



Class Notes

Services And Rubrics

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THE SACRAMENTS OF HOLY BAPTISM AND CHRISMATION

PREPARATIONS: *The Analogian is placed near the Baptismal Font. Upon it are placed the Gospel Book, the Icon of the Theophany on a stand, a vessel of Chrism, a small towel (for the Priest's use), several cotton swabs, a small vessel of pure olive oil, a sponge, a bowl of warm water, scissors, the hand cross, a napkin, two candles for the sponsors, a Baptismal cross for the child (brought by the family), and two lighted candles. The censer should be near at hand, and the Font filled with water at a comfortable temperature. Vestments needed are the rasson, stole, and phelon, of white or some other bright color. Before the service the child's clothing should be removed, and the child wrapped in a large towel with the Baptismal garments near at hand.*

THE SERVICE: *(The Priest is vested in rasson and stole. The Deacon, if present, is vested in sticharion and orarion. If no Deacon is present, his parts are said by the Priest, except "Bless,*

Master!" It is customary that the RECEPTION OF THE CATECHUMEN be performed at the Narthex (vestibule) of the Church. The Priest, godparents, parents, and others who so desire go to the Narthex. The Sponsor holds the child on his/her right arm facing the Priest (East). It should be noted, that since it is accepted practice in the Antiochian Archdiocese that there may be one Orthodox Sponsor and one witness who is not Orthodox, the Orthodox Sponsor must make all responses and hold the child.

PRAYERS AT THE RECEPTION OF CATECHUMENS

The Priest breathes three times on the face of the child making the sign of the cross on the forehead and breast saying each time:

PRIEST: In the name of the Father and of the Son and of the Holy Spirit. Amen.

DEACON: Let us pray to the Lord.

CHOIR: Lord have mercy.

PRIEST: *(Laying his hand upon the head of the child)* In Thy Name, O Lord, God of truth, and in the Name of Thine Only-Begotten Son, and of Thy Holy Spirit, I lay my hand upon Thy servant, N., who has been found worthy to flee to Thy Holy Name and to take refuge under the shelter of Thy wings. Remove far from (him/her) (his/her) former errors, and fill him with the faith, hope and love which are in Thee; that (he/she) may know that Thou only art the true God, with Thine Only-Begotten Son, our Lord Jesus Christ, and Thy Holy Spirit. Enable him/her to observe all Thy commandments and to do the things which please Thee; for if a man do these things he shall find life in them. Inscribe (him/her) in Thy Book of Life, and unite him to the flock of Thine inheritance.

And may Thy Holy Name be glorified in (him/her) together with that of Thy beloved Son, our Lord Jesus Christ, and of Thy life-giving Spirit. Let Thine eyes ever regard (him/her) with mercy, and let Thine ears ever attend unto the voice of (his/her) supplication. Let him ever rejoice in the works of (his/her) hands, and in all (his/her) generation, that (he/she) may give thanks unto Thee, worshipping and glorifying Thy great and Most High Name always, all the days of (his/her) life. For all the Powers of Heaven praise Thee, and Thine is the Glory, of the Father, and of the Son, and of the Holy Spirit, both now and ever, and to ages of ages.

CHOIR: Amen.

THE EXORCISM

DEACON: Let us pray to the Lord.

CHOIR: Lord, have mercy.

PRIEST: O Lord of Sabaoth, the God of Israel, healer of every malady and every infirmity: look upon Thy servant; prove (him/her) and search (him/her), and root out of (him/her) every operation of the Devil. Rebuke the unclean spirits and expel them, and purify the works of Thy hands; and by Thy penetrating power, crush Satan under (his/her) feet; give (him/her) victory over Satan and the unclean spirits; so that having obtained Thy mercy (he/she) may be worthy to receive Thy heavenly Mysteries, and may ascribe glory unto Thee, the Father, the Son, and to the Holy Spirit, now and ever, and to ages of ages.

CHOIR: Amen.

DEACON: Let us pray to the Lord.

CHOIR: Lord, have mercy.

PRIEST: O Lord, the Existing Sovereign, Master, Thou has created man in Thine own likeness and gave him the possibility of eternal life. Thou dost not despise those who have fallen away through sin, but hast provided a means for salvation of the world through the Incarnation of Thy Christ. Receive this creature from the yoke of the enemy and receive (him/her) into Thy heavenly kingdom. Open the eyes of (his/her) understanding, so that the illumination of Thy Gospel may dawn upon (him/her). Send (him/her) a radiant Angel who shall deliver (him/her) from every snare of the adversary all (his/her) life, from encounter with evil, from the noon-day demon, and from evil dreams.

The Priest then breathes three times on the child, and says each time:

PRIEST: Drive from (him /her) every evil and unclean spirit, hiding and lurking in (his/her) heart.

After the third time, the Priest continues.

CHOIR: Amen. *(on each time)*

PRIEST: The spirit of error, the spirit of lies, the spirit of idolatry and evil desires; the spirit of deceit and of every imperfection that works according to the teaching of the devil. Make (him/her) a reason-endowed sheep in the holy flock of Thy Christ, an honorable member of Thy Church, a child of the light, and an heir of Thy Kingdom; that having lived according to Thy commandments and preserved the Seal unbroken, and having kept (his/her) garment undefiled, (he/she) may share in the blessedness of the Saints in Thy Kingdom. Through the grace and bounties and love of mankind of Thine Only-Begotten Son, with Whom Thou art blessed, together with Thine All-holy and Good and Life-creating Spirit, now and ever, unto ages of ages.

CHOIR: Amen.

At this time the Priest and the Sponsors with the child turn to the West and face to the rear of the Church. The following questions and answers are each repeated three times.

PRIEST: Dost thou renounce Satan, and all his Angels, and all his works, and all his service, and all his pride?

SPONSOR: (Replies for the child) I do.

PRIEST: Hast thou renounced Satan?

SPONSOR: I have.

PRIEST: (One time only) Breathe and spit upon him.

The Sponsors and child now turn to face the East, and the Priest faces them. The following two questions and answers are repeated three times, and the third question and answer only said once.

PRIEST: Dost thou unite thyself in Christ?

SPONSOR: I do.

PRIEST: Hast thou united thyself to Christ?

SPONSOR: I have.

PRIEST: Dost thou believe in Him?

SPONSOR: I believe in Him as King and God.

The Sponsors now recite the Creed together, on behalf of the child.

SPONSOR:

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, Very God of Very God, Begotten, not made, of One Essence with the Father, by Whom all things were made:

Who for us and for our salvation came down from Heaven, and was Incarnate of the Holy Spirit and the Virgin Mary, and was made man. And was crucified also for us under Pontius Pilate, and suffered, and was buried;

And the third day He rose according to the Scriptures;

And ascended into Heaven, and sits at the right hand of Father;

And He shall come again with glory to judge the living and the dead, and His kingdom shall have no end.

And I believe in the Holy Spirit, the Lord and 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;

And I believe in One, Holy, Catholic and Apostolic Church.

I acknowledge one Baptism for the remission of sins.

I look for the Resurrection of the dead,

And the Life of the world to come. Amen.

Following the recitation of the Creed, the following question and answer are repeated three times:

PRIEST: Hast thou united thyself in Christ?

SPONSOR: I have.

The Priest then continues:

PRIEST: Bow down before Him.

The Sponsor bows and says:

SPONSOR: I bow down before the Father, and the Son, and the Holy Spirit: the Trinity, One in Essence and undivided.

PRIEST: Blessed is God Who willest that all men should be saved, and should come to the knowledge of the truth: now and ever, and to ages of ages.

CHOIR: Amen.

DEACON: Let us pray to the Lord.

CHOIR: Lord, have mercy.

PRIEST: O Master, Lord our God, call Thy servant, N., to Thy holy illumination, and grant (him /her) that marvelous grace of Thy holy Baptism. Put off from (him/her) the old man, and renew (him/her) unto life everlasting, and fill (him /her) with the power of Thy Holy Spirit in the unity of Thy Christ, that (he/she) may be no more a child of the body, but a child of Thy kingdom, through the good will and grace of Thine Only-Begotten Son, with

Whom Thou art blessed, together with Thy most holy and good and life-creating Spirit, now and ever, and to ages of ages.

CHOIR: Amen.

At this time the Priest leads those present into the Church, and proceeds with the Sponsors and the child to the Baptismal Font.

THE SACRAMENT OF HOLY BAPTISM

The Sponsors and child stand before the Analogion. The Priest puts on the phelon, takes the censer and censens around the four sides of the Analogion and Baptismal Font together, the Iconostas, and standing in front of the Analogion, he censens the attendants while he sings the Troparion of the Theophany in Tone 1:

PRIEST: O Lord, when Thou wast baptized in the Jordan the Mystery of the Trinity was revealed. The voice of the Father bore witness to Thee, naming Thee His Beloved Son. And the Spirit, in the form of a dove, confirmed the truthfulness of those words. O Christ our God, Who appeared and enlightened the world, Glory to Thee.

The Priest gives the censer away, and the Priest and Deacon make a metania (small prostration) before the Gospel which is on the Analogion. The Priest kisses the Gospel Book.

DEACON: Bless, Master!

PRIEST: *(Holding the Gospel Book over the Font, blesses with it)*

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

CHOIR: Amen.

The Priest then kisses the Gospel Book and places it on the Analogion, takes the blessing cross, and goes to stand before the font. He blesses the water with the cross each time the symbol + appears in the following text.

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

CHOIR: Lord, have mercy.

DEACON: For the peace from above, and for the salvation of our souls, let us pray to the Lord.

CHOIR: Lord, have mercy.

DEACON: 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.

CHOIR: Lord, have mercy.

DEACON: For our Metropolitan, N., (and Archbishop or Bishop, N.) for the venerable Priesthood, the Diaconate in Christ, for all the clergy and the people, let us pray to the Lord.

CHOIR: Lord, have mercy.

DEACON: That this water may be sanctified + with the power and effective operation, and indwelling of the Holy Spirit, let us pray to the Lord.

CHOIR: Lord, have mercy.

DEACON: That there may be sent down into it the grace of redemption and the blessing of Jordan +, let us pray to the Lord.

CHOIR: Lord, have mercy.

DEACON: That there may descent upon this water + the purifying operation of the Super-substantial Trinity, let us pray to the Lord.

CHOIR: Lord, have mercy.

DEACON: That we may be illumined by the light of understanding and piety through the descent of the Holy Spirit, let us pray to the Lord.

CHOIR: Lord, have mercy.

DEACON: That this water + may prove effective to overcome every strategy of enemies, both visible and invisible, let us pray to the Lord.

CHOIR: Lord, have mercy.

DEACON: That (he/she) who is baptized therein may become worthy of the Kingdom incorruptible, let us pray to the Lord.

CHOIR: Lord, have mercy.

DEACON: For (him/her) who now comes to holy Baptism, and for (his/her) salvation, let us pray to the Lord.

CHOIR: Lord, have mercy.

DEACON: That (he/she) may prove to be a child of the Light, and an heir of eternal good things, let us pray to the Lord.

CHOIR: Lord, have mercy.

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

CHOIR: Lord, have mercy.

DEACON: That (he/she) may preserve (his/her) baptismal garment and the fervor of the Spirit pure and undefiled until the awesome Day of Christ our God, let us pray to the Lord.

CHOIR: Lord, have mercy.

DEACON: That this water + may be a wash for his/her regeneration, for the remission of sins, and a garment of incorruption, let us pray to the Lord.

CHOIR: Lord, have mercy.

DEACON: That the Lord God will hear the voice of our supplications, let us pray to the Lord.

CHOIR: Lord, have mercy.

DEACON: That He will deliver (him/her) and us from all tribulation, anger, danger, and necessity, let us pray to the Lord.

CHOIR: Lord, have mercy.

DEACON: Help us, save us, have mercy on us, and keep us, O God, by Thy grace.

CHOIR: Lord, have mercy.

DEACON: Having commemorated our all-holy, immaculate, most blessed and glorious Lady Theotokos and ever-virgin Mary, with all the Saints, let us commend ourselves and each other, and all our life unto Christ our God.

CHOIR: To Thee, O Lord.

The Priest blesses the water three times, immersing the cross in it cross-wise, saying each time:

PRIEST: Thou art, O Lord, and Thy works are marvelous. No words are sufficient to sing of Thy wonders.

The Choir responds each time:

CHOIR: Glory to Thee, O Lord, glory to Thee!

PRIEST: For Thou, of Thine own good will has brought into being all things which before were not, and by Thy might, Thou upholdest creation, and by Thy providence Thou orderest the world.. When Thou formed the universe Thou didst crown the year with four seasons. All the Powers endowed with intelligence tremble before Thee; the sun sings to Thee; the moon glorifies Thee; the stars come together before Thy presence. Light obeys Thee; the depths tremble before Thee; the water-springs are subject unto Thee. Thou hast spread out the heavens like a curtain; Thou hast established the earth upon the waters, and hast set barriers of sand around the sea. Thou hast poured abroad the air for breathing. The Angelic Powers serve Thee; the Choirs of Archangels bow in adoration before Thee; the many-eyed Cherubim and the six-winged Seraphim stand round about and fly, covering their faces in awe before Thine unapproachable Glory. Because Thou, the God inexpressible and everlasting, descended to earth and assumed the image of a servant made in the likeness of man. Because of the tender compassion of Your mercy, O Master, Thou couldst not endure seeing men oppressed by the Devil, but rather Thou didst come and saved us. We confess Thy grace, we proclaim Thy mercy, and we do not conceal Thy graciousness. Thou hast freed the generations of our mortal nature. By Thy birth, Thou sanctified the virgin's womb. Thou hast magnified Thyself and all creation glorifies Thee because, O God, Thou hast revealed Thyself on earth and lived among us. Thou hast sanctified the streams of Jordan, sending down from Heaven Thy Holy Spirit, and Thou didst crush the heads of the dragons who lurked therein.

The Priest blesses the water with the cross three times, saying each time:

PRIEST: Therefore, O King Who lovest mankind, come now and sanctify + this water by the descent of Thy Holy Spirit.

The Choir responds each time:

CHOIR: Amen.

PRIEST: Grant unto it the grace of redemption and the blessing of Jordan. Make it the fountain of incorruption, the gift of sanctification, the remission of sins, the healing of sickness, the destruction of demons, unapproachable by hostile powers, and filled with Angelic power. That those who would harm Thy creature will flee far from it, because we have called upon Thy wonderful and Glorious Name, which is full of terror for Thine enemies.

The Priest then blesses the water three times, dipping the fingers of his right hand in the water cross-wise and breathing upon it, saying each time:

PRIEST: Let all adverse powers be crushed beneath the sign of Thy Cross.

And the Choir answers each time:

CHOIR: Amen.

PRIEST: And we pray Thee, O God, that every unseen phantom of the air may withdraw from us. And that no demon of the darkness may conceal itself in this water; that no evil spirit which darkens the intentions and disturbs thought may descent into it with (him/her) who is about to be baptized. But rather, O Master of all, show this water to be the water of redemption, the water of sanctification, the purification of flesh and spirit, the release of bonds, the remission of sins, the light of the soul, the washing of regeneration, the renewal of spirit, the gift of adoption, the garment of incorruption, and the fountain of life, because Thou hast said, O Lord: Wash and be clean, and put away evil things from your souls. Thou hast granted to us from on high a new birth through water and the spirit. Therefore, O Lord, show Thyself in this water, and grant that (he/she) who is baptized in it may be transformed: that (he/she) may be no longer (his/her) former self, which is corrupt in the lusts of the flesh, but that (he/she) may become renewed after Thine all-holy image Who hast created (him/her); that being buried according to Thy death, in Baptism, he may in like manner share in Thy Resurrection. And having preserved the Gift of Thy Holy Spirit, and increased in Thy grace, (he/she) may win the prize of (his/her) high calling and be included with the first-born whose names are written in heaven with Thee, our Lord and God, Jesus Christ. For unto Thee are due all glory, dominion, honor, and worship, together with Thine everlasting Father, and Thine all-Holy, and Good, and Life-giving Spirit, now and ever, and to ages of ages.

CHOIR: Amen.

THE ANOINTING WITH OIL

PRIEST: *(Blessing the faithful with the cross)*
Peace + be with all of you.

CHOIR: And with thy spirit.

DEACON: Let us bow our heads unto the Lord.

CHOIR: To Thee, O Lord.

The Sponsor holds the vessel containing the oil in the right hand cradled in the left.

DEACON: Let us pray to the Lord.

CHOIR: Lord, have mercy.

The Priest breathes cross-wise three times upon the oil and says the following prayer. He blesses the oil with his hand when the symbol + appears.

PRIEST: O Lord and Master, the God of our fathers, Who sent unto them who were in the ark of Noah a dove, bearing in its beak a twig of olive, which was the sign of reconciliation and salvation from the flood, the foreshadowing of the mystery of grace; Who provided the fruit of the olive for the fulfilling of Thy Holy Mysteries; Who through it filled with the Holy Spirit those who were under the law, and now perfect through it those who are under grace: Bless + also this oil with the power and operation and indwelling of Thy Holy Spirit, that it may be for an anointing unto incorruption, an armor of righteousness, a renewal of soul and body, the averting of every assault of the devil, and deliverance from all evil of those who shall be anointed with it in faith, or who shall partake of it; unto Thy glory, and the glory of Thine Only-Begotten Son, and of Thine all-holy, good, and life-creating Spirit, now and ever, and to ages of ages.

CHOIR: Amen.

DEACON: Let us attend!

The Priest takes the vessel of oil and pours a small amount of it upon the water in the Font cross-wise three times, singing "Alleluia" each time.

PRIEST: Alleluia. Alleluia. Alleluia.

Blessed is God, Who illumineth and sanctifieth everyone that cometh into the world, now and ever, and to ages of ages.

CHOIR: Amen.

The Priest, moistening a cotton swab in the remaining oil, anoints the child by making the sign of the cross on the child's forehead, saying:

PRIEST: The servant of God, N., is anointed with the oil of gladness; in the Name of the Father, and of the Son, and of the Holy Spirit. Amen.

Then upon the breast and back, saying:

PRIEST: For the healing of soul and body.

Then upon the ears, saying:

PRIEST: For the hearing of faith.

Then upon the hands, saying:

PRIEST: Thy hands have made me and have fashioned me.

Then upon the feet, saying:

PRIEST: That he/she may walk in the way of Thy commandments, O Lord.

After the child has been anointed, the Priest holds him securely upright, facing the East, and baptizes him by immersion into the water three times, saying:

PRIEST: *(1st immersion)* The servant of God, N., is baptized in the Name of the Father. Amen.

(2nd immersion) And of the Son. Amen.

(3rd immersion) And of the Holy Spirit. Amen.

The Priest now returns the child to the Sponsors, who place the child in a clean towel and dry him. They then return to the font of the Analogion. The Priest dries his hands on the towel provided. Then the Priest blesses the inner garment of the child with his hand and clothes him, saying:

PRIEST: The servant of God, N., is clothed with the garment of righteousness, in the Name of the Father, and the Son, and the Holy Spirit.

CHOIR: Amen. Then, in Tone 8:

Grant unto me a robe of light, O Lord, that clothest Thyself with light as with a garment: Christ our God, plenteous in mercy.

THE SACRAMENT OF HOLY CHRISMATION

DEACON: Let us pray to the Lord.

CHOIR: Lord, have mercy.

PRIEST: Blessed art Thou, O Lord God Almighty, Source of all good things, Sun of Righteousness, Who sheddest forth upon them that were in darkness the light of salvation, through the manifestation of Thine Only-Begotten Son and our God; and Who hast given us, unworthy though we be, blessed purification through hallowed water, and divine sanctification through life-giving Chrismation; Who now also hast been graciously pleased to regenerate Thy servant that hath newly received Illumination by water and the Spirit, and grantest unto (him/her) remission of sins (whether voluntary or involuntary). Do Thou the same Master, Compassionate King of all, grant also unto (him/her) the seal of the gift of Thy Holy and Almighty and Adorable Spirit, and to participation in the Holy Body and the Precious Blood of Thy Christ. Keep (him /her) in Thy sanctification, confirm (him/her) in the Orthodox faith, deliver (him/her) from the Evil One and from the machinations of the same. Preserve (his/her) soul in purity and righteousness through the saving fear of Thee, that (he/she) may please Thee in every deed and word, and may be a child and heir of Thy

heavenly kingdom. For Thou art our God Who showest mercy and saveth; and unto Thee do we ascribe glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and to ages of ages.

CHOIR: Amen.

The Priest then anoints the newly-baptized child with Holy Chrism, making with it the sign of the cross on the forehead, near the eyes, on the nose, on the lips, on both ears, on the breast, on both hands, and on both feet, saying each time:

PRIEST: The seal of the gift of the Holy Spirit. Amen.

The Sponsors answer each time:

SPONSOR: Seal!

THE ABLUTION

DEACON: Let us pray to the Lord.

CHOIR: Lord, have mercy.

PRIEST: Thou hast given remission of sins, O Lord unto Thy servant through Holy Baptism, and hast granted (him/her) a life of regeneration. Now, O Lord and Master, ever graciously illuminate (his/her) heart with the light of Thy countenance. Maintain the shield of (his/her) faith from attack of the enemy. Preserve the garment of incorruption with which Thou hast clothed (him/her) in purity and in cleanliness. By Thy grace uphold unbroken the seal of the Spirit, and have mercy upon (him/her) and us through Thy compassion, for blessed and glorified is Thine All-honorable and majestic Name, of the Father, and of the Son, and of the Holy Spirit, now and ever, and to ages of ages.

CHOIR: Amen.

**PRIEST: (Blessing the people with his hand)
Peace + be with you all.**

CHOIR: And with thy spirit.

DEACON: Let us bow our heads unto the Lord.

CHOIR: To Thee, O Lord.

DEACON: Let us pray to the Lord.

CHOIR: Lord, have mercy.

PRIEST: *(Bowing his head)* He/She who hast been united to Thee, O Christ, our God, bows (his/her) head unto Thee along with us. Preserve (him/her) ever as a soldier invincible against those who attack (him/her) and us, and through Thine immortal crown, make us the final victors; for Thou art a merciful God Who saves us, and we ascribe glory to Thee, together with Thine Everlasting Father, and Thine All-holy, and good, and life-creating Spirit, now and ever, and to ages of ages.

CHOIR: Amen.

The Priest then dips the sponge in pure water and wipes off the Holy Chrism from the newly baptized, saying:

PRIEST: Thou art justified. Thou art illuminated. Thou art sanctified. Thou art washed. In the Name of the Father, and of the Son and Holy Spirit. Amen.

THE TONSURE

DEACON: Let us pray to the Lord.

CHOIR: Lord, have mercy.

PRIEST: *(During this prayer, the Priest blesses the child with his hand, as indicated +)*
O Lord our God, Who through the baptismal font sanctified by Thy goodness those who believed in Thee, bless + this child, sending down Thy blessing upon (his/her head). As Thou didst bless David the King by the hand of Thy Prophet Samuel, so also bless + the head of Thy servant N., by my hand, although I am a sinner, and inspire (him/her) by Thy Holy Spirit; that as (he/she) grows to rip old age, (he/she) may ascribe glory to Thee, and behold the good things of Jerusalem all the days of (his/her) life: For unto Thee are due all glory, honor, and worship, to the Father, and to the Son, and to the Holy Spirit, now and ever and to ages of ages.

CHOIR: Amen.

The Priest cuts the child's hair in the form of a cross, cutting a small lock from the front, from the back, and from the right and left sides, and says:

PRIEST: The servant of God, N., is tonsured in the Name of the Father, and of the Son, and of the Holy Spirit.

CHOIR: Amen.

(At this time the Sponsors dress the child fully. Meanwhile, the Deacon or the Priest enters the Sanctuary, opens the Antimins, makes a metania before the Holy Altar, opens the Tabernacle and takes out the vessel containing the Reserved Sacrament. He opens it over the Antimins and takes out a very small Particle. He places It in the spoon and pours a very small quantity of wine

over It.) While this is being done, it is customary for the Choir to sing the Katabasia of the Holy Cross (September 14), in Tone 8 (see page).

Having prepared Holy Communion, the Priest goes to the Analogion and blesses the Baptismal cross using the usual form of blessing. When the child is fully dressed, the Sponsors present him/her to the Priest before the Analogion. The Priest places the cross around the child's neck and gives a lighted candle to each sponsor.

The Priest returns to the Holy Altar. The Sponsors, carrying the candles, bring the child to the bottom step, while the Choir sings the communion hymn below. The Sponsor holds the child on his right arm, and the Priest gives the child Holy Communion, holding the Communion Veil under the child's chin.

CHOIR: O Son of God, accept me today as a communicant of Thy Mystic Supper: for I will not speak of Thy Mystery to Thine enemies, nor will I give Thee a kiss as did Judas, but like the thief will I confess Thee: remember me, O Lord, in Thy Kingdom.

PRIEST: *(Giving Holy Communion to the child)*

The servant of God, N., receives the Precious and All-Holy Body and Blood of our Lord and God and Savior Jesus Christ, for the healing of soul and body unto life everlasting. Amen.

The Priest returns the Reserved Sacrament to the Tabernacle, folds the Antimins, and he and the Sponsors with the child return to the front of the Analogion.

THE PROCESSION

It is the present practice of the Antiochian Archdiocese to have the procession near the end of the service, following the reception of Holy Communion by the newly-baptized.

The Priest takes the censer and censens around the Font and the Analogion together three times. The Sponsors with the child, still holding the candles, process around the Font and Analogion, always standing opposite the Priest as he censens. During this procession, the Priest sings as he goes around the first time:

PRIEST: As many as have been baptized into Christ, have put on Christ. Alleluia.

The Choir then repeats the same as the procession continues around the second and third times:

CHOIR: As many as have been baptized into Christ, have put on Christ. Alleluia.

At the completion of the procession the Sponsors stand before the Analogion. The Priest gives the censer away, and the reader reads the Prokeimenon and Epistle:

DEACON: Let us attend!

READER: *(Facing East)*

The Lord is my Light and my Salvation, whom shall I fear? The Lord is the Strength of my life, of whom shall I be afraid?

DEACON: Wisdom!

READER: The reading is from the Epistle of the holy Apostle Paul to the Romans.

DEACON: Let us attend!

READER: *(Facing West, to the Congregation)*

Brothers. You have been taught that when we were baptized in Christ Jesus we were baptized in His death; in other words, when we were baptized we went into the tomb with Him and joined Him in death, so that as Christ was raised from the dead by the Father's glory, we too might live a new life.

If in union with Christ we have imitated His death, we shall also imitate Him in His Resurrection. We must realize that our former selves have been crucified with him to destroy this sinful body and to free us from the slavery of sin. When a man dies, of course, he has finished with sin.

But we believe that having died with Christ we shall return to life with Him: Christ, as we know, having been raised from the dead will never die again. Death has no power over Him any more. When He died, He died, once for all, to sin, so His life now is life with God; and in that way, you too must consider yourselves to be dead to sin but alive for God in Christ Jesus.

