: Bless the Lord, all his works, in every place of his dominion; bless the Lord, O my soul! (102:22)

Glory to the Father, and to the Son, and to the Holy Spirit. Both now and for ever, and to the ages of ages. Amen.

People: At the prayers of the

Mother of God, O Saviour, save us.

While this is being sung the Deacon bows, leaves his place and goes and stands in front of the icon of the Mother of God, looking towards the icon of Christ, holding his orarion in the three fingers of his right hand.

After the completion of the Antiphon he comes and stands in his usual place, bows and says the Short Litany.

Short Litany

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

People: Lord, have mercy.

Deacon: Help us, save us, have mercy on us, and keep us, O God, by your grace.

People: Lord, have mercy.

Deacon: Commemorating our all-holy, pure, most blessed and glorious Lady, Mother of God and Ever-Virgin Mary, with all the Saints, let us entrust ourselves and one another and our whole life to Christ

our God.

People: To you, O Lord.

Prayer of the Second Antiphon

Priest (in a low voice): Lord, our God, save your people and bless your inheritance; protect the fullness 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.

(aloud) For yours is the might, and yours is the kingdom, the power and the glory, Father, Son and Holy Spirit, now and for ever, and to the ages of ages.

People: Amen.

Second Antiphon

The second Psalm of the Typika or, on Sundays, the following Antiphon:

Mode 2. Psalm 145

On weekdays, outside Eastertide, or a feast of the Lord, we sing after each verse: Son of God, wonderful

in the Saints, save us who sing to you: Alleluia!

1st Verse: Praise the Lord, O my soul: while I live I will praise the Lord; while I exist, I will praise my God. (145:1)

People: Son of God, risen from the dead, save us who sing to you: Alleluia!

2nd Verse: Blessed are those whose helper is the God of Jacob; whose hope is in the Lord their God. (145:5)

People: Son of God, risen from the dead, save us who sing to you: Alleluia!

3rd Verse: Who made heaven and earth, the sea and all that is in them. (145:6)

People: Son of God, risen from the dead, save us who sing to you: Alleluia!

4th Verse: The Lord will be king for ever: your God, O Sion, will reign throughout all generations. (145:10)

People: Son of God, risen from the dead, save us who sing to you: Al-

Ieluia!

Glory to the Father, and to the Son,
and to the Holy Spirit.

Then, on all days: Both now and
for ever, and to the ages of ages.
Amen.

Only-begotten Son and Word of
God, * who, being immortal, * ac-
cepted for our salvation * to take
flesh from the holy Mother of God *
and Ever-Virgin Mary, and without
change became man; * you were
crucified, Christ God, * by death
trampling on death, * being one of
the Holy Trinity, * glorified with the
Father and the Holy Spirit: * save
us!

**The Deacon goes and stands in
front of the icon of Christ, looking
towards the icon of the Mother of
God, and after the completion of
the Antiphon he comes and stands
in his usual place, bows and says
the Short Litany.**

Short Litany

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

People: Lord, have mercy.

Deacon: Help us, save us, have

mercy on us, and keep us, O God,
by your grace.

People: Lord, have mercy.

Deacon: Commemorating our all-
holy, pure, most blessed and glori-
ous Lady, Mother of God and Ever-
Virgin Mary, with all the Saints, let
us entrust ourselves and one an-
other and our whole life to Christ
our God.

People: To you, O Lord.

Prayer of the Third Antiphon

Priest (in a low voice): You have
given us grace to make these com-
mon and united prayers, and have
promised that when two or three
agree in your name you will grant
their requests; fulfil now the peti-
tions of your servants as is expedi-
ent, granting us in this present age
the knowledge of your truth and in
the age to come everlasting life.

(aloud) For you, O God, are good
and love mankind, and to you we
give glory, Father, Son and Holy
Spirit, now and for ever, and to the

ages of ages.

People: Amen.

The Deacon enters the Sanctuary by the south door.

Third Antiphon and Entrance with the Holy Gospel

Then the Beatitudes, or the Third Antiphon, are sung. On Sundays the following Antiphon:

In the Mode of the week. Psalm 117

1st Verse: Give thanks to the Lord, for he is good, for his mercy endures for ever. (117:1)

Then the Resurrection Apolytikion of the current Mode.

2nd Verse: Let all those who fear the Lord say that he is good, that his mercy endures for ever. (117:4)

Then the Resurrection Apolytikion.

3rd Verse: This is the day which the Lord has made; let us rejoice

and be glad in it. (117:24)

Then the Resurrection Apolytikion.

While the Doxastikon of the Beatitudes, or the Third Antiphon, is being sung, the Priest and Deacon, standing in front of the Holy Table, make three bows; then the Priest takes the holy Gospel and gives it to the Deacon, who kisses the Priest's hand. And so they come out through the north door, preceded by lights, and make the Little Entrance. Standing in the middle of the church they bow their heads.

The Deacon, in a low voice, says: Let us pray to the Lord.

Prayer of the Entrance

Priest (in a low voice): Master, Lord our God, you have set orders and armies of Angels and Archangels in heaven to minister to your glory; grant that, with our entrance, holy Angels may enter, celebrating with us, and with us glorifying your goodness.

For to you belong all glory, honour and worship, Father, Son and Holy Spirit, now and for ever, and to the

ages of ages. Amen.

When the prayer is finished, the Deacon, in a low voice, says to the Priest: Master, bless the holy entrance.

And the Priest, blessing the entrance, says, in a low voice: Blessed is the entrance of your holy place, always, now and for ever, and to the ages of ages. Amen.

The Priest kisses the Gospel. The Deacon, standing in the middle of the church in front of the Priest and raising the sacred Gospel, says aloud: Wisdom. Stand upright.

Then the Deacon, followed by the Priest, enters the Sanctuary through the Holy Doors and places the Gospel on the Holy Table.

The People sing the Entrance Chant as follows:

Come, let us worship and fall down before Christ. Son of God, risen from the dead, save us who sing to you: Alleluia!

On weekdays, outside Eastertide, or a feast of the Lord, we sing after each verse: Son of God, wonderful in the Saints, save us who sing to

you: Alleluia!

During Eastertide: Bless God in the Churches; the Lord from the fountains of Israel. Son of God, risen from the dead, save us who sing to you: Alleluia!

The Apolytikia for the day and for the dedication of the Church are sung and after

Glory to the Father, and to the Son, and to the Holy Spirit. Both now and for ever, and to the ages of ages. Amen.

the Kontakion of the Feast or Season.

Otherwise this Kontakion of the Mother of God. Mode 2:

Protection of Christians that cannot be put to shame, unfailing mediation with the Maker, do not despise the voices of us sinners as we pray; but, in your love, be quick to help us who cry to you with faith: Hasten to intercede, make speed to entreat, O Mother of God, for you ever protect those who honour you.

After the Kontaion, the Deacon

says: Let us pray to the Lord.

People: Lord, have mercy.

Prayer of the Trisagion

Priest (in a low voice): Holy God, at rest in the holy place, hymned by the Seraphim with the thrice-holy song, glorified by the Cherubim and worshipped by every heavenly Power, out of non-existence you brought the universe into being and created humankind according to your image and likeness, adorning it with every gift of your grace. You give wisdom and understanding to those who ask, and you do not reject the sinner, but for our salvation you have established repentance. You have counted us, your humble and unworthy servants, worthy to stand at this time before the glory of your holy altar, and to offer you due worship and praise. Accept, Master, the thrice-holy hymn even from the mouth of us sinners, and visit us in your goodness. Pardon us every offence, voluntary and involuntary; sanctify our souls and bodies, and grant that we may worship you in holiness all the days of our life; at the prayers of the holy Mother of God and of all the Saints who have been well-pleasing to you in every

age.

(aloud): For you, our God, are holy, and to you we give glory, Father, Son and Holy Spirit, now and for ever,

Deacon, coming near the Holy Doors and facing the People: and to the ages of ages.

People: Amen.

Holy God, Holy Strong, Holy Immortal, have mercy on us.

Holy God, Holy Strong, Holy Immortal, have mercy on us.

Holy God, Holy Strong, Holy Immortal, have mercy on us.

Glory to the Father, and to the Son, and to the Holy Spirit; both now and for ever, and to the ages of ages. Amen.

Holy Immortal, have mercy on us.

Deacon: Dynamis.

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

The Priest and the Deacon also say the Trisagion, making three bows

before the holy Table.

Then the Deacon says to the Priest:
Master, command.

And they go to the Throne. As they go the Priest says: (in a low voice):
Blessed is he who comes in the name of the Lord.

Deacon (in a low voice): Master, bless the Throne on high.

Priest (in a low voice): Blessed are you on the throne of glory of your Kingdom, who are seated upon the Cherubim, always, now and for ever, and to the ages of ages.

The Readings from the New Testament

*Deacon: Let us attend.

Priest: Peace to all.

People: And to your spirit.

*Deacon: Wisdom.

Reader, coming into the middle of the church, says: Prokeimenon of the Apostle. Mode... A Psalm of David.

*Deacon: Let us attend.

The Reader and the Chanters de-

claim the Prokeimenon with its verse.

*Deacon: Wisdom.

The Reader reads the title of the Apostle.

*Deacon: Let us attend. The Reader reads the Apostle, after which:

Priest: Peace to you.

Chanters: Alleluia, Alleluia, Alleluia. (with the verses).

While the Alleluia is being sung the Deacon, taking the censer with incense, approaches the Priest, and having received a blessing for the incense he censes the book of the Gospel, the Holy Table all round, the whole sanctuary, the Priest and, coming out a little from the Holy Doors, the principal icons and the People.

Prayer of the Gospel

Priest (in a low voice): Master, Lover of mankind, make the pure light of your divine knowledge shine in our hearts and open the eyes of our mind to understand the message of your Gospel. Implant in us the fear of your blessed com-

mandments, so that, having trampled down all carnal desires, we may pursue a spiritual way of life, thinking and doing all things that are pleasing to you. For you are the illumination of our souls and bodies, Christ God, 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 for ever, and to the ages of ages. Amen.

