### Prayer for the Church

If prayed with a presbyter in the Church, he begins with the opening of the Curtain and the Prayer of Thanksgiving, as in the Raising of Incense.

If prayed without clergy, begin,

In the Name of the Father and the Son and the Holy Spirit, One God. Amen.

Lord have mercy, Lord have mercy, Lord bless. Amen.

Glory be to the Father and to the Son and to the Holy Spirit, both now, and always, and unto the ages of ages. Amen.

Make us worthy to say thankfully,

The Lord’s Prayer 6

The Prayer of Thanksgiving 6

The presbyter now prays the Mystery of Incense, while the people recite the Verses of Cymbals, page **Error! Bookmark not defined.**. If integrating this service with Prime, the first part of The Doxology of Prime **Error! Bookmark not defined.**, may precede the Verses of Cymbals. Following the Verses of the Cymbals, the people recite with one voice,

Psalm 50: Have mercy on me… 391

#### Exodus 25:1-40 (OSB)

A reading from the Book of Exodus of Moses the Prophet. His blessing be upon us all. Amen.

Now the Lord spoke to Moses, saying, “Speak to the children of Israel, that they take first fruits from everyone who gives it willingly from the heart. Thus you shall take My first fruits. This is the offering you shall take from them: gold, silver, and bronze; blue, purple, and scarlet cloth, fine spun linen; and female goats’ hair, ram skins dyed red and skins dyed blue, and incorruptible wood; oil for the light, and incense for anointing oil and for the composition of incense; sardius stones, and stones for the carved work of the breastplate and the full-length robe. Also, you shall make Me a sanctuary, and I will appear among you. According to all I show you, that is, the pattern of the tabernacle and the pattern of all its furnishings, so you shall make it.

“Thus you shall make the ark of testimony from incorruptible wood; two and a half cubits shall be its length, a cubit and a half its width, and a cubit and a half its height. You shall overlay it with pure gold; inside and out you shall overlay it and shall make on it a wreath of gold all around. You shall cast four golden rings for it and put them on its four corners; two rings on one side and two rings on the other. You shall make poles of incorruptible wood and overlay them with gold. You shall put the poles into the rings on the sides of the ark, that the ark may be carried by them. The poles shall remain fixed in the rings of the ark. Then you shall put into the ark the testimonies I will give you.

“You shall also make a mercy seat of pure gold; two and a half cubits shall be its length and a cubit and a half its width. Then you shall make two cherubim of gold; of hammered work you shall make them at the two ends of the mercy seat. Make one cherub at one end and the other cherub at the other end; you shall make the cherubim at the two ends of it of one piece with the mercy seat. And the cherubim shall stretch out their wings above, overshadowing the mercy seat with their wings, and they shall face one another; the faces of the cherubim shall be toward the mercy seat. You shall put the mercy seat on top of the ark, and in the ark you shall put the testimonies I will give you. There I will make Myself known to you, and I will speak with you from above the mercy seat, from between the two cherubim which are on the ark of testimony, about everything I will give you in commandment to the children of Israel.

“You shall also make a golden table of pure gold; two cubits shall be its length, a cubit its width, and a cubit and a half its height. You shall make for it golden wreaths twisted all around, and also a crown of a handbreadth all around, and you shall make a twisted wreath of gold for the crown all around. You shall make four golden rings for it and put the rings on the four corners of its four legs under the crown. The rings shall be bearings for the poles, so they may bear the table with them. And you shall make the poles of incorruptible wood and overlay them with pure gold, that the table may be carried with them. You shall make its dishes, censers, bowls, and cups of pure gold, that you may offer drink offerings with them; and you shall set the bread on the table before Me continually.

“You shall also make a lampstand of pure gold which shall be of hammered work. Its shaft, branches, and bowls, and its stem and corolla shall be of one piece. Six branches shall come out of its sides: three branches of the lampstand out of one side and three branches out of the other. Three bowls shall be made like almonds on each branch, with its ornamental knobs and lilies—and so for the six branches that come out of the lampstand. On the lampstand itself four bowls shall be made like almonds, and each with its ornamental knob and lilies. There shall be a knob under the first two branches of the same, a knob under the second two branches of the same, and a knob under the third two branches of the same, according to the six branches that extend from the lampstand. Their knobs and their branches shall be of one piece; all of it shall be one hammered piece of pure gold. You shall make its seven lamps, and you will lay the lamps upon them. From this one presence they will shine outward. You shall make its funnels and dishes of pure gold. It shall be made of a talent of pure gold, with all these utensils. And see to it you make them according to the pattern shown you on the mountain. *Gory to the Holy Trinity.*

#### Isahiah 2:2-4 (OSB)

A reading from the Book of Isahiah the Prophet. His blessing be upon us all. Amen.

