**The Liturgical World**

* **From the beginning of Genesis, in the process of the creation of the world, that God reveals Time and Eternity as His divine energies.**
* **He reveals Time to us as an Icon of Eternity, and it continues to do so after the fall when it is sanctified and participates in God.**
* **God creates the whole of creation (from the Angels, the plants, the animals and mankind) in a surpassingly beautiful liturgical dance, to participate liturgically with Him. Prayer and worship (most especially the Divine Mysteries), with Man as the Priest of creation, are first and foremost the ways in which we participate in God Himself.**
* **Prayer and worship, both private and corporate, are as indispensable for us as breathing. This course will focus primarily on our corporate prayer and worship.**
* **The forms and content of our worship is given to us by God. It has its roots in Ancient Jewish worship, and is primarily based on the Scriptures (Old and New Testaments).**
* **Organic change through the Holy Spirit, acting through the Saints, has helped bring us to the feasts, worship and hymnology that we use today.**
* **There is an interplay between Linear and Cyclical Time through history, and our Church shows a beautiful marriage of both.**
* **Our Orthodox Worship is an ornate tapestry with many liturgical cycles throughout the Day, the Week, and the Liturgical Season (both the fixed feasts, and the Paschal Cycles).**
* **We have a responsibility to attempt to understand our God-inspired, rational worship, to pray, and to participate according to our God-given ability.**
* **Genesis, Time and Liturgy: Revelation of (Liturgical) Time, Space and Beings in Creation**
  1. Time and Eternity as Processions / Energies / Revelations of God

### Genesis 1:1-5 (LXX): ΕΝ ἀρχῇ ἐποίησεν ὁ Θεὸς τὸν οὐρανὸν καὶ τὴν γῆν. 2 ἡ δὲ γῆ ἦν ἀόρατος καὶ ἀκατασκεύαστος, καὶ σκότος ἐπάνω τῆς ἀβύσσου, καὶ πνεῦμα Θεοῦ ἐπεφέρετο ἐπάνω τοῦ ὕδατος. 3 καὶ εἶπεν ὁ Θεός· γενηθήτω φῶς· καὶ ἐγένετο φῶς. 4 καὶ εἶδεν ὁ Θεὸς τὸ φῶς, ὅτι καλόν· καὶ διεχώρισεν ὁ Θεὸς ἀνὰ μέσον τοῦ φωτὸς καὶ ἀνὰ μέσον τοῦ σκότους. 5 καὶ ἐκάλεσεν ὁ Θεὸς τὸ φῶς ἡμέραν καὶ τὸ σκότος ἐκάλεσε νύκτα. καὶ ἐγένετο ἑσπέρα καὶ ἐγένετο πρωΐ, ἡμέρα μία.