The Deacon bows his head and says to the priest in a low voice: Master, bless the herald of the Good Tidings of the Holy Apostle and Evangelist N.

The Priest blesses him, saying: May God, through the prayers of the holy, glorious Apostle and Evangelist N grant you to proclaim the word with much power, for the fulfilling of the Gospel of his Beloved Son, our Lord Jesus Christ.

And the Priest hands him the Gospel. The Deacon takes it, saying Amen. And having kissed the Priest's hand, goes out and preceded by lights makes his way to

the Ambo.

The Holy Gospel

Priest: Wisdom. Stand upright. Let us listen to the Holy Gospel. Peace to all.

People: And to your spirit.

Deacon: The reading is from the Holy Gospel according to N.

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

Priest: Let us attend.

The *Deacon chants the Gospel for the day. When it is finished the Priest blesses the Deacon saying:

Priest: Peace to you.

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

The Priest takes the Gospel from the Deacon, kisses it and blesses the people with it. He then replaces it on the Holy Table.

The Homily

Then the Preacher instructs the

people in the word of God.

Then the Deacon, standing in his usual place, says the following Litany of Fervent Supplication.

Litany of Fervent Supplication

Deacon: Let us all say, with all our soul and with all our mind, let us say.

People: Lord, have mercy.

Deacon: Lord Almighty, the God of our fathers, we pray you, hear and have mercy.

People: Lord, have mercy.

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

People: Lord, have mercy. (Three times. And so after the remaining petitions.)

Deacon: Also we pray for our Archbishop **N** and all our brotherhood in Christ.

Also we pray for mercy, life, peace, health, salvation, visitation, pardon and forgiveness of sins for the servants of God, all devout and Ortho-

dox Christians, those who dwell in or visit this city and parish, the wardens and members of this church and their families; [and for the servants of God (Here he may name those for whom he has been asked to pray) and all who have asked for our prayers, unworthy though we are.]

Also we pray for the blessed and ever-remembered founders of this holy church, and for all our brothers and sisters who have gone to their rest before us, and who lie here asleep in the true faith; and for the Orthodox everywhere[, and for the servants of God (Here he may name those for whom he has been asked to pray) and that they may be pardoned all their offences, both voluntary and involuntary].

Also we pray for those who bring offerings, those who care for the beauty of this holy and venerable house, for those who labour in its service, for those who sing, and for the people here present, who await your great and rich mercy.

People: Lord, have mercy.

Prayer of Supplication

Priest (in a low voice): Lord, our God, accept this fervent supplica-

tion from your servants, and have mercy on us according to the multitude of your mercy; and send down your pity on us and on all your people, who await your rich mercy.

(aloud) For you, O God, are merciful, and love mankind, and to you we give glory, Father, Son and Holy Spirit, now and for ever, and to the ages of ages.

People: Amen.

Then the Litany for the Catechumens, those preparing for Baptism.

To each petition the People answer: Lord, have mercy.

***Deacon:** Catechumens, pray to the Lord.

Believers, let us pray for the catechumens;

That the Lord will have mercy on them;

Instruct them in the word of truth;

Reveal to them the Gospel of righteousness;

Unite them to his Holy, Catholic and Apostolic Church.

Save them, have mercy on them,

help them and keep them, O God, by your grace.

Catechumens, bow your heads to the Lord.

People: To you, O Lord.

Prayer for the Catechumens

(Before the Unfolding of the Antimension)

Priest (in a low voice): Lord, our God, dwelling on high and beholding things below, who for the salvation of mankind sent forth your only-begotten Son, our Lord and God, Jesus Christ, look upon your servants the catechumens, who have bowed their necks to you; and count them worthy in due time of the washing of rebirth, the forgiveness of sins and the garment of incorruption; unite them to your holy, Catholic and Apostolic Church, and number them with your chosen flock.

(aloud) That they also with us may glorify your all-honoured and majestic name, of Father, Son and Holy Spirit, now and for ever, and

to the ages of ages.

People: Amen.

Then the Priest unfolds the Antimension on the Holy Table.

Deacon: As many as are catechumens, depart; catechumens, depart; as many as are catechumens, depart. None of the catechumens!

The Liturgy of the Faithful

***Deacon:** As many as are believers. Again and again in peace, let us pray to the Lord.

People: Lord, have mercy.

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

People: Lord, have mercy.

***Deacon:** Wisdom.

First Prayer of the Faithful

(After the Unfolding of the Antimension)

Priest (in a low voice): We thank

you, Lord God of the powers of heaven, for counting us worthy to stand even now before your holy altar and humbly to seek your compassion for our sins and for those committed in ignorance by the people. Receive our supplication, O God; make us worthy to offer you prayers and entreaties and unbloody sacrifices for all your people. And enable us, whom you have appointed to this your ministry by the power of your Holy Spirit, to invoke you at every time and place without blame and without condemnation, with the witness of a pure conscience, so that you may hear us and be merciful to us in the abundance of your goodness.

(aloud) For to you belong all glory, honour and worship, Father, Son and Holy Spirit, now and for ever, and to the ages of ages.

People: Amen.

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

People: Lord, have mercy.

***Deacon:** Help us, save us, have mercy on us, and keep us, O God,

by your grace.

People: Lord, have mercy.

***Deacon:** Wisdom.

And he enters the Sanctuary.

Second Prayer of the Faithful

Priest (in a low voice): Again and many times we fall down before you and pray you, who are good and the lover of mankind, that heeding our prayer you will cleanse our souls and bodies from every defilement of flesh and spirit, and will grant us to stand without guilt or condemnation before your holy altar. Give also to those who pray with us the grace of progress in right living, in faith and spiritual understanding. Grant that always worshipping you with fear and love, they may partake of your holy mysteries without guilt or condemnation, and be counted worthy of your heavenly kingdom.

(aloud) That being always guarded by your might, we may give glory to you, Father, Son and Holy Spirit, now and for ever, and to the ages

of ages.

People: Amen.

Cherubic Hymn and Great Entrance with the Gifts of Bread and Wine

The Chanters begin the Cherubic Hymn to a slow and solemn melody, in the dominant Tone of the day:

We, who in a mystery represent the Cherubim and sing the thrice-holy hymn to the life-giving Trinity, let us now lay aside every care of this life.

While it is being sung, the Priest, in front of the Holy Table, reads, in a low voice, the Prayer of the Cherubic Hymn.

Prayer of the Cherubic Hymn

None of those who are entangled in carnal desires and pleasures is worthy to approach or draw near or minister to you, King of glory; for to serve you is great and awesome even for the heavenly powers. Yet on account of your inexpressible and boundless love for mankind you became man without change

or alteration and were named our High Priest; and as Master of all you have committed to us the sacred ministry of this liturgy without shedding of blood.

For you alone, Lord our God, are Ruler over all things in heaven and on earth, mounted on the throne of the Cherubim, Lord of the Seraphim and King of Israel, the only Holy One, resting in the holy place. Therefore I entreat you, who alone are good and ready to hear: Look upon me, your sinful and unprofitable servant, and purify my soul and heart from an evil conscience. By the power of your Holy Spirit enable me, clothed with the grace of the priesthood, to stand at this your Holy Table and celebrate the mystery of your holy and most pure Body and your precious Blood.

For to you I come, bending my neck and praying: Do not turn away your face from me, nor reject me from among your children, but count me, your sinful and unworthy servant, worthy to offer these gifts to you. For you are the one who offers and is offered, who receives and is distributed, Christ our God, 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 for ever, and to the ages of ages. Amen.

After the prayer the Priest and the Deacon say the Cherubic Hymn three times, as follows:

Priest: We, who in a mystery represent the Cherubim and sing the thrice-holy hymn to the life-giving Trinity, let us now lay aside every care of this life.

***Deacon:** For we are about to receive the King of all, invisibly escorted by the angelic hosts. Alleluia.

Then the Priest, or Deacon, takes the censer and censes the Holy Table, the Sanctuary, the principal icons and the People, coming out a little from the holy Doors.

In a low voice he says, if it is Sunday, Having seen the Resurrection of Christ..., and Psalm 50, excluding the last two verses which begin, Do good, Lord, ...to Sion.

If it is not a Sunday he says, Come let us worship... three times and then Psalm 50 as above.

Then he enters the Sanctuary and puts away the censer. Then both of them, coming in front of the Holy Table make three bows, and say qui-

etly troparia of compunction. They kiss the Antimension and the Holy Table, bow again and then turn to the people and bow to them, saying: Forgive me, or similar words.

They go to the table of the Prothesis, and having made three bows they kiss the covered Holy Gifts, saying: God, cleanse me a sinner.

Then the Deacon says to the Priest: Master, lift up.

The Priest lifts the Aer and places it on the shoulders of the Deacon, saying: Lift up your hands to the holy place and bless the Lord. (Psalm 133:2)

Then he gives the Deacon the Paten, while he himself takes the Chalice.

When the Chanters reach the end of the first part of the Cherubic Hymn, the Deacon and the Priest come out from the north door of the Sanctuary, preceded by exapteryga, lights and incense, as they make the Great Entrance. As they process they proclaim, one after the other:

May the Lord God remember you all in his Kingdom always, now and

for ever, and to the ages of ages.

Chanter: Amen.

And they complete the Cherubic Hymn:

For we are about to receive the King of all, invisibly escorted by the angelic hosts. Alleluia.

The Priest and Deacon enter the Sanctuary.

The Deacon, stands to the right in front of the Holy Table and says to the Priest as he enters (in a low voice): May the Lord God remember your priesthood in his Kingdom, always, now and for ever, and to the ages of ages.

And the Priest, as he enters, says to him (in a low voice): May the Lord God remember your diaconate in his Kingdom, always, now and for ever, and to the ages of ages.