During the reading of the Epistle, the Priest goes to the Holy Altar. After the completion of the Epistle, He stands in the Royal Doors, facing the people, and blesses the Reader with the cross, saying:

PRIEST Peace be to thee, O Reader!

CHOIR: Alleluia, Alleluia, Alleluia.

DEACON: Wisdom! Attend! Let us listen to the Holy Gospel!

PRIEST *(Blessing the people with the cross)*

Peace be with you all.

CHOIR: And with thy spirit.

PRIEST The reading is from the Holy Gospel according to Saint Matthew.

CHOIR: Glory to Thee, O Lord, glory to Thee.

DEACON: Let us attend!

PRIEST At that time, the eleven disciples set out for Galilee, to the mountain where Jesus had arranged to meet them. When they saw Him they fell down before Him, though some hesitated. Jesus came up and spoke to them. He said, "All authority in heaven and on earth has been given to Me. Go therefore, make disciples of all the nations; baptize them in the name of the Father and of the Son and of the Holy Spirit, and teach them to observe all the commands I gave to you. And know that I am with you always, yes, to the end of time.

CHOIR: Glory to Thee, O Lord, glory to Thee.

The Priest replaces the Gospel on the Analogion, and the Deacon continues:

THE EKTENIA

DEACON: Have mercy upon us, O God, according to Thy great goodness; we pray Thee hearken and have mercy.

CHOIR: Lord, have mercy (*three times*).

DEACON: Again we pray for mercy, life, peace, health, and salvation for the newly-illuminated servant of God, N., and (his/her) Sponsor(s) N. (NN.), and (his/her) parents NN.; and all here present, and for the pardon and remission of their sins.

CHOIR: Lord, have mercy (*three times*).

PRIEST: For Thou art a merciful God and lovest mankind, and unto Thee we ascribe glory, to the Father, and to the Son, and to the Holy Spirit, now and ever, and to ages of ages.

CHOIR: Amen.

THE DISMISSAL

PRIEST Glory to Thee, O Christ our God and our Hope, glory to Thee.

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

PRIEST May He Who accepted Baptism in the Jordan for our salvation, Christ our True God, through the intercessions of His all-immaculate Mother, of Saint (Saint whose name the child received), and of all the Saints have mercy upon us and save us, because He is good and loveth mankind.

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

CHOIR: Amen.

The parents take the Baptismal candles home to be kept in the family's icon corner and used on important occasions in the life of the child.

BETROTHAL AND MARRIAGE
BLESSING OF ENGAGEMENT RINGS

The Betrothal and Marriage (Crowning) are one united Sacrament and must be celebrated at the same time. They must never be separated (Archdiocesan Regulation - The Priest's Guide). If the Priest is asked to perform a special service at the time of the engagement, then the following order is recommended.

If the service is to take place at the Church, the couple approach the Royal Doors and stand on the Solea, with the man at the right of the woman. The proper time for the service is after the Priest gives the Dismissal of the service being held i.e., Vespers, Matins, Divine Liturgy, etc.

If the service is to take place anywhere else, the Priest: is vested in rasson and stole and stands before an Icon and cross with the couple and begins the service. Please note that the following service is NOT in any way to replace the Betrothal, as indicated above.

DEACON: Bless, Father!

PRIEST: Blessed is our God always, now and ever, and unto ages of ages.

READER: Amen. Holy God, Holy Mighty, Holy Immortal: have mercy on us.

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

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

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

All-Holy Trinity, have mercy on us. Lord, cleanse us from our sins. Master, pardon our iniquities. Holy God, visit and heal our infirmities for Thy 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 unto 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 evil.

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 unto ages of ages.

CHOIR: Amen.

The Choir Or Priest then sings

THE TROPARION OF THE DAY

DEACON: Let us pray to the Lord.

CHOIR: Lord, have mercy.

PRIEST: O Eternal God, Who didst bless Isaac and Rebecca, and made them heirs of Thy promise: bless + also these Thy servants, N. and N., directing them to every good work. For Thou art a merciful God Who lovest mankind, and to Thee we ascribe glory, to the Father and to the Son and to the Holy Spirit, now and ever, and unto ages of ages.

CHOIR: Amen.

The Priest: holds the engagement ring in the palm of his left hand and blesses it with his right hand saying:

PRIEST: In the Name of the Father and of the Son and of the Holy Spirit. Amen.

Then the Priest gives the ring to the man, who places it on the fourth finger of the right hand of the woman. Then the Priest (or Deacon, if present) says the following Ektenia:

DEACON: Have mercy on us, O God, according to Thy great mercy we pray Thee: hearken and have mercy.

CHOIR: Lord, have mercy.

DEACON: Again we pray for mercy, life, peace, health, salvation, pardon and remission of sins for the servants of God, N., and N., and all here present, who are awaiting Thy great and rich mercy.

CHOIR: Lord, have mercy.

PRIEST: For Thou art a merciful and compassionate God, and unto Thee we ascribe glory, to the Father and to the Son and to the Holy Spirit, now and ever, and unto ages of ages.

CHOIR: Amen.

PRIEST: Glory to Thee, O Christ our God and our Hope, glory to Thee.

May Christ our True God, through the intercessions of His all-immaculate Mother and of all the Saints, have mercy upon us and save us for He is good and loveth mankind.

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

CHOIR: Amen.

THE SACRAMENT OF HOLY MATRIMONY *The Betrothal Service*

PREPARATIONS: The Analogion is placed in the middle of the Solea. On it are the Gospel, Hand Cross, two candles for the Bride and Groom, the wedding rings, a cup of wine, the red communion veil, the Crowns, and two lighted candles in their holders.

THE SERVICE: The Priest is vested in rasson, stole, and phelon of bright color. The Deacon vests in sticharion and orarion. If no Deacon is serving, the Priest says the Deacon's parts with the exception of "Bless, Father!" Note that wherever the symbol + appears, the Priest blesses the Bride and Groom.

The Bridal Procession takes place according to local custom. The Priest stands in front of the Analogion facing West, to the Bride and Groom, who are facing East, the Groom to the Bride's right. The Best Man stands at the Groom's right, and the Maid of Honor stands at the Bride's left.

The Priest then asks the Bride and Groom if they wish to be married to each other. The following is a suggested form for this questioning:

PRIEST: Dost thou, N., freely and with firm intention desire to wed this woman, N., whom thou seest here before thee?

GROOM: I do.

PRIEST: Dost thou, N., freely and with firm intention desire to wed this man, N., whom thou seest here before thee?

BRIDE: I do.

The Priest takes one of the candles, lights it, and makes the sign of the cross before the Groom, and hands it to him. The Priest then does the same with the second candle, blessing and giving it to the Bride.

The Priest and Deacon then face to the East.

DEACON: Bless, Father!

PRIEST: Blessed is our God, always, now and ever, and unto ages of ages.

CHOIR: Amen.

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

CHOIR: Lord, have mercy.

DEACON: For the peace from above, and for the salvation of our souls, let us pray to the Lord.

CHOIR: Lord, have mercy.

DEACON: For the peace of the whole world; for the good estate of the holy churches of God, and for the union of all, let us pray to the Lord.

CHOIR: Lord, have mercy.

DEACON: For this holy House, and for those who with faith, reverence, and fear of God enter therein, let us pray to the Lord.

CHOIR: Lord, have mercy.

DEACON: For our Metropolitan, N. (and Archbishop or Bishop, N.), for the venerable Priesthood, the Diaconate in Christ, for all the clergy and the people, let us pray to the Lord.

CHOIR: Lord, have mercy.

DEACON: For the servant of God, N., and for the handmaid of God, N., who now pledge themselves to one another, and for their salvation, let us pray to the Lord.

CHOIR: Lord, have mercy.

DEACON: That they may be granted children for the continuation of the race, and all their petitions which are unto salvation, let us pray to the Lord.

CHOIR: Lord, have mercy.

DEACON: That He will send down upon them perfect and peaceful love, and His help, let us pray to the Lord.

CHOIR: Lord, have mercy.

DEACON: That He will preserve them with a blameless life, let us pray to the Lord.

CHOIR: Lord, have mercy.

DEACON: That He will preserve them in oneness of mind, and in steadfastness of faith, let us pray to the Lord.

CHOIR: Lord, have mercy.

DEACON: That He will bless them with a blameless life, let us pray to the Lord.

CHOIR: Lord, have mercy.

DEACON: For our deliverance from all tribulation, anger, danger, and necessity, let us pray to the Lord.

CHOIR: Lord, have mercy.

DEACON: Help us, save us, have mercy on us, and keep us, O God, by Thy Grace.

CHOIR: Lord, have mercy.

DEACON: Having commemorated our all-holy, immaculate, most blessed and glorious Lady, Theotokos, and ever-virgin Mary, with all the Saints, let us commend ourselves and each other, and all our life unto Christ, our God.

CHOIR: To Thee, O Lord.

PRIEST: For unto Thee are due all glory, honor, and worship: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto ages of ages.

CHOIR: Amen.

DEACON: Let us pray to the Lord!

CHOIR: Lord, have mercy.

PRIEST: O Eternal God, Who hast brought into unity those who were sundered, and ordained for them an indissoluble bond of love; Who hast blessed Isaac and Rebecca, and made them heirs of Thy promise: bless + also these Thy servants, N. and N., directing them to every good work. For Thou art a merciful God Who lovest mankind, and to Thee we

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

CHOIR: Amen.

PRIEST: Peace + be to all.

CHOIR: And to thy spirit.

DEACON: Let us bow our heads unto the Lord.

CHOIR: To Thee, O Lord.

PRIEST: O Lord, our God, Who hast espoused the Church as a pure virgin from among the Gentiles: + bless this Betrothal, and unite and maintain these Thy servants in peace and oneness of mind. For unto Thee are due all honor, glory, and worship, to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto ages of ages.

CHOIR: Amen.

The Priest now makes the sign of the cross over the Gospel Book with the rings three times, saying inaudibly each time:

PRIEST: (Inaudibly) In the Name of the Father, and of the Son, and of the Holy Spirit. Amen.

The Priest takes the ring to be worn by the Bride, and touches it to the head of the Groom, saying:

PRIEST: The servant of God, N., is betrothed...

And touching it to the head of the Bride, says:

PRIEST: ...to the handmaid of God, N.,...

And making the sign of the cross over the Groom, says:

PRIEST: ...in the Name of the Father, and of the Son, and of the Holy Spirit.

CHOIR: Amen.

The above is done three times, after which the Priest places the ring on the fourth finger of the right hand of the Groom. He then takes the ring to be worn by the Groom, and touches it to the head of the Bride saying:

PRIEST: The handmaid of God, N., is betrothed...

And touching it to the head of the Groom, says:

PRIEST: ...to the servant of God, N.,...

And making the sign of the cross over the Bride, says:

PRIEST: ...in the Name of the Father, and of the Son, and of the Holy Spirit.

CHOIR: Amen.

The above is also done three times. The Priest then places the ring on the fourth finger of the Bride's right hand. In the Antiochian Tradition, the Bride and Groom now exchange the rings, each placing the other's on the fourth finger of the left hand. In the Greek Tradition, the Best Man exchanges the rings, putting them on the right hands of the Bride and Groom.

DEACON: Let us pray to the Lord.

CHOIR: Lord, have mercy.

PRIEST: O Lord, our God, bless + the betrothal of Thy servants, N. and N., and confirm the word which they have spoken. Establish them in the holy union which is from Thee. For Thou, in the beginning didst make them male and female, and by Thee is a woman joined to the man as a helpmate. Wherefore O Lord, our God, Who didst send forth Thy truth upon Thine inheritance, and Thy promise to Thy servants, our fathers, whom Thou hast chosen, from generation to generation: Look upon Thy servant, N., and upon Thy handmaid, N., and establish their betrothal in faith and in oneness of mind, in truth and love. And, O Lord, our God, bless this putting on of rings with Thy heavenly benediction: and let Thine Angel go before them all the days of their life: For Thou art He that blessest and sanctifiest all things, and to Thee we ascribe glory, to the Father, and to the Son, and to the Holy Spirit, now and ever, and to ages of ages.

CHOIR: Amen.

THE MARRIAGE SERVICE
(The Service of Crowning)

The Priest blesses the incense and censens around the Analogion, toward the Iconostas, the Bridal couple, and the attendants while the following is sung:

PRIEST: Blessed are all those who fear the Lord and follow in His paths.

CHOIR: Glory to Thee, O our God; glory to Thee.

PRIEST: You shall eat what your hands have worked for, happiness and prosperity will be yours.

CHOIR: Glory to Thee, O our God; glory to Thee.

PRIEST: Thy wife shall be a fruitful vine on the inner walls of thy house.

CHOIR: Glory to Thee, O our God, glory to Thee.

PRIEST: Thy children like a newly-planted olive orchard around about thy table.

CHOIR: Glory to Thee, O our God, glory to Thee.

PRIEST: Such are the blessings that fall on the man who feareth the Lord; may the Lord bless thee from Zion all the days of thy life.

CHOIR: Glory to Thee O our God, glory to Thee.

PRIEST: Mayest thou see Jerusalem prosperous and live to see thy children's children.
Peace to Israel!

CHOIR: Glory to Thee, O our God, glory to Thee.

The Priest gives the censer away.

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

CHOIR: Amen.

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

CHOIR: Lord, have mercy.

DEACON: For the peace from above, and for the salvation of our souls, let us pray to the Lord.

CHOIR: Lord, have mercy.

DEACON: For our Metropolitan, N. (and Archbishop or Bishop, N.), for the venerable Priesthood, the Diaconate in Christ, for all the clergy and the people, let us pray to the Lord.

CHOIR: Lord, have mercy.

DEACON: For the servants of God, N. and N., who are now being united to each other in the community of marriage, and for their salvation, let us pray to the Lord.

CHOIR: Lord, have mercy.

DEACON: That He will bless + this marriage, as He blessed that in Cana of Galilee, let us pray to the Lord.

CHOIR: Lord, have mercy.

DEACON: That he will grant to them chastity, and the fruit of the womb as is expedient for them, let us pray to the Lord.

CHOIR: Lord, have mercy.

DEACON: That He will make them glad with the sight of sons and daughters, let us pray to the Lord.

CHOIR: Lord, have mercy.

DEACON: That He will grant to them and to us all our petitions which are unto salvation, let us pray to the Lord.

CHOIR: Lord, have mercy.

DEACON: That He will deliver them and us from all tribulation, anger, danger and necessity, let us pray to the Lord.

CHOIR: Lord, have mercy.

DEACON: Help us, save us, have mercy on us, and keep us, O God, by Thy Grace.

CHOIR: Lord, have mercy.

DEACON: Having commemorated our all-holy, immaculate, most blessed and glorious Lady, Theotokos, and ever-virgin Mary with all the Saints, let us commend ourselves and each other, and all our lives unto Christ our God.

CHOIR: To Thee, O Lord.

PRIEST: For unto Thee are due all glory, honor, and worship: to the Father, and to the Son, and to the Holy Spirit, now and ever, and to ages of ages.

CHOIR: Amen.

DEACON: Let us pray to the Lord.

CHOIR: Lord, have mercy.

The Priest faces West, towards the Bride and Groom for the following prayers. It is the current practice in the Antiochian Archdiocese in this country to omit the first prayer that follows here.

PRIEST: O most pure God, Creator of all things, Who because of Thy love for mankind transformed a rib of our forefather Adam into a woman, and then blessed them saying, "Increase and multiply, fill the earth and have dominion over it;" Who hast made of the two one flesh, for which cause a man leaves his father and mother and is joined unto his wife, the two becoming one flesh - and whom God hast joined together, let no man put asunder: Thou didst bless Thy servant Abraham, and opened the womb of Sarah to make him the father of many nations. Thou gavest Isaac to Rebecca, and blessed her in childbearing. Thou didst join Jacob unto Rachel, and brought forth the twelve patriarchs from them. Thou didst Joseph and Aseneth, giving Ephraim and Manasseh to them as the fruit of their procreation. Thou didst accept Zechariah and Elizabeth, and made their offspring the Forerunner. From the root of Jesse according to the flesh, Thou didst bring forth the Ever-virgin Mary, and wast born of her Thyself for the Redemption of the human race. Through Thine unspeakable grace and great goodness, Thou didst come to Cana of Galilee and blessed the marriage there, to show Thy will that there be lawful marriage and the procreation that springs from it. Accept, O All-holy Master, the prayers of Thy servants. As Thou wast present there, be present here also with Thine invisible protection. Bless + this marriage, and grant to these Thy servants, N. & N. a peaceful life, a long life, chastity, mutual love in the bond of peace, long-lived offspring, the gratitude of their children, and a crown of glory that will not fade away. Graciously grant that they may see their children's children. Preserve their bed unassailed, and give them the dew of heaven above and the fatness of the earth. Fill their houses with bountiful food and with all good things, so that they may be able to give to those who are in need. Grant also unto those who are here with them all their petitions which are unto salvation. For Thou art a merciful and bountiful God and lovest mankind, and unto Thee we ascribe glory, to the Father and to the Son, and to the Holy Spirit, now and ever, and to ages of ages.

CHOIR: Amen.

DEACON: Let us pray to the Lord!

CHOIR: Lord, have mercy.

PRIEST: Blessed art Thou, O Lord our God, the Priest of mystical and pure marriage, and Ordainer of the law of marriage of the body, the Preserver of immortality, and Provider of good things; do Thou, the same Master, Who in the beginning didst make man and set him to be a King over Thy creation and didst say, "It is not good for man to be alone on the earth; let us make a helpmate for him;" Taking one of his ribs, Thou didst fashion woman, and when Adam beheld her he said, "This is now bone of my bone, and flesh of my flesh; she shall be called Woman;" for this cause shall a man shall leave father and mother, and shall cleave unto his wife, and the twain shall be one flesh; and those whom God hath joined together, let no man put asunder. Do Thou now also, O Master, our Lord and our God, send down Thy heavenly grace upon these Thy servants, N. & N., and grant that this Thy handmaid may, in all things be pleasing unto her husband; and that this Thy servant may love and cherish his wife; that they may live according to Thy holy will. Bless + them, O Lord our God, as Thou didst bless Abraham and Sarah:

CHOIR: Amen.

PRIEST: Bless + them, O Lord our God, as Thou didst Isaac and Rebecca.

CHOIR: Amen.

PRIEST: Bless + them, O Lord our God, as Thou didst bless Zacharias and Elizabeth.

CHOIR: Amen.

PRIEST: Preserve them, O Lord our God, as Thou didst preserve Noah in the Ark; preserve them, O Lord our God, as Thou didst preserve the three Holy Children from the fire: and let that joy come upon them which the blessed Helena had when she found Thy precious Cross. Remember them, O Lord our God, as Thou didst remember Thy Forty Holy Martyrs, sending down upon them crowns from heaven; remember them, O Lord our God, and the parents who have reared them, for the prayers of parents make firm the foundations of houses. Remember, O Lord our God, Thy servants the attendants of the bridal couple who share in this joy; remember, O Lord our God, Thy servant, N., and Thy handmaid, N., and bless + them. Grant them fair children and harmony of soul and body. Exalt them like the cedars of Lebanon, like a fruitful vine, so that having enough of all things, they may excel in every work that is good and acceptable unto Thee. Let them behold their children's children around their table, like a newly-planted olive orchard. That being acceptable before Thee, they may shine like the stars of heaven, in Thee, O our Lord and God: for unto Thee are due all glory, honor, and worship, to the Father, Who is from everlasting, and to the Son, and to Thy Life-creating Spirit, now and ever, and unto ages of ages.

CHOIR: Amen.

DEACON: Let us pray to the Lord!

CHOIR: Lord, have mercy.

PRIEST: O holy God, Who hast created man out of the dust and fashioned his wife out of his rib, and joined her unto him as a helpmate, for it seemed good unto Thy majesty that man should not be alone upon earth: Do Thou, O Lord, extend Thy hand from Thy holy dwelling-place, and join this Thy servant, N., and this Thy handmaid, N.: for by Thee is the husband united unto the wife.

The Priest turns the couple slightly toward one another and places the right hand of the Groom in the right hand of the Bride and places his stole over their hands and his right hand over theirs, on the stole. When the symbol + appears, he blesses their hands which are joined together.

PRIEST: Unite them in one mind and one flesh, (granting unto them the fruit of the body and the procreation of fair children). For Thine is the majesty, and 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 unto ages of ages.

CHOIR: Amen.

The Priest removes his stole from their hands, and the Groom joins the fifth finger of his left hand to the fifth finger of the Bride's right hand, linking them together. They remain thus united until the end of the service.

THE CROWNING

The Priest blesses the crowns three times over the Gospel Book, saying, inaudibly, each time:

PRIEST: In the Name of the Father and of the Son and of the Holy Spirit. Amen.

Then he takes up one of the crowns and touches it to the head of the Groom, saying:

PRIEST: The servant of God, N., is crowned...

And touching it to the head of the Bride, says:

PRIEST: ...to the handmaid of God, N.,...

And making the sign of the cross over the Groom says:

PRIEST: ...to the servant of God, N....

And making the sign of the cross over the Bride, says:

PRIEST: ...in the Name of the Father, and of the Son, and of the Holy Spirit.

CHOIR: Amen.

The above is also done three times, after which the Priest places the crown on the Bride.

The Priest places his right hand on the crown worn by the Groom and his left hand on the crown worn by the Bride, his right arm over his left, so as to form a cross. Holding the crowns, he removes them, and re-crosses his arms, left over the right, returning the crowns to the heads of the Bride and Groom, exchanging the crowns as he does so. While doing this he sings:

PRIEST: O Lord our God, crown them with glory and with honor.

The Priest is still holding the crowns. He moves the crowns a second time, uncrossing his arms, and replacing the crowns on the heads of the Bride and Groom, his right arm crossed over his left, exchanging the crowns again. During this, the Choir sings:

CHOIR: O Lord our God, crown them with glory and with honor.

The Priest, still holding the crowns, uncrosses his arms and crosses them a third time, the left over the right, and replaces the crowns on the heads of the Bride and Groom, exchanging them a third time. During this, the Choir sings:

CHOIR: O Lord our God, crown them with glory and with honor.

THE EPISTLE AND GOSPEL

DEACON: Let us attend!

READER: (*Prokeimenon*) Thou hast set upon their heads crowns of precious stones: they asked life of Thee, and Thou gavest it to them.

(*Verse*) For Thou wilt give them Thy blessing forever and ever: Thou shalt make them rejoice with gladness through Thy presence.

DEACON: Wisdom!

READER: The Lesson is from the Epistle of the holy Apostle Paul to the Ephesians.

DEACON: Let us attend!

READER: Brethren: Give thanks always and everywhere to God Who is our Father in the Name of our Lord Jesus Christ. Give way to one another in obedience to Christ. Wives should regard their husbands as they regard the Lord, since as Christ is head of the Church and saves the whole body, so is a husband the head of his wife; and as the Church submits to Christ, so should wives to their husbands, in everything. Husbands should love their wives just as Christ loved the Church and sacrificed Himself for her to make her holy. He made her clean by washing her in water with a form of words, so that when he took her to himself she would be glorious, with no speck or wrinkle or anything like that, but holy and faultless. In the same way, husbands must love their wives as they love their own bodies; for a man to love his wife is for him to love himself. A man never hates his own body, but he feeds it and looks after it; and that is the way Christ treats the Church, because it is His Body--and we are its living parts. For this reason, a man must leave his father and mother and be joined to his wife, and the two will become one body. This mystery has many implications; but I am saying it applies to Christ and to the Church. To sum up; you too, each one of you, must love his wife as he loves himself; and let every wife respect her husband.

PRIEST: Peace be to thee, O Reader!

CHOIR: Alleluia. Alleluia. Alleluia.

DEACON: Wisdom! Attend! Let us hear the Holy Gospel!

PRIEST: Peace be with you all.

CHOIR: And with thy spirit.

PRIEST: The Reading is from the Holy Gospel according to Saint John.

CHOIR: Glory to Thee, O Lord, glory to Thee.

DEACON: Let us attend!

PRIEST: At that time, there was a wedding at Cana in Galilee. The mother of Jesus was there, and Jesus and his disciples had also been invited. When they ran out of wine, since the wine provided for the wedding was all finished, the mother of Jesus said to Him, "They have no wine." Jesus said, "Woman, why turn to me? My hour has not come yet." His mother said to the servants, "Do whatever He tells you." There were six stone water jugs standing there, meant for the ablutions that are customary among the Jews: each could hold twenty or thirty gallons. Jesus said to the servants, "Fill the jars with water," and they filled them to the brim. "Draw some out now," He told them, "and take it to the steward." They did this; the steward tasted the water, and it had turned into wine. Having no idea where it came from--only the servants who had drawn the water knew--the steward called the bridegroom and said, "People generally serve the best wine first, and keep the cheaper sort till the guests have had plenty to drink; but you have kept the best wine until now." This was the first of the signs given by Jesus : it was given as Cana in Galilee. He let His glory be seen, and His disciples believed in Him.

CHOIR: Glory to Thee, O Lord, glory to Thee.

DEACON: Let us say with all our soul and with all our mind, let us say: O Lord Almighty, the God of our fathers, we pray Thee, hearken and have mercy.

CHOIR: Lord, have mercy. Lord, have mercy. Lord, have mercy.

DEACON: Have mercy upon us, O God, according to Thy great mercy, we pray Thee, hearken and have mercy.

CHOIR: Lord, have mercy. Lord, have mercy. Lord, have mercy.

DEACON: Again we pray for mercy, life, peace, health, salvation, and the pardon and remission of sins for the servants of God, N. and N., and their parents, and all here present, who are awaiting Thy great and rich mercy.

CHOIR: Lord, have mercy. Lord, have mercy. Lord, have mercy.

DEACON: Let us pray to the Lord.

CHOIR: Lord, have mercy.

PRIEST: O Lord our God, Who in Thy saving providence didst declare marriage to be honorable by Thy presence in Cana of Galilee: Do Thou, O Lord, now also preserve in peace and harmony Thy servants N. and N., whom Thou art well pleased to join to one another. Declare their marriage honorable. Grant that their life together be without spot of sin, and grant them to lead an upright and blameless life all their days, keeping Thy commandments with a pure heart.

For Thou art our God Who savest and showest mercy, and unto Thee we ascribe glory, to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto ages of ages.

CHOIR: Amen.

PRIEST: And account us worthy, O Master, that with boldness and without condemnation, we may dare to call upon Thee, the heavenly God, as Father, and to say:

PEOPLE: Our Father, Who art in heaven, hallowed by Thy Name; Thy kingdom come; Thy will be done on earth as it is in heaven. Give us this day our daily bread; and forgive us our trespasses as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil:

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 unto ages of ages.

CHOIR: Amen.

THE COMMON CUP

PRIEST: Peace + be with you all.