The word that came from the Lord to Isaiah the son of Amoz concerning Judah and Jerusalem.

Now it shall come to pass in the last days, the mountain of the Lord and the house of God shall be visible on the tops of the mountains and exalted above the hills. All the Gentiles shall come to it. Many Gentiles shall travel and say, “Come and let us go up to the mountain of the Lord, to the house of the God of Jacob. He will proclaim His way to us, and we shall walk in it.” For the law of the Lord shall go forth from Zion, and the word of the Lord from Jerusalem. He shall judge between the Gentiles and rebuke many people. They shall beat their swords into plows and their spears into pruning hooks. Nation shall not lift up sword against nation, neither shall they learn war anymore. *Gory to the Holy Trinity.*

#### Isaiah 42:5-9 (OSB)

Again, a reading from the Book of Isiah the Prophet. His blessing be upon us all. Amen.

Thus says the Lord God, who made heaven and established it, who made firm the earth and the things in it, and who gives breath to the people in it, and spirit to those who walk on it: “I, the Lord God, called You in righteousness, and will hold Your hand. I will strengthen You, and give You as the covenant of a race, as the light of the Gentiles, to open the eyes of the blind, to bring out prisoners who are bound, and those who sit in darkness from the prison house. I am the Lord God; this is My name. I will not give My glory to another, nor My praise to carved images. Behold, things from of old came to pass, and new things I will declare. Before they spring forth, I will tell you of them.” *Gory to the Holy Trinity.*

If integrating with Prime, make the Prostrations.

People:

|  |  |  |  |
| --- | --- | --- | --- |
| ¿ | We worship You, O Christ,  With Your Good Father,  And the Holy Spirit,  For You have {come} and saved us. |  | Ⲧⲉⲛⲟⲩⲱϣⲧ ⲙ̀ⲙⲟⲕ ⲱ̀ Ⲡⲓⲭ̀ⲣⲓⲥⲧⲟⲥ:  ⲛⲉⲙ Ⲡⲉⲕⲓⲱⲧ ⲛ̀ⲁ̀ⲅⲁⲑⲟⲥ:  ⲛⲉⲙ Ⲡⲓⲡ̀ⲛⲉⲩⲙⲁ ⲉⲑⲟⲩⲁⲃ:  ϫⲉ (\_\_\_\_\_) ⲁⲕⲥⲱϯ ⲙ̀ⲙⲟⲛ ⲛⲁⲓ ⲛⲁⲛ. |

If integrating with Prime, Ephesians 4:1-5, page 252, may be read.

#### 1 Corinthians 12:12-13:8

Reader:

A reading from the First Epistle of our Teacher Paul to the Corinthians. His blessing be upon us all. Amen

Just as the body is one and yet has many members, and all the members of the body (though many) form one body, so also is Christ. For in one Spirit were all baptized into one body, both Jews and Greeks, slaves or free; and we were all made to drink into one Spirit. For the body is not one member, but many. If the foot would say, “Because I am not the hand, I am not part of the body,” it would still be part of the body. If the ear would say, “Because I am not the eye, I am not part of the body,” it would still be part of the body. If the whole body were an eye, where would the hearing be? Or if the whole body were hearing, where would the smelling be? But now, God has set the members of the body, each one of them, just as he desired. If they were all one member, where would the body be? But now, there are many members, but [still] one body. And the eye cannot say to the hand, “I have no need of you,” or again the head to the feet, “I have no need of you” In fact, the members of the body which seem to be weaker are indispensable! The members of the body which we think less honorable, we clothe with greater honour while our less respectable members are treated with greater respect, although our more presentable parts have no such need. But God put the body together, giving more abundant honour to the inferior parts, so that there should be no division in the body. Instead, the members should have the same care for one another. When one members suffers, all the members suffer with it, and when one member is glorified, all members rejoice with it.