Then the Priest places the Chalice on the Holy Table, takes the Paten from the Deacon and places it to the left of the Chalice, saying (in a low voice): The noble Joseph, taking your most pure Body from the Tree, wrapped it in pure linen with sweet spices and laid it for burial in

a new grave.

Then he takes the covers from the sacred Paten and the Holy Chalice and lays them to one side on the Holy Table. He takes the Aer from the shoulders of the Deacon, holds it over the censer and lays it over the Chalice and Paten. Then he takes the censer and censens the Gifts three times, as the Deacon says:

Do good, Master.

Priest (in a low voice): (Psalm 50:20-21)

He puts away the censer and, bowing his head, says to the Deacon (in a low voice): Remember me, brother and fellow celebrant.

Deacon (in a low voice): May the Lord God remember your priesthood in his Kingdom, always, now and for ever, and to the ages of ages.

Priest (in a low voice): Pray for me, brother and fellow celebrant.

Deacon (in a low voice): The Holy Spirit will come upon you, and the power of the Most High will overshadow you.

Priest (in a low voice): The Spirit

himself will concelebrate with us all the days of our life.

Deacon, bowing his head, says to the Priest (in a low voice): Remember me, holy Master.

Priest (in a low voice): May the Lord God remember you in his Kingdom always, now and for ever, and to the ages of ages.

And the Deacon, having answered Amen. kisses the Priest's right hand and goes out and stands in his usual place and says the Litany of the Precious Gifts.

Litany of the Precious Gifts

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

People: Lord, have mercy. And so after each of the following petitions.

*Deacon: For the precious gifts here set forth, 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 constraint, let us pray to the Lord.

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

That the whole day may be perfect, holy, peaceful and sinless, let us ask of the Lord.

People: Grant this, O Lord. **And so after each of the following petitions.**

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

Pardon and forgiveness of our sins and offences, let us ask of the Lord.

Those things that are good and profitable for our souls, and peace for the world, let us ask of the Lord.

That we may live out the rest of our days in peace and repentance, let us ask of the Lord.

A Christian end to our life, painless, unashamed and peaceful, and a good defence before the dread judgement seat of Christ, let us

ask.

Commemorating our all-holy, pure, most blessed and glorious Lady, Mother of God and Ever-Virgin Mary, with all the Saints, let us entrust ourselves and one another and our whole life to Christ our God.

People: To you, O Lord.

Prayer of Offering

Priest (in a low voice): Lord, God, the Almighty, who alone are holy and who accept a sacrifice of praise from those who call on you with all their heart, accept also the supplication of us sinners, bring us to your holy altar, and enable us to offer you gifts and spiritual sacrifices for our sins and those committed in ignorance by the people. Count us worthy to find grace in your sight, that our sacrifice may be well pleasing to you and that the good Spirit of your grace may rest on us and on these gifts here set forth, and on all your people.

(aloud) Through the compassion of your only-begotten Son, with whom you are blessed, together with your all-holy, good and life-giving Spirit, now and for ever, and to the ages

of ages.

People: Amen.

Priest: Peace to all.

People: And to your spirit.

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

People: Father, Son and Holy Spirit, Trinity consubstantial and undivided.

The Priest bows three times and kisses the Aer over the Gifts, saying in a low voice: I will love you, Lord, my strength. The Lord is my firm foundation, my refuge and my deliverer.

Likewise the Deacon, standing in his place, bows three times and kisses the Cross on his orarion. At a concelebrated Liturgy the Priests here exchange the Kiss of Peace, the senior saying: Christ is in our midst, **to which the junior answers:** He is and will be.

If there is more than one Deacon they also exchange the Kiss with one another in the same way on the

solea.

The Creed

Deacon: The doors, the doors. With wisdom let us attend. **People:** I believe in one God, * Father, Almighty, * Maker of heaven and earth, * and of all things visible and invisible. And in one Lord, Jesus Christ,* the only-begotten Son of God, * begotten from the Father * before all ages, * Light from Light, * true God from true God, * begotten * not made, * consubstantial with the Father,* through him all things were made. * For our sake and for our salvation * he came down from heaven, * and was incarnate from the Holy Spirit * and the Virgin Mary * and became man. * He was crucified also for us under Pontius Pilate,* and suffered and was buried; * he rose again on the third day, * in accordance with the Scriptures, * and ascended into heaven * and is seated at the right hand of the Father. * He is coming again in glory * to judge the living and the dead, * and his kingdom will have no end.

And in the Holy Spirit, * the Lord, * the Giver of life, * who proceeds from the Father, * who together with Father and Son is worshipped * and together glorified; * who

spoke through the Prophets.

In one, Holy, * Catholic and Apostolic Church. * I confess one Baptism * for the forgiveness of sins. * I await the resurrection of the dead * and the life of the age to come. Amen.

While the Creed is being said the Priest lifts the Aer and waves it above the Chalice and Paten. At the words and ascended into heaven..., he kisses the Cross in the middle of it, folds it and puts it to one side with the veils.

The Holy Oblation

***Deacon:** Let us stand with awe; let us stand with fear; let us attend to the holy oblation, that in peace we may offer,

People: Mercy, peace: a sacrifice of praise.

The Deacon re-enters the Sanctuary.

Priest: (blessing the People with his hand) The grace of our Lord Jesus Christ, and the love of God the Father, and the communion of the

Holy Spirit be with you all.

People: And with your spirit.

Priest: (raising his hands) Let our hearts be on high.

People: We have them with the Lord.

Priest: Let us give thanks to the Lord.

People: It is right and fitting.

Priest (in a low voice): It is right and fitting to hymn you, to bless you, to praise you, to give you thanks, to worship you in every place of your dominion; for you are God, ineffable, incomprehensible, invisible, inconceivable, ever existing, eternally the same; you and your only-begotten Son and your Holy Spirit. You brought us out of non-existence into being, and when we had fallen you raised us up again, and left nothing undone until you had brought us up to heaven and had granted us your Kingdom that is to come. For all these things we give thanks to you, and to your only-begotten Son and your Holy Spirit; for all the benefits that we have received, known and unknown, manifest and hidden. We thank you also for this liturgy which you have been pleased to accept from our

hands, though there stand around you thousands of archangels and tens of thousands of angels, the Cherubim and the Seraphim, six-winged and many-eyed, soaring aloft upon their wings,

(aloud) singing, crying, shouting the triumphal hymn, and saying:

People: Holy, holy, holy, Lord Sabaoth; heaven and earth are full of your glory. Hosanna in the highest. Blessed is he who comes in the name of the Lord. Hosanna in the highest.

The Deacon takes the Star from the Paten, making the sign of the Cross with it over the Paten, kisses it and lays it aside on the Holy Table.

Priest (in a low voice): With these blessed Powers, Master, Lover of mankind, we also cry aloud and say: Holy are you and all-holy, you and your only-begotten Son and your Holy Spirit. Holy are you and all-holy, and magnificent is your glory. This is how you loved your world: you gave your only-begotten Son, so that everyone who believes in him might not perish, but have eternal life. And, when he had come and had fulfilled the whole dispensation for us, in the night in which he was

given up, or rather gave himself up, for the life of the world, he took bread in his holy, most pure and unblemished hands and, when he had given thanks and had blessed, sanctified and broken it, gave it to his holy Disciples and Apostles, saying:

(aloud) Take, eat; this is my body, which is broken for you, for the forgiveness of sins.

People: Amen.

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

(aloud): Drink from this, all of you; this is my blood of the New Covenant, which is shed for you and for many for forgiveness of sins.

People: Amen.

Priest (in a low voice): Remembering therefore this our Saviour's command and all that has been done for us: the Cross, the Tomb, the Resurrection on the third day, the Ascension into heaven, the Sitting at the right hand, the second and glorious Coming again,

The *Deacon crosses his hands and elevates the Chalice and

Paten.

Priest (aloud): offering you your own from your own — in all things and for all things —

People: we praise you, we bless you, we give thanks to you, O Lord, and we pray to you, our God.

The Priest, bowing his head, says (in a low voice): Also we offer you this spiritual worship without shedding of blood, and we ask, pray and implore you: send down your Holy Spirit upon us and upon these gifts here set forth,

Then the Deacon, pointing to the holy Bread with his orarion, says (in a low voice): Master, bless the holy Bread.

The Priest blesses the holy Bread, saying: and make this bread the precious Body of your Christ,

Deacon (in a low voice): Amen.

Then the Deacon, pointing to the Chalice with his orarion, he says (in a low voice): Master, bless the holy Cup.

The Priest blesses the Chalice, saying: and what is in this Cup the

precious Blood of your Christ,

Deacon (in a low voice): Amen.

Then he, pointing to them both, says (in a low voice): Master, bless them both.

Priest, blessing both the Chalice and Paten, says: changing them by your Holy Spirit,

Deacon (in a low voice): Amen, Amen, Amen.

The Priest, bowing profoundly, continues (in a low voice): so that those who partake of them may obtain vigilance of soul, forgiveness of sins, communion of the Holy Spirit, fulness of the Kingdom of heaven, freedom to speak in your presence, not judgement or condemnation. Also we offer you this spiritual worship for those who have gone to their rest in faith, Forefathers, Fathers, Patriarchs, Prophets, Apostles, Preachers, Evangelists, Martyrs, Confessors, Ascetics and every righteous spirit made perfect in faith;

As he censes from in front of the holy Table, the Priest says, aloud: Above all for our all-holy, pure, most blessed and glorious Lady, Mother of God and Ever-Virgin,

Mary.

Chanter: It is truly right to call you blessed, who gave birth to God, ever-blessed and most pure, and Mother of our God. Greater in honour than the Cherubim and beyond compare more glorious than the Seraphim, without corruption you gave birth to God the Word; truly the Mother of God, we magnify you.

If it is a feast of the Lord or of the Mother of God, or its leave-taking, the Irmos of the 9th Ode of the Canon is sung instead.