CHOIR: And with thy spirit.

DEACON: Let us bow our heads unto the Lord.

CHOIR: To Thee, O Lord.

DEACON: Let us pray to the Lord.

CHOIR: Lord, have mercy.

PRIEST: O God, Who hast created all things by Thy might, and has established the universe and adorns the crown of all things which Thou hast made: Bless + now, with Thy spiritual blessing, this Common Cup, which Thou dost give to those who are now united in community of marriage: for blessed is Thy Name, and glorified is Thy kingdom, of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto ages of ages.

CHOIR: Amen.

The Priest gives the newly-wedded couple to drink from the cup, three times each, in token of their common life together. As he gives the cup to them, he says:

PRIEST: I will receive the cup of salvation, and I will call upon the Name of the Lord. I will call upon the Name of the Lord, and I will be saved from my enemies.

The Groom then takes the Bride's right hand in his left. The Priest takes the censer, and begins to cense around the Analogion three times. As he does so, the Bride and Groom, with their attendants, process around the Analogion, standing opposite the Priest while he censes each side. During this time the Choir sings the following:

CHOIR: (TONE 5) O Isaiah, dance with joy, for a Virgin wast with child and hast borne a son, Emmanuel, both God and man: and Orient is His Name: Whom we magnify, calling the Virgin blessed.

(TONE 7) O holy martyrs who have fought the good fight and have received Thy crowns: entreat the Lord that He will have mercy on our souls.

(TONE 7) Glory to Thee O Christ our God: the Apostle's boast, the Martyrs' joy, Whose preaching was the Consubstantial Trinity.

PRIEST: Be exalted, O Bridegroom, like Abraham; and be blessed, like Isaac; (and multiply like Jacob), walking in peace, and keeping the commandments of God in righteousness.

And thou, O Bride: be like Sarah, and exult like Rebecca; (and multiply like Rachel), and rejoice in thy husband, fulfilling the conditions of the law: for it is well-pleasing unto God.

DEACON: Let us pray to the Lord.

CHOIR: Lord, have mercy.

PRIEST: O God, our God, Who didst come unto Cana in Galilee and blessed the marriage feast: bless + also these Thy servants, who through Thy good providence are now united together in wedlock. Bless all their action; replenish their life with good things; receive their crowns into Thy kingdom, preserving them spotless, blameless, and without offense, unto ages of ages. Amen.

May the Father, and the Son, and the Holy Spirit, the all-holy, consubstantial and life-creating Trinity, one Godhead, and one Kingdom bless + you; grant you length of days, (fair children), prosperity of life, and faith; and fill you with abundance of all earthly good things, and make you worthy to obtain the blessings of the promise, through the prayers of the holy Theotokos and of all the Saints. Amen.

PRIEST: Glory to Thee, O Christ, our God and our Hope, glory to Thee.

CHOIR: Glory to the Father and to the Son, and to the Holy Spirit, both now and ever, and unto ages of ages. Amen. Lord, have mercy. Lord, have mercy. Lord, have mercy. Father, bless!

PRIEST: May He Who by His presence at the marriage feast in Cana of Galilee declared marriage to be an honorable estate, Christ our True God, through the prayers of His all-holy Mother, of the holy, glorious and all-laudable apostles; of the holy, God-crowned Kings and Saints-equal-to-the-Apostles Constantine and Helena: of the holy Great Martyr Procopius, and of all the Saints have mercy upon you and save you, because He is good, and loveth mankind.

CHOIR: Amen.

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

CHOIR: Amen.

*OFFICE AT THE BENEDICTION AND CONFIRMATION OF THE HETERODOX MARRIAGE
OF A COUPLE EMBRACING ORTHODOXY*

NOTE: If the service is being held after the Divine Liturgy, the Priest remains fully vested; otherwise, he is vested in rasson and stole. The Priest stands slightly in front of the Royal Doors and faces West; the couple approach the Solea and stand facing East. The Priest takes a lighted candle and, blessing the man with it, gives it to him. Then he does the same with the woman.

PRIEST: Blessed is our God always: now and ever, and unto ages of ages.

READER: (*Choir or Chanter*) Amen.

ALL: Amen. Holy God, Holy Mighty, Holy Immortal: have mercy on us.
Holy God, Holy Mighty, Holy Immortal: have mercy on us.
Holy God, Holy Mighty, Holy Immortal: have mercy on us.

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

All-Holy Trinity, have mercy on us. Lord, cleanse us from our sins. Master, pardon our iniquities. Holy God, visit and heal our infirmities for Thy 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 unto the 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 evil.

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 unto ages of ages.

ALL: Amen.

DEACON: Let us pray to the Lord.

READER: Lord, have mercy.

PRIEST: O Eternal God, Who hast brought into unity those who were sundered, and hast ordained for them an indissoluble bond of love; Who didst bless Isaac and Rebecca, and made them heirs of Thy promise: Bless also these Thy servants, guiding them into every good work. For Thou art a merciful God Who lovest mankind, and to Thee we ascribe glory, to the Father, and to the Son, and to the Holy Spirit: now and ever, and unto ages of ages.

READER: Amen.

DEACON: Let us pray to the Lord.

READER: Lord, have mercy.

PRIEST: Blessed are Thou, O Lord our God, the Priest of mystical and pure marriage, and the Ordainer of the law of the marriage of the body, the Preserver of immortality, and the Provider of good things; do Thou, the same Master, Who in the beginning didst make man and set him to be a King over Thy creation, and said: It is not good for man to be alone on the earth; let us make a helpmate for him; and fashioned Woman, whom when Adam beheld, he said: This is now bone of my bone, and flesh of my flesh; and she shall be called Woman; for this cause shall a man leave father and mother, and shall cleave to his wife, and the two shall be one flesh; and those whom God has joined together let no man put asunder. Do Thou now also, O Master, our Lord and our God, send down Thy heavenly grace upon these Thy servants, N. and N.; and grant that this Thy handmaid may, in all things, be pleasing to her husband; and that this Thy servant may love and cherish his wife; that they may live according to Thy holy will. Bless them, O Lord, as Thou didst bless Abraham and Sarah: Bless them, O Lord our God, as Thou didst bless Isaac and Rebecca: Bless them, O Lord our God, as Thou didst bless Joachim and Anna: Bless them, O Lord our God, as Thou didst bless Zacharius and Elizabeth: Preserve them, O Lord our God, as Thou didst preserve Noah in the Ark: Preserve them, O Lord our God, as Thou didst preserve the three Holy Children from the fire; and let that gladness come upon them which the blessed Helena had when she found Thy precious Cross. Remember them, O Lord our God, as Thou didst remember Thy Forty Holy Martyrs, sending down upon them

crowns from heaven: Remember them, O Lord our God, and the parents who have nurtured them, for the prayers of parents make firm the foundations of houses. Remember, O Lord our God, Thy servants the attendants of the bridal pair, who share in this joy; remember, O Lord our God, Thy servant N. and Thy handmaid N., and bless them. Grant them (fair children and) concord of soul and body; exalt them like the cedars of Lebanon, like a luxuriant vine, that, having sufficiency in all things, they may abound in every work that is good and acceptable to Thee. And let them behold their children's children round about their table, like a newly-planted olive-orchard, that, obtaining favor in Thy sight, they may shine like the stars of heaven, in Thee, our Lord and God: for unto Thee are due all glory, honor, and worship: to the Father, Who is from everlasting, and to the Son, and to Thy Life-giving Spirit: now and ever, and unto ages of ages.

READER: Amen.

PRIEST: May He Who by His presence in Cana of Galilee showed marriage to be honorable, Christ our true God, through the intercessions of His Immaculate Mother; of the holy glorious and all-laudable Apostles; of the holy, God-crowned sovereigns and equals-to-the-Apostles, Constantine and Helena; of the holy Great-martyr Procopius; and of all the Saints, have mercy on us and save us, for as much as He is good and loveth mankind.

READER: Amen.

THE REMOVAL OF THE MARRIAGE CROWNS

This service is performed after the first Divine Liturgy which the Bridal Couple attend following the Marriage, i.e., immediately after their honeymoon. At the end of the Divine Liturgy, the Priest asks the Bride and Groom (and the Best Man and Maid of Honor, if present) to approach the Solea and stand before the Royal Doors as they did during the Marriage Service.

The Priest places the crown upon the heads of the Bride and Groom, and gives a lighted candle to each of them. He then begins the service.

DEACON: Let us pray to the Lord.

CHOIR: Lord, have mercy.

PRIEST: O Lord our God, Thou hast blessed the crown of the year, and permitted these crowns to be laid upon those who are united to one another by the law of marriage. Thereby Thou didst grant unto them a reward for continence, for they are pure who are united in the marriage which Thou hast made lawful: Do Thou bless also in the removal of these crowns Thy servants, N. and N., who have united to one another, and preserve their union indissoluble: that they may evermore give thanks to Thine all-holy Name, of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto ages of ages.

CHOIR: Amen.

PRIEST: Peace + be to all.

CHOIR: And with thy spirit.

DEACON: Bow your heads unto the Lord.

CHOIR: To Thee, O Lord.

PRIEST: These Thy servants having come together in harmony, O Lord, and having accomplished the covenant of marriage as at Cana of Galilee, and contracted the pledge thereof, ascribe glory to Thee: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto ages of ages.

CHOIR: Amen.

While the Priest is saying the following Dismissal, he removes the crowns, first from the head of the Groom, offering it to him to kiss, and then from the head of the Bride, doing the same. The Priest then takes the candles from them, blesses them with the hand-cross, and offers it to them to kiss.

PRIEST: May He Who by His presence at the marriage feast in Cana of Galilee declared marriage to be an honorable estate, Christ our True God: through the prayers of His all-holy Mother; of the holy, glorious and all-laudable Apostles; of the holy God-crowned Kings and Saints-equal-to-the-Apostles Constantine and Helena; of the holy Great Martyr Procopius; and of all the Saints, have mercy upon you and save you, for He is good, and the lover of mankind.

CHOIR: Amen.

The Priest congratulates the newly-weds and introduces them to the congregation, after which the Choir sings: "God grant you many years!" and then the Bride and Groom return to their seats along with their attendants.

And those present sing: God grant you many years! (thrice)

THE ORDER OF CONFESSION

The sacrament of confession is conducted at a table upon which is set a Gospel book, a cross, the icon of Christ, and two lit candles.

The Priest, vested in rasson and stole, begins the sacrament:

PRIEST: Blessed is our God always: now and ever and unto ages of ages.

Amen.

ALL: Amen. Holy God, Holy Mighty, Holy Immortal: have mercy on us.

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

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

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

All-Holy Trinity, have mercy on us. Lord, cleanse us from our sins. Master, pardon our iniquities. Holy God, visit and heal our infirmities for Thy 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 unto the 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 evil.

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 unto ages of ages.

ALL: Amen.

PENITENT: Glory to the Father and to the Son and to the Holy Spirit. Now and ever and unto ages of ages. Amen.

Lord have mercy (12 times).

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

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

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

PSALM 50

PENITENT: Have mercy on me, O God, according to Thy great mercy; and according to the multitude of Thy compassion 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 has 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.

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 Sion, 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.

TROPARIA (*IN TONE 6*)

PENITENT: Have mercy upon us, O Lord, have mercy upon us: for laying aside all defense we sinners offer unto Thee, as Master, this supplication: have mercy upon us.

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

O Lord, have mercy upon us, for in Thee have we put our trust; be not exceedingly wroth with us, nor remember our iniquities, but look down upon us even now, as Thou art compassionate, and deliver us from our enemies: for Thou art our God, and we are Thy people: we are all the work of Thy hands, and we call upon Thy Name.

Now and ever and unto ages of ages. Amen.

Open unto us the door of Thy compassion. O blessed Theotokos. As we set our hope in Thee, may we not be confounded: through Thee may we be delivered from all adversities, for Thou art the salvation of the race of Christians.

Lord, have mercy. (*40 times*)

PRIEST: Let us pray to the Lord.

PENITENT: Lord, have mercy.

PRIEST: O God our Saviour, Who by Thy Prophet Nathan didst grant unto repentant David pardon of his transgressions, and didst accept Manasses' prayer of penitence: Do Thou, with Thy wonted love towards mankind, accept also Thy servant, (name), who repenteth (him /her) of the sins which (he/she) hath committed; overlooking all that (he/she) hath done, pardoning (his/her) offences, and passing by (his/her) iniquities. For Thou hast said, O Lord: With desire have I desired not the death of a sinner but rather that he should turn from the wickedness which he hath committed, and live; and that even unto seventy times seven, sins ought to be forgiven. For Thy majesty is incomparable, and Thy mercy is illimitable; and if Thou shouldest regard iniquity, who should stand For Thou art the God of the penitent, and unto Thee do we ascribe glory, to the Father, and to the Son, and to the Holy Spirit, now, and ever, and unto ages of ages. Amen.

PRIEST: Let us pray to the Lord.

PENITENT: Lord, have mercy.

PRIEST: O Lord Jesus Christ, Son of the living God, both Shepherd and Lamb, Who takest away the sins of the world; Who didst remit the loan unto the two debtors, and didst vouchsafe to the woman who was a sinner the remission of her sins: Do Thou, the same Lord, loose, remit, forgive the sins, transgressions and iniquities, whether voluntary or involuntary, whether of willfulness or of ignorance, which have been committed unto guilt and disobedience by these Thy servants. And if they, bearing flesh and dwelling in the world, in that they are men, have in any way been beguiled of the devil; if in word or deed, whether wittingly or unwittingly, they have sinned, either condemning the word of a Priest, or falling under his anathema, or have broken their oath: Do Thou, the same Master, in that Thou art good and cherishest not ill-will, graciously grant unto these Thy servants the word of absolution, remitting unto them their anathema and curse, according to Thy great mercy. Yea, O Lord and Master, Who lovest mankind, hear Thou us who make our petitions unto Thy goodness on behalf of these Thy servants, and disregard Thou all their errors, inasmuch as Thou art exceedingly merciful; and loose them from punishment eternal. For Thou hast said, O Master: Whatsoever ye shall bind on earth shall be bound in heaven, and whatsoever ye shall loose on earth shall be loosed in heaven. For Thou alone art without sin, and unto Thee do we ascribe glory, to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto ages of ages. Amen.

The penitent then makes three metanias before the table, each time saying the following:

PENITENT: O God, be gracious unto me a sinner and have mercy on me. (*once with each metanoia*)

PENITENT: I, a sinner, confess to Almighty God, the Lord, One in the Holy Trinity, to the immaculate Virgin Mary the Theotokos, to all the Saints, and to you, my spiritual father, all my sins.

PRIEST: Behold, my child, Christ standeth here invisibly, and receiveth thy confession: therefore, be not ashamed, neither be afraid, and conceal thou nothing from me: but tell me, doubting not, all things which thou hast done; and so shalt thou have pardon from our Lord Jesus Christ. Lo, His holy image is before us: and I am but a witness, bearing testimony before Him of all things which thou dost say to me. But if thou shalt conceal anything from me, thou shalt have the greater sin. Take heed, therefore, lest, having come to the physician, thou depart unhealed.

At this point, the penitent confesses his sins, and immediately thereafter says the following prayer.

PENITENT: For these and for all my other sins which I cannot now remember, I am heartily sorry that I have offended God, Who is good, and angered Him against me; I sincerely repent, and I promise with the help of God to better my way of life: wherefore I humbly ask thee, my spiritual father, saving penance and absolution.

Here the Priest counsels the penitent accordingly and says the following prayer:

PRIEST: Let us pray to the Lord.

PENITENT: Lord, have mercy.

PRIEST: O Lord God, the Salvation of Thy servants, gracious, bountiful and long-suffering, Who repents Thee concerning our evil deeds, and desires not the death of a sinner, but rather that he should turn from his wickedness and live: Show Thy mercy upon Thy servant (N) and grant unto (him/her) an image of repentance, forgiveness of sins, and deliverance, pardoning (his/her) every transgression, whether voluntary or involuntary. Reconcile and unite (him/her) unto Thy Holy Church, through Jesus Christ our Lord, to whom also, with Thee, are due dominion and majesty; now and ever, and unto ages of ages. Amen.

Then the Priest places the stole and his right hand upon the head of head of the penitent and says the following prayer:

PRIEST: Let us pray to the Lord.

PENITENT: Lord have d mercy.

PRIEST: May God Who pardoned David through Nathan the Prophet when he confessed his sins, and Peter weeping bitterly for his denial, and the sinful woman weeping at His feet, and the publican and the prodigal son, may that same God forgive thee all things, through me a sinner, both in this world and in the world to come, and set thee uncondemned before His terrible Judgment Seat. Having no further care for the sins which thou hast confessed, depart in peace.

Or the following prayer:

PRIEST: May our Lord and God Jesus Christ, through the grace and bounties of His love towards mankind, forgive thee my child (N) all thy transgressions. And I, His unworthy Priest, through the power given unto me by Him, do forgive and absolve thee from all thy sins. + In the name of the Father and of the Son and of the Holy Spirit. Amen.

And having finished the prayer, the Priest makes with his hand over the penitent the sign of the cross. The penitent then venerates the cross and the icon of Christ and returns to his place.

ORDER FOR THE BŪRIAL OF THE DEAD **DURING BRIGHT WEEK**

Note: 1) If any Orthodox Christian dies during Bright Week, (i.e. the between Agape Vespers on Pascha up to the Vespers of Thomas Sunday), the customary Funeral Service is not sung because of the joyful character of the Paschal feast. Instead of the usual hymns, the Church proclaims the hymns of Resurrection over the dead. This service is also sung on the Leave-taking of Pascha. (By decree of the Holy Synod of Antioch, this Service is used until the Feast of the Ascension.)

2) During the period between the end of Bright Week and the Leave taking of Pascha, the regular service is sung, except that instead of "Holy God" and "May his/her/their memory be eternal", we sing "Christ is risen".

3) For a child's funeral, the Litany of a child is said instead of the regular Litany. Also, the prayers: "O God of spirits..." is replaced with: "O Lord, who guardest little children..."

TRISAGION

Note: 1) The priest vests in his Rason, white epitrachelion and phelonion, while the deacon (if present) vests in his orarion.

2) The priest places an icon of the Resurrection or the Blessing Cross on the Body or on a stand near the casket.

3) He then sprinkles the casket and the body with Holy Water, and censes the casket and the people in general and begins the service.

THE SERVICE

PRIEST: *Blessed is our God, always now and ever and unto ages of ages.*

CHOIR: *Amen.*

PRIEST: *Christ is risen from the dead, trampling down death by death and upon those in the tombs bestowing life.*

After each following verse, the Choir responds with: "Christ is Risen..."

PRIEST: Let God arise, let His enemies be scattered; let those who hate Him flee from before His face.

CHOIR: Christ is risen ...

PRIEST: As smoke vanishes, so let them vanish; as wax melts before the fire.

CHOIR: Christ is risen ...

PRIEST: So the sinners will perish before the face of God; but let the righteous be glad.

CHOIR: Christ is risen...

PRIEST: This is the day which the Lord has made. Let us rejoice and be glad in it.

CHOIR: Christ is risen ...

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

CHOIR: Christ is risen ...

PRIEST: Now and ever, and unto ages of ages. Amen.

CHOIR: Christ is risen ...

PRIEST: Christ is risen from the dead, trampling down death by death...

CHOIR: And upon those in the tombs bestowing life.

PRIEST: Have mercy on us, O God, according to Thy great goodness, we pray Thee: hearken and have mercy.

CHOIR: Lord have mercy. (Thrice)

PRIEST: Again we pray for the repose of the soul of the servant of God, N., departed this life; and that Thou wilt pardon his/her every transgression, both voluntary and involuntary.

CHOIR: Lord have mercy. (Thrice)

PRIEST: That the Lord God will establish his/her soul where the Just repose; the mercies of God, the kingdom of heaven, and remission of his/her sins, let us ask of Christ, our Immortal King and our God.

CHOIR: Grant this, O Lord.

PRIEST: Let us pray to the Lord.

CHOIR: Lord, have mercy.

PRIEST: O God of spirits and of all flesh, who has trampled down Death, and made powerless the Devil, and given life to Thy world: Do Thou, the same Lord, give rest to the soul of Thy departed servant, N., in a place of brightness, a place of verdure, a place of repose, whence all sickness, sorrow, and sighing have fled away. Pardon every sin which he/she hath committed, whether by word, or deed, or thought; for Thou art good, and lovest mankind: for there is no man who liveth and sinneth not, and Thou only art without sin, and Thy righteousness is to all eternity, and Thy law is truth. Let us pray to the Lord.

CHOIR: Lord have mercy.

PRIEST: For Thou art the Resurrection, and the life, and the Repose of Thy departed servant, N., O Christ our God, and unto Thee we ascribe glory, together with Thy Father

who is from everlasting, and Thine all-holy, and good, and life-giving Spirit: now and ever, and unto ages of ages. Amen.

READER: In that we have beheld the Resurrection of Christ, let us bow down before the Holy Lord Jesus, the only sinless One. Thy Cross do we adore, O Christ, and Thy holy Resurrection we praise and glorify: for Thou art our God, and we know none other beside Thee; we call upon Thy Name. O come, all ye faithful, let us adore Christ's holy Resurrection. For lo, through the Cross is joy come into all the world. Ever blessing the Lord, let us sing His Resurrection: for in that He endured the Cross He hath destroyed Death by death.

PRIEST: Christ is risen from the dead, trampling down death by death, and upon those in the tombs bestowing life. (Once)

CHOIR: Christ is risen... (Twice)

FUNERAL SERVICE IN CHURCH

Note: 1) The priest also wears a white phelonion over his Rason and white epitrachelion.

2) He meets the casket at the door and leads it into the Church while censuring and singing: "Christ is risen".

3) After everyone is seated, the priest begins:

PRIEST: Blessed is our God, always now and ever and unto ages of ages.

CHOIR: Amen.

PRIEST: Christ is risen from the dead, trampling down death by death, and upon those in the tombs bestowing life. (once)

CHOIR: Christ is risen... (twice)

The priest now begins chanting the Canon of Pascha.

First Ode (in Tone 1)

PRIEST: Today is the Day of Resurrection! O nations, let us shine forth for the Passover is the Passover of the Lord, in that Christ did make us pass from death to life, and from earth to heaven, who now sing the song of victory and triumph.

Let us cleanse our senses that we may behold Christ shining like lightning with the unapproachable light of Resurrection, that we may hear Him say openly, Rejoice! while we sing to Him the hymn of victory and triumph.

Let the heavens rejoice, and the earth be glad, as is meet; and let the whole world, visible and invisible, feast; for Christ hath risen to everlasting joy.

CHOIR: Christ is risen from the dead, trampling down death by death, and upon those in the tombs bestowing life. (Thrice)

PRIEST: Verily, Jesus is risen from the tomb, as He had foretold and hath bestowed life eternal upon us, and great mercy.

Third Ode (in Tone 1)

Come, let us drink a new drink, not wondrously produced from a barren rock, but from the fount of incorruption, that hath come to us with the overflowing of Christ from the tomb, in whom we are strengthened.

Verily, all creatures have been filled with light, the heaven and the earth, and all that is below the earth. Let all creation, therefore, celebrate the Resurrection of Christ, in which it is strengthened.

O Christ Saviour, we were but yesterday buried with Thee, and we shall rise with Thee in Thy Resurrection. We were but yesterday crucified with Thee: glorify us with Thee in Thy kingdom.

CHOIR: Christ is risen from the dead, trampling down death by death, and upon those in the tombs bestowing life. (Thrice)

PRIEST: Verily, Jesus is risen from the tomb, as He had foretold and hath bestowed life eternal upon us, and mercy.

The priest censes the body while chanting the following petitions:

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

CHOIR: Lord, have mercy. (Thrice)

PRIEST: Again we pray for the repose of the soul of the servant of God, N., departed this life; and that Thou wilt pardon his/her every transgression, both voluntary and involuntary.

CHOIR: Lord, have mercy. (Thrice)

PRIEST: That the Lord God will establish his soul where the Just repose.

CHOIR: Lord, have mercy. (Thrice)

PRIEST: The mercies of God, the kingdom of heaven, and remission of his/her sins, let us ask of Christ, our Immortal King and our God.

CHOIR: Grant this, O Lord.

PRIEST: For Thou art the Resurrection, and the Life, and the Repose of Thy departed servant, N., O Christ our God, and unto we ascribe glory, together with Thy Father who is from everlasting, and Thine all-holy, and good, and life-giving Spirit: now and ever, and unto ages of ages.

CHOIR: Amen.

Here the Reader reads the Hypakoe.

HYPAKOE

They who were with Mary came before the dawn, found the stone rolled away from the sepulcher, and heard the angels say unto them, Why seek ye Him as man with the dead, who dwells in light eternal? Behold the grave wrappings; make haste and declare to the world that the Lord is risen, and hath caused death to die; for He is the Son of God the Saviour of mankind.

The priest continues chanting Odes 4, 5, and 6

Ode 4 (in Tone 1)

PRIEST: Upon the divine watchtower let the God-spoken Habakuk stand and show us the angel attired in light, saying openly, Today is salvation to the world; for Christ is risen, Almighty as He is.

Verily, Christ hath been revealed as our Passover; for that He was a male opening a virginal womb; and for that He was Nourishment He was called a Lamb; and for that He is immaculate He was called blameless; and for that He is very God, He is called perfect.

Christ who is the crown of the year, blessed by us, hath been sacrificed for us of His free will, like a yearling lamb, a cleansing Passover. Then on us the Sun of righteousness from the tomb did shine, brilliant, resplendent.

Before the symbolical ark, David, God's forefather, did leap and dance. Let us, therefore, the holy people, seeing the fulfillment of those symbols, rejoice with divine rejoicing, for Christ the Almighty is risen.

CHOIR: Christ is risen from the dead, trampling down death by death, and upon those in the tombs bestowing life. (*Thrice*)

Verily, Jesus is risen from the tomb, as He had foretold and hath bestowed life eternal upon us, and great mercy.

Ode 5

Let us rise early at morn, at the break of dawn, and let us instead of fragrant ointment bring pure praise to Master. Let us behold Christ who is the Son righteousness bringing life unto all.

O Christ, they who in Hades' bonds are chained, seeing Thy boundless loving kindness, hastened with blithe feet, celebrating an eternal Passover.

Let us, lamps in hand, come forth to meet Christ risen from the tomb, as we would a bridegroom. Let us celebrate in the feast- loving ranks the saving Passover of our God.

Then, the Choir sings "Christ is Risen", thrice, and "Verily, Jesus is risen," etc. once as above.

Ode 6

PRIEST: O Christ, into the deepest abyss of earth Thou didst descend, and didst break the unyielding everlasting bars which held men prisoner; and on the third day Thou didst rise from the tomb as Jonah from the whale.

O Christ, Thou who didst not break the locks of virginity in Thy birth, didst rise from the tomb, keeping its seals intact, and didst open to us the gates of paradise.