* “In the beginning God created[[a](https://www.biblegateway.com/passage/?search=Genesis%201&version=RSV#fen-RSV-1a)] the heavens and the earth. **2**The earth was without form and void, and darkness was upon the face of the deep; and the Spirit[[b](https://www.biblegateway.com/passage/?search=Genesis%201&version=RSV#fen-RSV-2b)] of God was moving over the face of the waters.
* **3**And God said, “Let there be light”; and there was light. **4**And God saw that the light was good; and God separated the light from the darkness. **5**God called the light Day, and the darkness he called Night. And there was evening and there was morning, **one day.** (Genesis 1:1-5)
  + - **We see in the first few verses of Genesis, in the process of the creation of the world, that God reveals Time to us as an Icon of Eternity**
      1. ***“If then the beginning of time is called "one day" rather than "the first day," it is because Scripture wishes to establish its relationship with eternity****...this day without evening, without succession and without end is not unknown to Scripture, and it is the day that the Psalmist calls the eighth day, because it is outside this time of weeks. [1456] Thus whether you call it day, or whether you call it eternity, you express the same idea. Give this state the name of day; there are not several, but only one. If you call it eternity still it is unique and not manifold. Thus it is in order that you may carry your thoughts forward towards a future life, that Scripture marks by the word "one" the day which is the type of eternity, the first fruits of days, the contemporary of light, the holy Lord's day honoured by the Resurrection of our Lord. And the evening and the morning were one day****." (St. Basil the Great, Hexameron)***
    - ***“But one must praise God as both eternity and as time****, as the cause of all time and eternity, and the Ancient of Days; and as before time, and beyond time and the immutable “seasons and times,” and again existing before the ages (πρὸ αἰώνων), inasmuch as He is before eternity and beyond the ages, and His kingdom “is a kingdom of all the ages****.” (St. Dionysios the Areopagite)***
    - *“***Both eternity and time are ways in which the unknowable God freely manifests Himself [i.e. divine energies]. It is true that time is an “icon” of eternity, but this means only that it finds there its final meaning and consummation, not that it is valueless in its own right…time and eternity are not wholly separate and distinct ways of being. God is both Time and Eternity, and yet is beyond them both as their cause. Likewise creatures partake of both time and eternity, in different ways and according to their own appropriate measure**.” (Dr. David Bradshaw - (<https://www.uky.edu/~dbradsh/papers/Christian%20Approach%20to%20Phil%20of%20Time.pdf>)
  1. On the second day, God creates space***: “And God said Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.***[Genesis 1:6](https://www.newadvent.org/bible/gen001.htm#verse6) Yesterday we heard God's decree, Let there be light. Today it is, Let there be a firmament. There appears to be something more in this. The word is not limited to a simple command. It lays down the reason necessitating the structure of the firmament: it is, it is said, to separate the waters from the waters.” (St. Basil, Hexameron, <https://www.newadvent.org/fathers/32013.htm>)
  2. **The Dialogical Element (Liturgical Speech)** that runs through the days of creation.
     + God separates things for elevated distinction and communion (day and night, upper and lower waters, land and sea).
     + God then calls on the world to join Him in speech ***(“Let the earth bring forth vegetation.”***). Therefore, creation begins to respond to God.
     + Through the creation days, God increases His relation to creatures. After creating living creatures, He tells them ***“Be fruitful and multiply.”*** Each step towards the Sabbath builds on what comes before.
     + Finally, the creation of man (male and female), the “Icon of God” is the crown of all creation ***“Let us make man in our image (icon).”***
     + The Day of Rest “The Sabbath”, is not just a cessation. It is the Day of Worship.
     + Man is placed in the garden of Eden as Priest of Creation, to function as God’s image in the cosmos, so the glory of God may be extended throughout the universe.
     + Despite the cosmic disfigurement through the Fall of Adam and Eve, God continues to use Man to recreate the world (Noah, Abraham, Moses, etc.), ultimately culminating in Christ.
     + Christ God became Man to call us back once again to Liturgy.
     + **In the Divine Liturgy, through Christ, we fulfill our calling as human beings in the highest way possible.**

(<https://youtu.be/9lEWZk57GeE>)

* 1. **“Χρόνος” vs. “Καιρός”**
     + **“Chronos”** – the linear passage of moments, the time of this world and creation.
     + **“Kairos"** – the eternal moment, qualified time of the Angelic world. “It is time *(Kairos)* for the Lord to act.” (Psalm 119:126)
  2. **“Χώρα” vs. “Τόπος”**
     + **“Chora”** – created space.
     + **“Topos” –** qualified space that is set apart (τόπος ἅγιος, the temple, “Τόπος Κρανίου Παράδεισος Γέγονεν”)
  3. **All of creation from God is “good”, and though it did and can become fallen, Christ recreates and resanctifies the world.**
  4. **He calls us with Him to act as priests of creation, and to help Him sanctify the time and space of the universe.**
  5. **In the Divine Liturgy, “*chronos* becomes *kairos*, and *space* becomes *place*. All things are caught up into that eternal moment.”**