The Priest gives the censer to the Deacon, who censens around the Holy Table and, in a low voice, remembers to himself those whom he wishes of the dead, while the Priest continues:

(in a low voice) For the holy Prophet, Forerunner and Baptist John, the holy, glorious and all-praised Apostles, for Saint N, whose memory we keep today, and for all your Saints, at whose prayers visit us, O God.

Remember too all those who have

fallen asleep in hope of resurrection to eternal life (N and N), and give them rest where the light of your countenance watches.

Also we beseech you: Remember, Lord, all Orthodox bishops, who rightly discern the word of your truth, the whole order of presbyters, the diaconate in Christ, all the clergy and the whole monastic order.

Also we offer you this spiritual worship for the whole world, for the holy, Catholic and Apostolic Church, for those who live in chastity and holiness of life; for our faithful Christian rulers, and all their household. Grant them, Lord, a peaceful reign, so that in their tranquillity we too may live calm and peaceful lives in godliness and holiness.

Clergy (aloud): First of all, remember, Lord, our Archbishop, N, and grant that he may serve your holy churches in peace, safety, honour, health, and length of days, rightly discerning the word of your truth.

The *Deacon, standing at the Holy Door, recites the Diptychs of the living and then exclaims: And those whom each one has in mind, and

each and all.

People: And each and all.

Priest (in a low voice): Remember, Lord, this city in which we dwell, and every city, town and village, and the faithful who dwell in them. Remember, Lord, those who travel by land, air, or water, the sick, the suffering, those in captivity, and their safety and salvation. Remember, Lord, those who bring offerings, those who care for the beauty of your holy churches, and those who remember the poor, and send down upon us all your rich mercies.

(aloud) And grant that with one voice and one heart we may glorify and praise your all-honoured and majestic name, of Father, Son and Holy Spirit, now and for ever, and to the ages of ages.

People: Amen.

The Priest blesses the People with his hand, saying: And the mercies of our great God and Saviour, Jesus Christ, shall be with all of you.

People: And with your spirit.

Litany Before the Lord's Prayer

The Deacon comes out and stands in his usual place.

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

People: Lord, have mercy. **And so after each petition.**

***Deacon:** For the precious gifts here set forth and sanctified, let us pray to the Lord.

That our God, who loves mankind, having accepted them on his holy and immaterial Altar above the heavens, as a savour of spiritual fragrance, may send down upon us in return his divine grace and the gift of the Holy Spirit, let us pray.

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

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

That the whole day may be perfect,

holy, peaceful and sinless, let us ask of the Lord.

People: Grant this, O Lord. **And so after each petition.**

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

Pardon and forgiveness of our sins and offences, let us ask of the Lord.

Those things that are good and profitable for our souls, and peace for the world, let us ask of the Lord.

That we may live out the rest of our days in peace and repentance, let us ask of the Lord.

A Christian end to our life, painless, unashamed and peaceful, and a good defence before the dread judgement seat of Christ, let us ask.

Having asked for the unity of the faith and the communion of the Holy Spirit, let us entrust ourselves and one another and our whole life to Christ, our God.

People: To you, O Lord.

Priest (in a low voice): To you, Master, Lover of mankind, we entrust

our whole life and our hope, and we entreat, pray and implore you: count us worthy to partake of your heavenly and awesome Mysteries at this sacred and spiritual Table with a pure conscience, for the forgiveness of sins and pardon of offences, for communion of the Holy Spirit, for inheritance of the Kingdom of heaven and for confidence before you; not for judgement or condemnation.

(aloud) And count us worthy, Master, with confidence and without condemnation to dare to call upon you, the God of heaven, as Father, and to say:

The Lord's Prayer

People: Our Father, in heaven, * may your name be sanctified, * your kingdom come, * your will be done * on earth as in heaven. * Give us today our daily bread, * and forgive us our debts, * as we forgive our debtors, * and do not lead us into temptation, * but deliver us from the evil one.

Priest (aloud): For yours is the kingdom, the power and the glory, Father, Son and Holy Spirit, now and

for ever, and to the ages of ages.

People: Amen.

Priest: Peace to all.

People: And to your spirit.

***Deacon:** Let us bow our heads to the Lord.

People: To you, O Lord.

Priest (in a low voice): We thank you, King invisible, who by your boundless power created all things, in the abundance of your mercy bringing them into being out of nothing. Look down from heaven, Master, on those who have bowed their heads to you; for they have bowed not to flesh and blood, but to you, the God before whom we stand in awe. Make smooth, then, our path for our good, Master, through what lies before us, according to the need of each: sail with those sail, journey with those who journey, heal the sick, for you are the physician of our souls and bodies.

(aloud) Through the grace and compassion and love towards mankind of your only-begotten Son, with whom you are blessed, together with your all-holy, good and life-giving Spirit, now and for

ever, and to the ages of ages.

People: Amen.

Holy Communion of the Clergy and People

Priest: Give heed, Lord Jesus Christ our God, from your holy dwelling-place and from the glorious throne of your kingdom; and come to sanctify us, you who are enthroned on high with the Father and invisibly present here with us. And with your mighty hand grant communion in your most pure Body and precious Blood to us, and through us to all the people.

Then the Priest, and the Deacon, in his usual place, bow three times, saying (in a low voice): God, cleanse me a sinner.

***Deacon:** Let us attend.

The Priest elevates the Holy Bread and says aloud: The Holy Things for the Holy.

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

The Singers continue with the Com-

munion Chant.

On Sundays:

Praise the Lord from heaven,
praise him in the highest. Alleluia.
(Psalm 150:1)

On other days as appointed in the
Typikon.

The Deacon enters the Sanctuary,
ties his orarion in the form of a
Cross and standing on the right of
the Priest says (in a low voice):
Master, break the holy Bread.

The Priest divides the Lamb into
four parts, saying (in a low voice):
The Lamb of God is broken and
distributed, broken yet not divided,
ever eaten yet never consumed,
but sanctifying those who partake.

He arranges them on the Paten in
the form of a Cross, thus:

	IC	
NI		KA
	XC	

The Deacon points to the Chalice
with his Orarion and says (in a low
voice): Master, fill the holy Cup.

The Priest takes the portion of the
Lamb stamped with the letters IC

and makes the sign of the Cross
with it above the holy Chalice and
places it in it, saying (in a low
voice): Fullness of the Holy Spirit.

Deacon (in a low voice): Amen.

He takes the hot water and says to
the Priest (in a low voice): Master,
bless the hot water.

The Priest blesses it, saying (in a
low voice): Blessed is the fervour
of your holy things, always, now
and for ever, and to the ages of
ages. Amen.

The Deacon pours the hot water
into the Chalice in the form of a
cross, saying (in a low voice): Fer-
vour of the Holy Spirit. Amen.

The Priest asks the forgiveness
of those in the Sanctuary and the
rest of the church. Then he ap-
proaches the Holy Table and says
(in a low voice): Behold, I draw
near to Christ, our immortal King
and God.

He takes a portion of the pre-
cious Body of Christ, from the part
stamped with the letters XC, and
says (in a low voice): To me the
unworthy Priest [and Monk] N is
granted communion in the precious
and all-holy Body of our Lord and

God and Saviour, Jesus Christ, for forgiveness of my sins and everlasting life.

And he receives the Holy Bread with fear and great care; and having wiped his hand over the Paten with the sponge he says (in a low voice): Deacon, draw near.

The Deacon, as he approaches, says: (in a low voice): Behold, I draw near to Christ, our immortal King and God. Grant me, Master, communion in the precious and all-holy Body of our Lord and God and Saviour, Jesus Christ, for forgiveness of my sins and everlasting life.

The Priest gives the Deacon a portion of the Holy Bread and says (in a low voice): To you, most devout Deacon [and Monk] N is granted communion in the precious and all-holy Body of our Lord and God and Saviour, Jesus Christ, for forgiveness of your sins and everlasting life.

The Deacon kisses the Priest's hand, goes to the back of the Holy Table, and communicates like the Priest.

The Priest takes the Chalice, with the Communion cloth, and says (in a low voice): To me the unwor-

thy Priest [and Monk] N is granted communion in the precious and all-holy Blood of our Lord and God and Saviour, Jesus Christ, for forgiveness of my sins and everlasting life.

He drinks three times from the Chalice, wipes his lips and the Chalice with the cloth, and kisses the Chalice, saying (in a low voice): This has touched my lips: it will take away my iniquities and cleanse my sins.

Then he says to the Deacon (in a low voice): Deacon, again draw near.

The Deacon, having carefully wiped his hand over the Paten with the Sponge, approaches, saying (in a low voice): Behold, again I draw near to Christ, our immortal King and God. Grant me, Master, communion in the precious and all-holy Blood of our Lord and God and Saviour, Jesus Christ, for forgiveness of my sins and everlasting life.

The Priest takes the Chalice, with the Communion cloth, and says (in a low voice): To you, most devout Deacon [and Monk] N is granted communion in the precious and all-holy Blood of our Lord and God and Saviour, Jesus Christ, for the for-

givenness of your sins and for eternal life.

Once the Deacon has communed, the Priest says (in a low voice): This has touched your lips: it will take away your iniquities and cleanse your sins.

The Deacon divides the two remaining parts of the Lamb (NI and KA) into small pieces and places them in the Chalice, which he covers with the Communion cloth.

Distribution of Holy Communion

The Holy Doors are opened and the Priest hands the Chalice to the Deacon, who comes out through the Holy Doors, raises the Chalice, and says: With fear of God, with faith and love, draw near.

People: Blessed is he who comes in the name of the Lord. The Lord is God and has appeared to us.

The Deacon hands the Chalice to the Priest, who gives Communion to the People, saying to each communicant: The Body and Blood of Christ, for the forgiveness of sins

and everlasting life.

While Communion is being given the following is sung, as many times as is necessary for the number of communicants: Of your mystical Supper, Son of God, today receive me as a communicant; for I will not speak of the Mystery to your enemies; I will not give you a kiss, like Judas; but like the Thief I confess you: Remember me, Lord, in your Kingdom.