O my Saviour, O Thou living and unsacrificed offering, as Thou art God, Thou didst of Thy free will offer Thyself an offering to the Father. And when Thou didst rise from the tomb, Thou didst raise Adam and all his race with Thee.

CHOIR: Christ is risen from the dead, trampling down death by death, and upon those in the tombs bestowing life. (Thrice)

Verily, Jesus is risen from the tomb, as He had foretold and hath bestowed life eternal upon us, and great mercy.

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

CHOIR: Lord, have mercy. (Thrice)

PRIEST: Again we pray for the repose of the soul of the servant of God, N., departed this life; and that Thou wilt pardon his/her every transgression, both voluntary and involuntary.

CHOIR: Lord, have mercy. (Thrice)

PRIEST: That the Lord God will establish his/her soul where the Just repose.

CHOIR: Lord, have mercy. (*Thrice*)

PRIEST: The mercies of God, the kingdom of heaven, remission of his/her sins, let us ask of Christ, our Immortal King and our God.

CHOIR: Grant this, O Lord.

PRIEST: For Thou art the Resurrection, and the Life, and the Repose of Thy departed servant, N., O Christ our God, and unto Thee we ascribe glory, together with Thy Father who is from everlasting, and Thine all-holy, and good, and life-giving Spirit: now and ever, and unto ages of ages.

CHOIR: Amen.

Kontakion (Tone 8)

CHOIR: With the Saints give rest, O Christ, to the soul of Thy servant, where there is neither sickness, nor sorrow, nor sighing, but life everlasting.

Oikos

READER: Thou alone art immortal, who hast created and fashioned man. For out of the earth were we mortals made, and unto the same earth shall we return again, as Thou didst command when Thou didst fashion me, saying unto me: Earth thou art, and unto the earth shalt thou return. Wither, also all we mortals wend our way, making of our funeral dirge the song: Alleluia

CHOIR: As many as have been baptized into Christ, have put on Christ. Alleluia. (*Thrice*)

Glory ... Now and ever ... (repeat `As many...)

The Reader then reads the proper Epistle of the day of Bright Week.

The priest then reads the Gospel for the day of Bright Week.

READER: In that we have beheld the Resurrection of Christ, let us bow down before the Holy Lord Jesus, the only sinless One. Thy Cross do we adore, O Christ, and Thy holy Resurrection we praise and glorify: for Thou art our God, and we know none other beside Thee; we call upon Thy Name. O come, all ye faithful, let us adore Christ's holy Resurrection. For lo through the Cross is joy come into all the world. Ever blessing the Lord, let us sing His Resurrection: for in that He endured the Cross He hath destroyed Death by death.

Ode 7 (in Tone 1)

PRIEST: He who did save the children from the furnace, when He became Man, suffered like unto a mortal, and with His sufferings invested the mortal with the beauty of incorruption, who is the God of our fathers. To Him alone be blessing and glory.

O Christ, the Godly-wise women with their minds did hasten with the ointment after Thee. And He whom they sought, mourning Him as dead, they now worshipped with joy, the living God. And to the Disciples they told the glad news of Thy mystical Passover.

We celebrate the death of death, the destruction of Hades, the first fruit of another and endless life. And as we leap with joy, we praise the Cause of these good gifts, the God of our fathers. Blessed and glorified be He alone.

In truth, how noble is this radiant and all- night of salvation; for it precedeth the proclamation of light-bearing day of Resurrection, in which the Light did shine forth bodily from the grave.

CHOIR: Christ is risen from the dead, trampling down death by death, and upon those in the tombs bestowing life. *(Thrice)*

Verily, Jesus is risen from the tomb, as He had foretold and hath bestowed life eternal upon us, and mercy.

Ode 8 (in Tone 1)

PRIEST: Verily, this day, which is called holy, is the first day among sabbaths, their king and lord. It is the feast of feasts, the season of seasons, in which we bless Christ for evermore.

Come, let us on this famous day of participate in the Kingdom of Christ, and in the new fruit of the Vine which is for divine rejoicing. Praise Him; for He is God for evermore.

O Zion, lift up Thine eyes round about and see. For lo! these Thy children have followed Thee as God-lighted stars, from the west and from the north, from the sea and from the east, blessing the Christ in Thee for evermore.

O Father Almighty, the Word, and the Spirit, one Nature in three Persons, God transcendent in Godhead and Essence, in Thee have we been baptized, and Thee do we bless evermore.

CHOIR: Christ is risen from the dead, trampling down death by death, and upon those in the tombs bestowing life. *(Thrice)*

Verily, Jesus is risen from the tomb, as He had foretold and hath bestowed life eternal upon us, and great mercy.

Ode 9 (in Tone 1)

(Refrain) Magnify, O my soul, Him who died of His own free will, and was buried, and did rise from the tomb on the third day.

(Heirmos) Shine, shine, O new Jerusalem; for the glory of the Lord hath risen upon thee. Rejoice and exult now, O Zion, and Thou, O pure one, Theotokos, rejoice at the Resurrection of Thy Son.

(Refrain) Magnify, O my soul, the life-giving Christ, who is risen from the tomb on the third day.

(Heirmos) Shine, shine, O new Jerusalem, etc., (as above)

(Refrain) I Verily, Christ is a new Passover, a living Sacrifice the Lamb of God who beareth the sin of the world.

And how noble! O how dear! O how sweet is Thy voice, O Christ; for Thou hast verily made us a true promise, that Thou shalt be with us to the end of time; a promise to which we believers hold, an anchor for our hopes, as we sing rejoicing.

(Refrain) Today doth all creation rejoice and is glad; for Christ is risen and Hades He hath despoiled.

And how noble!, etc. (as above)

(Refrain) Glory:... Magnify, O my soul, the might of the indivisible and three-personed Godhead.

O Christ, the perfect, most exalted Passover, O wisdom God, His Word and His Power, grant us that we may partake of Thee more perfectly in Thy kingdom's day, which setteth not.

(Refrain) Both now:... Rejoice, O Virgin, rejoice; rejoice, O blessed one; rejoice, O glorified one; for Thy Son is risen from the tomb on the third day.

O Christ, the perfect, most exalted Passover, etc. (as above)

(Magnification) The angel spake to her that is full of grace, saying, O pure Virgin, rejoice; and I say also Rejoice; for thy Son is risen from the tomb on the third day.

Shine, shine, O new Jerusalem, etc. (as above)

CHOIR: Christ is risen from the dead, trampling down death by death, and upon those in the tombs bestowing life. *(Thrice)*

Verily, Jesus is risen from the tomb, as He had foretold and hath bestowed life eternal upon us, and great mercy.

The priest then says the following litany.

PRIEST: *Again and again in peace let us pray to the Lord.*

CHOIR: *Lord, have mercy. (Thrice)*

PRIEST: Again we pray for the repose of the soul of the servant of God, N., departed this life; and that Thou wilt pardon his/her every transgression, both voluntary and involuntary.

CHOIR: Lord, have mercy. *(Thrice)*

PRIEST: That the Lord God will establish his/her soul where the Just repose.

CHOIR: Lord, have mercy. *(Thrice)*

PRIEST: The mercies of God, the kingdom of heaven, remission of his/her sins, let us ask of Christ, our Immortal King and our God.

CHOIR: Grant this, O Lord.

PRIEST: For Thou art the Resurrection, and the Life, and the Repose of Thy departed servant, N., O Christ our God, and unto Thee we ascribe glory, together with Thy Father who is from everlasting, and Thine all-holy, and good, and life-giving Spirit: now and ever, and unto ages of ages.

CHOIR: Amen.

Exapostilarion in Tone 2 (Twice)

When Thou didst fall asleep in the body as mortal, O Thou who art Lord and King, Thou didst abolish death. And on the third day Thou didst freely rise, verily raising Adam from corruption, O Thou incorruptible Passover, O Salvation of the world.

Evlogetaria (Tone 5)

CHOIR: *Blessed art Thou, O Lord: teach me Thy statutes.*

The company of the Angels was amazed, when they beheld three numbered among the dead, yet Thyself, O Saviour destroying the power of death, and with Thee raising up Adam and releasing all men from Hell.

Blessed art Thou, O Lord: teach me Thy statutes.

Wherefore, O Women Disciples, do ye mingle sweet-smelling spices with your tears of pity? The radiant Angel within the sepulcher cried unto the Myrrh-bearing Women: Behold the grave, and understand; for the Saviour is risen from the tomb.

Blessed art Thou, O Lord: teach me Thy statutes.

Very early in the morning did the Myrrh-bearing Women run lamenting unto Thy tomb; but an Angel came toward them saying: The time for lamentation is passed; weep not; but announce unto the Apostles the Resurrection.

Blessed art Thou, O Lord: teach me Thy statutes.

The Myrrh-bearing Women mourned as bearing they drew near Thy tomb, O Saviour. But the Angel spake unto them, saying: Why number ye the living among the dead? In He is God He is risen from the grave.

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

We adore the Father, as also His Son, and the Holy Spirit, the Holy Trinity in One Essence; crying with the Seraphim; Holy, holy, holy art Thou, O Lord.

Both now and ever, and unto ages of ages. Amen.

In that thou didst bear the Giver of Life, O Virgin, didst redeem Adam from sin, and didst give to Eve joy in place of sadness; and He who was incarnate of thee, both God and man, hath restored to life those who had fallen therefrom.

Alleluia, Alleluia, Alleluia. Glory to Thee, O God. (Thrice)

O our God and our Hope, glory to Thee.

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

CHOIR: Lord, have mercy. *(Thrice)*

PEOPLE: Again we pray for the repose of the soul of the servant of God, N. departed this life; and that Thou wilt pardon his/her every transgression, both voluntary and involuntary.

CHOIR: Lord, have mercy. *(Thrice)*

PRIEST: That the Lord God will establish his soul where the Just repose

CHOIR: Lord, have mercy. *(Thrice)*

PRIEST: The mercies of God, the kingdom of heaven, and remission of his sins, let us ask of Christ, our Immortal King and our God.

CHOIR: Grant this, O Lord.

PRIEST: For Thou art the Resurrection, and the Life, and the Repose of Thy departed servant, N., O Christ our God, and unto Thee we ascribe glory, together with Thy Father who is from everlasting, and Thine all-holy, and good, and life-giving Spirit: now and ever, and unto ages of ages.

CHOIR: Amen.

THE PRAISES

Stichera of Pascha in Tone 5

CHOIR: Let God arise, and let His enemies be scattered; and let them who hate Him flee from before His face.

Today Christ, our saving Passover, hath been revealed unto us a noble Passover; the Passover new and holy; the mystical Passover; the Passover all august; the blameless Passover, the great Passover; the Passover of the faithful; the Passover which openeth unto us the gates of paradise; the Passover which sanctifieth all the faithful.

As smoke vanisheth, so let them vanish away; and like wax melteth before the fire.

O come from the vision, ye women, heralds of good tidings, and say ye unto Zion, Receive from us the glad tidings of the joy of the Resurrection of Christ. Rejoice, O Jerusalem, and leap for joy, in that Thou beholdest Christ the King like a bridegroom come forth from the grave.

So do sinners perish from before the face of God; and the righteous rejoice.

When the ointment-bearing women stood, very early in the morning, before the tomb of the Life-giver, they found an angel sitting upon the stone. And he cried out unto them saying, Why seek ye the Living among the dead? Why mourn ye the Incorruptible amidst corruption? Go, proclaim the glad tidings to His Disciples.

This is the day which the Lord hath made; let us rejoice and be glad therein.

The joyful Passover, the Passover of the Lord, the Passover all majestic hath shone upon us! The Passover in which we embrace one another with joy! Oh what a Passover delivering from sorrow! For today from the tomb, as from a chamber Christ shone, and hath filled the women with joy, saying, Proclaim the glad tidings to the Apostles.

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

Today is the Day of Resurrection! Let us shine with the Feast! Let us embrace one another. Let us say, Brethren! And because of the Resurrection, let us forgive all things to those who hate us, and in this wise, exclaim, Christ is risen from the dead; by His Death hath He trodden down death, and on those in the tombs hath He bestowed life.

Note: If it is customary to bid farewell to the departed in Church, it is done while the above "Today is the Day of Resurrection," is chanted.

PRIEST: Christ is risen from the dead, trampling down death by death, and upon those in the tombs bestowing life. (*Once*)

CHOIR: Christ is Risen... (*Twice*)

PRIEST: Have mercy on us, O God, according to Thy great goodness, we pray Thee: hearken and have mercy.

CHOIR: Lord, have mercy. (*Thrice*)

PRIEST: Again we pray for the repose of the soul of the servant of God, N., departed this life; and that Thou wilt pardon his/her every transgression, both voluntary and involuntary.

CHOIR: Lord, have mercy. (*Thrice*)

PRIEST: That the Lord God will establish his/her soul where the Just repose; the mercies of God, the kingdom of heaven, and remission of his/her sins, let us ask of Christ, our Immortal King and our God.

CHOIR: Grant this, O Lord.

THE PRAYER OF ABSOLUTION

PRIEST: Let us pray to the Lord.

CHOIR: Lord, have mercy.

PRIEST: Our Lord Jesus Christ, by His divine grace, as also by the gift and power vouchsafed unto His holy Disciples and Apostles, that they should bind and loose the sins of men: (For He said unto them: Receive ye the Holy Spirit: Whosoever sins ye remit, they remitted; and whosoever sins ye retain they are retained. And whatsoever ye shall bind or loose upon earth shall be bound or loosed also in heaven.) By that same power, also, transmitted unto us from them, this my spiritual child, N., is absolved through me, unworthy though I be, from all things wherein, as mortal, he/she hath sinned against God, whether in word, or deed, or thought, and with all his/her senses, whether voluntary or involuntary; whether with knowledge or through ignorance. If he/she be under the ban or excommunication of a Bishop, or of a Priest; or hath sinned by an oath; or hath been bound, as man, by any sins whatsoever, but hath repented him/her thereof, with contrition

of heart: he/she is now absolved from all those faults and bonds. May all those things which have proceeded from the weakness of his/her mortal nature be consigned to oblivion, and be remitted unto him/her: Through His loving-kindness; through the prayers of our most holy, and blessed, and glorious Lady Theotokos and ever-virgin Mary; of the holy, glorious, and all-laudable Apostles, and of all the Saints. Amen.

THE BENEDICTION

PRIEST: May He who rose again from the dead, Christ our true God; through the intercessions of His all-immaculate Mother; of the Holy, glorious, and all-laudable Apostles; of our venerable and God-bearing Fathers, and of all the Saints, establish in the mansions of the righteous the soul of His servant, N., who hath been taken from us, and number him/her among the Just; and have mercy upon us, forasmuch as He is good and loveth mankind.

Note: If the oil has not been poured over the body at the funeral home after the Trisagion, this is done at this point using these words: while the priest pours oil from the vigil lamp over the body in cross-wise form, he says:

"Thou shalt sprinkle me with hyssop, and I shall be made clean; Thou shalt wash me, and I shall be made whiter than snow."

After the blessing with the oil, the priest immediately takes sand and it strewn over the body in cross-wise form, saying:

"The Earth is the Lord's, and the fullness thereof: the round world, and they that dwell therein. Dust thou art, and unto dust thou shalt return."

PRIEST: Christ is risen from the dead, trampling down death by death, and upon those in the tombs bestowing life. (*Once*)

CHOIR: Christ is Risen... *as many times as necessary while the casket is wheeled out of the Church and the people file out of the Church.*

TRISAGION AT THE GRAVE

Note: The regular Trisagion is chanted at the grave with the exception of the following:

1) The "Holy God, Holy Mighty, Holy Immortal, have mercy on us" of the usual Trisagion prayers is replaced with "Christ is risen".

2) "Memory Eternal" at the end of the Trisagion is replaced with "Christ is Risen, etc." three times.

FUNERAL FOR A LAY PERSON

When the casket of the deceased arrives at the door of the church, the priest, vested in Rason, Epitrachelion and phelonion, goes to meet it. Taking the censer with him, he exits the sanctuary through the north door and proceeds to the rear of the church. He censes the casket three times and then precedes the casket up the center isle of the church, censing in the direction he is walking. During this procession he is singing "Holy God, Holy Mighty, Holy Immortal have mercy on us", for as long as it takes to reach the solea. The head of the casket is positioned pointing west, the foot of the casket east. The casket should remain closed. The priest censes the casket, Iconostasis and people. The priest walks into the sanctuary through the south doors, gives away the censer and walks to the center of the Royal Doors and begins the service.

PRIEST: Blessed is our God always: now and ever, and unto ages of ages.

CHOIR: *Amen.*

Psalm 90

READER: He that dwelleth in the help of the Most High shall abide in the shelter of the God of heaven. He shall say unto the Lord: Thou art my helper and my refuge. He is my God, and I will hope in Him.

For He shall deliver thee from the snare of the hunters and from every troubling word.

With His shoulders will He overshadow thee, and under His wings shalt thou have hope.

With a shield will His truth encompass thee; thou shalt not be afraid for the terror by night, nor for the arrow that flieth by day.

Nor for the thing that walketh in darkness, nor for the mishap and demon of noonday.

A thousand shall fall at thy side, and ten thousand at thy right hand, but unto thee shall it not come nigh.

Only with thine eyes shalt thou behold, and thou shalt see the reward of sinners.

For Thou, O Lord, art my hope. Thou madest the Most High thy refuge;

No evils shall come nigh thee, and no scourge shall draw nigh unto thy dwelling.

For He shall give His angels charge over thee, to keep thee in all thy ways.

On their hands shall they bear thee up, lest at any time thou dash thy foot against a stone.

Upon the asp and basilisk shalt thou tread, and thou shalt trample upon the lion and dragon.

For he hath set his hope on Me, and I will deliver him; I will shelter him because he hath known My name.

He shall cry unto Me, and I will hearken unto him. I am with him in affliction, and I will rescue him and glorify him.

With length of days will I satisfy him, and I will show him My salvation.

At the completion of Psalm 90, the following hymns are sung in Tone 5. (Usually antiphonally by priest and chanter)

PRIEST: Blessed art Thou, O Lord: teach me Thy statutes.

The Choir of the Saints have found the Fountain of Life and the Door of Paradise. May I also find the right way, through repentance. I am a lost sheep. Call me, O Saviour, and save me.

CHANTER: Blessed art Thou, O Lord: teach me Thy statutes.

O thou who of old didst create me from nothingness, and didst honor me with thine image divine, but because I transgressed thy ommandments hast returned me again unto the earth from which I was taken: Bring me back to that likeness, to be reshaped in that pristine beauty.

PRIEST: Blessed art Thou, O Lord: teach me Thy statutes.

I am an image of Thy glory ineffable, though I bear the brands of ransgressions: Show Thy compassion upon Thy creature, O Master, and purify me by Thy loving kindness; and grant unto me the home-country of my heart's desire, making me again a citizen of Paradise.

CHANTER: Blessed art Thou, O Lord: teach me Thy statutes.

Ye holy Martyrs, who preached the Lamb of God, and like unto lambs were slain, and are translated into life eternal, which groweth not old; pray ye unto Him that He will grant us remission of our sins.

PRIEST: Blessed art Thou, O Lord: teach me Thy statutes.

Give rest, O Lord, to the soul of the servant, and establish him in Paradise; where the Choirs of the Saints, and of the Just, shine like the stars of heaven; Give rest to Thy servant who hath fallen asleep, regarding not all the charges against him.

CHANTER: Blessed art Thou, O Lord: teach me Thy statutes.

Ye who have trod the narrow way most sad; all ye who, in life have taken upon you the Cross as a yoke, and have followed Me through faith, draw near: Enjoy ye the honors and the crowns which I have prepared for you.

PRIEST: Glory to the Father, and to the Son, and to the Holy Spirit:

Devoutly do we hymn the triple Splendor of the one Godhead, crying aloud: Holy art Thou, O Father, who art from everlasting; O Son, Co-eternal; and the Spirit divine! Illumine us who with faith do worship Thee; and rescue us from fire eternal.

CHANTER: Now and ever, and unto ages of ages. Amen.

Hail, O Holy One, who for the salvation of all men didst bring forth God in the flesh; through whom the race of men hath found salvation; through Thee have we found Paradise, O Theotokos, O pure and blessed One.

PRIEST: Alleluia, alleluia, alleluia. Glory to Thee, O God.

CHANTER: Alleluia, alleluia, alleluia. Glory to Thee, O God.

PRIEST: Alleluia, alleluia, alleluia. Glory to Thee, O God.

Standing in the middle of the solea (facing east) and censing the casket continually, the priest says the following litany:

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

CHOIR: Lord, have mercy.

PRIEST: Again we pray for the repose of the soul of the servant of God, N., departed this life; and that Thou wilt pardon his/her every transgression, both voluntary and involuntary.

CHOIR: Lord, have mercy.

PRIEST: That the Lord God will establish his soul where the Just repose. The mercies of God, the kingdom of heaven, and remission of his/her sins, let us ask of Christ, our Immortal King and our God.

CHOIR: Grant this, O Lord.

PRIEST: For Thou art the Resurrection, and the Life, and the Repose of Thy departed servant, N., O Christ our God, and unto Thee we ascribe glory, together with Thy Father who is from everlasting, and Thine all-holy, and good, and life-giving Spirit: now and ever, and unto ages of ages.

CHOIR: Amen.

The priest gives the censer away and returns to his place. Then the following hymns are sung:

(Tone 5) (Could be read)

CHANTER: Give rest with the Just, O our Saviour, unto Thy servant, and make him /her to dwell in Thy courts, as it is written. Overlooking, as Thou art good, his sins both voluntary and involuntary, and all things done with knowledge or in ignorance, O Thou who lovest mankind.

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

And all things, done with knowledge or in ignorance, O Thou who lovest mankind.

Theotokion (Tone 5) (Could be read)

CHANTER: Now and ever, and unto ages of ages. Amen.

O Christ our God, who from the Virgin didst dawn forth upon the world, through Her making us children of the light, have mercy upon us.

Heirmos (Tone 6) (Sing)

CHANTER: There is none holy like unto Thee, O Lord my God, who hast exalted One, and hast established them upon the rock of the confession.

Kathisma (Tone 6) (Could be read)

CHANTER: Truly, all things are vanity, and life is but a shadow and a dream. For in vain doth every one born of earth disquiet himself, as saith the Scripture. When we have acquired the world, then do we take up our dwelling in the grave, where kings and beggars are the same. Wherefore, O Christ our God, give rest to Thy servant departed this life; forasmuch as Thou lovest mankind.

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

Theotokion (Tone 6)

O All-holy Theotokos, forsake me not during the years of my life, nor make me dependent upon human protection: But do Thou defend me and have mercy upon us.

Heirmos - Ode 6 (Tone 6) (Sing)

CHANTER: As I behold the sea of life surging high with the tempest of temptations, I set my course toward Thy tranquil haven and cry aloud to Thee: lead Thou my life forth from corruption, O Most Merciful One.

Kontakion (Tone 8) (Sing)

CHANTER: With the Saints give rest, O Christ, to the soul of Thy servant, where there is neither sickness, nor sorrow, nor sighing, but life everlasting.

Oikos (Read - all the time)

READER: Thou alone art immortal, who hast created and fashioned man. For out of the earth were we mortals made, and unto the same earth shall we return again, as Thou didst command when Thou didst fashion me, saying unto me: Earth thou art, and unto the earth shalt thou return. Wither, also all we mortals wend our way, making of our funeral dirge the song: Alleluia.

Heirmos - Ode 9 (Tone 6) (Sing)

CHANTER: It is not possible that men should see God, upon whom the Orders of the Angels dare not gaze. But through Thee, O All Immaculate One, was the Work Incarnate made visible to mortal men: and magnifying Him together with the Heavenly Hosts, we call Thee blessed.

Standing in the middle of the solea (facing east) and censing the casket continually, the priest says the following Litany:

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

CHOIR: Lord, have mercy.

PRIEST: Again we pray for the repose of the soul of the servant of God, N., departed this life; and that Thou wilt pardon his/her every transgression, both voluntary and involuntary.

CHOIR: Lord, have mercy.

PRIEST: That the Lord God will establish his soul where the Just repose. The mercies of God, the kingdom of heaven, and remission of his sins, let us ask of Christ, our Immortal King and our God.

CHOIR: Grant this, O Lord.

PRIEST: For Thou art the Resurrection, and the Life, and the Repose of Thy departed servant, N., O Christ our God, and unto Thee we ascribe glory, together with Thy Father who is from everlasting, and Thine all-holy, and good, and life-giving Spirit: now and ever, and unto ages of ages.

CHOIR: Amen.

Then the Idomela by John, the Monk of Damascus, and the Beatitudes are sung by the priest and/or chanter. (Could be read)

CHANTER:

Tone I

What earthly sweetness remaineth unmixed with grief? What glory standeth immutable on earth? All things are but feeble shadows, all things are most deluding dreams: yet one moment only and Death shall supplant them all. But in the light of Thy countenance, O Christ, and in the sweetness of Thy beauty, give rest unto him whom Thou hast chosen: forasmuch as Thou lovest mankind.

Tone II

Woe is me! What manner of ordeal doth the soul endure when it is parted from the body! Woe is me! How many then are its tears, and there is none to show compassion! Turning its eyes to the angels, it supplicates in vain; stretching out its hands to men, it findeth none to succour. Wherefore, my beloved brethren, meditating on the brevity of our life, let us beseech of Christ rest for him who hath departed hence; and for our soul great mercy.

Tone III

All mortal things are vanity and exist not after death. Riches endure not, neither doth glory accompany on the way: for when death cometh, all these things vanish utterly. Wherefore let us cry unto Christ the Immortal King: Give rest, in the dwelling- place of all those who rejoice to him who is departed from among us.

Tone IV

Where is desire for the world? Where is the display of transient mortals? Where are the gold and the silver? Where is the multitude of household servants and their clamour? All are dust, all are ashes, all are shadows. But come, let us cry aloud unto the deathless King: O Lord, of Thine eternal good things account him worthy who hath departed from among us, giving unto him rest in Thy blessedness which groweth not old.

Tone V

I called to mind the Prophet, as he cried: I am earth, and ashes; and I looked again into the graves and beheld the bones laid bare, and I said: Who then is the king or the warrior, the rich man or the needy, the upright or the sinner? Yet, O Lord, give rest unto Thy servant with the righteous.

Tone VI

Thy creating command was my origin and my foundation: for it was Thy pleasure to fashion me out of nature visible and invisible, a living creature. From the earth Thou didst shape my body, and didst give me a soul by Thy divine and quickening breath. Wherefore, O Christ, give rest to Thy servant in the land of the living, in the habitation of the Just.

Tone VII

When in the beginning, Thou didst create man after Thine own image and likeness, Thou didst set him in Paradise to reign over Thy creatures. But when, beguiled by the malice of the Devil, he tasted of the food, he became a transgressor of Thy commandment. For which cause, O Lord, Thou didst condemn him to return again unto the earth whence he was taken, and to entreat repose.