Now you are the body of Christ, and members individually. God has appointed some in the Church as follows: first apostles, second prophets, third teachers, then wonderworkers, also those having gifts of healing, those able to help others, those with gifts of governance, and those with different kinds of tongues. However, are all apostles? Are all prophets? Are all teachers? Are all miracle workers? Do all have gifts of healing? Do all speak with tongues? Do all interpret? But earnestly desire the best gifts. Moreover, I will show you a most excellent way.

If I speak with the tongues of men and angels, but do not have love, I have become a noisy gong or a clanging cymbal. If I have the gift of prophecy and know all mysteries and have all knowledge, and if I have all faith, so as to move mountains, but I do not have live, I am nothing. If I give out all my goods to feed the poor, and give my body so that I will be burned by do not have love, it prophets me nothing.

Love is patient and is kind; love does not envy. Love does not brag, is not proud, it does not behave inappropriately, it is not seek its own. [Love] bears all things, believes all things, hopes all things, endures all things. Love never fails. *The grace of God the Father be with you all. Amen.*

If integrating with a Canonical Hour, recite the Psalms, Gospel, troparia, and theotokia of the hour.

#### Prayers for the Church

Presbyter (and only the Presbyter or Bishop):

Again, let us ask God the Pantocrator, the Father of our Lord, God and Saviour, Jesus Christ. We ask and entreat Thy Goodness, O Lover of mankind: remember, O Lord, the peace of Thine One, Only, Holy, Catholic and Apostolic Church.

Deacon (Or Reader in the absence of higher clergy):

Pray for the peace of the One, Holy, Catholic and Apostolic, Orthodox Church of God.

People:

Lord have mercy.

Presbyter (and only the Presbyter or Bishop):

That which exists from one end of the world to the other. All peoples and all flocks do Thou bless. The peace which is from the heavens do Thou send down into our hearts; even the peace of this life also, graciously grant unto us. The king, the armies, the chiefs, the counselors, the multitudes, our neighbours, our coming in and our going out, adorn them with all peace.

O King of peace, grant us Thy peace, for Thou hast given us all things. Acquire us unto Thyself, O God our Saviour, for we know none other save Thee; Thine Holy Name we do utter. May our souls live by Thine Holy Spirit, and let not the death which is by sin have dominion over us—we Thy servants—nor over all Thy people.

People:

Lord have mercy.

Presbyter (and only the Presbyter or Bishop):

This, which extends from one end of the world to the other; and those who rightly divide the word of truth in Her—most of all our patriarch, the honoured father, Abba \_\_\_, and his partner in this Liturgy, Abba \_\_\_\_ the {bishop / metropolitan}.

Deacon (Or Reader in the absence of higher clergy):

Pray for our high priest, Papa Abba \_\_\_—Pope and patriarch, and archbishop of the great city of Alexandria; and for His partner in this Liturgy, Abba \_\_\_\_ the {bishop / metropolitan} and for our Orthodox bishops.

People:

Lord have mercy.

Presbyter (Or Reader in the absence of higher clergy):

And on behalf of those who are in this place, and those who have fallen asleep—the bishops, hegumens, priests, deacons and subdeacons.

Deacon (Or Reader in the absence of higher clergy):

Pray for the hegumens, priests, deacons, subdeacons, and the seven orders of the Church of God.

People:

Lord have mercy.

Presbyter (Or Reader in the absence of higher clergy):

And the readers, the chanters, the exorcists, the monks, the virgins and the widows; the orphans, the ascetics and the laity; and all the fullness of Thine holy Church, O God of the faithful.

People:

Lord have mercy.

If integrating with Prime, the remainder of the Doxology of Prime, 258, may now be said.

#### The Prayer for the Assemblies

Presbyter (and only the Presbyter or Bishop):

Again, let us ask God the Pantocrator, the Father of our Lord, God and Saviour, Jesus Christ. We ask and entreat Thy Goodness, O Lover of mankind: remember, O Lord, our congregations. Bless them.

Deacon (or Reader in the absence of higher clergy):

Pray for this holy church and for our congregations.

People:

Lord have mercy.