During Eastertide (in some places, always): Receive the Body of Christ; taste from the immortal fount. Alleluia, Alleluia, Alleluia.

When all have communicated, the Priest hands the Chalice to the Deacon, who places it on the holy Table again.

The Priest blesses the People with his hand, saying: O God, save 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, as we worship the undivided Trinity; for the Trinity has saved us.

On feasts of the Lord and their leave-taking the Apolytikion of the Feast is sung; during Eastertide Christ has risen from the dead...

Meanwhile the Deacon holding the Paten above the Chalice carefully wipes the particles remaining on the Paten into the Chalice, saying: Wash away, Lord, by your holy Blood the sins of your servants here remembered, through the prayers of the Mother of God and all your Saints. Amen.

The Deacon says to the Priest: Master, exalt.

The Priest censes the Chalice three times, saying each time: Be exalted, O God, above the heavens; and your glory over all the earth.

Then he gives the Paten, with the covers and the Star, to the Deacon, who shows them to the People and then takes them to the table of the Prothesis, going round behind the Holy Table. He then unties his orar-

ion.

The Priest bows, takes the Chalice and says in a low voice: Blessed is our God. And then turns to the People, shows them the Chalice and continues, aloud: Always, now and for ever, and to the ages of ages.

People: Amen.

People: Let our mouth be filled with your praise, O Lord, that we may sing of your glory, for you have counted us worthy to partake of your holy, divine, immortal and life-giving Mysteries; keep us in your holiness, that we may meditate on your righteousness all the day long. Alleluia, alleluia, alleluia.

Thanksgiving and Dismissal

The Priest places the Chalice on the Prothesis, returns, and folds up the Antimension, after making sure that no crumb remains.

The *Deacon comes to his usual place and says: Stand upright. Having received the divine, holy, pure, immortal, heavenly, life-giving and dread Mysteries of Christ, let us give worthy thanks

to the Lord.

People: Lord, have mercy. **Or**
Glory to you, O Lord, glory to you.

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

People: Lord, have mercy.

***Deacon:** Having asked that the whole day may be perfect, holy, peaceful and sinless, let us entrust ourselves and one another and our whole life to Christ our God.

People: To you, O Lord.

Prayer of Thanksgiving

Priest (in a low voice): We thank you, Lord, lover of mankind, benefactor of our souls, that you have counted us worthy today of your heavenly and immortal Mysteries. Make straight our way, establish us all in the fear of you, watch over our life, and make firm our steps, through the prayers and intercessions of the glorious Mother of God and Ever-Virgin Mary, and of all your Saints.

Taking the holy Gospel, he makes the sign of the Cross with it over the folded Antimension and says

aloud: For you are our sanctification, and to you we give glory, Father, Son and Holy Spirit, now and for ever, and to the ages of ages.

People: Amen.

Dismissal

Priest: Let us go forth in peace.

People: In the name of the Lord.

Deacon: Let us pray to the Lord.

People: Lord, have mercy.

The Priest comes out through the Holy Doors and reads aloud:

Prayer Behind the Ambo

Priest: O Lord, you bless those who bless you, and sanctify those who have put their trust in you: save your people and bless your inheritance; protect the fullness of your Church; sanctify those who love the beauty of your house; glorify them in return by your divine power, and do not forsake us who hope in you. Give peace to your world, to your churches, to the priests, to our rulers, and to all your people. For every good gift and every perfect gift is from above, coming down from you, the Father of

lights; and to you we give glory, thanksgiving and worship, Father, Son and Holy Spirit, now and for ever, and to the ages of ages.

People: Amen. Blessed be the name of Lord, from this time forth and for evermore. (three times).

The Priest returns to the Sanctuary through the Holy Doors, goes to the table of the Prothesis and says, in a low voice: Christ, our God, the fulfilment of the Law and the Prophets, you have fulfilled all the Father's dispensation. Fill our hearts with joy and gladness, always, now and for ever, and to the ages of ages. Amen.

***Deacon:** Let us pray to the Lord.

People: Lord, have mercy.

The Priest, coming out through the Holy Doors and blessing the People, says: The blessing of the Lord and his mercy be upon you, by his grace and love for mankind, always, now and for ever, and to the ages of ages.

People: Amen.

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

Reader: Glory to the Father, and

to the Son, and to the Holy Spirit; both now and for ever, and to the ages of ages. Amen. Lord, have mercy. Lord, have mercy. Lord, have mercy. Holy Master, bless.

Priest: May (on Sundays: he who rose from the dead,) Christ, our true God, through the prayers of his all pure and holy Mother, by the power of the precious and life-giving Cross, through the protection of the honoured, Bodiless Powers of heaven, through the intercessions of the honoured, glorious Prophet, Forerunner and Baptist, John, of the holy, glorious and all-praised Apostles, of the holy, glorious and triumphant Martyrs, of our venerable and God-bearing Fathers and Mothers, of Saint N (of the Church), of our Father among the Saints John Chrysostom, Archbishop of Constantinople, of the holy and righteous forebears of God, Joachim and Anna, of Saint N (of the day) whose memory we keep today, and all the Saints, have mercy on us and save us, for he is good and loves mankind.

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

People: Amen.

The Priest, blessing the People,

says: May the holy Trinity protect you all.

People: O Lord, protect the one who blesses us and sanctifies us, for many years.

The Priest distributes the Antidoron, saying to each recipient: May the blessing and mercy of the Lord come upon you.

The End of the Divine Liturgy of John Chrysostom

Service for the Dedication of a Church - at Great Vespers

Of the Dedication. Tone 6.

It is an ancient law that dedication is to be honoured, and it is good; but rather should what is new be honoured through dedication, for, as Isaias says, islands are dedicated to God, which are to be understood as the Churches from the nations, which have lately been established and received stability for God. Therefore let us too celebrate spiritually the festival of the present Dedication.

The same tone.

Be dedicated anew brethren! And putting off the old man, live in new-

ness of life, placing a bridle on all those things from which death comes. Let us discipline all our members, hating every evil eating of the tree, and for this reason only remembering the old that we may flee it. Thus is humankind renewed, thus the day of the Dedication is honoured.

The same tone. By Anatolios.

You have set up your Church, O Christ, as a tower of strength. For you have established her on the rock of the faith, and so she remains for ever unshaken, for she has you, who for her sake in these last times without change became man. therefore with thanksgiving we sing your praise, as we say, 'You are the one who is our King before the ages and for ever and ever. Glory to you!'

The same tone. By Monk John.

As we celebrate the memory of the Dedication, loving and all-powerful Lord, we glorify you, the giver of sanctification, asking that the senses of our souls may be sanctified at the intercession of the glorious Champions.

As we celebrate the dedication of the most sacred temple of your Resurrection, O Lord, we glorify

you, who sanctified and perfected it by your perfect grace. You delight in the mystic and sacred rites that are performed in it by believers; you accept from the hands of your servants spotless sacrifices without shedding of blood and in return you give to those who rightly offer them cleansing of sins and your great mercy.

Entrance, the Prokeimenon of the day and the Readings.

Solomon stood before the Altar of the Lord, in front of the whole Assembly of Israel, and spread out his hands to heaven and said, 'Lord God of Israel, there is no god like you in heaven above or on earth below. If heaven and the highest heaven will not be adequate for you, how much less then this House which I have built in your name? And you, Lord God of Israel, will look upon my supplication, to hear the supplication and the prayer which your servant makes before you this day, that your eyes may be open towards this house day and night, towards this place of which you have said, 'My name will be there', to hearken to the prayer which your servant makes at this place day and night. And you will hearken to the supplication of your servant and of your people Israel,

whatever they may pray for at this place, and you will hearken in the place of your habitation in heaven, and you will be merciful to them.'

It shall be from the eighth day and upwards, the Priests shall make your holocausts upon the altar, and those for your salvation; and I shall accept you, says the Lord. And he turned me back by the way of the outer gate of the Holy Place, which looks towards the east, and it was shut. And the Lord said to me, 'This gate shall be shut, it shall not be opened, and no one shall pass through it, because the Lord, the God of Israel, will enter through it, and it shall be shut. Therefore this prince shall sit in it to eat bread. By the way of the Elam of the gate he shall enter, and by that way he shall go out'. And he brought me by the way of the gate towards the North, opposite the House; and I saw, and behold the whole house of the Lord was full of glory.

With wisdom God founded the earth. He prepared the heavens with understanding. With his knowledge the deeps were broken open and the clouds poured down dew. My son, keep my counsel and my thought, do not pour them away, that your soul may live and grace be around your neck; and there

shall be health for your flesh and safety for your bones; that with confidence you may walk all your ways in peace, and your foot may not stumble. For if you sit down, you shall be unafraid; if you slumber, you shall have sweet sleep; you shall not fear alarm coming upon you, nor the assaults of the impious; for the Lord shall be over all your ways and shall support your feet, so that you are not snared. Do not hold back from doing good to the needy, whenever your hand is able to help. Do not say, 'Come back again sometime', and, 'Tomorrow I shall give'. When you are able, do good, for you do not know what the coming day will bring forth. Do not devise evils for your friend who lives near you and trusts you. Do not quarrel with someone needlessly, lest they devise some evil against you. Do not gain the reproaches of wicked men, nor covet their ways; for every transgressor is unclean before the Lord, he does not take his seat among the just. The Lord's curse is on the houses of the ungodly, but the dwellings of the just are blessed. The Lord opposes the proud, but gives grace to the humble.

Then the Litany as usual and after it 'Let us complete our evening prayer...'

Aposticha. Idiomels of the Dedication.

Tone 1. By Monk John.

Be renewed, be renewed, O new Jerusalem; for your light has come and the glory of the Lord has risen upon you. For the Father has built this house; the Son has made firm this house; the Holy Spirit has renewed this house, the Spirit which enlightens and strengthens and sanctifies our souls.