Tone VIII

I weep and I wail when I think upon death, and behold our beauty, fashioned after the image of God, O marvel! What is this mystery which doth befall us? Why have we been given over unto corruption, and why have we been wedded unto death? Truly, as it is written, by the command of God, who giveth the departed rest.

CHANTER:

The Beatitudes (Tone 6)

Remember us, O Lord, when Thou comest into Thy kingdom.

Blessed are the poor in spirit: for theirs is the kingdom of heaven.

Blessed are they that mourn: for they shall be comforted.

Blessed are the meek: for they shall inherit the earth.

Blessed are they that do hunger and thirst for righteousness' sake: for they shall be filled.

Blessed are the merciful: for they shall obtain mercy.

A citizen of Paradise, O Christ, Thou didst make of the Thief, who, because of his repentance, upon the cross cried unto Thee: Remember me! Make Thou me, a sinner, worthy also of the same.

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

O Thou who reignest over life and death, in the courts of Thy Saints grant rest unto him whom Thou has removed from temporal things, and who crieth unto Thee: Remember me also, O Lord, when Thou comest into Thy kingdom.

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

O Thou who rulest over souls and bodies, in whose hand is our breath, the Consolation of the afflicted: In the land of the Just give rest unto Thy servant whom Thou hast taken from us.

Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.

May Christ give thee rest in the land of the living, and open unto thee the gates of Paradise, and make thee a citizen of His kingdom; and give thee remission of those things wherein thou in life hast sinned, O thou who lovest Christ.

Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you, falsely, for my sake.

Let us go forth, and gaze into the tombs: man is naked bones, food for the worms, and stench; and we shall learn what are riches, and comeliness, and beauty, and strength.

Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you. Let us hearken unto what the Almighty crieth: Woe unto those who seek to behold the terrible day of the Lord! For lo, it is darkness: for all things shall be tried with fire.

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

Him who hath no beginning in birth or cause, the Father, I worship; Him who is the Only-begotten Son, I glorify; and unto the Holy Spirit who shineth together with the Father and the Son, I sing praises.

Now and ever, and unto ages of ages. Amen.

Theotokion

How didst thou press milk in abundance from thy breasts, O Virgin? How dost thou nourish the Nourisher of creation? He knoweth it who made the water to well forth from the rock; streams of water for a people that were athirst, as it was written.

The priest enters the sanctuary during the reading of the Epistle. There is no censuring.

The Epistle

PRIEST: Let us attend!

READER: Blessed is the way in which thou shalt walk today; for a place of rest is prepared for thee.

PRIEST: Wisdom!

READER: The Lesson from the Epistle of the Holy Apostle Paul to the Thessalonians.

PRIEST: Let us attend!

READER: Brethren: I would not have you to be ignorant concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air: and so shall we ever be with the Lord.

The priest then blesses the reader with the blessing cross saying:

PRIEST: *Peace be to thee that readest.*

CHOIR: Alleluia, alleluia, alleluia. Blessed is he whom Thou hast chosen and taken, O Lord.

The Gospel is read from the Holy Doors. (The people stand.)

The Gospel

PRIEST: Wisdom! Attend! Let us hear the holy Gospel. Peace be to all.

CHOIR: *And to thy spirit.*

PRIEST: The Reading from the Holy Gospel according to Saint John.

CHOIR: *Glory to Thee, O Lord, glory to Thee.*

PRIEST: *Let us attend!*

The Lord said to the Jews who came to him, "Truly, truly, I say to you, he who hears my word and believes in Him who sent me, has eternal life; he does not come into judgment, but has passed from death to life."

"Truly, truly, I say to you, the hour is coming, and now is, when the dead will hear the voice of the Son of God, and those who hear will live. For as the Father has life in Himself, so he has granted the Son also to have life in himself, and has given him authority to execute judgment, because he is the Son of man. Do not marvel at this; for the hour is coming when all who are in the tombs will hear his voice and come forth, those who have done good, to the resurrection of life, and those who have done evil, to the resurrection of judgment."

"I can do nothing on my own authority; as I hear, I judge; and my judgment is just, because I seek not my own will but the will of the Father who sent me."

CHOIR: *Glory to Thee, O Lord, glory to Thee.*

The priest delivers the sermon (eulogy). At the conclusion of the sermon, he takes the censor and stands at the west end of the casket, censuring continuously he says the following Litany:

PRIEST: Have mercy on us, O God, according to Thy great goodness, we pray Thee: hearken and have mercy.

CHOIR: Lord, have mercy. Lord, have mercy. Lord, have mercy.

PRIEST: Again we pray for the repose of the soul of the servant of God, N., departed from this life; and that Thou wilt pardon his/her every transgression, both voluntary and involuntary.

CHOIR: Lord, have mercy. Lord, have mercy. Lord, have mercy.

PRIEST: That the Lord God will establish his soul where the Just repose; the mercies of God, the kingdom of heaven, and remission of his sins, let us ask of Christ, our Immortal King and our God.

CHOIR: Grant this, O Lord.

The priest moves to the south side of the casket and faces it while reading the prayer of absolution. When he says "... this my spiritual child is absolved..." he blesses the casket with his hand.

The Prayer of Absolution

PRIEST: Let us pray to the Lord.

CHOIR: Lord, have mercy.

PRIEST: Our Lord Jesus Christ, by His divine grace, as also by the gift and power vouchsafed unto His holy Disciples and Apostles, that they should bind and loose the sins of men:(For He said unto them: Receive ye the Holy Spirit: Whosoever sins ye remit, they are remitted; and whosoever sins ye retain they are retained. And whatsoever ye shall bind or loose upon earth shall be bound or loosed also in heaven.) By that same power, also, transmitted unto us from them, this my spiritual child, N., is absolved +, through me, unworthy though I be, from all things wherein, as mortal, he/she hath sinned against God, whether in word, or deed, ignorance. If he/she be under the ban or excommunication of a Bishop, or of a Priest; or hath sinned by any oath; or hath been bound, as man, by any sins whatsoever, but hath repented him thereof, with contrition of heart: he/she is now absolved + from all those faults and bonds. May all those things which have proceeded from the weakness of his/her mortal nature be consigned to oblivion, and be remitted unto him/her: Through His loving-kindness; through the prayers of our most holy, and blessed, and glorious Lady Theotokos and ever-virgin Mary; of the holy, glorious, and all-laudable Apostles, and of all the Saints. Amen.

From the same position the Benediction is said.

The Benediction

PRIEST: May He who rose again from the dead, Christ our true God: through the intercessions of His all-immaculate Mother; of the holy, glorious, and all-laudable Apostles; of our venerable and God- bearing Fathers, and of all the Saints, establish in the mansions of the righteous the soul of his servant, N., who hath been taken from us, and number him among the Just; and have mercy upon us, forasmuch as He is good and loveth mankind.

PRIEST: May his/her memory be eternal.

CHOIR: May his/her memory be eternal. (Twice)

PRIEST: Through the prayers of our Holy Fathers, Lord Jesus Christ our God, have mercy upon us and save us. Amen.

The priest then leads the casket to the door of the church, censing as he walks and singing "Holy God...". The casket is removed from the church. The priest remains at the rear of the church as the people file out. If a large crowd is in attendance, Psalm 50 may be chanted in monotone.

The Service Book
For
Priests, Deacons and Choirs



Bishop Demetri Khoury
Working Copy - NOT For Publication
August 2005

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The Order of Vespers

THE ORDER OF VESPERS

Before vesting, the Deacon presents his vestments (Sticharion and Orarion) to the Priest while saying: (quietly)

DEACON: Bless, Master.

The Priest blesses the vestments of the Deacon while saying:

PRIEST: Blessed is our God always, now and ever, and unto ages of ages.

DEACON: Amen.

The Deacon then kisses the hand of the Priest and goes to the proper place in the Sanctuary to put on his vestments.

The Priest, vested in Rasson and Epitrachelion (Stole), standing before the Holy Altar Table, makes three (3) prostrations saying each time quietly:

PRIEST: O God be gracious unto me a sinner and have mercy upon me. (*Thrice*)

Then he begins the Vesper Service by saying aloud:

PRIEST: (*Aloud*) Blessed is our God always; now and ever, and unto ages of ages.

However, during Bright Week and the Leave-Taking of Easter, the Priest, fully vested, begins The Vespers Service by saying "Glory to the Holy Consubstantial, life-giving . . ." When the Vespers Service is the beginning of the Evening Divine Liturgy, the Priest begins the service by saying "Blessed is the Kingdom . . ."

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

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

During the 40 days which follow Easter, "Christ is Risen..." is sung three times, once by the Priest and twice by the choir in place of "O come, let us worship . . ."

The reader reads rather than chants Psalm 104 at every Vespers Service except during Bright Week, when it is omitted.

PSALM 104 (103)

READER: Bless the Lord, O my soul. O Lord my God, thou art very great; thou art clothed with honour and majesty. Who coverest thyself with light as with a garment: who stretchest out the heavens like a curtain: Who layeth the beams of his chambers in the waters: who maketh the clouds his chariot: who walketh upon the wings of the wind: who maketh his angels spirits: his ministers a flaming fire: Who laid the foundations of the earth, that it should not be removed forever. Thou coverest it with the deep as with a garment: the waters stood above the mountains. At thy rebuke they fled; at the voice of thy thunder they hasted away. They go up by the mountains; they go down by the valleys unto the place which thou hast founded for them. Thou hast set a bound that they may not pass over; that they turn not again to cover the earth. He sendeth the springs into the valleys, which run among the hills. They give drink to every beast of the field: the wild asses quench their thirst. By them shall the fowls of the heaven have their habitation, which sing among the branches. He watereth the hills from his chambers: the earth is satisfied with the fruit of thy Works. He causeth the grass to grow for the cattle, and herb for the service of man: that he may bring forth food out of the earth: And wine that maketh glad the heart of man, and oil to make his face shine, and bread which strengtheneth man's heart. The trees of the Lord are full of sap; the cedars of Lebanon, which he hath planted; where the birds make their nests: as for the stork, the fir trees are her house. The high hills are a refuge for the wild goats; and the rocks for the conies. He appointed the moon for seasons: the sun knoweth his

going down. Thou makest darkness, and it is night: wherein all the beasts of the forest do creep forth. The young lions roar after their prey, and seek their meat from God. The sun ariseth, they gather themselves together, and lay them down in their dens. Man goeth forth unto his work and to his labour until the evening. O Lord, how manifold are thy works! in wisdom hast thou made them all; the earth is full of thy riches. So is this great and wide sea, wherein are things creeping, innumerable, both small and great beasts. There go the ships, there is that leviathan who thou hast made to play therein. These wait all upon thee; that thou mayest give them their meat in due season. That thou givest them they gather: thou openest thine hand, they are filled with good. Thou hidest thy face, they are troubled: thou takest away their breath, they die, and return to their dust. Thou sendest forth thy spirit, they are created: and thou renewest the face of the earth. The glory of the Lord shall endure forever: the Lord shall rejoice in his works. He looketh on the earth, and it trembleth: he toucheth the hills, and they smoke. I will sing unto the Lord as long as I live: I will sing praise to my God while I have my being. My meditation of him shall be sweet: I will be glad in the Lord. Let the sinners be consumed out of the earth, and let the wicked be no more. Bless thou the Lord, O my soul. Praise ye the Lord.

The sun knoweth his going down. Thou makest darkness, and it is night. O Lord, how manifold are thy works! in wisdom hast thou made them all.

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

Alleluia, Alleluia, Alleluia. Glory to thee, O God. (*Thrice*)

O our God and our Hope, glory to Thee.

(*THE PEOPLE SIT*)

While the reader reads Psalm 104, the Priest stands before the Holy Altar and secretly reads the following 7 prayers.

PRIEST: 1) O Lord, bountiful and compassionate, long-suffering and plenteous in mercy, give ear to our prayer, and attend to the voice of our supplication. Work upon us a sign for good. Lead us in thy way, that we may walk in thy truth. Make glad our hearts, that we may fear thy holy Name. For thou art great and doest wonders. Thou alone art God, and among all the gods there is none like unto thee, O Lord, mighty in mercy, gracious in strength, to aid and to comfort and save all those who put their trust in thy holy Name. For unto thee are due all glory, honor and worship: to the Father, and to the Son, and to the Holy Spirit: now and ever, and unto ages of ages. Amen.

2) O Lord, rebuke us not in thy displeasure, neither chasten us in thy wrath: but deal with us according to thy mercy, O Physician and Healer of our souls. Guide us unto the haven of thy will. Enlighten the eyes of our hearts to the knowledge of thy truth, and vouchsafe that the remainder of this day and our whole life may be peaceful and without sin; through the intercessions of the Holy Theotokos, and of all the Saints. 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 unto ages of ages. Amen.

3) O Lord our God, remember us sinners and thine unprofitable servants when we call upon thy holy Name, and put us not to shame in our expectation of thy mercy: but grant us, O Lord, all our petitions which are unto salvation, and vouchsafe that we may love and fear thee with all our hearts, and do thy will in all things. For thou art a good God and lovest mankind, and unto thee we ascribe glory: to the Father, and to the Son, and to the Holy Spirit: now and ever, and unto ages of ages. Amen.

4) O thou who, with never-silent hymns and never-ceasing songs of praise to thy glory art hymned by thy holy Powers: Fill our mouths with thy praise, that we may magnify thy holy Name. And grant unto us part and inheritance with all those who fear thee in truth and keep thy commandments; through the intercessions of the Holy Theotokos, and of all thy Saints. For unto thee are due all glory, honor and worship: to the Father, and to the Son, and to the Holy Spirit: now and ever, and unto ages of ages. Amen.

5) O Lord, our God, who upholdest all things in the all-pure hollow of thy hand; who showest long-suffering upon us all, and repentest thee at our calamities; Remember thy bounties and thy mercy. Visit us with thy loving-kindness: and grant that, through the remainder of the day, by thy grace, we may avoid the divers subtle snares of the Evil One, and preserve our lives unassailed; through the grace of thine all-holy Spirit. Through the mercy and love toward mankind of thine Only-begotten Son, with whom thou art blessed, together with thine all-holy, and good, and life-giving Spirit: now and ever, and unto ages of ages. Amen.

6) O God, great and wonderful, who with wisdom inscrutable and great riches of providence orderest all things, and bestowest upon us earthly good things; who hast given us a pledge of the promised kingdom through the good things already bestowed upon us, and hast made us to shun all evil during that part of the day which is past: Grant that we may also fulfill the remainder of this day without reproach before thy holy glory, and hymn thee, the only Good One, our God, who lovest mankind. For thou art our God, and unto thee we ascribe glory: to the Father, and to the Son, and to the Holy Spirit: now and ever, and unto ages of ages. Amen.

7) O great and most high God, who alone hast immortality, and dwellest in light unapproachable; who hast made all creation in wisdom; who hast divided the light from the darkness, and hast appointed the sun to rule the day, the moon and stars also to rule the night; who hast vouchsafed unto us sinners at this present hour also to come before thy presence with confession, and to offer unto thee our evening sacrifice of praise: Do thou thyself, who lovest mankind, direct our prayer as a censer before thee, and accept it for a saviour of sweet incense; and grant that we may pass this present evening and the coming night in peace. Endue us with the armour of light. Deliver us from the terror of the night, and from everything that walketh in darkness; and grant that the sleep, which thou hast appointed for the repose of our weakness, may be free from every imagination of the Devil. Yea, O Master, Bestower of all good things, may we, being moved to compunction upon our beds, call to remembrance thy holy Name in the night season: that, enlightened by meditation on thy statutes, we may rise up in joyfulness of soul to glorify thy goodness, offering up prayers and supplications unto thy tender love for our own sins and for those of all thy people: whom do thou visit in mercy, through the intercessions of the Holy Theotokos. For thou art a good God and lovest mankind, and unto thee we ascribe glory: to the Father, and to the Son, and to the Holy Spirit: now and ever, and unto ages of ages. Amen.

When the Reader approaches the end of Psalm 104, the Deacon, having received the blessing from the Priest, leaves the Sanctuary through the North Doors and standing in his customary place, and at the completion of the Psalm, he says the Great Ektenia.

THE GREAT EKTENIA

DEACON: In peace let us pray to the Lord.

CHOIR: Lord, have mercy.

DEACON: For the peace from above, and for the salvation of our souls, let us pray to the Lord.

CHOIR: Lord, have mercy.

DEACON: For the peace of the whole world, for the good estate of the holy churches of God, and for the union of all men, let us pray to the Lord.

CHOIR: Lord, have mercy.

DEACON: For this holy House, and for those who with faith, reverence, and fear of God enter therein, let us pray to the Lord.

CHOIR: Lord, have mercy.

DEACON: For our Metropolitan N. (and Archbishop or Bishop N.), for the venerable Priesthood, the Diaconate in Christ, for all the clergy and the people, let us pray to the Lord.

CHOIR: Lord, have mercy.

DEACON: For the President of the United States and all civil authorities, and for our Armed Forces everywhere, let us pray to the Lord.

CHOIR: Lord, have mercy.

DEACON: That He will aid them and grant them victory over every enemy and adversary, let us pray to the Lord.

CHOIR: Lord, have mercy.

DEACON: For this city, and for every city and land, and for the faithful, who dwell therein, let us pray to the Lord.

CHOIR: Lord, have mercy.

DEACON: For healthful seasons, for abundance of the fruits of the earth, and for peaceful times, let us pray to the Lord.

CHOIR: Lord, have mercy.

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

CHOIR: Lord, have mercy.

DEACON: For our deliverance from all tribulation, wrath, danger, and necessity, let us pray to the Lord.

CHOIR: Lord, have mercy.

DEACON: Help us; save us; have mercy on us; and keep us, O God, by thy grace.

CHOIR: Lord, have mercy.

DEACON: Calling to remembrance our all-holy, immaculate, most blessed and glorious Lady Theotokos and ever-Virgin Mary, with all the Saints, let us commend ourselves and each other, and all our life unto Christ our God.

CHOIR: To thee, O Lord.

PRIEST: For unto thee are due all glory, honor and worship; to the Father, and to the Son, and to the Holy Spirit; now and ever, and unto ages of ages.

CHOIR: Amen.

(THE PEOPLE STAND)

After the Great Ektenia, the Deacon. enters the Sanctuary through the South Door. While the choir sings "... Lord, I have cried ...", the Deacon presents the censor to the Priest for his blessing saying:

DEACON: Bless, Master.

The Priest, blessing the incense says:

PRIEST: Blessed is our God always; now and ever, and unto ages of ages.

DEACON: Amen.

While the Priest blesses the incense, the Deacon censens him twice. Then the Deacon standing before the Holy Altar Table holding the censer in his right hand and placing the Orarion over

his left arm begins to cense at the words: "...set forth before Thee as incense..." He censes the whole church.

PSALM 141 (In the Proper Tone)

Psalms 141, 142, 130, 117 are sung in the Proper Tone. It is traditional to sing the first two verses, "Lord, I have cried ..." and "Let my prayer ..." in a slow rhythm, and to sing the remaining portions of the Psalms in a faster rhythm. The choir sings the verses of the Psalms alternately. (For the purpose of shortening the Vespers Service, it is customary to omit the verses which follow the second verse, "Let my prayer..." and to sing only those verses needed for the Stikhera which follow them.

PSALM 141 (140)

CHOIR: Lord, I have cried unto thee, hear me, O Lord. Lord, I have cried unto thee, hear me: give ear unto my voice, when I cry unto thee. Hear me, O Lord.

CHOIR: Let my prayer be set forth before thee as incense; and the lifting up of my hands as the evening sacrifice. Hear me, O Lord.

The people may sit providing the censuring has been completed.

CHOIR: Set a watch O Lord, before my mouth and a protecting door about my lips.

Incline not my heart to evil words; to make excuses in sins.

With men that work iniquity; and I will not communicate with the choicest of them.

The just man shall correct me in mercy, and shall reprove me; but let not the oil of the sinner anoint my head.

For my prayer also shall still be against the things with which they are well pleased; their judges falling upon the rock have been swallowed up.

They shall hear my words, for they are sweet; as when the thickness of the earth is broken upon the ground. Their bones are scattered by the side of Hell.

But to Thee, O Lord, are my eyes: in Thee have I put my trust, take not away my soul.

Keep me from the snares which they have laid for me, and the traps of the workers of iniquity.

Let the wicked fall into their own nets, while I alone escape.

PSALM 141

I cried unto the Lord with my voice; with my voice unto the Lord did I make my supplication.

I poured out my supplication before Him; I showed before Him my trouble.

When my spirit was overwhelmed within me, then thou knewest my path.

In the way wherein I walked have they secretly laid a snare for me.

I looked on my right hand and beheld, but there was no one that would know me: Refuge failed me; no one cared for my soul.

I cried unto Thee, O Lord; I said, Thou art my refuge and my portion in the land of the living.

Deliver me from my persecutors; for they are stronger than I.

When the Deacon has completed the censuring, he gives the censer away and stands at the right side of the Priest.

The choir sings the Proper Stikera (see Appendix page 181).

1. Bring my soul out of prison, that I may praise Thy Name.
2. The righteous shall wait for me, until Thou recompense me.
3. Out of the depths have I cried unto Thee, O Lord; Lord, hear my voice.
4. Let Thine ears be attentive to the voice of my supplications.
5. If Thou, O Lord, shouldst make iniquities
O Lord, who shall stand? For with Thee there is forgiveness.
6. Because of Thy Name have I waited for Thee, O Lord: My soul hath waited upon Thy word,
my soul hath hoped in the Lord.
7. From the morning watch until night, from the morning watch let Israel trust in the Lord.
8. For with the Lord there is mercy and with Him is abundant redemption, and he will deliver
Israel from all his iniquities.
9. Praise the Lord, all ye nations: praise Him all ye people.
10. For His mercy is great toward us, and the truth of the Lord endureth forever.

THE DOXASTIKON

(THE PEOPLE STAND)

See Appendix page 183.

CHOIR: Glory to the Father and to the Son and to the Holy Spirit

Both now and ever, and unto ages of ages. Amen.

While the choir begins the Theotokion, the Priest puts on his Phelonion. Then, standing before the Holy Altar table he says the Prayer of the Entrance:

THE PRAYER OF THE ENTRANCE

PRIEST: In the evening, and in the morning, and at noonday we praise thee, we bless thee, we give thanks unto thee, we pray unto thee, O Lord of all: Direct thou our prayer before thee as incense, incline not our hearts unto words or thoughts of wickedness; but deliver us from all who seek after our souls. For unto thee, Lord, O Lord, lift we up our eyes, and in thee have we trusted. Put us not to shame, O our God. For unto thee are due all glory, honor, and worship: to the Father, and to the Son, and to the Holy Spirit: now and ever, and unto ages of ages. Amen.

Meanwhile, the Altar Boys prepare for the Little Entrance. After the Priest completes The Prayer of the Entrance, the Deacon presents the censer to him for his blessing and he blesses it as described above, and preceded by the Altar Boys and followed by the Priest, they leave the Sanctuary by the North Door. When they reach the center of the Solea, the Deacon turns to the Priest and says:

DEACON: Bless, Master, the Entrance.

The Priest blesses towards the East saying:

PRIEST: Blessed is the Entrance of Thy Holy Ones, always, now and ever and unto ages of ages.

The Deacon responds by saying:

DEACON: Amen.

After censuring the Priest twice, he begins censuring the Iconostasis and the Faithful from the center of the Solea. When the choir completes the Theotokion, the Deacon raises the censer and while making the sign of the Cross says:

DEACON: Wisdom Attend!

CHOIR AND PRIEST: O Gladsome Light of the holy glory of the immortal, heavenly, holy, blessed Father: Jesus Christ. Now that we are come to the setting of the sun, and behold the light of evening, we praise God: the Father, Son, and Holy Spirit. For meet is it at all times to worship thee voices of praise, O Son of God, and giver of life; therefore all the world doth glorify Thee.

At the words " ... Now that we are come unto the setting of the sun..." The Deacon enters the Sanctuary through the Royal Doors, and standing in front of the Altar Table he censes the Altar Table, the Prothesis Table and the Icons in general. Then standing at the right side of the Royal Doors facing West, he censes the Priest while entering.

When the hymn "... O Gladsome Light..." is finished, the Deacon standing in the center of the Royal Doors facing west says:

THE PROKEIMENON

DEACON: The Evening Prokeimenon.

The Chanter then says the Proper Prokeimenon three (3) times. (See Appendix page 185).

CHANTER: (The Proper Prokeimenon)

THE PEOPLE SIT

On the eve of great feasts, there will be proper readings from the Old Testament, which take place at this point as follows:

READER: The Reading is from (Proper reading)

DEACON: Wisdom! Let us attend:

The above is done before each reading.

If there are no Old Testament readings, the Deacon, after asking the Priest for his blessing, leaves the Sanctuary through the North Door and standing in his usual place, says the following Ektenia:

THE PEOPLE SIT

THE EKTENIA OF FERVENT SUPPLICATION

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

CHOIR: Lord, have mercy. (*Thrice*)

DEACON: O Lord Almighty, the God of our Fathers, we pray thee: hearken and have mercy.

CHOIR: Lord, have mercy. (*Thrice*)

DEACON: Again we pray for all pious and Orthodox Christians.

CHOIR: Lord, have mercy. (*Thrice*)

DEACON: Again we pray for our Metropolitan (N) (and Archbishop or Bishop N.).

CHOIR: Lord, have mercy. (*Thrice*)

DEACON: Again we pray for our brethren; the Priests, Deacons, and Monks; and for all our brethren in Christ.

CHOIR: Lord, have mercy. (*Thrice*)

DEACON: Again we pray for the blessed and ever memorable founders of this holy Temple; and for all our fathers and brethren, the Orthodox departed this life before us, who here and in all the world lie asleep in the Lord.

CHOIR: Lord, have mercy. (*Thrice*)

DEACON: Again we pray for mercy, life, peace, health, salvation and visitation, and pardon and remission of sins for the servants of God, all Orthodox Christians of true worship, who live and dwell in this community.

CHOIR: Lord, have mercy. (*Thrice*)

DEACON: Again we pray for those who bear fruit and do good works in this holy and all-venerable Temple; for those who serve and those who sing; and for all the people here present, who await thy great and rich mercy.

CHOIR: Lord, have mercy. (*Thrice*)

PRIEST: For thou art a merciful God and lovest mankind, and unto thee we ascribe glory: to the Father, and to the Son, and to the Holy Spirit: now and ever, and unto ages of ages.

CHOIR: Amen.

The Deacon, moving to the right, stands in front of the Icon of Christ while the Reader reads the following:

THE PEOPLE STAND

READER: Vouchsafe, O Lord, to keep us this night without sin. Blessed art thou, O Lord, the God of our Fathers, and praised and glorified is thy Name forever. Amen.