**(**[**https://youtu.be/CyJaaX60QKw**](https://youtu.be/CyJaaX60QKw)**)**

* **Prayer, Music and Liturgy**
  1. What is prayer?
     + Witness of Elder Aimilianos of Simonopetra (+2019AD): *“Pure prayer is not the personal property of monks or a small group of individuals. It is for everyone, it is the one activity that is the most fitting to the human person. Every human being is called to the wedding feast of the Lord, and thus every human being lives in order to practice pure prayer. It is the most simple practice or activity that a person can undertake.” (Elder Aimilianos of Simonopetra Monastery, The Mystical Marriage : Spiritual Life According to Saint Maximos the Confessor)*
  2. Private vs. Corporate prayer
     + Witness of Elder Aimilianos: *“It was one of Elder Aimilianos’ most deeply held convictions that the personal experience of God’s grace and liturgy are dynamically related. The liturgy of the Church always implies and includes the living liturgy of the individual’s existence, and thus there can be no ultimate separation of “charisma” from “institution,” that is, of “spirituality” from “organized religion,” or of “private” from “corporate” forms of prayer. In the Elder’s own words:* ***“It is pointless for me to go to church if I am not continuously at prayer. And it is pointless for me to pray if I have no part in the liturgy and the sacraments. There is no church without prayer and no prayer without church.”*** *Indeed,* ***“prayer and liturgy are not simply interdependent, but like ‘faith’ and ‘works’ neither can be said to exist in separation from the other.”*** *(Fr. Maximos Constans:* [*http://www.hchc.edu/assets/files/Alumni%20Relations/Together-Again-Spring-2012.pdf*](http://www.hchc.edu/assets/files/Alumni%20Relations/Together-Again-Spring-2012.pdf)*)*
* **Times and Structures of Prayer**
  1. Temporal times and seasons
     + Day: Daylight and nighttime, “a full rotation of the Earth with respect to the Sun”
     + Week: Seven days, Pattern of The First Week of Creation in Genesis
     + Month: A lunar cycle, Generally four weeks
     + Seasons: Fall, Winter, Spring and Summer
     + Year(s): One passage of the earth around the sun
* **Basic History / Structure of Jewish Worship** 
  1. Times of Daily Prayer (3 vs. 7 times / day)
     + **The Patriarchs and the Mosaic Law:** “Many Jews believed that Abraham, Isaac, and Jacob established 3 separate times to pray: Abraham – morning (Gen 19:27), Isaac – afternoon (Gen 24:63), Jacob – night (Gen 28:11). Morning and evening prayers also coincided with when God said daily sacrifices were to be performed at the Tabernacle/Temple (Ex 29:36-42)(Num 28:3-8)(2 Chr 2:4).”
     + **Prophet David:** 
       1. *“As for me, I call to God, and the Lord saves me.* ***Evening, morning and noon*** *I cry out in distress, and he hears my voice.” (Psalm 55:16-17)*
       2. *“****Seven times a day*** *do I praise thee Because of thy righteous judgments.”* ***(Psalm 119:164)***
     + **Prophet Daniel:** *“[Daniel] went to his house where he had windows in his upper chamber open to Jerusalem; and he got down upon his knees three times a day and prayed and gave thanks before his God, as he had done previously.”* ***(Daniel 6:10)***
     + **Basic Three Hours of Prayer for the Jews**: “The times for these prayers are generally 9:00 a.m. (the third hour), 12:00 p.m. [noon] (the sixth hour), and 3 p.m. (the ninth hour). We can see these prayer times still being followed in the New Testament. For example, we see the disciples praying at the “third hour” (Acts 2:15), Peter praying at the “sixth hour” (Acts 10:9), and John/Peter praying at the “ninth hour” (Acts 3:1) (as well as Cornelius: Acts 10:30).”