Verse: Glorious things have been said of you, City of God. [Psalm 86:3]

The same tone. By Anatolios.

Of old when Solomon dedicated the temple he offered you, Lord, sacrifices and holocausts of irrational beasts; but when you were well-pleased, O Saviour, to put an end to types and for the truth to be made known, the ends of the earth offer to your glory sacrifices without shedding of blood, for you are Master of all things and make all things holy by your Holy Spirit.

Verse: The Lord loves the gates of Sion, more than all the tabernacles of Jacob. [Psalm 86:2]

Tone 4. By Monk John.

Today the Church from the nations is dedicated anew by the precious blood that flows with life from the pure and spotless side of him who took flesh from the Holy Virgin, Christ our God. Therefore let the assembled choirs of us the faithful glorify the Father and the Son and the Holy Spirit, the one Godhead which governs the whole universe.

Come back to yourself, O mortal; become new instead of old; feast the rededication of your soul. While there is time, let life be renewed for you, the road of every way of living. The ancient things have passed away. See, all things have become new. Bear this fruit for the feast, making the change to a fair change. In this way a person is renewed, in this way the day of Dedication is honoured.

After Now, Master , the Trisagion , All-Holy Trinity, Our Father.

Apolytikion of the Dedication. Tone 4.

Like the splendour of the firmament above, Lord, you have displayed below the loveliness of the holy Dwelling of your glory. Strengthen it to age on age and accept, through the Mother of God, our supplications which are offered in it without ceasing to you, the Life

and Resurrection of all.

And the rest of the Office of the Vigil, in accordance with which it is customary that there be an Artoklasia. But if there is an All-night Vigil, after the Artoklasia there follows a Reading, in accordance with the wish of the Superior, and a Sermon. If there is no Vigil, the Dismissal follows at once.

The Dismissal.

Celebrant: Wisdom.

Reader: Bless.

Celebrant: Blessed is He Who Is, Christ our true God, always, now and for ever, and to the ages of ages.

Reader: May the Lord God establish the holy and unblemished Faith of devout and Orthodox Christians with his holy Church to ages of ages.

Celebrant: Most holy Mother of God, save us.

Reader: Greater in honour than the Cherubim, and beyond compare more glorious than the Seraphim, without corruption you gave birth to God the Word. Truly the Mother of God, we magnify you.

Celebrant: Glory to you, Christ God, our hope. Glory to you.

Reader: Glory to the Father and to the Son and to the Holy Spirit, both now and for ever, and to the ages of ages. Amen. Lord, have mercy. Lord, have mercy. Lord, have mercy. Holy Master, give the blessing.

Celebrant.

Bishop: Through the prayers of our holy Fathers, Lord Jesus Christ, our God, have mercy upon us. Amen.

Reader: Through the prayers of our holy Master, Lord Jesus Christ, our God, have mercy upon us. Amen.

Blessing at Childbirth

On the birth of the baby

Priest: Blessed is our God, always, now, and ever, and to the ages of ages.

Mother: text tbd

Glory to the Father and to the Son and to the Holy Spirit, now and ever, and to the ages of ages. Amen.

All- Holy Trinity, have mercy on us. Lord be merciful to our sins.

Master, forgive our transgressions. Holy One, visit us and heal our infirmities, for your name's sake.

Lord, have mercy, Lord, have mercy, Lord, have mercy.

Glory to the Father and to the Son and to the Holy spirit, now and ever

and to the ages of ages. Amen.

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 the evil one.

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

Mother: text tbd

Priest: Let us pray to the Lord.

Mother: Lord, have mercy.

Priest: O Master, Lord Almighty, who heal every illness and every infirmity, heal now this your servant (N) who has today given birth, and raise her up from the bed on which she lies. For according to the words of the Prophet David, we were conceived in iniquity and in sin we were brought forth. Guard her and the child (children) that she has borne; cover her with the shelter of your wings from this day until her last breath; through the intercessions of the all-pure Theotokos

and of all the saints; for you are blessed to the ages of ages.

Mother: text tbd

Priest: Let us pray to the Lord.

Mother: Lord, have mercy.

Priest: O Lord, our God, who freely chose to come down from heaven and to be born from the holy Theotokos and ever-Virgin Mary for the salvation of us sinners, who know the frailty of human nature:

Mother: text tbd

And the Dismissal

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

May Christ, our true God, who was born in a cave and laid in a manger for our salvation, through the intercessions of his most pure and undefiled holy Mother; through the power of the precious and life-giving Cross; through the protection of the venerable bodiless powers in heaven; through the prayers of the venerable and glorious Prophet and forerunner John the Baptist, of the holy, glorious and all-praised Apostles, of the holy, glorious and victorious Mar-

tyrs, of our venerable and God-bearing Fathers, of the holy and righteous ancestors of the Lord God Joachim and Anna, and of all the Saints, have mercy on us and save us for he is a good and merciful God who loves mankind.

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

Mother: Amen

Service on the Giving a Name to the Child on the Eighth Day.

Priest: Blessed is our God, always, now and ever, and to the ages of ages.

Mother: text tbd

Glory to the Father and to the Son and to the Holy Spirit, now and ever, and to the ages of ages. Amen.

All-Holy Trinity, have mercy on us. Lord be merciful to our sins.

Master, forgive our transgressions. Holy One, visit us and heal our in-

firmities, for your name's sake.

Lord, have mercy, Lord, have mercy, Lord, have mercy.

Glory to the Father and to the Son and to the Holy Spirit, now and ever, and to the ages of ages. Amen.

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 the evil one.

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

Mother: text tbd

The dismissal Hymn of the day or the Patron Saint(s) of the church, and then:

By the intercessions, Lord, of all the Saints and the Theotokos, grant us your peace and have mercy on us as the only compas-

sionate one.

Then the priest seals the forehead, the mouth and the chest of the child, saying the following prayer:

Priest: Let us pray to the Lord.

Mother: Lord, have mercy.

Through the grace and love for man of your only-begotten Son with whom you are blessed, together with your all-holy and good and life-giving Spirit, now and ever and to the ages of ages.

Mother: text tbd

And he chants

Rejoice full of grace, Virgin Theotokos, Because from you has risen the only Sun of righteousness: Christ our God, giving light to those in the darkness. Rejoice as well O Elder righteous. For having received in your arms the Deliverer of our souls, Who grants also resurrection to us.

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

Mother: text tbd

Prayers for Mother and Child (Churching) Forty Days After Birth

Priest: Blessed is our God, always,
now and ever, and to the ages of
ages.

Mother: text tbd

Glory to the Father and to the Son
and to the Holy Spirit, now and
ever, and to the ages of ages.
Amen.

All-Holy Trinity, have mercy on us.
Lord, be merciful to our sins.

Master, forgive our transgressions.
Holy One, visit us and heal our in-
firmities, for your name's sake.

Lord, have mercy, Lord have
mercy, Lord have mercy.

Glory to the Father and to the son
and to the holy Spirit, now and ever
and to the ages of ages. Amen.

Our Father who art in heaven, hal-
lowed 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 the evil one.

Priest: For thine is the kingdom
and the power and the glory of the
Father and the Son And the Holy
spirit, now and ever, and to the
ages of ages.

Mother: text tbd

Priest: Let us pray to the Lord.

Mother: Lord, have mercy.

Priest: O Lord, God Almighty, The
Father of our Lord Jesus Christ
who, by your word alone, have cre-
ated all rational and non-rational
nature; who have brought forth ev-
erything out of nothingness into be-
ing, we pray you and ask of you:
Cleanse from every sin your ser-
vant (N) whom by your will have
preserved, as she prepares to en-
ter your holy Church, so that she
may blamelessly partake of your
holy sacraments.

For you are a good God who love
mankind, and to you we ascribe
glory, to the Father and to the Son
and to the Holy Spirit, now and
ever, and to the ages of ages.

Mother: text tbd

This far if the baby is not living.

If the baby is present, the Priest touches its head, saying:

Mother: text tbd

Prayer for the Mother of the Child

Priest: Peace be with all.

Mother: And with your spirit.

Priest: Let us bow our heads to the Lord.

Mother: To you, O Lord.

Priest: Let us pray to the Lord.

Mother: Lord, have mercy.

Priest: O Lord, our God, Who through the incarnation of your only-begotten Son came down for the salvation of the human race, come now to your servant (N) and, through the prayers of the honorable presbytery, make her worthy to find refuge in your holy catholic Church; grant her to enter the temple of your glory, and worthily to partake of the precious Body and Blood of your Christ. Strengthen her on the completion of the forty days, so that, having been found worthy to enter your holy church, she may glorify with us your all-holy

name of the Father and of the Holy Spirit, now and ever, and to the ages of ages.

Mother: text tbd

If the child has already been baptized or has died, the Priest says the dismissal. If not, he reads the following prayer:

For to you belong all glory and thanksgiving and worship, together with your beginning-less Father and your all-holy and good and life-giving Spirit, now and ever, and to the ages of ages.

Mother: text tbd

Prayer for the Mother of the Child

Priest: Peace be with all.

Mother: And with your spirit.

Priest: Let us bow our heads to the Lord.

Mother: To you, O Lord.

Priest: Let us pray to the Lord.

Mother: Lord, have mercy.

For you are the one who dwell on

high and watch over the lowly, and to you we ascribe glory, to the Father and to the Son and to the Holy Spirit, now and ever, and to the ages of ages.

Mother: text tbd

Then the Priest takes the child (children) in his arms makes the sign of the Cross with it (them) in front of the entrance to the church and says:

Then he proceeds to the center of the nave and says:

text tbd

Then he proceeds to the soleas and says:

In the middle of the church shall I praise you. The servant(s) of God

Then he takes the baby(ies) onto the sanctuary, counter-clockwise, around the Holy Altar and says

Now, Master, let your servant depart in peace, according to your promise; for my eyes have seen your salvation, which you have prepared in the presence of all the peoples, a light of revelation to the Gentiles, and glory to your people Israel.