Presbyter (and only the Presbyter or Bishop):

Grant that they may be unto us without obstacle or hindrance, that we may hold them according to Thine holy and blessed will. Houses of prayer, houses of purity, houses of blessing: grant them unto us, O Lord, and Thy servants who shall come after us forever. The worship of idols, utterly uproot from the world. Satan and all his evil powers do Thou trample and humiliate under our feet speedily. All offences and their instigators do Thou abolish. May all dissensions of corrupt heresies cease.

The enemies of Thine Holy Church, O Lord, as at all times, now also humiliate. Strip their vanity; show them their weakness speedily. Bring to naught their envy, their intrigues, their madness, their wickedness and their slander, which they commit against us. O Lord, bring them all to no avail. Disperse their counsel, O God, Who dispersed the counsel of Ahithophel.

People:

Lord have mercy.

Presbyter (and only the Presbyter or Bishop):

Arise, O Lord God. Let all Thine enemies be scattered, and let all that hate Thine Holy Name flee before Thy face.

But let Thy people be in blessing: thousands of thousands, and ten thousand times ten thousands, doing Thy will. By the grace, compassion and love of mankind, of Thine Only-Begotten Son, our Lord, God and Saviour, Jesus Christ. Through Whom the glory, the honour, the dominion, and the adoration are due unto Thee, with Him and the Holy Spirit, the Giver of Life, Who is of One Essence with Thee, now, and at all times, and unto the age of all ages. Amen.

#### The Litany (Part One)

The priest chants these verses. The congregation responds with “Lord have mercy,” following each one:

We ask You, O Christ our God, confirm the foundation of the Church.

May the single heartedness of love, take root in us.

Let the righteousness of faith grow; straighten for us the path of godliness.

Control the shepherds, and confirm those whom they shepherd.

Give dignity to the clergy, ascetism to the monks;

Purity to those in virginity, a life of goodness to those in wedlock;

Mercy to those in repentance, goodness to the rich;

Meekness to the virtuous, help to the needy.

Confirm the elders; chasten those who are in youth.

Restore the unbelievers; let the schisms of the Church pass away.

Strip the vanity of the heretics, and count all of us in the unity of godliness.

People:

Lord have mercy. Lord have mercy. Lord have mercy.

If integrating with the Evening or Retiring hour, the people may recite with one voice Graciously Accord, page 25. If integrating with the Morning hour, the Gloria, page 26.

The people may recite with one voice, or sing, The Trisagion, 26, followed by Hail to You, page 27, The Doxologies, 28, the Orthodox Creed,34.

If lead by a Presbyter, he now recites “God have mercy upon us”, page 35.Otherwise the people recite “Kyrie Eleison” 50 (41) times, but do not proceed to “Holy, Holy, Holy.” The presbyter may pray The Prayer for the Gospel, page36..

#### Psalm 67:1; 7:8

A Psalm of David

Unless the Lord builds the house, the builders labour in vain; unless the Lord guards the city, the watchmen keeps awake in vain. The congregation of peoples will gather round You; for their sakes, ascend on high. Alleluia.

#### The Gospel from St. John 2:13-21 (EOB)

Stand with the fear of God. Let us hear the Holy Gospel. Bless O Lord, the reading of the Holy Gospel according to St. John. Blessed be He who comes in the Name of the Lord. Our Lord, God, saviour, and King of us all, Jesus Christ, Son of the living God, to Whom be glory forever.

Now the Passover of the Jews was near, and Jesus went up to Jerusalem. In the temple, he found those who sold oxen, sheep, and doves, as well as the money changers sitting [at their booths]. So, he made a whip of cords and drove [them] all out of the temple, with the sheep and the oxen; he also pored out the changers’ money and overthrew their tables. To those who sold the doves, he said, “Take these things out of here! Do not make my Father’s house a marketplace!” Then his disciples remembered that it was written, “Zeal for your house will consume me.” Therefore, the Jews declared, “What sign do you show us, since you do these things?”

Jesus answered and said to them, “Destroy this sanctuary, and in three days I will raise it up!”

The Jews then said, “It took forty-six years to build this sanctuary, and you will raise it up in three days?” (But he was speaking of the sanctuary of His Body). *Glory be to God forever.*

#### Another Gospel from St. Matthew 18:12-20 (EOB)

Stand with the fear of God. Let us hear the Holy Gospel. Bless O Lord, the reading of the Holy Gospel according to St. Matthew. Blessed be He who comes in the Name of the Lord. Our Lord, God, saviour, and King of us all, Jesus Christ, Son of the living God, to Whom be glory forever.