Let thy mercy be upon us, O Lord, even as we have set our hope on thee. Blessed art thou, O Lord; teach me thy statutes. Blessed art thou, O Master; make me to understand thy commandments. Blessed are thou, O Holy One; enlighten me with thy precepts.

Thy mercy, O Lord, endureth forever; O despise not the works of thy hands. To thee belongeth worship, to thee belongeth praise, to thee belongeth glory: to the Father, and to the Son, and to the Holy Spirit: now and ever and unto ages of ages. Amen.

Near the completion of the above, the Deacon moves to the center of the Solea. After the above "...Amen.", he says the following Ektenia:

EKTENIA

DEACON: Let us complete our evening prayer unto the Lord.

CHOIR: Lord, have mercy.

DEACON: Help us; save us; have mercy on us; and keep us, O God, by thy grace.

CHOIR: Lord, have mercy.

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

CHOIR: Grant this, O Lord.

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

CHOIR: Grant this, O Lord.

DEACON: Pardon and remission of our sins and transgressions, let us ask of the Lord.

CHOIR: Grant this, O Lord.

DEACON: All things good and profitable for our souls and peace for the world, let us ask of the Lord.

CHOIR: Grant this, O Lord.

DEACON: That we may complete the remaining time of our life in peace and repentance, let us ask of the Lord.

CHOIR: Grant this, O Lord.

DEACON: A Christian ending to our life, painless, blameless, peaceful; and a good defense before the dread Judgment Seat of Christ, let us ask of the Lord.

CHOIR: Grant this, O Lord.

DEACON: Calling to remembrance our all-holy, immaculate, most blessed and glorious Lady Theotokos and ever-virgin Mary, with all the Saints, let us commend ourselves and each other, and all our life unto Christ our God.

CHOIR: To thee, O Lord.

PRIEST: For thou art a good God and lovest mankind, and unto thee we ascribe glory: to the Father, and to the Son, and to the Holy Spirit; now and ever and unto ages of ages.

CHOIR: Amen.

The Deacon now steps to the right, while the Priest blesses the faithful with the hand cross saying:

PRIEST: Peace be to all.

CHOIR: And to thy spirit.

The Deacon moves to the center of the Solea and pointing to the Icon Christ with his Orarion says:

DEACON: Let us bow our heads unto the Lord.

CHOIR: To thee, O Lord.

PRIEST: (*QUIETLY*) O Lord, our God, who didst bow the heavens and come down for the salvation of mankind: Look upon thy servants and thine inheritance; for unto thee, the awful Judge, who yet lovest mankind, have thy servants bowed their heads, and submissively inclined their necks, awaiting not succour from men, but entreating thy mercy and looking confidently for thy salvation. Guard them at all times, both during this present evening and in the approaching night, from every foe, from all adverse powers of the Devil, and from vain thoughts and from evil imaginations.

PRIEST: (*ALOUD*) Blessed and glorified by the majesty of thy kingdom: of the Father, and of the Son, and of the Holy Spirit: now and ever, and unto ages of ages.

CHOIR: Amen.

The Deacon enters the Sanctuary through the South Door.

THE BLESSING OF THE LOAVES (ARTOKLASIA)

See Appendix page 188 for the Service of Artoklasia.

The choir sings the Proper Apostikha, preceded by the Proper Verse, starting from the second Sticherion.

CHOIR: The Lord hath reigned, he is clothed with beauty. The Lord hath put on his apparel and hath gird himself with strength.

CHOIR: For he hath edified the universe so that it cannot be moved.

CHOIR: Holiness becometh thy house, O Lord, forever.

THE DOXASTIKON

CHOIR: Glory to the Father and to the Son, and to the Holy Spirit. Now and ever and unto ages of ages. Amen.

"St. Simeon's Prayer" is said always after "Now ..." and the Proper Theotokion. It is traditionally said by the Priest. However, it is the current practice in Antiochian parishes in North America for the choir to sing it.

It is omitted during Bright Week and the Leave Taking of Easter.

ST SIMEON'S PRAYER

CHOIR: Lord, now lettest Thou Thy servant depart in peace, according to Thy word: for mine eyes have seen Thy salvation, which Thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of Thy people Israel.

THE TRISAGION PRAYERS

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

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

All-holy Trinity, have mercy on us. Lord, cleanse us from our sins. Master, pardon our iniquities. Holy God 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: now and ever, and unto ages of ages. Amen.

All-holy Trinity, have mercy on us. Lord, cleanse us from our sins. Master, pardon our iniquities. Holy God 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: now and ever, and unto arts of ages. Amen.

Our Father, Who art in Heaven, hallowed by Thy Name; Thy Kingdom come; Thy will be done on earth, as it is in heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive those who trespass against us; and lead us not into temptation, But deliver us from evil.

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 unto ages of ages.

CHOIR: Amen.

THE TROPARIA AND THEOTOKION

CHOIR: (The Proper Troparion and Theotokion)

The Deacon, standing in the center of the Royal Doors facing west says:

DEACON: Wisdom!

CHOIR: Master, bless.

The Deacon returns to the Altar Table and the Priest, standing in the center of the Royal Doors, facing the Icon of Christ on the Iconostas says:

PRIEST: Christ our God, the Existing, is blessed, always: now and ever, and unto arias of ages.

CHOIR: Amen. Preserve, O God, the Holy Orthodox Faith, and all Orthodox Christians, unto ages of ages. Amen.

The Priest now facing the Icon of the Theotokos says:

PRIEST: O Most Holy Theotokos, save us.

CHOIR: More honorable than the Cherubim, and more glorious beyond compare than the Seraphim, thou who without stain, barest God the word, and art truly Theotokos, we magnify thee.

The Priest, facing the Icon of Christ says:

PRIEST: Glory to thee, O Christ our God and our hope, glory to thee.

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

Lord, have mercy. (*Thrice*)

Master, bless.

THE DISMISSAL

PRIEST: *(On Saturday evening only)*

He who rose again from the dead, Christ our true God, through the intercessions of His all-immaculate and all-blameless holy Mother, by the might of the precious and life-giving Cross; by the protection of the honorable Bodiless Powers of heaven; at the supplication of the honorable, glorious Prophet, Fore-runner and Baptist John; of the holy, glorious and right-victorious Martyrs, of our venerable and God-bearing Fathers; of the holy and righteous ancestors of God, Joachim and Anna; of Saint(s) (N.) whose memory we celebrate today, of Saint (N.) patron Saint of this church; and of all the Saints, have mercy upon us and save us, forasmuch as He is good and loveth mankind.

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

This prayer, "Through the prayers..." concludes every service, except on Sundays between Easter and the Ascension, when the following is said instead:

PRIEST: Christ is risen. *(Thrice)*

PEOPLE: Truly He is risen. *(Thrice)*

PRIEST: Glory to His third day Resurrection.

PEOPLE: We bow down to His third day Resurrection.

PRIEST AND PEOPLE: Christ is risen from the dead, trampling down death by death, and upon those in the tombs, bestowing life.

**The Order of
Sunday Orthros**

THE ORDER OF SUNDAY ORTHROS
(WHEN FOLLOWED BY THE DIVINE LITURGY)

The Priest, vested in Rason (Jibbie) and Epitrachelion (Stole), makes three (3) prostrations before the Holy Altar saying each time:

PRIEST: O God, be gracious unto me, a sinner, and have mercy upon me. (*Thrice*).

Then he begins the service.

THE PEOPLE STAND

PRIEST: Blessed is our God, always: now and ever, and unto ages of ages.

CHOIR: Amen.

PRIEST: Glory to thee, our God, glory to thee. O heavenly King, O Comforter, the Spirit of truth, who art in all places and fillest all things; Treasury of good things and Giver of life: Come and dwell in us and cleanse us from every stain, and save our souls, O gracious Lord.

The Reader says the Trisagion Prayer in a monotone. Meanwhile, the Priest takes the censer, blesses it, and censes the whole church.

During Bright Week and the Leave Taking of Easter, the Priest begins the Orthros Service with:

PRIEST: Glory to the Holy, Consubstantial, Lifegiving and Undivided Trinity, always: now and ever, and unto ages of ages.

From Thomas Sunday to Ascension Day, "... Christ is Risen..." is sung instead of the Trisagion Prayer. It is sung once by the Priest and twice by the Choir. The Reader then continues the Trisagion Prayer, beginning with, ..." Glory to the Father..".

READER: 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 ages of ages. Amen.

All-holy Trinity, have mercy on us. Lord, cleanse us from our sins. Master, pardon our iniquities. Holy God 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 ages of ages. Amen.

Our Father, who art in heaven, hallowed by Thy Name; Thy kingdom come; Thy will be done on earth, as it is in heaven. Give us this day our daily bread: and forgive us our trespasses, as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil.

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 unto ages of ages.

CHANTER: Amen.

The following Troparia are chanted in monotone by the Chanter:

TROPARIA

CHANTER: O Lord, save Thy people and bless Thine inheritance, granting to Thy people victory over all adversaries, and by Thy Cross preserving Thine Estate.

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

Do thou, who of thine own good will wast lifted up upon the Cross, O Christ our God, bestow thy bounties upon the new Nation which is called by thy Name; make glad in thy might those who lawfully govern, that with them we may be led to victory over our adversaries, having in thine aid a weapon of peace and a trophy invincible.

Both now and ever, and unto ages of ages. Amen.

O Champion dread, who canst not be put to confusion, despise not our petitions, O Good and All-praised Theotokos; establish the way of the Orthodox; save those who have been called upon to govern us, leading us all to that victory which is from heaven, for thou art she who gavest birth to God, and alone art Blessed.

EKTENIA

The Priest, standing in front of the Holy Altar says the following petitions, while censuring the Holy Altar:

PRIEST: Have mercy on us, O God, according to thy great goodness, we pray thee: hearken and have mercy.

CHOIR: Lord, have mercy. (*Thrice*).

Then moving to the south side of the Holy Altar, he says while censuring:

PRIEST: Again we pray for all pious and Orthodox Christians.

CHOIR: Lord, have mercy. (*Thrice*).

Then while censuring the back of the Holy Altar he says:

PRIEST: Again we pray for our Metropolitan (N), (and Archbishop, or Bishop N.), for all our brethren in Christ.

CHOIR: Lord, have mercy. (*Thrice*).

Then he says the exclamation while censuring the north side of the Holy Altar:

PRIEST: For thou art a merciful God and lovest mankind, and unto thee, etc.

CHOIR: Amen. Bless, Father, in the Name of the Lord.

Then the Priest returns to the front of the Holy Altar. He prostrates and blesses himself while praying secretly:

PRIEST: O God, be gracious unto me a sinner, and have mercy upon me.

Lifting the censer high and making the sign of the cross with it over the Holy Gospel he says:

PRIEST: Glory to the Holy, Consubstantial, Life-giving and Undivided Trinity, always: now and ever, and unto ages of ages.

READER: (*In monotone*) Amen.

Glory to God in the highest, and on earth peace, good will toward men. (*Thrice*).

O Lord, open thou my lips, and my mouth shall show forth thy praise. (*Twice*).

THE PEOPLE SIT

THE SIX PSALMS

The Six Psalms are always read except during Bright Week and the Leave Taking of Easter. If there is more than one reader, these Psalms are read alternately.

During the reading of the first three Psalms, the Priest stands before the Holy Altar and reads secretly, the first six Prayers. See page 49.

PSALM 3

READER: Lord, how are they increased that trouble me! Many are they that rise up against me. Many there be which say of my soul, there is no help for him in God. But thou, O Lord, art a shield for me: my glory and the lifter up of mine head. I cried unto the Lord with my voice, and he heard me out of his holy hill.

I laid me down and slept; I awaked; for the Lord sustained me. I will not be afraid of ten thousands of people, that have set themselves against me round about. Arise, O Lord; save me, O my God: for thou hast smitten all mine enemies upon the cheekbone; thou hast broken the teeth of the ungodly. Salvation belongeth unto the Lord: thy blessing is upon thy people.

I laid me down and slept; I awaked; for the Lord sustained me.

PSALM 38 (37)

O Lord, rebuke me not in thy wrath; neither chasten me in thy hot displeasure. For thine arrows stick fast in me, and thy hand presseth me sore. There is no soundness in my flesh because of thine anger; neither is there any rest in my bones because of my sin. For mine iniquities are gone over mine head: as a heavy burden they are too heavy for me. My wounds stink and are corrupt because of my foolishness. I am troubled; I am bowed down greatly; I go mourning all the day long. For my loins are filled with a loathsome disease: and there is no soundness in my flesh. I am feeble and sore broken: I have roared by reason of the disquietness of my heart. Lord, all my desire is before thee; and my groaning is not hid from thee. My heart panteth, my strength faileth me: as for the light of mine eyes, it is also gone from me.

My lovers and my friends stand aloof from my sore; and my kinsmen stand afar off. They also that seek after my life lay snares for me; and they that seek my hurt speak mischievous things, and imagine deceits all the day long. But I, as a deaf man, heard not; and I was as a dumb man that openeth not his mouth. Thus I was as a man that heareth not, and in whose mouth are no reproofs. For in thee, O Lord, do I hope; thou wilt hear, O Lord my God. For I said, Hear me, lest otherwise they should rejoice over me: when my foot slippeth, they magnify themselves against me. For I am ready to halt, and my sorrow is continually before me. For I will declare my iniquity; I will be sorry for my sin. But mine enemies are lively, and they are strong: and they that hate me wrongfully are multiples. They also that render evil for good are mine adversaries; because I follow the thing that good is. Forsake me not, O Lord: O my God, be not far from me. Make haste to help me, O Lord my salvation.

Forsake me not, O Lord: O my God, he not far from me. Make haste to help me, O Lord my salvation.

PSALM 63 (62)

O God, thou art my God; early will I seek thee: my soul thirsteth for thee, my flesh longeth for thee in a dry and thirsty land, where no water is; to see thy power and thy glory, so as I have seen thee in the sanctuary.

Because thy loving-kindness is better than life, my lips shall praise thee-Thus will I bless thee while I live: I will lift up my hands in thy name. My soul shall be satisfied as with marrow and fatness; and my mouth shall praise thee with joyful lips: when I remember thee upon my bed, and meditate on thee in the night watches. Because thou hast been my help, therefore in the shadow of thy wings will I rejoice. My soul followeth hard after thee: thy right hand upholdeth me. But those that seek after my soul, to destroy it, shall go into the lower parts of the earth. They shall fall by the sword: they shall be a portion for the foxes. But the king shall rejoice in God; everyone that sweareth by him shall glory: but the mouth of them that speak lies shall be stopped.

I meditate on thee in the night watches: Because thou hast been my help, therefore in the shadow of thy wings will I rejoice. My soul followeth hard after thee: thy right hand upholdeth me.

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

Alleluia, Alleluia, Alleluia, Glory to thee, O God. (Thrice).

Lord, have mercy.

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

At this point (and the Priest having finished the sixth prayer) the Priest goes through the North Door and stands in front of the Icon of Christ and secretly reads the other six prayers (see page 49) while the reader reads the rest of the psalms.

PSALM 88 (87)

O Lord God of my salvation, I have cried day and night before thee: let my prayer come before thee: incline thine ear unto my cry; for my soul is full of troubles: and my life draweth nigh unto the grave. I am counted with them that go down into the pit: I am as a man that hath no strength: free among the dead, like the slain that lie in the grave, whom thou rememberest no more: and they are cut off from thy hand. Thou hast laid me in the lowest pit, in darkness, in the deeps. Thy wrath lieth hard upon me, and thou hast afflicted me with all thy waves. Thou hast put away mine acquaintance far from me: thou hast made me an abomination unto them: I am shut up, and I cannot come forth. Mine eyes mourneth by reason of affliction: Lord, I have called daily upon thee, I have stretched out my hands unto thee. Wilt thou show wonders to the dead? Shall the dead arise and praise thee? Shall thy loving kindness be declared in the grave? or thy faithfulness

in destruction? Shall thy wonders be known in the dark? and thy righteousness in the land of forgetfulness? But unto thee have I cried, O Lord; and in the morning shall my prayer come before thee. Lord, why castest thou off my soul?

Why hidest thou thy face from me? I am afflicted and ready to die from my youth up: while I suffer thy terrors I am distracted. Thy fierce wrath goeth over me: thy terrors have cut me off. They came round about me daily like water; they compassed me about together. Lover and friend hast thou put far from me, and my acquaintance into darkness.

O Lord God of my salvation, I have cried day and night before thee: let my prayer come before thee: incline thine ear unto my cry.

PSALM 103 (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 not all his benefits: who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with loving kindness and tender mercies; who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's. The Lord executeth righteousness and judgment for all that are oppressed. He made known his ways unto Moses, his acts unto the children of Israel. The Lord is merciful and gracious, slow to anger, and plenteous in mercy. He will not always chide: neither will he keep his anger forever. He hath not dealt with us after our sins; nor rewarded us according to our iniquities. For as the heaven is high above the earth, so great is his mercy toward them that fear him.

As far as the east is from the west, so far hath he removed our transgressions from us. Like as a father pitieth them that fear him. For he knoweth our frame; he remembereth that we are dust. As for man, his days are as grass: as a flower of the field, so he flourisheth. For the wind passeth over it, and it is gone: and the place thereof shall know it no more. But the mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children; to such as keep his covenant, and to those that remember his commandments to do them. The Lord hath prepared his throne in the heavens; and his kingdom ruleth over all. Bless the Lord, ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word. Bless ye the Lord, all ye his hosts; ye ministers of his, that do his pleasure. Bless the Lord, all his works in all places of his dominion: bless the Lord, O my soul.

In all places of his dominion: bless the Lord, O my soul.

PSALM 143 (142)

Hear my prayer, O Lord, give ear to my supplications: in thy faithfulness answer me, and in thy righteousness. And enter not into judgment with thy servant: for in thy sight shall no man living be justified. For the enemy hath persecuted my soul; he hath smitten my life down to the ground; he hath made me to dwell in darkness, as those that have been long dead.

Therefore is my spirit overwhelmed within me; my heart within me is desolate. I remember the days of old; I meditate on all thy works; I muse on the works of thy hands. I stretch forth my hands unto thee: my soul thirsteth after thee, as a thirsty land. Hear me speedily, O Lord: my spirit faileth: hide not thy face from me, lest I be like unto them that go down into the pit. Cause me to hear thy loving kindness in the morning: for in thee do I trust: cause me to know the way wherein I should walk; for I lift up my soul unto thee. Deliver me, O Lord from mine enemies: I flee unto thee to hide me. Teach me to do thy will; for thou art my God: thy spirit is good: lead me into the land of uprightness. Quicken me, O Lord, for thy name's sake: for thy righteousness' sake bring my soul out of trouble. And of thy mercy cut off mine enemies, and destroy all them that afflict my soul : for I am thy servant.

O Lord, give ear to my supplications: and enter not into judgment with thy servant.
Thy spirit is good; lead me into the land of uprightness.

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

Alleluia, Alleluia, Alleluia, Glory to thee, O God. (*Thrice*).

O Lord our Hope, glory to thee.

During the reading of the first three Psalms, the Priest stands before the Holy Altar and secretly reads the first six prayers.

FIRST PRAYER

PRIEST: We give thanks unto thee, O Lord our God, who hast raised us up from our beds, and hast put into our mouths the word of praise, that we may adore and call upon thy Holy Name. And we entreat thee, by thy mercies which thou hast exercised always in our life, send down now also thine aid upon those who stand before the presence of thy holy glory, and await the rich mercy which is from thee. And grant that they may always with fear and love worship thee, praise thee, hymn thee, and adore thine inexpressible goodness. For unto thee are due all glory, honor, and worship: to the Father, and to the Son, and to the Holy Spirit: now and ever, and unto ages of ages. Amen.

SECOND PRAYER

From the night season our soul awaketh early unto thee, O our God; for thy precepts are a light upon the earth. Teach us to perfect righteousness and holiness in thy fear: for we glorify thee, our God, who existest in verity. Incline thine ear and hear us; and call to remembrance by their names, O Lord, all those who are with us and pray with us; and have them by thy might. Bless thy people and sanctify thine inheritance.

Give peace to thy world, to thy Churches, to the Priests, to all civil authorities, and to all thy people. For blessed and glorified is thine all—honorable and majestic Name: of the Father, and of the Son, and of the Holy Spirit: now and ever, and unto ages of ages. Amen.

THIRD PRAYER

In the night season our soul awaketh early unto thee, O God, for thy precepts are a light. Teach us thy righteousness, thy commandments and thy statutes, O God. Enlighten the eyes of our understanding, lest at any time we sleep unto death in sins. Dispel all darkness from our hearts. Graciously give unto us the Sun of Righteousness, and preserve our life unassailed by the seal of thy Holy Spirit. Guide our steps into the ways of peace. Grant us to behold the dawn and the day with joy, that we may raise our morning prayers unto thee. For thine is the dominion, and thine is the majesty and the power and the glory: of the Father, and of the Son, and of the Holy Spirit: now and ever, and unto ages of ages. Amen.

FOURTH PRAYER

Lord God, holy and unsearchable, who didst command the light to shine forth from the darkness; who hast refreshed us by the slumber of the night, and hast raised us up to glorify and supplicate thy goodness: being implored of thine own tender loving kindness, accept us also now who bow down in adoration before thee, and render thanks unto thee according to the measure of our strength. Make us children of the light, and of the day, and heirs of thine everlasting good things. Call to remembrance, O Lord, in the multitude of thy bounties, all thy people here present with us who make their supplications unto thee, and all our brethren on land, on the sea, in the air, and in every place of thy dominion, who are in need of thy loving kindness and of thy help, and vouchsafe unto them all thy great mercy, that being always preserved in safety of soul and body, we may with boldness magnify thy wondrous and blessed Name: of the Father, and of the Son, and of the Holy Spirit: now and ever and unto ages of ages. Amen.

FIFTH PRAYER

O Treasury of good things, Fountain eternal, O Father all holy who workest wonders, all-powerful and almighty: we adore thee and entreat thee, calling thy mercies and thy compassion to the aid and defense of our lowliness. Call to remembrance thy servants, O Lord; accept the morning prayers of us all as incense before thee; and let none of us be found reprobate, but encompass us with thy bounties. Call to remembrance, O Lord those who watch and sing praises to thy glory, and to the glory of thine Only-begotten Son who is our God, and of thy Holy Spirit. Be thou their helper and their support. Receive thou their supplications upon thy most heavenly and spiritually discerning altar. For thou art our God, and unto thee we ascribe glory to the Father, and to the Son, and to the Holy Spirit: now and ever and unto ages of ages. Amen.

SIXTH PRAYER

We give thanks unto thee, O Lord God of our salvation; for thou doest all things which are for the welfare of our life, that we may ever look upward unto thee, our Saviour and the Benefactor

of our souls. For thou hast refreshed us in that part of the night which is past, and hast raised us up from our beds, and hast led us to stand here in adoration of thy precious name. Wherefore, we entreat thee, O Lord, vouchsafe unto us grace and power, that we may be enabled with understanding to sing praises unto thee, and to pray without ceasing, in fear and trembling working out our own salvation, through the help of thy Christ. Call to remembrance, O Lord, those who cry aloud unto thee in the night season; hearken unto them and have mercy, and crush under their feet invisible and warring enemies. For thou art the King of Peace and the Saviour of our souls, and unto thee we ascribe glory: to the Father, and to the Son, and to the Holy Spirit: now and ever, and unto ages of ages. Amen.

After the Reader finishes the third Psalm (63,62) the Priest finishes the first six prayers, and goes through the North Door and stands in front of the Icon of Christ, and secretly reads the following six prayers, while the chanter continues to read the rest of the Psalms.

SEVENTH PRAYER

O God and Father of our Lord Jesus Christ, who hast raised us up from our beds, and hast gathered us together at this hour of prayer: grant us grace in the opening of our lips, and accept our thanksgivings as we have power to make them; and instruct us in thy statutes. For we know not how to pray as we ought unless thou, O Lord, by the Holy Spirit, dost guide us. Wherefore we beseech thee: pardon, remit, forgive whatsoever sins we may have committed unto this present hour, whether by word, by deed, or thought, whether voluntarily or involuntarily; for if thou wilt be extreme to mark iniquity, O Lord, Lord, who shall stand? For with thee is redemption. For thou only art holy, a mighty helper and defender of our life; and our song shall ever be of thee. Blessed and glorified by the might of thy kingdom: of the Father, and of the Son, and of the Holy Spirit: now and ever, and unto ages of ages. Amen.

EIGHTH PRAYER

O Lord our God, who has banished from us the sluggishness of sleep, and hast assembled us together by a holy bidding, that in the night-season also we may lift up our hands, and make unto thee thankful acknowledgement of thy righteous judgments: accept our prayers, petitions, confessions of thanks and nocturnal worship; and grant unto us, O God, faith invincible, love unwavering, hope unfeigned. Bless our goings out and our comings in; our deeds and works and words and thoughts. And grant that we may come to the beginning of this day praising, singing and blessing the goodness of thine ineffable beneficence. For blessed is thine all-holy Name, and glorified is thy kingdom: of the Father, and of the Son, and of the Holy Spirit: now and ever, and unto ages of ages. Amen.

NINTH PRAYER

Illuminate our hearts, O Sovereign Master, who lovest mankind, with the pure light of thy wisdom, and open the eyes of our understanding to the comprehension of the proclamation of thy Gospel. Implant in us, also, the fear of thy blessed commandments; that trampling down all carnal appetites, we may lead a godly life, both thinking and doing always such things as are well

pleasing in thy sight. For thou art our sanctification, and unto thee we ascribe glory: to the Father, and to the Son, and to the Holy Spirit: now and ever, and unto ages of ages. Amen.

TENTH PRAYER

O Lord our God, who hast granted unto men pardon through repentance, and hast set us, as an example of the acknowledgment of sin and of confession which is unto forgiveness, the repentance of the Prophet David: do thou, the same Lord have mercy upon us according to thy great mercy, notwithstanding the manifold and great iniquities into which we have fallen; and through the multitude of thy bounties, blot out our transgressions. For unto thee have we sinned, O Lord, who knowest the secret and hidden things in the heart of man, and who alone hast power to remit sins; and as thou hast created a clean heart within us, and established us with thy guiding Spirit, and made known unto us the joy of salvation, cast us not away from thy presence. But inasmuch as thou art good and lovest mankind, graciously vouchsafe unto us even until our uttermost breath, we may offer unto thee, the sacrifice of righteousness, and an offering upon thy holy altars. Through the mercies and bounties and love toward mankind of thine Only-begotten Son, with whom thou art blessed, together with thine all-holy, and good, and life-giving Spirit: now and ever, and unto ages of ages. Amen.