The Dismissal.

Priest: Glory to you, O God our hope, glory to you. May Christ, our true God, who submitted to be held in the arms of the righteous Symeon for our salvation, through the intercessions of his most pure and undefiled holy Mother; through the power of the precious and life-giving Cross; through the protection of the honorable bodiless powers in heaven; through the prayers of the honorable and glorious Prophet and Forerunner John the Baptist, of the holy, glorious and all-praised Apostles, of the holy, glorious and victorious Martyrs, of our venerable and God-bearing Fathers, of the holy and righteous ancestors of the Lord God Joachim and Anna, and of all the Saints, have mercy on us and save us for he is a good and merciful God who loves mankind.

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

Of the holy, glorious and all-praised Apostles Peter and Paul, the Twelve, the Seventy and all the holy Apostles.: text tbd

Prayer for a Woman Who Has a Miscarriage

Priest: Blessed is our God always, now and ever, and to the ages of ages.

Woman: Amen. Holy god, Holy Mighty, Holy Immortal, have mercy on us. (3)

Glory to the Father and to the Son and to the Holy Spirit, now and ever, and to the ages of ages. Amen.

All-Holy Trinity, have mercy on us. Lord be merciful to our sins.

Master, forgive our transgressions. Holy one, visit us and heal our infirmities, for your name's sake.

Lord, have mercy, Lord, have mercy, Lord, have mercy.

Glory to the father and to the Son and to the Holy Spirit, now and ever, and to the ages of ages. Amen.

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 the evil one.

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

Woman: text tbd

Priest: Let us pray to the Lord.

Woman: Lord, have mercy.

Woman: text tbd

And the Dismissal

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

Service at the Adoption of Children

The one who (those) about to be adopted stands (stand) between the adopting parents (or is (are) held by the mother, if an infant(s), on the soleas in front of the Holy

Gates. Both parents hold lighted candles. The priest, vested in rason, stole and phelonion, begins the service.

Priest: Blessed is our God, always, now and ever, and to the ages of ages.

People: Amen. Holy God, Holy Mighty, Holy Immortal, Have mercy on us. (3)

Glory to the Father and to the Son and to the Holy Spirit, now and ever, and to the ages of ages. Amen.

All-Holy Trinity, have mercy on us; Lord be merciful to our sins; Master, forgive our transgressions; Holy One, visit us and heal our infirmities, for your name's sake.

Lord, have mercy, Lord, have mercy, Lord, have mercy.

Glory to the Father and to the Son and to the Holy Spirit, now and ever and to the ages of ages. Amen.

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 the evil one.

Priest: For thine is the kingdom and the power and the glory of the

Father and the of Son and of the Holy Spirit, now and ever, and to the ages of ages.

People: text tbd

And they sing the dismissal hymn of the church.

Priest: Let us pray to the Lord.

People: Lord, have mercy.

For unto you belong all glory, honor and worship, together with your only-begotten Son and your Holy Spirit, now and ever, and to the ages of ages.

People: text tbd

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: O Master and Lord, our God, the Maker of all creation, who by the first Adam established the

bonds of natural kinship according to the flesh, and through Jesus Christ, your beloved Son and our God," by grace made us your kinsmen; to you who alone know everything before it happens, have these your servants bowed their heads, asking for your blessing; and inscribing upon each other this bond of parent and child, that you establish, may they gain the good things for which they hope, living as befits their duties towards each other and their adoption in you. So that, as in everything, so also in this, your all-holy name may be glorified, together with your only-begotten Son and your Holy Spirit, now and ever, and to the ages of ages.

People: text tbd

Parents: Today you are our son (daughter) (children) ; this day we have begotten you.

And they embrace and kiss the child (Children)

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

People: text tbd

The Priest counsels and advises the parent.

Blessing of Building, Home or Business

Service of Sanctification at the Laying of the Foundations of any Building

We need a small table with a basin of water, and a small icon.

Priest: Blessed is our God always, now and ever, and to the ages of ages.

People: text tbd (And chant the following hymns)

O God of our Fathers whose favor is for ever with us, in accordance with your gentleness: Do not take away your mercy from us,

but through their supplications govern our lives in peace.

Glory to the Father and to the Son and to the Holy Spirit, now and ever, and to the ages of ages. Amen.

All-holy Virgin Theotokos, guide the works of our hands, and intercede for the forgiveness of all our faults, as we chant the hymn of the Angels.

Glory to the Father and to the Son and to the Holy Spirit, now and ever, and to the ages of ages. Amen.

Holy Immortal, have mercy on us.

Priest: Dynamis.

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

Reader: (The Prokeimenon)

In the beginning, Lord, you established the earth, and the heavens are the works of your hands.

Priest: Let us be attentive.

Reader: The Lord shall build Zion,

and will appear in his glory.

Priest: Wisdom.

Priest: Let us be attentive.

Reader: Brethren, you are God's field, God's building. According to the grace of God given to me, like a skilled master builder, I laid a foundation, and another man is building upon it. Let each man take care how he builds upon it. For no other foundation can any one lay than that which is laid, which is Jesus Christ.

Priest: Peace be with you.

People: Alleluia, Alleluia, Alleluia.

Priest: Wisdom; stand and attend; let us hear the Holy Gospel;

Peace be with all.

People: And with your spirit.

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

Priest: Let us attend.

Every one then who hears these words of mine and does them will be like a wise man who built his house upon the rock; and the rain fell; and the floods came, and the winds blew and beat upon that

house, but it did not fall because it had been founded on the rock.

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

Priest: In peace let us pray to the Lord.

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

For the peace from above, and for the salvation of our souls, let us pray to the Lord.

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

That this water may be sanctified by the power, energy and descent of the Holy Spirit, let us pray to the Lord.

That abundant divine grace may come upon the works of our hands, let us pray to the Lord.

That this project of ours may be established on the rock of faith and on the cornerstone which is Jesus Christ, and may remain unshaken and intact for ever, let us pray to the Lord.

For our deliverance from all dis-

tress, anger, danger and want, let us pray to the Lord.

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

Remembering our most holy, pure, blessed, glorious Lady Theotokos and ever-Virgin Mary, with all the saints, let us commit ourselves and one another and our whole life to Christ our God.

People: To you, O Lord.

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

People: text tbd

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: Incline your ear, O Lord, and hear us, you who accepted to be baptized in the Jordan and sanctified the waters; and bless all of us who, through the bowing of our heads, express our obedience to you; grant that we may be filled

with your sanctification through the drinking and sprinkling of this water, and may it bring us, O Lord, health of soul and body.

For you are the sanctification of our souls and bodies, and to you we ascribe glory and thanksgiving and worship, together with your beginning-less Father and your all-holy and good and life-giving Spirit, now and ever, and to the ages of ages.

People: text tbd

Then the priest immerses the cross in the water three times chanting each time:

Priest: Save, O save, O Lord, your people and bless your inheritance, granting victories to their rulers over the enemy and guarding your commonwealth by the might of your Cross.

Then he sprinkles those attending as well as the foundations of the new building, while chanting the following:

Priest: Make us worthy of your gifts, O Virgin Theotokos, overlooking our errors, and granting healing to those who receive your blessing

in faith, O Most Pure one.

Priest: Let us pray to the Lord.

People: Lord, have mercy.

Priest: O God Almighty, who made the heavens in wisdom and set the foundations of the earth firmly in place, who through our Lord Jesus Christ built the Church and established it unshaken upon the rock of faith; do you, the same Lord, the great Architect and builder, provider and sustainer of all the world, look upon us and bless the works of our hands. In your name we lay these foundations today, and we ask that in your power you may make them firm; for we are not wasting our labors by erecting this building on the sand, but on you, the unshakeable rock, do we lay its foundations, so that if the rain should pour, the rivers should overflow, the winds should blow, it will neither fall nor be disturbed. Bless in peace our undertakings and bring them to a successful conclusion; for we did not gain this land by fire or sword, but by honest sweat and the pursuit of good works; and let this property you have entrusted to our stewardship endure for ever and ever. For in obedience to you we accomplish all these things, working by the power

and to the glory of you, our Father in heaven, and your only-begotten Son and creative Word, and your holy and life-giving Spirit, now and ever, and to the ages of ages.

People: text tbd

The Priest then breaks ground with the shovel, saying:

Priest: See, I begin the excavation of these foundations, and may they stand firm for ever. Amen.

Then the owners and others take their turn with the shovel OR

If the foundations are already dug, the priest lays the first stone in the mortar or concrete, saying:

Priest: See, I lay in Zion a cornerstone, chosen, precious, and those who put their trust in it shall never be ashamed.

Priest: (The Dismissals) Glory to you, O Christ our God, our hope, glory to you.

May Christ, our true God, through the intercessions of his most pure and holy Mother; by the power of the precious and life-giving Cross; through the protection of the venerable bodiless powers in heaven; through the prayers of the venera-

ble and glorious Prophet and Fore-runner John the Baptist; of the holy, glorious and all-praised Apostles; of the holy, glorious and victorious martyrs; of our righteous and God-bearing Fathers; of the holy and divine ancestors of the Lord God Joachim and Anna, and of all the saints, have mercy on us and save us, for he is a good and merciful God who loves mankind.

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

People: text tbd

Blessing of New Homes

Priest: Blessed is our God always, now and ever, and to the ages of ages.

People: Amen. (And they sing the following in Tone Plagal 4)

All-holy Virgin Theotokos, guide the works of our hands, and intercede for the forgiveness of all our faults, as we chant the hymn of the Angels.

Glory to the Father and to the Son and to the Holy Spirit, now and ever

and to the ages of ages. Amen.

Holy Immortal, have mercy on us.

Priest: Dynamis.

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

Reader: (The Prokeimenon)

In the beginning, O Lord, you laid the foundations of the earth, and the heavens are the works of your hands.