What do you think? If a man has a hundred sheep and one of them goes astray, does he not leave the ninety-nine and go into the mountains and look for the one that has gone astray? Amen, I tell you: if he finds it, he rejoices over the one more than over the ninety-nine which did not go astray. Likewise, it is not the will of your Father who is in heaven that any of these little ones should parish.

If your brother sins against you, go, show him his fault between you and him alone. If he listens to you, you have gained back your brother! But if he does not listen, take one or two more with you, so that at the mouth of two or three witnesses every word may be established. If he refuses to listen to them, tell it to the Church. If he refuses to hear the Church also, let him be to you as a Gentile or a tax collector. Amen, I tell you that whatever you bind on earth will have been bound in heaven, and whatever you loose on earth will have been loosed in heaven. Again, amen, I tell you that if two of you will agree on earth concerning anything they will ask, it will be done for them by my Father who is in heaven. Indeed, where two or three are gathered together in my Name, there I am among them. *Glory be to God forever.*

#### Another Gospel from St. Luke 12:22-34 (EOB)

Stand with the fear of God. Let us hear the Holy Gospel. Bless O Lord, the reading of the Holy Gospel according to St. Luke. Blessed be He who comes in the Name of the Lord. Our Lord, God, saviour, and King of us all, Jesus Christ, Son of the living God, to Whom be glory forever.

Jesus said to his disciples, “Therefore, I tell you not to be anxious about your life, what you will eat; or about your body, what you will wear. Life is more than food and the body is more than clothing! Consider the ravens: they do not sow, they do not reap, they do not have a warehouse or barn, and [yet] God feeds them. And how much more valuable you are than birds! Which one of you by worrying can add a single day to his life? If you are not able to accomplish even the smallest things, why then are you anxious about the rest? Consider the lilies, how they grow. They do not toil or spin; yet, I tell you that even Solomon in all his glory was not arrayed like one of these. But if this is how God clothes the grass in the field, which today exists and tomorrow is thrown into the oven, how much more will he clothe you, you of little faith? Do not set your hearts on what you will eat or drink; do not be apprehensive. It is the pagan world that runs after all these things, and your Father understands that you need them. Seek rather the Kingdom of God and all these things will be added to you. Do not be afraid, little flock, for your Father has been pleased to give you the kingdom. Sell your possessions and give to those in need. Make for yourselves purses which do not grow old, a treasure in the heavens that does not fail, where no thief can reach and where moth cannot destroy. For where your treasure is, there will your heart be also. *Glory be to God forever.*

The Gospel Response, page 38 may now be said.

#### The Litany (Part Two)

The presbyter chants these verses. The people respond with “Lord have mercy,” following each one:

Healing to the sick, rest to the needy;

Release to those in captivity, acceptance to the orphans;

Help to the widows; satisfy those who are distressed with good things.

Raise the fallen; confirm the upright.

Remember those who have fallen asleep; accept to Yourself the prayers of those who are in confession.

Count the sinners who have repented with Your faithful; count Your faithful with Your martyrs.

Make those who are in this place conformable to Your angels; and we, also, who have been called by Your grace, into Your service, while unworthy, accept us to Yourself.

People:

Lord have mercy. Lord have mercy. Lord have mercy.

If lead by a Presbyter, the Absolutions, page 42 may be said.

#### The Ordinary Aspasmos Batos Hymn

People:

|  |  |  |
| --- | --- | --- |
|  | O Lord, God of Hosts, return,  look down from heaven, behold and visit  this vine, which Your right hand has made;  Straighten it and confirm it. |  |
| ¿ | Alleluia, Alleluia, Alleluia,  bless the seeds and herbs,[[1]](#footnote-1)  and may Thy mercy and Thy peace  be a fortress unto Thy people. |  |
|  | Holy, holy, holy,  Lord of Hosts,  Heaven and earth are full  of Thine holy glory. |  |