ELEVENTH PRAYER

O God, our God, who hast brought into being by thy will all the powers endowed with speech and reason, we beseech thee and supplicate thee: Accept our praises, which together with all thy creatures, we offer according to our strength; and reward us with the rich gifts of thy goodness. For unto thee every knee doth bow, whether in heaven or on the earth, or in the regions under the earth and every breath and created being doth sing thine ineffable glory. For thou only art the true and most merciful God. For all the powers of heaven magnify thee, and unto thee we ascribe glory: to the Father, and to the Son, and to the Holy Spirit; now and ever, and unto ages of ages. Amen.

TWELFTH PRAYER

We praise thee, we hymn thee, we bless thee, we give thanks unto thee, O God of our fathers, that thou hast brought us in safety through the shades of night, and hast shown unto us once again the light of day. And we entreat of thy goodness: Be gracious unto our sins, and accept our prayer in thy great tenderness of heart. For we flee unto thee, the merciful and almighty God. Shine in our hearts with the true Son of thy Righteousness; enlighten our mind and guard all our senses; that walking uprightly as in the day, in the way of thy statutes, we may attain unto life eternal (for with thee is the source of life): and graciously be permitted to come unto the fruition of the light unapproachable. For thou art our God, and unto thee we ascribe glory: to the Father, and to the Son, and to the Holy Spirit: now and ever, and unto ages of ages. Amen.

The Priest makes a prostration before the Icon of Christ, kisses the Holy Icon, then enters the Sanctuary through the South Door, and standing in front of the Holy Altar he says:

THE GREAT EKTENIA

PRIEST: In peace let us pray to the Lord.

CHOIR: Lord, have mercy.

PRIEST: For the peace from above, and for the salvation of our souls, let us pray to the Lord.

CHOIR: Lord, have mercy.

PRIEST: For the peace of the whole world; for the good estate of the holy churches of God, and for the union of all men, let us pray to the Lord.

CHOIR: Lord, have mercy.

PRIEST: For this holy House, and for those who with faith, reverence, and fear of God enter therein, let us pray to the Lord.

CHOIR: Lord, have mercy.

PRIEST: For our Metropolitan N., (and Archbishop, or Bishop, N.), for the venerable Priesthood, the Diaconate in Christ, for all the clergy and the people, let us pray to the Lord.

CHOIR: Lord, have mercy.

PRIEST: For the President of the United States and all civil authorities, and for our Armed Forces in defense of peace and freedom everywhere, let us pray to the Lord.

CHOIR: Lord, have mercy.

PRIEST: For this city, and for every city and land, and for the faithful who dwell therein, let us pray to the Lord.

CHOIR: Lord, have mercy.

PRIEST: For healthful seasons, for abundance of the fruits of the earth, and for peaceful times, let us pray to the Lord.

CHOIR: Lord, have mercy.

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

CHOIR: Lord, have mercy.

PRIEST: For our deliverance from all tribulation, wrath, danger and necessity, let us pray to the Lord.

CHOIR: Lord, have mercy.

PRIEST: Help us; save us; have mercy upon us; and keep us, O God, by thy grace.

CHOIR: Lord, have mercy.

PRIEST: Calling to remembrance our all-holy, immaculate, most blessed and glorious Lady Theotokos and ever-virgin Mary, with all the Saints, let us commend ourselves and each other, and all our life unto Christ our God.

CHOIR.: To thee, O Lord.

PRIEST: For unto thee are due all glory, honor and worship: to the Father, and to the Son, and to the Holy Spirit: now and ever, and unto ages of ages.

CHOIR: Amen.

THE PEOPLE STAND

The following is sung in the Proper Tone:

CHOIR: God is the Lord, which hath shewed us light. Blessed is he that cometh in the name of the Lord.

CHOIR: O give thanks unto the Lord; for he is good: for his mercy endureth forever.

God is the Lord, which hath shewed us light. Blessed is he that cometh in the name of the Lord.

CHOIR: All nations compassed me about: but in the name of the Lord will I destroy them.

God is the Lord, which hath shewed us light. Blessed is he that cometh in the name of the Lord.

CHOIR: I shall not die, but live, and declare the works of the Lord.

God is the Lord, which hath shewed us light. Blessed is he that cometh in the name of the Lord.

The Choir then sings the Proper Troparion and Theotokion. (See Appendix page 195)

THE PEOPLE SIT

THE LITTLE EKTENIA

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

CHOIR: Lord, have mercy.

PRIEST: Help us; save us; have mercy on us; and keep us, O God, by thy grace.

CHOIR: Lord, have mercy.

PRIEST: Calling to remembrance our all-holy, immaculate, most blessed and glorious Lady Theotokos and ever-virgin Mary, with all the Saints, let us commend ourselves and each other, and all our life unto Christ our God.

CHOIR: To thee, O Lord.

PRIEST: For thine is the majesty, and 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 unto ages of ages.

CHOIR: Amen.

THE KATHISMATA

CHOIR: (The proper Kathismata) (*See Appendix page 199*)

It is proper for the Priest and Deacon (if present) to take the Kairon during the singing of the Kathismata (See page 91).

After the Kairon, if the Deacon is present, at this point he presents his vestments (the Sticharion, Orarion, and Cuffs) to the Priest, and having received the blessing of the Priest, he proceeds to vest and assist in the service.

THE EVLOGETARIA

These hymns are omitted if a Feast of the Mother of God or of the Lord falls on Sunday. (See Appendix page 200)

THE PEOPLE STAND

EVLOGETARIA (Tone 5)

CHOIR: Blessed art thou, O Lord: teach me thy statutes.

The company of the Angels was amazed, when they beheld thee numbered among the dead, yet thyself, O Saviour, destroying the power of death, and with thee raising up Adam and releasing all men from Hell.

CHOIR: Blessed art thou, O Lord: teach me thy statutes.

Wherefore, O Women Disciples, do ye mingle sweet smelling spices with your tears of pity? The radiant Angel within the sepulcher cried unto the Myrrh-bearing Women: Behold the grave, and understand; for the Saviour is risen from the tomb.

CHOIR: Blessed art thou, O Lord: teach me thy statutes.

Very early in the morning did the Myrrh-bearing Women run lamenting unto thy tomb; but an Angel came toward them, saying: The time for lamentation is passed; weep not; but announce unto the Apostles the Resurrection.

CHOIR: Blessed art thou, O Lord: teach me thy statutes.

The Myrrh-bearing Women mourned as bearing unguents they drew near thy tomb, O Saviour. But the Angel spake unto them saying: Why number ye the living among the dead? In that he is God he is risen from the grave.

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

We adore the Father, as also his Son, and the Holy Spirit, the Holy Trinity in One Essence; crying with the Seraphim: Holy, holy, holy art thou, O Lord.

CHOIR: Both now and ever, and unto ages of ages. Amen.

In that thou didst bear the Giver of Life, O Virgin, thou didst redeem Adam from sin, and didst give to Eve joy in place of sadness; and He who was incarnate of thee, both God and man, hath restored to life those who had fallen therefrom.

CHOIR: Alleluia, Alleluia, Alleluia, Glory to thee, O God.

CHOIR: Alleluia, Alleluia, Alleluia, Glory to thee, O God.

CHOIR: Alleluia, Alleluia, Alleluia, Glory to thee, O God.

O our God and our Hope, glory to thee.

If the Deacon is present, having received the blessing of the Priest, he exits by the North Door and stands in his usual place and says the Little Ektenia, otherwise the Priest says it:

THE LITTLE EKTENIA

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

CHOIR: Lord, have mercy.

DEACON: Help us; save us; have mercy on us; and keep us, O God, by thy grace.

CHOIR: Lord, have mercy.

DEACON: Calling to remembrance our all-holy, immaculate, most blessed and glorious Lady Theotokos and ever-virgin Mary, with all the saints, let us commend ourselves and each other, and all our life unto Christ our God.

CHOIR: To thee, O Lord.

PRIEST: For blessed is thy flame, and glorified is thy kingdom: of the Father, and of the Son, and of the Holy Spirit: now and ever, and unto ages of ages.

CHOIR: Amen.

THE HYPAKOE

READER: (The Proper Hypakoe)

THE ANABATHMOI

The Anabathmoi are sung in the Proper Tone alternately.

CHOIR: (The Proper Anabathmoi)

THE PROKEIMENON

The Prokeimenon is sung three times; the Proper Verse is sung before the third time.

THE MATIN GOSPEL

In the Antiochian practice, the Matin Gospel is read at this point. In current Greek practice, it is read after the Eighth Ode.

The Deacon, standing in the middle of the Royal Doors facing West says:

DEACON: Let us pray to the Lord.

CHOIR: Lord, have mercy.

PRIEST: For Holy art thou, O our God, who retest in the Saints, and unto thee we ascribe glory: to the Father, and to the Son, and to the Holy Spirit: now and ever, and unto ages of ages.

CHOIR: Amen.

Let everything that hath breath praise the Lord. (*Thrice*).

The Deacon, facing west in the center of the Royal Doors says:

THE PEOPLE STAND

DEACON: And that we may be accounted worthy to hear the Holy Gospel let us pray to the Lord God.

CHOIR: Lord, have mercy. (*Thrice*).

DEACON: Wisdom: Attend: Let us hear the Holy Gospel

PRIEST: Peace be to all.

CHOIR: And to thy spirit.

Normally, the Priest reads the Matin Gospel at the right side of the Holy Altar facing north. However, if the Matin Gospel is not that of the Eeithenon, the Priest reads the Gospel from the Royal Doors.

PRIEST: The Reading from the Holy Gospel according to Saint (N.)

CHOIR: Glory to thee, O Lord, glory to thee.

PRIEST: Let us attend (*The Priest reads the appointed passage from the Holy Gospel*)

CHOIR: Glory to thee, O Lord, glory to thee.

As the Reader reads the following, the Priest puts on the Phelonion and makes a prostration in front of the Holy Altar and kisses the Gospel Book and offers it to the people in the Sanctuary to kiss.

The following prayer is omitted on certain occasions:

READER: In that we have beheld the Resurrection of Christ, let us bow down before the Holy Lord Jesus, the only sinless One. Thy Cross do we adore, O Christ, and thy holy Resurrection we praise and glorify: for thou art our God, and we know none other besides thee; we call upon thy Name. O come, all ye faithful let us adore Christ's holy Resurrection. For low, through the Cross is joy come into all the world. Ever blessing the Lord, let us sing his Resurrection: for in that he endured the Cross he hath destroyed Death by death.

It is customary to sing Psalm 50 alternately either in Tone 2 or the Tone of the day. If it is not sung, it is read slowly in a monotone. When the choir reaches the verse "...for behold, thou hast loved truth..." the Priest takes the Holy Gospel Book through the Royal Doors to the middle of the Solea for the veneration by the faithful.

When this is completed the Priest returns to the Sanctuary and replaces the Holy Gospel Book on the Holy Altar.

PSALM 51 (50)

CHOIR: Have mercy upon me, O God, according to thy great mercy: according to the multitude of thy tender mercies blot out mine iniquity.

Wash me thoroughly from mine iniquity, and cleanse me free my sin.

For I acknowledge mine iniquity: and my sin is ever before me.

Against thee only have I done evil in thy sight: that thou mightest be justified in thy words and prevail when thou art judged.

For behold, I was shapen in iniquity: and in sin did my mother conceive me.

For behold, thou hast loved truth: the unclear and hidden things of thy wisdom thou hast made clear to me.

Thou shalt sprinkle me with hyssop, and I shall be clean: thou shalt wash me, and I shall be whiter than snow.

Thou shalt make me to hear joy and gladness: the bones which thou hast broken shall rejoice.

Turn away thy face from my sins, and blot out all my 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 steady me with a guiding spirit.

Then will I teach transgressors thy ways: and the impious shall be converted unto thee.

Deliver me from blood-guiltiness, O God, thou God of my salvation: and my tongue shall sing aloud of thy righteousness.

O Lord, open thou my lips: and my mouth shall declare thy praise.

For hadst thou desired sacrifice, I would have given it thee: thou delightest not in burnt offerings.

Sacrifices to God are a contrite spirit: a contrite and humble heart, O God, thou wilt not despise.

Do good, O Lord, in thy good will unto Zion: that the walls of Jerusalem may be built up.

Then shalt thou be pleased with the sacrifice of righteousness, with burnt offering and whole burnt offerings.

Then shall they offer bullocks upon thine altar.

THE PEOPLE SIT

TROPARIA

The following Troparia are used on most Sundays. They are replaced on certain occasions (i.e. the period of the Triodion, Great Feasts if they fall on Sunday).

TROPARIA (Tone 2)

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

Through the intercessions of the Apostles, O Merciful One, blot out the multitude of our transgressions.

CHOIR: Both now and ever, and unto ages of ages. Amen.

Through the intercessions of the Theotokos, O Merciful One, blot out the multitude of our transgressions.

CHOIR: Have mercy upon me, O God, according to thy loving kindness: according to the multitude of thy tender mercies blot out my transgressions.

Jesus, having risen from the grave as he foretold, hath given unto us life eternal and great mercy.

While the above Troparia are sung, the Deacon, if present, exits through the North Door, and standing in his usual place, says the Intercession, at the completion of the hymns. If the Deacon is not present, the Priest says it from the Sanctuary.

THE INTERCESSION

DEACON: (*Aloud*) O God, save thy people, and bless thine inheritance. Visit thy world with mercies, and bounties. Exalt the estate of Orthodox Christians, and send down upon us thy rich mercies.

Through the intercessions of our all-immaculate Lady Theotokos and ever-virgin Mary: by the might of the precious and life-giving Cross; by the protection of the honorable Bodiless Powers of heaven; at the supplications of the honorable, glorious Prophet, Fore-runner and Baptist John; of the holy, glorious all-laudable Apostles; of our Fathers among the Saints, great Hierarchs and Ecumenical Teachers, Basil the Great, Gregory the Theologian, and John Chrysostom: of our Holy Father Nicholas, Archbishop of Myra in Lycia, the Wonder-worker; of the holy, glorious and right-victorious Martyrs; of our venerable and God-bearing Fathers: of the holy and righteous ancestors of God, Joachim and Anna; of Saint (s) N. (NN.), whose memory we celebrate, and of all thy Saints, we beseech thee, O most Merciful Lord, hearken unto the petitions of us sinners who make our supplications unto thee, and have mercy upon us.

CHOIR: Lord, have mercy. (*Twelve times... sung in four groups of three each*).

THE KONTAKION

The Reader reads the Kontakion and Oikos. The Kontiakia and Oikoi for the Feasts are found in the Menaion, the Triodion, or the Pentecostarion.

THE PEOPLE STAND.

THE CANON (KATABASIA)

The Troparia of the Canon are omitted and only the Heirmoe-Katabasia are sung. The Katabasia vary during the year. However, the following Katabasia of the Akathist Hymn are the most often used. For clarification, see Appendix page 202.

THE CANON (KATABASIA)

In Tone Four

ODE 1

CHOIR: I shall open my mouth and it will be filled with the Spirit, and I shall speak forth to the Queen and Mother. I shall be seen joyfully singing her praises, and I shall delight to sing of her wonders.

ODE 3

CHOIR: As a living and copious fountains O Theotokos, do thou establish those who hymn thy praises, and are joined together in spiritual fellowship for thy service; and in thy divine glory make them worthy of crowns of glory.

ODE 4

CHOIR: He who sits in clouds of glory upon the throne of Godhead, Jesus the most high God, came with mighty hand and saved those who cried out unto him: "Glory to thy Power, O Christ!"

ODE 5

CHOIR: All creation was amazed at thy divine glory, for thou, O unwedded Virgin, didst hold in thy womb the God of all, and didst bear the Eternal Son, who rewards with salvation all those who hymn thy praises.

ODE 6

CHOIR: Come, ye Godly-minded, who celebrate this divine and All-honorable feast of the Mother of God: let us clap our hands together and glorify the God whom she bore.

ODE 7

CHOIR: The Godly-minded children worshipped not the creature rather than the Creator, but trampling upon the threat of fire in manly fashion, they rejoiced and sang: "O All-praised Lord and God of our Fathers, blessed art thou."

ODE 8

CHOIR We praise, bless and worship the Lord. The three holy children in the furnace the Child of the Theotokos saves: then was the type, now is the fulfillment, and the whole world gathers to sing: "All ye works, praise the Lord, and magnify him unto all ages."

The Priest or the Deacon, if present, comes through the Royal Doors holding the censer in his left hand, and upon the completion of the Eighth Ode, facing the Icon of the Mother of God says, while blessing himself:

DEACON: The Theotokos and Mother of the light let us honor and magnify in song.

Then if the Deacon is present, he presents the censer to the Priest for his blessing, saying in a low voice:

DEACON: Bless, Father, the incense.

The Priest, blessing the incense, while the Deacon censures him twice, says:

PRIEST: Blessed is our God always: now and ever, and unto ages of ages.

DEACON: Amen.

Then the Priest or the Deacon, if present, begins to cense the whole church while the Chanter is saying the Proper magnification.

The following Magnification is the most frequently used and is always sung in the same tone as the Katabasia. On certain, occasions, this Magnification is replaced by the Troparia of the Ninth Ode of the Feast, or of the occasion. For clarification see Appendix page 203.

CHOIR: My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour.

More honorable than the Cherubim, and more glorious beyond compare than the Seraphim, thou who without stain barest God the Word, and art truly Theotokos, we magnify thee.

CHOIR: For he hath regarded the lowliness of his handmaiden: for behold from henceforth all generations shall call me blessed.

More honorable than the Cherubim...

CHOIR: For he that is mighty hath magnified me, and holy is his Name; and his mercy is on them that fear him, throughout all generations.

More honorable than the Cherubim...

CHOIR: He hath showed strength with his arm; he hath scattered the proud in the imagination of their hearts.

More honorable than the Cherubim...

CHOIR: He hath put down the mighty from their seat, and hath exalted the humble and meek. He hath filled the empty with good things, and the rich hath he sent empty away.

More honorable than the Cherubim...

CHOIR: He remembering his mercy hath holpen his servant Israel, as he promised to our forefathers, Abraham and his seed forever.

More honorable than the Cherubim...

If the Katabasia of the Akathist Hymn is not sung, then the following is omitted and replaced by the Proper Ninth Katabasia.

ODE 9

CHOIR: Let all the earth born mortals rejoice in spirit; carrying their lamps, and let the nature of disembodied Minds celebrate with honor the holy festival of the Mother of God, and cry out "hail all-blessed, pure and ever-Virgin Theotokos!

THE PEOPLE SIT.

The Deacon if present, says the Little Ektenia, otherwise the Priest says it. If the Deacon has not finished censuring the whole church, the Priest says the Little Ektenia from the Sanctuary.

THE LITTLE EKTENIA

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

CHOIR: Lord, have mercy.

DEACON: Help us; save us; have mercy on us; and keep us, O God, by thy grace.

CHOIR : Lord, have mercy.

DEACON: Calling to remembrance our all-holy, immaculate, most blessed and glorious Lady Theotokos and ever-virgin Mary, with all our life unto Christ our God.

CHOIR: To the, O Lord.

PRIEST: For all the powers of heaven praise thee, and unto thee we ascribe glory: to the Father; and to the Son, and to the Holy Spirit: now and ever, and unto ages of ages.

CHOIR: Amen.

THE EXAPOSTEILARION AND THEOTOKIAN

CHOIR: Holy is the Lord [our God...] (*Thrice and alternated*).

CHOIR: Exalt ye the Lord our God, and worship at His footstool.

CHOIR: For He is Holy.

"...Exalt ye the Lord..." is omitted from Easter Sunday to the Leave Taking of Easter

"...Exalt ye the Lord..." are omitted on all Sundays when the Service of the Resurrection is omitted.

On an ordinary Sunday, the Exaposteilarion and Theotokion, are those of the Matin Gospel. See Appendix page 204)

CHOIR: (The Proper Exaposteilarion)

CHOIR: (The Proper Theotokion)

THE PRAISES (AINOI)

The Praises are sung in the Tone of the Stichera.

CHOIR: (*Slowly*) Let everything that hath breath, praise the Lord. Praise ye the Lord from the heavens: praise him in the heights. To thee, O God, is due our song.

CHOIR: (*Slowly*) Praise ye him, all his angels: praise ye him, all his hosts. To thee, O God, is due our song.

Each Sticherion is preceded by one of the following verses. On an ordinary Sunday, the Stichera are sung for the Tone of the week.. On certain occasions, other Stichera are added. See page 206.

CHOIR: This glory shall be to all his saints.

Sticherion

CHOIR: Praise God in his sanctuary: praise him in the firmament of his power.

Sticherion

CHOIR: Praise him for his mighty acts: praise him according to his excellent greatness.

Sticherion

CHOIR: Praise him with the sound of the trumpet: Praise him with the psaltery and harp.

Sticherion

CHOIR: Praise him with the timbrel and dance: praise him with stringed instruments and organs.

Sticherion

CHOIR: Praise him upon the loud cymbals: praise him upon the high sounding cymbals. Let everything that hath breath praise the Lord.

Sticherion

CHOIR: Arise, O my God, lift up thine hand, and forget not the humble.

Sticherion

CHOIR: I will praise thee, O Lord, with my whole heart: I will show all thy marvelous works.

Sticherion

THE PEOPLE STAND

THE DOXASTIKON

CHOIR: *(In the Proper Tone)* Glory to the father, and to the Son, and to the Holy Spirit:

On all Sundays when the Eothion Gospel is read, the Doxastikon is sung for the Eothion. On certain occasions this order is not followed. For clarification, see Appendix page 208.

CHOIR: (The Proper Doxastikon)

THE THEOTOKION

On all Sundays when the Eothion is sung, we sing the following Theotokion. For other occasions, see Appendix page 209.

(In the same tone as the Doxastikon):

CHOIR: Both now and ever, and unto ages of ages. Amen.

CHOIR: (The Proper Theotokion)

The following is the most frequently used:

Most blessed art thou, O Virgin Theotokos, for through Him that was incarnate of thee is Hades despoiled, Adam is recalled from the dead, the curse is made void, Eve is set free, death is slain, and we are endowed with life. Wherefore, in hymns of praise, we cry aloud: Blessed art thou, O Christ our God, who is thus well pleased, glory to thee.

THE GREAT DOXOLOGY

The Great Doxology is sung either in the same tone as the Doxastikon or in the tone of the day. It is omitted during Bright Week.

While the choir sings the Great Doxology alternately, the Priest censens the Sanctuary, the Iconostas and the faithful from the Royal Doors. At the completion of the censuring, the Priest and the Deacon, if present, say the Ektenia of Supplication and the Ektenia secretly. (See page 82).

CHOIR: Glory to thee, who hast shown us the Light. Glory be to God on high, and on earth peace, good will among men.

We praise thee, we bless thee, we worship thee, we glorify thee, we give thanks to thee for thy great glory.

O Lord, heavenly King, God the Father Almighty; O Lord, the Only-begotten Son, Jesus Christ; and the Holy Spirit.

O Lord God, Lamb of God, Son of the Father, that takest away the sin of the world, have mercy on us.

Thou that takest away the sins of the world, receive our prayer.

Thou that sittest at the right hand of the Father, have mercy on us.

For thou only art holy, thou only art the Lord, O Jesus Christ, to the glory of God the Father, Amen.

Every day will I bless thee, and I will praise thy Name forever; yea, forever and ever.

Vouchsafe, O Lord, to keep us this day without sin.

Blessed art thou, O Lord God of our Fathers, and praised and glorified be thy Name forever. Amen.

Let thy mercy, O Lord, be upon us, as we do put our hope in thee.

Blessed art thou, O Lord, teach me thy statutes.

Blessed art thou, O Lord, teach me thy statutes.

Blessed art thou, O Lord, teach me thy statutes.

Lord, thou hast been our refuge in all generations. I said: Be merciful unto me; heal my soul, for I have sinned against thee.

Lord, I have fled unto thee: teach me to do thy will, for thou art my God.

For with thee is the fountain of life; in thy light shall we see light.

O continue thy loving-kindness unto them that know thee.

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

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

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

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

Both now and ever and unto ages of ages. Amen.

Holy Immortal: have mercy on us.

Holy God,

Holy Mighty,

Holy Immortal: have mercy on us.

During the singing of the Great Doxology, the Priest and the Deacon say the following secretly:

THE EKTENIA OF SUPPLICATION

DEACON: Have mercy on us, O God, according to thy great goodness, we pray thee: hearken and have mercy.

PRIEST: Lord, have mercy. (*Thrice*)

DEACON: Again we pray for pious and Orthodox Christians.

PRIEST: Lord, have mercy.

DEACON: Again we pray for our Metropolitan N. (*and Archbishop, or Bishop N.*) for Priests, Deacons, and all other clergy; and for all our brethren in Christ.

PRIEST: Lord, have mercy. (*Thrice*)

DEACON: Again we pray for the blessed and ever-memorable founders of this holy Temple; and for all our fathers and brethren, the Orthodox departed this life before us, who here and in all the world lie asleep in the Lord.

PRIEST: Lord, have mercy (*Thrice*)

DEACON: Again we pray for those who bear fruit and do good works in this holy and all-venerable Temple; for those who serve and those who sing; and for all the people here present, who await thy great and rich mercy.

DEACON: Lord, have mercy. (*Thrice*)

PRIEST: For Thou art a merciful God and lovest mankind, and unto thee we ascribe glory: to the Father, and to the Son, and to the Holy Spirit: now and ever, and unto ages of ages.

Amen.

EKTENIA

DEACON: Let us complete our morning prayer to the Lord.

PRIEST: Lord, have mercy.

DEACON: Help us; save us; have mercy on us; and keep us, O God by thy grace.

PRIEST: Lord, have mercy.

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

PRIEST: Grant this, O Lord.

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

PRIEST: Grant this, O Lord.

DEACON: Pardon and remission of our sins and transgressions, let us ask of the Lord.

PRIEST: Grant this, O Lord.

DEACON: All things good and profitable for our souls and peace for the world, let us ask of the Lord.

PRIEST: Grant this, O Lord.

DEACON: That we may complete the remaining time of our life in peace and repentance, let us ask of the Lord.

PRIEST: Grant this, O Lord.

DEACON: A Christian ending to our life, painless, blameless, peaceful; and a good defense before the dread Judgment Seat of Christ, let us ask of the Lord.

PRIEST: Grant this, O Lord.

DEACON: Calling to remembrance our all-holy, immaculate, most blessed and glorious Lady Theotokos; and ever- virgin Mary, with all the Saints, let us commend ourselves and each other, and all our life unto Christ our God.

DEACON: To thee, O Lord.

PRIEST: For thou art the God of mercies and of bounties and of love toward mankind, and unto thee we ascribe glory: to the Father, and to the Son, and to the Holy Spirit: now and ever, and unto ages of ages.

DEACON: Amen.

PRIEST: Peace be to all.

DEACON: And to thy spirit.

DEACON: Let us bow our heads unto the Lord.

DEACON: To thee, O Lord.