     + “These times for Jewish prayer also correlate to Jesus’ death on the cross. He was crucified at 9:00 a.m. (Mk 15:25), darkness fell over the land starting at 12:00 p.m. [noon] (Mt 27:45)(Mk 15:33)(Lk 23:44), and Jesus died at 3 p.m. (Mt 27:46)(Mk 15:33).” (<https://jesusalive.cc/jewish-prayer-times/>)
  2. Weekly Feast: The Sabbath
  3. Annual Feasts Ordained by God in the Old Testament (See Appendix I for details and citations)
     + Passover
     + Unleavened Bread
     + Pentecost
     + First Fruits
     + Feast of Trumpets
     + Day of Atonement
     + Feast of Booths
* **Basic History and Structure of Christian Ecclesiastical Services**
  1. History of Orthodox Worship
     + Continuation and fulfillment of Mosaic and Davidic Worship
     + In the Canons of St. Hippolitus of Rome (+235AD), he advised the Christians to pray **seven** times a day: **"*on rising, at the lighting of the evening lamp, at bedtime, at midnight" and "the third, sixth and ninth hours of the day, being hours associated with Christ's Passion."***
     + The Rule of St. Pachomius (+348AD) (See Appendix II) and the Monastic Cycle
     + The Cathedral Rite
  2. Seminal Hymnographers and Examples of their Work
     + St. James the Brother-of-God (+69AD): The Liturgy of St. James
     + St. Ephraim the Syrian (+373AD)
     + The Three Hierarchs (+ 4th – 5th Centuries AD):
       1. Ss. Basil the Great – The Liturgy of St. Basil
       2. St. Gregory the Theologian – Homilies on the Great Feasts and many phrases borrowed from his works
       3. St. John Chrysostom – The Liturgy of St. John Chrysostom, Homilies on Pascha and Christmas
     + St. Romanos the Melodist (+555AD) – The Akathist to the Theotokos, for the Nativity, for the Resurrection, and many other Kontakia
     + St. Gregory the Great (The Dialogist) (+604AD) – The Presanctified Liturgy
     + St. Andrew of Crete (+740AD) – The Great Canon
     + St. John of Damascus (+749AD) – The Ochtoechos / Anastasimatarion, The Canon of Pascha, “In Thee, O Full of Grace…”, “O Protection of Christians…”, etc.
     + St. Kosmas the Poet of Maiouma (+794)
     + St. Theodore the Studite (+826AD) – The Pentecostarion, the Hymns of Ascent *(Anavathmoi*), many homilies
     + St. Joseph the Hymnographer (+886AD) – The Menaia
     + St. Cassiane the Hymnographer (+9th Century AD) – Excerpts from the Canon of Holy Saturday, Christmas Doxastikon “When Augustus reigned alone upon the earth…”, The Hymn of Kassiane from Holy Tuesday
     + Emperor Leo the Wise (+912AD) – The Exaposteilaria and Doxastika of the Eothina
     + St. John Mauropoulos of Euchaita (+1092AD) – Feast of the Three Hierarchs
     + St. John Koukouzelis (+1350AD) – Many hymnological scores, “The Prophets on high…”
     + St. Nikodemos of the Holy Mountain (+1809AD) – Many canons and services, the Theotokarion
     + St. Gerasimos the Hymnographer (+1991AD) – Contemporary composer of over 2,000 divine services to supplement existing saints and feasts, and for new commemorations
  3. Christian Liturgical times and seasons
     + Daily cycle of services
     + Weekly cycle
     + “Monthly” services
     + The “Eothina”
     + Liturgical cycle of the year (Fixed and Movable Feasts)
  4. Overview of the Daily Cycle of services