Priest: Let us be attentive.

Reader: The Lord shall bless this house and all those who live in it.

Priest: Wisdom.

Priest: Let us listen attentively.

Reader: Holy brethren, who share in a heavenly call, consider Jesus, the Apostle and High Priest of our confession. He was faithful to him who appointed him, just as Moses—also was faithful in God's house. Yet Jesus has been counted worthy of as much more glory than Moses as the builder of a house has more honor than the house. For every house is built by someone, but the

builder of all things is God.

Now Moses was faithful in all God's house as a servant, to testify to the things that were to be spoken later, but Christ was faithful over God's house as a Son. And we are his house if we hold fast our confidence and pride in our hope.

Priest: Peace be with you.

People: Alleluia, Alleluia, Alleluia.

People: And with your spirit.

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

Priest: Let us attend. Jesus entered Jericho and was passing through. And there was a man named Zacchaeus; he was a chief tax collector, and rich. And he sought to see who Jesus was, but could not, on account of the crowd, because he was small of stature. So he ran on ahead and climbed up into a sycamore tree to see him, for he was to pass that way. And when Jesus came to the place, he looked up to him and said to him: Zacchaeus, make haste and come down; for I must stay at your house today. So he made haste and came down, and received him joyfully. And when they saw it they all murmured: 'He has gone in to be

the guest of a man who is a sinner'. And Zacchaeus stood and said to the Lord: 'Behold, Lord, the half of my goods I give to the poor; and if I have defrauded any one of anything, I restore it fourfold'. And Jesus said to him: 'Today salvation has come to this house, since he also is a son of Abraham. For the Son of Man came to seek and to save the lost'.

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

Priest: In peace let us pray to the Lord.

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

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

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

That this water may be sanctified by the power, energy and descent of the Holy Spirit, let us pray to the Lord.

That abundant divine grace may come upon this house and all those

who live in it, let us pray to the Lord.

That this home may be established on the unshaken faith in Christ our God, let us pray to the Lord.

For our deliverance from all distress, anger, danger and want, let us pray to the Lord.

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

Remembering our most holy, pure, blessed, glorious Lady Theotokos and ever-Virgin Mary, with all the saints, let us commit ourselves and one another, and our whole life to Christ our God.

People: To you, O Lord.

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

People: text tbd

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: Incline your ear, O Lord, and hear us, you who accepted to be baptized in the Jordan and sanctified the waters; and bless all of us who, through the bowing of our heads, express our obedience to you; grant that we may be filled with your sanctification through the drinking and sprinkling of this water, and may it bring us, O Lord, health of soul and body.

For you are the sanctification of our souls and bodies, and to you we ascribe glory and thanksgiving and worship, together with your beginning-less Father and your all-holy and good and life-giving Spirit, now and ever, and to the ages of ages.

People: text tbd

Then the Priest immerses the cross in the water three times chanting each time.

Priest: Save, O save, O Lord, your people and bless your inheritance, granting victories to their rulers over the enemy, and guarding your commonwealth by the

might of your Cross.

Then he sprinkles each member of the family, every one present, and all the rooms of the house while chanting the following:

Priest: Make us worthy of your gifts, O Virgin Theotokos, overlooking our errors, and granting healing to those who receive your blessing in faith, O Most Pure one.

Priest: Let us pray to the Lord.

People: Lord, have mercy.

Priest: O God our Savior, who was pleased to enter under the roof of Zacchaeus, thereby bringing salvation to him and to all his household: Protect from every injury those who have chosen to live in this house and who address their prayers and petitions to you through us your unworthy servants; keep them safe from all harm; bless this, their dwelling, and preserve their lives unassailable.

For to you belong all glory, honor and worship, together with your beginning-less Father and your all-holy and good and life-giving Spirit, now and ever, and to the ages of

ages.

People: text tbd

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

People: Lord, have mercy. (3) (Repeated after each petition)

Priest: Again we pray for all pious and Orthodox Christians.

For you are a merciful God who love mankind, and to you we ascribe glory, to the Father and to the Son and to the Holy Spirit, now and ever, and to the ages of ages.

People: text tbd

Priest: (The Dismissal)

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

People: text tbd

Service of Sanctification At the Beginning of Any Buisness Undertaking

We need a small table with a basin with water, and a small icon.

Priest: Blessed is our God always, now and ever, and to the ages of ages.

People: text tbd **(And chant the following hymns)**

O God of our Fathers whose favor is for ever with us, in accordance with you gentleness: Do not take away your mercy from us, but through their supplications govern our lives in peace.

Glory to the Father and to the Son and to the Holy Spirit, now and ever, and to the ages of ages. Amen.

All-holy Virgin Theotokos, guide the words of our hands, and intercede for the forgiveness of all our faults, as we chant the hymn of the Angels.

Glory to the Father and to the Son and to the Holy Spirit, now and ever, and to the ages of ages.

Amen.

Holy Immortal, have mercy on us.

Priest: Dynamis.

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

Reader: (The Prokeimenon)

Man shall go out to his task and his work until evening.

Priest: Let us be attentive.

Reader: Let my soul bless the Lord.

Priest: Wisdom.

Priest: Let us be attentive.

Reader: Brethren, we command you, in the name of our Lord Jesus Christ, that you keep away from any brother who is living in idleness and not in accord with the tradition that you received from us. For you yourselves know how you ought to imitate us; we were not idle when we were with you, we did not eat anyone's bread without paying, but with toil and labor we worked night and day, that we might not burden any of you. It was not because we have not that right, but to give you in our conduct an example to imi-

tate. For even when we were with you, we gave you this command: If anyone will not work, let him not eat. For we hear that some of you are living in idleness, mere busy-bodies, not doing any work. Now such persons we command and exhort in the Lord Jesus Christ to do their work in quietness and to earn their own living.

Priest: Peace be with you.

People: Alleluia, Alleluia, Alleluia.

Priest: Wisdom; stand and attend; let us hear the Holy Gospel; peace be with all.

People: And with your spirit.

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

Priest: Let us attend.

The Lord told the following parable: A man going on a journey called his servants and entrusted to them his property; to one he gave five talents, to another two, to another one, to each according to his ability. He who had received the five talents went at once and traded with them; and he made five talents more. So also, he who had the two talents made two talents more. But he who had received

the one talent went and dug in the ground and hid his master's money. Now after a long time the master of those servants came and settled accounts with them. And he who had received the five talents came forward, bringing five talents more, saying: 'Master, you delivered to me five talents; here I have made five talents more'. His master said to him: 'Well done, good and faithful servant; you have been faithful over a little, I will set you over much; enter into the joy of your master'. And he also who had the two talents came forward, saying: 'Master, you delivered to me two talents; here I have made two talents more' His master said to him: 'Well done, good and faithful servant; you have been faithful over a little, I will set you over much; enter into the joy of your master'. He also who had received the one talent came forward, saying: 'Master, I knew you to be a hard man, reaping where you did not sow, and gathering where you did not winnow; so I was afraid, and I went and hid your talent in the ground. Here you have what is yours'. But his master answered him: 'You wicked and lazy servant! You knew that I reap where I have not sowed, and gather where I have not winnowed; Then you ought to have invested my money with the bankers, and at

my coming I should have received what was my own with interest. So take the talent from him, and give it to him who has ten talents. For to every one who has will more be given, and he will have abundance; but from him who has not, even what he has will be taken away". As he said this, he cried out: 'He who has ears to hear, let him hear'.

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

Priest: In peace let us pray to the Lord.

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

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

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

That this water may be sanctified by the power, energy and descent of the Holy Spirit, let us pray to the Lord.

That abundant divine grace may be sent down upon our works, let us

pray to the Lord.

That our God may work with us and become our helper in every-thing good that we undertake in accordance with his divine illumination, let us pray to the Lord.

For our deliverance from all distress, anger, danger and want, let us pray to the Lord.

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

Remembering our most holy, pure, blessed, glorious Lady Theotokos and ever-Virgin Mary, with all the saints, let us commit ourselves and one another and our whole life to Christ our God.

People: To you, O Lord.

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

People: text tbd

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: Incline your ear, O Lord, and hear us, you who accepted to be baptized in the Jordan and sanctified the waters; and bless all of us who, through the bowing of our heads, express our obedience to you; grant that we may be filled with your sanctification through the drinking and sprinkling of this water, and may it bring us, O Lord, health of soul and body.

For you are the sanctification of our souls and bodies, and to you we ascribe glory and thanksgiving and worship, together with your beginning-less Father and your all-holy and good and life-giving Spirit, now and ever, and to the ages of ages.

People: text tbd

Then the priest immerses the Cross in the water three times, chanting each time.

Priest: Save O save O Lord your people and bless our inheritance, granting victories to their rulers over the enemy, and guarding your commonwealth by the might of

your Cross.

Then he sprinkles all those attending and the place of business while chanting the following:

Priest: Make us worthy of your gifts, O Virgin Theotokos, overlooking our errors, and granting healing to those who receive your blessing in faith, O most Pure one.

Priest: Let us pray to the Lord.

People: Lord, have mercy.

Priest: Lord and Master, Jesus Christ our God, who in your inexpressible love visited mankind and bestowed your blessings on all who entreat you, we pray to you and ask of you: Look with kindness on your servant (s) (N) who has (have) chosen, putting his (her) (their) trust in your strength, to embark on this work for his (her) (their) livelihood, and bless him (her) (them) and all his (her) (their) undertaking. Protect him (her) (them) against all evil influences, and bestow upon him (her) (them) and all those who work here peace, love, concord and justice. Grant to this (these) your servant(s) your abundant mercies and direct his (her) (their) steps to every good work.

For you are the God of mercy, com-

passion and love for mankind, and to you we ascribe glory, together with your beginningless Father and your all-holy and good and life-giving Spirit, now and ever, and to the ages of ages.

People: text tbd

Priest: (The Dismissal)

Glory to you, our God and our hope, glory to you.

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

People: text tbd