#### O King of Peace

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
|  | O King of Peace,  Grant us Your peace,  Establish for us Your peace,  And forgive us our sins. |  |  | Ⲡ̀ⲟⲩⲣⲟ ⲛ̀ⲧⲉ ϯϩⲓⲣⲏⲛⲏ  ⲙⲟⲓ ⲛⲁⲛ ⲛ̀ⲧⲉⲕϩⲓⲣⲏⲛⲏ  ⲥⲉⲙⲛⲓ ⲛⲁⲛ ⲛ̀ⲧⲉⲕϩⲓⲣⲏⲛⲏ  ⲭⲁ ⲛⲉⲛⲛⲟⲃⲓ ⲛⲁⲛ ⲉⲃⲟⲗ |
| ¿ | Disperse the enemies  Of the Church.  Fortify Her that She  May not be shaken forever. |  | ¿ | Ϫⲱⲣ ⲉ̀ⲃⲟⲗ ⲛ̀ⲛⲓϫⲁϫⲓ  ⲛ̀ⲧⲉ ϯⲉⲕⲕⲗⲏⲥⲓⲁ̀  ⲁ̀ⲣⲓⲥⲟⲃⲧ ⲉ̀ⲣⲟⲥ  ⲛ̀ⲛⲉⲥⲕⲓⲙ ϣⲁ ⲉ̀ⲛⲉϩ |
|  | Emmanuel our God  Is now in our midst,  With the glory of His Father,  And the Holy Spirit. |  |  | Ⲉⲙⲙⲁⲛⲟⲩⲏⲗ Ⲡⲉⲛⲛⲟⲩϯ  ϧⲉⲛ ⲧⲉⲛⲙⲏϯ ϯⲛⲟⲩ  ϧⲉⲛ ⲡ̀ⲱ̀ⲟⲩ ⲛ̀ⲧⲉ Ⲡⲉϥⲓⲱⲧ  ⲛⲉⲙ Ⲡⲓⲡ̅ⲛ̅ⲁ ⲉ̅ⲑ̅ⲩ |
| ¿ | May He bless us all,  Purify our hearts,  And heal the sicknesses  Of our souls and our bodies. |  | ¿ | Ⲛ̀ⲧⲉϥⲥ̀ⲙⲟⲩ ⲉ̀ⲣⲟⲛ ⲧⲏⲣⲉⲛ  ⲛ̀ⲧⲉϥⲧⲟⲩⲃⲟ ⲛ̀ⲛⲉⲛϩⲏⲧ  ⲛ̀ⲧⲉϥⲧⲁⲗϭⲟ ⲛ̀ⲛⲓϣⲱⲛⲓ  ⲛ̀ⲧⲉ ⲛⲉⲛⲯⲩⲭⲏ ⲛⲉⲙ ⲛⲉⲛⲥⲱⲙⲁ |
|  | We worship You, O Christ,  With Your Good Father,  And the Holy Spirit,  For You have {come} and saved us. |  |  | Ⲧⲉⲛⲟⲩⲱϣⲧ ⲙ̀ⲙⲟⲕ ⲱ̀ Ⲡⲭ̅ⲥ  ⲛⲉⲙ Ⲡⲉⲕⲓⲱⲧ ⲛ̀ⲁ̀ⲅⲁⲑⲟⲥ  ⲛⲉⲙ Ⲡⲓⲡ̅ⲛ̅ⲁ ⲉ̅ⲑ̅ⲩ  ϫⲉ {ⲁⲕⲓ̀} ⲁⲕⲥⲱϯ ⲙ̀ⲙⲟⲛ |

Each person present is preyed for in the form, “Remember, O Lord, Your servant, N. Kyrie Eleison”, followed by others whom those gathered wish to remember.

Those present offer in turn prayers from their hearts for the Church, consistently with the prayers of the Church.

Each person may recite in turn an arrow prayer, three times, with prostrations if appropriate.

Holy, Holy, Holy…, Our Father…

The Absolution of the Hour may be said.

If lead by a Presbyter, the End of Service hymn and Final Blessing may be said, or else the Prayer of the Hours, page11, may be recited together.

1. From Paoni 12 to Paopi 19: “Bless the waters of the river this year”.

   From Paopi 10 to Tobi 10: “Bless the herbs and the plants”.

   From Tobi 11 to paoni 18: “Bless the air of heaven”. [↑](#footnote-ref-1)