*(3 Major Services\* + 4 Minor = 7 Services Daily*

* + - Vespers\*
    - Compline (*Apodeipnon*)
    - Midnight Office (*Mesonyktio*)
    - Matins\*
    - The Hours (First, Third, Sixth and Ninth)
    - The Divine Liturgy at the other sacraments\*
    - Ancillary services (Akathist, Supplication service (Paraklesis, Molieben, etc., Blessing of the Waters, Funeral and Memorial services, Doxologies, etc.)
  1. Weekly cycle (Patterned after Genesis and the Life, Passion and Resurrection of Christ:
     + **Sunday**
       1. “The Lord’s Day”
       2. “One Day”, as both the “First” and the “Eighth” Days
       3. We remember both the Light of Creation, which is also the Light of Christ’s Resurrection and the Re-Creation of the world.
       4. Never a (strict) fast day.
     + **Monday**
       1. Honoring the Holy Angels
       2. A fast day for monastics
     + **Tuesday:** Honoring the Precious Forerunner, St. John the Baptist
     + **Wednesday**
       1. Remembering the Betrayal of Christ by Judas
       2. Honoring the Theotokos and the Passion of Christ
       3. Fast day (except for fast-free weeks)
     + **Thursday:** Honoring the Holy Apostles and St. Nicholas the Wonderworker
     + **Friday** 
       1. Remembering the Crucifixion of Christ
       2. Honoring the Theotokos and the Passion of Christ
       3. Fast day (except for fast-free weeks)
     + **Saturday**
       1. The “Sabbath” or the Seventh Day of Rest
       2. Remembering both God’s resting on the Seventh Day of Creation, and Christ resting in the Tomb after Re-Creating the world through His saving Passion.
       3. Remembering All the Saints, and especially all the Departed (the most proper day for memorial services, for Saturdays of the Souls, etc.)
       4. Never a (strict) fast day, EXCEPT for Holy and Great Saturday.
  2. **“Monthly” services:**
     + Not a common liturgical pattern, an example includes the Blessing of the Water on the first day of every month, which dates to a tradition of blessing the house of the Emperor in Constantinople on the first.
     + More common are cycles of “40”
  3. **The “Eothina” – The “Cycle of the Resurrection”**
     + 11 Gospel Readings for Sunday Morning Matins, telling the different aspects of the Resurrection
     + 1 Reading from Matthew (Matthew 28:16-20 (1st Matins Resurrection Gospel)
     + 2 Readings from Mark (Mark 16:1-8 (2nd Matins Resurrection Gospel, (Mark 16:9-20 (3rd Matins Resurrection Gospel)
     + 3 Readings from Luke (Luke 24:1-12 (4th Matins Resurrection Gospel), (Luke 24:12-35 (5th Matins Resurrection Gospel), Luke 24:36-53 (6th Matins Resurrection Gospel)
     + 5 Readings from John (John 20:1-10 (7th Matins Resurrection Gospel), (John 20:11-18 (8th Matins Resurrection Gospel), (John 20:19-31 (9th Matins Resurrection Gospel), (John 21:1-14 (10th Matins Resurrection Gospel), (John 21:15-25 (11th Matins Resurrection Gospel)
  4. **Liturgical seasons (Fixed Feasts): *Daily commemoration of feasts of Christ and His saints (7 Great Feasts of the Lord, 5 of the Theotokos (= “12 Great Feasts”), and many more of the saints)***
     + Fall Feasts
       1. **The Nativity of the Theotokos**
       2. **The Exaltation of the Holy Cross**
       3. Holy Protection
       4. The Feast of St. Demetrios
     + Cycle of the Incarnation / The Winter Feasts
       1. **The Entrance of the Theotokos to the Temple**
       2. Advent
       3. **Christmas**
       4. “The Twelve Days of Christmas”
       5. **The Circumcision of Christ**
       6. **Theophany**
       7. **Meeting of Christ in the Temple (Candlemas)**
       8. Post-Candlemas Monastic Saints leading to Lent (e.g. St. Anthony the Great, St. Euthemios the Great, The Three Holy Hierarchs, etc.)
     + Spring Feasts:
       1. **The Annunciation to the Theotokos**
       2. The Feast of St. George and Ss. Constantine and Helen
     + Summer Feasts
       1. The Nativity of St. John the Forerunner
       2. The Holy Apostles
       3. **Holy Transfiguration**
       4. **The Dormition of the Theotokos**
       5. The Beheading of the Forerunner
     + The Movable The Cycle of the Resurrection
       1. Triodion
       2. Great Lent (40 days)
       3. **Holy Week (The Passion of Christ)**
       4. **Bright Week (Renewal Week of New Creation in the Resurrection)**
       5. Paschal Period
       6. **Holy Ascension of Christ (40 days after Pascha)**
       7. **Pentecost (50 days after Pascha)**
       8. Feast of All Saints

**Appendix I**

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| **THE SEVEN SACRED ANNUAL FEASTS OF THE OLD COVENANT: The Feasts of Remembrance** *\* =*Pilgrim feasts: Exodus 23:14-17; 34:18-23; Deuteronomy 16:1-16 | | | |
| **SACRED FEAST** | **OLD TESTAMENT SCRIPTURE REFERENCE** | **OLD TESTAMENT / MODERN TIME** | **DESCRIPTION Old Testament and application New Testament** |
| PASSOVER (begins the liturgical year) (PESACH) -Signified the Redemption of Israel | Ex 12:1-4; Lev 23:5; Num 9:1-14; 28:16 Dt 16:1-3, 4-7; Mt 26:17; Mk 14:12-26; Jn 2:13; 11:55; 1 Cor 5:7; Heb 11:28 | 14th Aviv (Nisan) Mar./Apr. | Old Testament: Slaying and eating a lamb or kid, Remembering Israel's deliverance from death, the 10th plague. N.T.= last legitimate Old Covenant Passover sacrifice |
| **\*UNLEVENED BREAD (HAG HAMATZOT)** -Signified the Sanctification of the Israel | Ex 12:15-20; 39; Ex 13:3-10; Ex 23:15; Ex 34:18; Lev 23:6-8; Num 28:17-25; Dt 16:3, 4, 8; Mk 14:1,12; Act 12:3; 1 Cor 5:6-8 | 15-21 Aviv (Nisan) Mar./Apr. 7 day feast | Old Testament: Eating the Passover sacrifice in a sacrificial meal. This feast lasted 7 days (8 if Passover is counted) in which eating bread with yeast (the symbol of sin) is forbidden. Remembering how Yahweh redeemed Israel out of Egypt in haste and that they are called to be a "holy people". Making designated daily offerings. N.T.= The Last Supper/first Eucharistic sacrifice and the Crucifixion |
| FIRSTFRUITS  (YOM HABIKKURIM) This feast is no longer observed in Rabbinic Judaism (only the "firstfruits" of the wheat harvest at the Feast of Weeks is observed today) -Signified Resurrection of Israel as a free people | Ex 23:19; 34:26; Lev 23:9-14; Deut. 26:5,9-10; Matt 28:1; Mk 16:1-2; Lk 24:1; Jn 1:20; Ro 8:23; 1 Cor 15:20-23 | The day after the first Sabbath after Passover (Lev. 23:11) = Sunday Aviv = March/April | Old Testament: Presenting a sheaf of the first barley harvest as a wave offering; making a burnt offering and a grain offering. Recognizing the redemption of the first-born in Egypt and recognizing God's bounty in the Promised Land. N.T. = Resurrection Sunday |
| **\*WEEKS (PENTECOST=50th day in Greek)**  (SHAVUOT  or HAG HASHAVUOT) also known as FEAST OF THE HARVEST (HAG HAKATZIR) -Signified the Origination of Israel as the Covenant people Of Yahweh | Ex 23:16; 34:22a; Lev 23:15-21; Num 28:26-31; Dt 16:9-12; Act 2:1-4; 20:16; 1 Cor 16:8 | Sivan May/June 50 days after Firstfruits = on a Sunday | Old Testament: A festival of joy; mandatory and voluntary offerings including the firstfruits of the wheat harvest. Recalling the giving of the Law at Sinai 50 days after crossing the Red Sea and thankfulness for the Lord's blessings and birth of the O.T. Church. |
| **THE LONG SUMMER HARVEST** | | | |
| TRUMPETS (ROSH HASHANA) beginning of the civil year. -Signified the calling Israel to judgment | Lev 23:23-25; Num 29:1-6; 2Sam 6:15; 1 Cor. 15:52; 1 Thes. 4-16 | 1 Tishri Sept/Oct | Old Testament: Ingathering of the nation of Israel. A sacred assembly and a day of rest commemorated with trumpet blasts and sacrifices. Israel presents itself before the Lord for his favor. |
| DAY OF ATONEMENT (YOM KIPUR) -Signified the Atonement of the Covenant people | Lev 16:1-34; 23:26-32; Num 29:7-11; Ro 3:24-26; Heb 9:7; 10:3, 30-31; 10:19-22; Act 27:9; 2Ptr 3:7; Rev 17:4 & 20:12 | 10 Tishri Sept/Oct | Old Testament: A day of rest, fasting and sacrifices of atonement for priests and people and atonement for the tabernacle and altar. Cleanse people and priests and king from their sins and purify the Holy Place in the Temple. |
| **\*TABERNACLES also called FEAST OF SHELTERS OR BOOTHS (SUKKOTH)** -Signified God's presence with His Covenant people; looked forward to the coming of the Messiah | Ex 23:16b; 34:22b; Lev 23:33-38; 39-43; Num 29:12-34; Dt 16:13-15; 1 Kings 8:3 & 65; 2 Chr 7:1; Zec 14:16-19; Jn 7:2; Mt24:35; 2 Pt 3:7, 10 &13; Rev 21:1 | 15-22 Tishri Sept/Oct 8 day feast | Old Testament: A week of celebration for the fruit harvest (grapes & olives); living in booths and offering sacrifices. Memorializes the giving of the Tabernacle and giving thanks for the productivity of the land. |

(<https://www.agapebiblestudy.com/charts/Seven%20Sacred%20Feasts%20of%20the%20Old%20Covenant.htm>)

**Appendix II: The Rule of St. Pachomius**

***Note:****The translation used is primarily that of Fr. Lawrence of Jordanville.  This order was given to* ***St. Pachomius of Egypt (+348 AD) by an Angel****, and was the rule he used at each hour of the day and night (Archimandrite Lazarus (Moore), St. Seraphim of Sarov: A Spiritual Biography, p. 77).  It is a prayer rule that especially lends itself to memorization, and as such is one that can be done in situations in which it is impractical for one to pray using a prayer book.*

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

Amen.  Glory to Thee, our God, glory to Thee.

O Heavenly King, Comforter, Spirit of Truth, Who art everywhere present and fillest all things, Treasury of good things and Giver of life: Come and dwell in us, and cleanse us of all impurity, and save our souls, O Good One.

Holy God, Holy Mighty, Holy Immortal, have mercy on us. ***(Thrice)***

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

O Most Holy Trinity, have mercy on us. O Lord, blot out our sins. O Master, pardon our iniquities. O Holy One, visit and heal our infirmities for Thy name's sake.

Lord have mercy. ***(Thrice)***

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

Our Father, Who art in the Heavens, 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 debts, as we forgive our debtors; and lead us not into temptation, but deliver us from the evil one. **[Christ]**

O Lord, Jesus Christ, Son of God, have mercy on us. Amen.

Lord, Have mercy. ***(Twelve times)***

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

O come, let us worship God our King.

O come, let us worship and fall down before Christ our King and God.

O come, let us worship and fall down before Christ Himself, our King and God.

**Psalm 50 [Psalm of Prophet David]**

Have mercy on me, O God, according to Thy great mercy; and according to the multitude of Thy compassions blot out my transgression. Wash me thoroughly from mine iniquity, and cleanse me from my sin. For I know mine iniquity, and my sin is ever before me. Against Thee only have I sinned and done this evil before Thee, that Thou mightest be justified in Thy words, and prevail when Thou art judged. For behold, I was conceived in iniquities, and in sins did my mother bear me. For behold, Thou hast loved truth; the hidden and secret things of Thy wisdom hast Thou made manifest unto me. Thou shalt sprinkle me with hyssop, and I shall be made clean; Thou shalt wash me, and I shall be made whiter than snow. Thou shalt make me to hear joy and gladness; the bones that be humbled, they shall rejoice. Turn Thy face away from my sins, and blot out all mine iniquities. Create in me a clean heart, O God, and renew a right spirit within me. Cast me not away from Thy presence, and take not Thy Holy Spirit from me. Restore unto me the joy of Thy salvation, and with Thy governing Spirit establish me. I shall teach transgressors Thy ways, and the ungodly shall turn back unto Thee. Deliver me from blood-guiltiness, O God, Thou God of my salvation; my tongue shall rejoice in Thy righteousness. O Lord, Thou shalt open my lips, and my mouth shall declare Thy praise. For if Thou hadst desired sacrifice, I had given it; with whole-burnt offerings Thou shalt not be pleased. A sacrifice unto God is a broken spirit; a heart that is broken and humbled God will not despise. Do good, O Lord, in Thy good pleasure unto Zion, and let the walls of Jerusalem be builded. Then shalt Thou be pleased with a sacrifice of righteousness, with oblation and whole-burnt offerings. Then shall they offer bullocks upon Thine altar.

**The Creed [First and Second Ecumenical Councils]**

I believe in one God, the Father Almighty, Maker of heaven and earth and of all things visible and invisible. And in one Lord Jesus Christ, the Son of God, the Only-begotten, begotten of the Father before all ages; Light of Light, true God of true God; begotten, not made; of one essence with the Father, by Whom all things were made; Who for us men and for our salvation came down from the heavens, and was incarnate of the Holy Spirit and the Virgin Mary, and became man; And was crucified for us under Pontius Pilate, and suffered and was buried; And arose again on the third day according to the Scriptures; And ascended into the heavens, and sitteth at the right hand of the Father; And shall come again, with glory, to judge both the living and the dead; Whose kingdom shall have no end. And in the Holy Spirit, the Lord, the Giver of life; Who proceedeth from the Father; Who with the Father and the Son together is worshipped and glorified; Who spake by the prophets. In One, Holy, Catholic, and Apostolic Church. I confess one baptism for the remission of sins. I look for the resurrection of the dead, And the life of the age to come. Amen.

**The Jesus Prayer:**

          O Lord, Jesus Christ, Son of God, have mercy on me, a sinner.  (***100 Times)***

**The Dismissal**

It is truly meet to bless thee, the Theotokos, ever blessed and most blameless, and Mother of our God. More honorable than the Cherubim, and beyond compare more glorious than the Seraphim, who without corruption gavest birth to God the Word, the very Theotokos, thee do we magnify. **[Archangel Gabriel, and St. Joseph the Hymnographer]**

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

Lord, have mercy.  (Thrice)

O Lord, Bless.

O Lord Jesus Christ, Son of God, for the sake of the prayers of Thy most pure Mother, of our holy and God-bearing fathers, and all the saints, have mercy on us and save us, for Thou art good and the Lover of mankind.  Amen.