PRIEST: O holy Lord, who dwellest on high, and regardest the humble of heart, and with thine all-seeing eye dost behold all creation, unto Thee have we bowed the neck of our soul and body, and we entreat thee: Stretch forth thine invisible hand from thy holy dwelling place and bless us all. And if in aught we have sinned, whether voluntarily or involuntarily, forgive, inasmuch as thou art a good God, and lovest mankind; vouchsafing unto us thy earthly and heavenly good things.

For thine is to show mercy and to save us, O our God, and unto thee we ascribe glory: to the Father, and to the Son, and to the holy Spirit: now and ever, and unto ages of ages.

DEACON: Wisdom!

PRIEST: Christ our God, the Eternal, is blessed always: now and ever, and unto ages of ages.

DEACON: Amen. Preserve, O God the Holy Orthodox Faith, and all Orthodox Christians, unto ages of ages. Amen.

PRIEST: Most holy Theotokos, save us.

DEACON: More honorable than the Cherubim, and more glorious beyond compare than the Seraphim, thou who without stain barest God the Word, and art truly Theotokos, we magnify thee.

PRIEST: Glory to thee, O Christ our God and our hope, glory to thee.

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

Lord, have mercy. (*Thrice*).

In the name of the Lord, Master Bless.

THE BENEDICTION (ON SUNDAYS)

PRIEST: He who rose from the dead, Christ our true God; through the intercessions of His all-immaculate and all blameless Holy Mother; of the holy, glorious, and all-laudable Apostles; of Saint N. (*Patron Saint of the Church*); of Saint N. (*The Saint of the Day*); and of all the Saints, have mercy upon us and save us, forasmuch as he is good and loveth mankind.

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

DEACON: Amen.

On Sundays, if the Tone for the Day is 1, 2, 3, or 4, the following Troparion is sung in Tone 4 or the tone of the Doxology.

CHOIR: Today is salvation come unto the world. Let us sing praises to Him that arose from the grave; the Author of our life: for having by death destroyed death, He hath given us victory and Great Mercy.

If the Tone of the Day is 5, 6, 7, or 8, the following Troparion is sung in Tone 8 or the tone of the Doxology.

CHOIR: Having risen from the tomb, and having burst the bonds of hades, thou didst loose the condemnation of death, O Lord, releasing all mankind from the snares of the enemy. Having manifested thyself to thine Apostles, thou didst send them forth to proclaim thee: and through them; thou hast granted thy peace unto the civilized world, O thou who alone art plenteous in mercy.

On certain occasions, neither of the above Troparia are sung but are replaced by the Proper Hymn for that occasion.

The Kairon

THE KAIRON

The proper time for the Kairon, during the Orthros, is while the chanter sings the Kathismata. However, since the priest often needs time to hear confessions and to prepare the Proskomede, the Kairon is often taken before the beginning of the Orthros Service that precedes the Divine Liturgy. In any case, the Order of the Kairon when a Deacon is serving is as follows:

The priest leaves the Sanctuary by the North Door, and the deacon leaves the Sanctuary by the South Door. They come together in front of the Bishop's Throne, with the deacon standing at the right side of the priest. They then make a prostration and go to stand in front of the Royal Doors with the deacon standing at the right side of the priest. They then say:

DEACON: Bless, Master.

PRIEST: Blessed is our God always: now and ever and unto ages of ages.

DEACON: Amen.

PRIEST: Glory to thee, O Our God, Glory to thee. O heavenly King, O Comforter, Spirit of Truth, who art in all places and fillest all things; Treasury of good things and Giver of Life: Come and dwell in us and cleanse us from every stain, and save our souls, O Gracious Lord.

DEACON: 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 ad ever, and unto ages of ages. Amen.

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

Lord, have mercy. Lord, here mercy. Lord, have mercy.

Glory to the Father, and to the Son, and to the Holy Spirit; both now and ever, and unto 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 evil:

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 unto ages.

DEACON: Amen.

PRIEST: Have mercy upon us, O Lord, have mercy upon us: for laying aside all defense we sinners offer unto thee, as Master, this supplication: have mercy upon us.

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

O Lord, have mercy upon us, for in thee have we put our trust; be not exceedingly wroth with us, nor remember our iniquities, but look down upon us even now, as thou art compassionate, and deliver us from our enemies: for thou art our God, and we are thy people: we are all the work of thy hands, and we call upon thy name.

While the priest is saying the following, the deacon opens the Royal Doors.

PRIEST: Both now and ever, and unto ages of ages. Amen.

Open unto us the door of thy compassion, O blessed Theotokos. As we have set our hope in thee, may we not be confounded through thee may we be delivered from all adversities, for thou art the salvation of the race of Christians.

DEACON: Lord, have mercy. (12.twelve times)

The priest then approaches the Icon of Christ and says the following Troparion:

PRIEST: We reverence thy spotless Icon, O gracious Lord, and ask forgiveness of our transgressions, O Christ our God: for of thine own good will thou wast pleased to ascend the Cross in the flesh, that thou mightest deliver from bondage to the enemy those whom thou hadst fashioned. Wherefore, we cry aloud unto thee: thou hast filled all things with joy, O our Savior, for thou didst come to save the world.

The priest then makes a prostration, blesses himself and kisses the Holy Icon.

The priest then goes to the Icon of the Mother of God, and says the following Troparion:

PRIEST: Forasmuch as thou art a well-spring of tenderness, O Theotokos, make us worthy of compassion; Look upon a sinful people; manifest thy power as ever, for hoping on thee we cry aloud unto thee: Hail! as once did Gabriel, Chief Captain of the Bodiless Powers.

The priest then makes a prostration; himself, and kisses the Holy Icon.

The priest then goes to the Icon of St. John the Baptist and says the following Troparion:

PRIEST: The memory of the righteous is in praise. And thee, Forerunner, the testimony of the Lord sufficeth; for in truth thou hast been revealed as nobler than all the Prophets, for having been considered worthy to baptize in the running waters him who was preached. Therefore, thou didst strive for the truth happily. Thou didst proclaim to those in Hades God appearing in the body, the Lifter up of the sin of the world, who granteth us the Great Mercy.

He then makes a prostration, blesses himself and kisses the Holy Icon. The priest then goes to the Icon of the Patron Saint of the Church and says the Troparion of the Patron Saint of the Church.

PRIEST: As Deliverer of captives, and defender of the poor; Healer of the infirmed; Champion of Kings. Victorious Great Martyr George, intercede with Christ our God, for our souls salvation.

He then makes a prostration, blesses himself and kisses the Holy Icon.

The deacon also reverences the Holy Icons of Christ, The Mother of God, St. John the Baptist, and the Patron Saint of the Church in the same manner as the priest.

When the deacon and priest have finished venerating the Holy Icons, they stand in front of the Royal Doors with the deacon at the right side of the priest, and say:

DEACON: Let us pray to the Lord.

DEACON: Lord, have mercy.

PRIEST: Stretch forth thy hand, O Lord, from thy holy dwelling place on high, and strengthen me for this thine appointed service, that standing without condemnation in thy dread sanctuary I may offer the unbloody sacrifice: for thine is the power and the glory, unto ages of ages.

DEACON: Amen.

DEACON: Wisdom! Bless, Master.

PRIEST: Glory to thee, O Christ our God and our hope, Glory to thee.

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

Lord, have mercy. (*Thrice*)

In the name of the Lord, Master, bless.

PRIEST: He who rose from the dead, Christ our true God; through the intercessions of His all-immaculate and all-blameless Holy Mother; of the holy, glorious, and all-laudable Apostles; of Saint N. (*Patron Saint of the Church*); of Saint N. (*the Saint of the Day*); and of all the Saints, have mercy upon us and save us, forasmuch as he is good and loveth mankind.

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

DEACON: Amen.

The deacon and priest then ask the forgiveness of each other and the faithful and enter the Sanctuary. They enter the Sanctuary through the South Door. As they enter, they pray the following prayer:

DEACON AND PRIEST: I will enter into thy house: I will worship the holy Temple in thy fear, now and ever, and unto ages of ages. Amen.

Having entered the Sanctuary, the deacon and priest make three (3) prostrations before the Holy Altar, saying:

DEACON AND PRIEST: O God, be gracious unto me, a sinner, and have mercy upon me. (*Thrice*).

The priest then kisses the Holy Gospel and the Holy Altar, while the deacon kisses the edge of the Holy Altar. The deacon then presents his vestments (Sticharion, The Orarion, and the Epimanika) to the priest for his blessing and proceed to vest.

The Vesting

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THE VESTING

I) THE VESTING OF A DEACON

The deacon, with his Sticharion, Orarion (stole) and Epimanikia (cuffs) in hand, goes to the priest and bows his head, saying:

DEACON: Bless, Master.

The priest blesses:

PRIEST: Blessed is our God always: now and ever and unto ages of ages.

DEACON: Amen.

The deacon goes to the side of the sanctuary. Vesting himself with the Sticharion, he recites this prayer:

DEACON: My soul shall rejoice in the Lord, for He has clothed me with the garment of salvation; He has covered me with the robe of gladness; as a bridegroom. He has set a crown on me; and as a bride adorns herself with jewels, so He has adorned me.

As he puts on the Cuffs, he recites the following:

DEACON: *(right)* Thy right hand, O Lord, has been glorified in power. Thy right hand, O Lord, has shattered the enemies. In the greatness of Thy majesty Thou hast overthrown Thy adversaries.

(left) Thy hands have made and fashioned me. Give me understanding that I may learn Thy commandments.

And kissing the Orarion (stole) he puts it on. Then he goes to the Table of Oblation, and sets the Holy Vessels in place for the priest.

II) THE VESTING OF A PRIEST

Before he puts on each Vestment, the priest makes over it the sign of the Cross and kisses it. He begins the vesting with the blessing:

PRIEST: Blessed is our God always; now and ever, and unto ages of ages. Amen.

He puts on the Sticharion (Alb), saying:

PRIEST: My soul shall rejoice in the Lord, for he hath clothed me with the garment of salvation, and with the robe of gladness hath he encompassed me. As a bridegroom he hath set a crown upon me, and as a bride hath he adorned me with ornament always: now and ever and unto ages of ages. Amen.

Then he puts on the Epitrachelion (Stole), saying:

PRIEST: Blessed is God, who poureth out his grace upon His Priests, as ointment upon the head, which runneth down to the hem of his garment, always: now and ever, and unto ages of ages. Amen.

Then he puts on the Epigonation, saying:

PRIEST: Gird thy sword upon thy thigh, O Mighty One, in thy comeliness and in thy beauty, and go forth, and prosper, and reign, because of truth, and meekness, and righteousness; and thy right hand shall guide thee wondrously always: now and ever, and unto ages of ages. Amen.

He girds himself with the Zone (Belt), saying:

PRIEST: Blessed is God, who girdeth me with strength, and hath made my path blameless, always: now and ever, and unto ages of ages. Amen.

Then he puts on the right Epimanikon (Cuff), saying:

PRIEST: Thy right hand, O Lord, is glorified in strength; thy right hand, O Lord, hath shattered thine enemies, and in the multitude of thy glory hast crushed thine adversaries always: now and ever, and unto ages of ages. Amen.

And the left Epimanikon (Cuff), saying:

PRIEST: Thy hands have made and fashioned me; teach me, and I shall learn thy commandments always: now and ever, and unto ages of ages. Amen.

Then the Phelonion (Chasuble) saying:

PRIEST: Thy priests, O Lord, shall clothe themselves with righteousness and thy Holy Ones rejoice with exultation always: now and ever and unto ages of ages. Amen.

Then the Priest and Deacon wash their hands, saying quietly:

PRIEST: I will wash my hands among the innocent, and I will compass thine Altar, O Lord, that I may hear the voice of thy praise, and tell of all thy wondrous works. Lord, I have loved the beauty of thy house, and the place where thy glory dwelleth. Destroy not my Soul with the ungodly, nor my life with the men of blood, in whose hands is iniquity and their right hand is full of gifts. But as for me, I have walked in my innocence: Deliver me, O Lord, and have mercy upon me. My foot hath stood in the straight way: in the churches will I bless thee, O Lord.

The Proskomedia

THE PROSKOMEDIA

While the Priest or the Deacon, if present, is preparing the Prothesis Table: uncovering the Chalice and the Paten, putting away the covers, etc., he says quietly the following:

PRIEST OR DEACON: Make ready, O Bethlehem; for Eden hath been opened for all. Prepare, O Ephrata; for all. Prepare, O Ephrata; for the Tree of Life hath blossomed forth in the cave from the Virgin; for her belly did appear as a supersensual paradise in which is planted the divine Plant, whereof eating we shall live and not die as Adam. Verily, Christ shall be born, raising the likeness that fell of old.

The Priest and Deacon, if present, bow before the Prothesis Table, saying quietly:

PRIEST AND DEACON: O God, be gracious unto me a sinner, and have mercy upon me. (Thrice).

Then the Priest takes the Holy Bread in his left hand and the spear in his right hand, elevates them to the level of his eyes, with the seal of the loaf towards himself, saying:

PRIEST: Thou hast redeemed us from the curse of the law, by thy precious Blood: nailed to the Cross and pierced by the spear, thou hast poured forth immortality upon mankind. O our Savior, glory to thee.

Then the Priest puts the bread on the Prothesis Table.

DEACON: Bless, Master.

PRIEST: Blessed is our God always, now and ever, and unto ages of ages.

DEACON: Amen. Let us pray to the Lord. Lord, have mercy.

The Priest makes the Sign of the Cross over the seal with the spear, saying:

PRIEST: In remembrance of our Lord and God and Savior Jesus Christ. (*Thrice*).

DEACON: Now and ever and unto ages of ages, Amen. (*Thrice*). Let us pray to the Lord. Lord, have mercy.

The Priest cuts along the right side of the seal, saying:

PRIEST: He was led as a sheep to the slaughter.
(*Isaiah 53:7*)

And along the left side of the seal, saying:

PRIEST: And as a spotless lamb is dumb before his shearer, so opened he not his mouth.
(*Isaiah 53:7*)

And along the upper side of the seal, saying:

PRIEST: In his humiliation his judgment was taken away. (*Isaiah 53:8*)

And along the bottom edge of the seal, saying:

PRIEST: And for his generation, who shall declare it? (*Isaiah 53:8*)

DEACON: Let us pray to the Lord. Lord, have mercy.

Then inserting the spear into the right side of the bread beneath the seal, he lifts it up and removes it saying:

DEACON: Take up, Master.

PRIEST: For his life is taken away from the earth.
(*Isaiah 53:8*)

The Priest lays the seal upon the Diskarion (Paten) with the face of the seal inverted, and makes a deep cross-wise cut on the back of the seal without cutting through it and says:

DEACON: Sacrifice, Master.

PRIEST: Sacrificed is the Lamb of God who taketh away the sin of the world, for the life of the world and its salvation. +

Then he turns the seal face upward and pierces it with the spear, which he inserts in the right side of the part marked IC, saying:

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DEACON: Pierce, Master.

PRIEST: One of the soldiers with a spear pierced his side; and immediately there came forth blood and water and he that saw it bare witness, and his witness is true. (*John 19:34-35*)

When he says the words, "Blood and Water", the Deacon if present, gives the containers of wine and water to the Priest and the Priest pours sufficient wine and a little water into the Chalice.

DEACON: Bless, Master, the Holy Union.

The Priest blesses the Chalice with his hand, saying:

PRIEST: Blessed is the union thy Holy Things, always: now and ever, and unto ages of ages.

DEACON: Amen.

The Priest may use one loaf of bread and takes all the parts from it, as if he is using different loaves; or he may use different loaves as follows: The Priest takes up the second altar-bread into his hands and cuts from it a small triangular portion, alongside the seal, saying:

PRIEST: In honor and memory of our most blessed and glorious Lady Theotokos and ever-virgin Mary; through whose intercessions do thou accept, O Lord, this sacrifice upon thy heavenly altar.

He places the portion on the Diskarion, at the right of the seal, (i.e. at his own left) saying:

PRIEST: The queen stood at thy right hand, clothed in a robe of gold and many colors. (*Psalms 44:10*)

Then he takes the third Altar-bread and from it takes a small particle, which he lays on the Diskarion at the left of the seal, (i.e. at his own right) saying:

PRIEST: In honor and memory of the great angelic leaders Michael and Gabriel, and of all bodiless Powers of Heaven.

Taking a second particle from the bread, he places it under the first, saying:

PRIEST: Of the honorable glorious Prophet, Forerunner and Baptist John, of the Holy glorious Prophets Moses and Aaron, Elijah and Elisha, David and Jesse; of the three holy Children, and Daniel the Prophet, and of all the Holy Prophets.

Taking a third particle from the bread, he places it under the second, saying:

PRIEST: Of the holy, glorious, and all laudable Apostles Peter and Paul, of the Twelve and the Seventy, and of all the Holy Apostles.

Taking a fourth particle from the bread, he places it alongside the first, making a new vertical row, and saying:

PRIEST: Of our Fathers among the Saints, great Hierarchs and ecumenical Teachers, Basil the Great, Gregory the Theologian and John Chrysostom; of Athanasius and Cyril , Nicholas of Myra, and all the Holy Hierarchs.

Taking a fifth particle from the bread, he places it under the fourth, saying:

PRIEST: Of the holy First-martyr and Archdeacon Stephen; of the holy Great Martyrs George the Trophy-bearer, Demetrius Myrobletes, Theodore of Tyre, Theodore the General and of all the holy martyrs.

Taking a sixth particle from the bread, he places it under the fifth, saying:

PRIEST: Of our Venerable and God-bearing Fathers Antony the Great, Euthymius, Paisius, Sabbas, Onuphrius, Peter and Athanasius of Athos, and of all the holy Ascetics.

Taking a seventh particle from the bread, he places it alongside the fourth, beginning a third row, and saying:

PRIEST: Of the holy, glorious and wonder-working Unmercenaries Cosmas and Damian, Cyrus and John, Panteleemon: and Hermolous, and of the holy Unmercenaries.

Taking an eighth particle from the bread, he places it under the seventh, saying:

PRIEST: Of the holy, and righteous ancestors of God, Joachim and Anna, of Saints(s) N. (NN.) whose memory we celebrate and of all the Saints, at whose supplication, visit us, O God.

Taking a ninth particle from the bread, he places it under the eighth, saying:

PRIEST: Of our Father among the Saints John Chrysostom, Archbishop of Constantinople, or Basil the Great, Archbishop of Caesarea (*whichever Liturgy is being celebrated*) whose Divine Liturgy we now perform.

If a Bishop is to celebrate the Divine Liturgy, the Priest does not continue the service but he stops there and the Bishop finishes it before the Great Entrance. Then the Priest takes a fourth Altar-bread, from which he takes the particles of remembrance for the living, saying:

PRIEST: Remember, O Lord, Lover of mankind, every Bishopric of the Orthodox; our Metropolitan (N.); the honorable Priesthood; the Diaconate in Christ, and every order of the clergy; our brethren and fellow ministers, Priests and Deacons; and all our brethren whom thou hast called into thy communion, through thy tender compassion, O all gracious Master.

Then the Priest remembers the Bishop who ordained him, if he is living, otherwise he remembers him with the dead. Then the Priest remembers whom he will of the living placing a particle on the Diskarion for each one.

Then he takes the fifth-altar bread, from which he takes the particles of remembrance for the dead, saying:

PRIEST: Again we pray for blessed memory and remission of sins for the blessed founders of this holy Church. And remember, O Lord, all Orthodox Patriarchs, Bishops, Priests, Deacons, and Monastics, and all our fathers, and brethren who have fallen asleep in thy communion in the hope of resurrection unto life eternal, O Lord, who lovest mankind.

The Priest remembers whom he will of the dead, placing a particle on the diskarion for each one.

If there are other celebrants, they commemorate whom they will of the living and the dead. If a Bishop is celebrating the Divine Liturgy, he commemorates the living and the dead and the co-celebrants. When the Bishop commemorates the Priest, the Priest kisses the Omaphorian of the Bishop, saying: Your High Priest, may the Lord God remember in his heavenly kingdom, now and ever and unto ages of ages. Amen.

Then the Priest takes up the fourth Altar-bread again and takes from it a particle which he places on the Diskarion among the particles for the living, saying:

PRIEST: Remember, O Lord, my unworthiness, and forgive all my offences, both voluntary and involuntary.

When the Priest has arranged the particles on the Diskarion the Deacon brings the censer to the Priest saying:

DEACON: Bless Master, the incense. Let us pray to the Lord; Lord, have mercy.

Then the Priest blesses the incense, saying:

PRIEST: Incense we offer unto thee, O Christ our God, for an odor of spiritual sweetness: which do thou receive upon thine altar above the heavens, and send down upon us in return the grace of thine all-holy Spirit.

DEACON: Let us pray to the Lord. Lord, have mercy. Place the Star, Master.

The Deacon holds the censer at a proper height, so that the Priest can expose the various sacred articles to the incense smoke. The Priest first censens the Asterisk (Star-cover) and places it over the particles on the Diskarion, saying:

PRIEST: And the star came and stood over the place where the young Child was. (*Matthew 2:9*)
Then he takes the first veil, censens it, and places it over the Diskarion, saying:

DEACON: Let us pray to the Lord; Lord, have mercy. Beautify, Master.

PRIEST: The Lord hath reigned, he hath clothed himself with majesty: The Lord hath clothed himself with might, and hath girded himself. (*Psalms 92:1*)

Next, he takes the second veil, censens it, and places it over the Chalice, saying:

DEACON: Let us pray to the Lord; Lord, have mercy. Cover, Master.

PRIEST: Thy virtue hath covered the heavens, O Christ, and the earth is full of thy praise.

Lastly he takes the Aer, censens it, and places it over both the Diskarion and the Chalice, saying:

DEACON: Let us pray to the Lord; Lord, have mercy. Shelter, Master.

PRIEST: Shelter us in the shelter of thy wings; drive away from us every enemy and foe; make our life peaceful; O Lord, have mercy on us and on thy world, and save our souls, for thou art good and lovest mankind.

Then the Priest takes the censer and censens the Oblation thrice, saying:

PRIEST: Blessed art thou, O our God, who art thus well pleased: Glory to thee, always.

DEACON: Now and ever, and unto ages of ages. Amen.

(This is repeated between the Priest and the Deacon, thrice)

DEACON: For the Precious Gifts now offered, let us pray to the Lord. Lord, have mercy.

PRIEST: O God our God, who didst send forth the heavenly Bread, the food of the whole world, our Lord and God Jesus Christ, our Saviour and Redeemer and Benefactor, blessing and sanctifying us: Do thou thyself bless this Oblation and receive it upon thine altar above the heavens. Remember, as thou art good and lovest mankind those who brought this offering, and those for whom they brought it; and preserve us blameless in the celebration of thy holy Mysteries: for sanctified and glorified is thy most honorable and majestic name, of the Father, and of the Son, and of the Holy Spirit: now and ever, and unto ages of ages.

DEACON: Amen.

Then, standing before the Prothesis Table, he makes the dismissal, saying:

PRIEST: Glory to thee, O Christ our God and our Hope, Glory to thee.

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

Lord have mercy. *(Thrice)*

Master, Bless.

PRIEST: He who was born in a cavern and lay in a manger for our salvation, (and only on Sunday) (and rose again from the dead), Christ our true God, through the intercessions of his all-immaculate and all-blameless Mother and of all the Saints, have mercy upon us and save us, for as much as he is good and loveth mankind.

Then the Deacon, if present, or the Priest cense the Sanctuary only as usual while saying:

DEACON OR PRIEST: In the Grave with the Body, but in Hades with the soul, as God; in Paradise with the Thief, and on the Throne with the Father and the Spirit was thou, O Christ, filling all things, thyself uncircumscribed.

As giving life, as more splendid than Paradise, and more radiant than any royal chamber, O Christ, is shown forth thy tomb, the fountain of our resurrection.

PSALM 50

Have mercy upon me, O God, according to thy great mercy: according to the multitude of thy tender mercies blot out mine iniquity. Wash me thoroughly from mine iniquity, and cleanse me from my sin. For I acknowledge mine iniquity: and my sin is ever before me. Against thee only have I sinned, and done evil in thy sight; that thou mightest be justified in thy words, and prevail when thou art judged. For behold, I was shapen in iniquity: and in sin did my mother conceive

me. For behold, thou hast loved truth: the unclear and hidden things of thy wisdom thou hast made clear to me. Thou shalt sprinkle me with hyssop, and I shall be clean: thou shalt wash me, and I shall be whiter than snow. Thou shalt make me to hear joy and gladness: the bones which thou hast broken shall rejoice. Turn away thy face from my sins, and blot out all my 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 steady me with a guiding spirit. Then will I teach transgressors thy ways: and the impious shall be converted unto thee. Deliver me from bloodguiltiness, O God, thou God of my salvation: and my tongue shall sing aloud of thy righteousness. O Lord, open thou my lips: and my mouth shall declare thy praise. For hadst thou desired sacrifice, I would have given it thee: thou delightest not in burnt offerings. Sacrifices to God are a contrite and humble heart, O God, thou wilt not despise. Do Good, O Lord, in thy good will unto Zion: that the walls of Jerusalem may be built up. Then shall thou be pleased with the sacrifice of righteousness, with burnt offering and whole burnt offerings: then shall they offer bullocks upon thine altar.

The Priest may delay the censuring until the great Doxology and then he will cense the Sanctuary and the Iconostase and the people from the Royal Doors.

The Divine Liturgy of our Father Among the Saints St. John Chrysostom

THE DIVINE LITURGY

OF OUR FATHER AMONG THE SAINTS
JOHN CHRYSOSTOM

The Priest with the Deacon at his right side, stand before the Holy Altar table and pray quietly:

PRIEST O heavenly King, O Comforter, the Spirit of AND truth, who art in all places and fillest all

DEACON: things and Giver of life: Come and dwell in us and cleanse us from every stain, and Save our souls, O gracious Lord.

Glory to God in the highest, and on earth peace, and good will among men (*twice*).

O Lord, open thou my lips, and my mouth shall declare thy praise.

The Priest kisses the Holy Gospel and the Altar, while the Deacon kisses the altar. Then the Deacon bowing his head to the Priest and holding his orarion (in his right hand with the thumb, the first and middle fingers) says:

DEACON: It is time to begin the service to the Lord. Bless, Master.

The Priest blessing the Deacon, says:

PRIEST: Blessed is our God, always: now and ever and unto ages of ages,

DEACON: Amen. Pray for me, Master.

PRIEST: May the Lord direct your steps.

DEACON: Remember me, Holy Master.

PRIEST: May the Lord God remember you in His Kingdom, now and ever and unto ages of ages.

DEACON: Amen.

The Deacon then kisses the hand of the Priest and leaves the Sanctuary by the north door, and standing before the Royal Doors and bowing three (3) times, says quietly:

DEACON: O Lord, open thou my lips, and my mouth shall declare thy praise.

(The Priest, standing before the Holy Altar, simultaneously does and says the same things.)

Then the Priest kisses the Holy Gospel and holds it with both hands, elevates it, making the sign of the Cross over the Antimins, after which the Deacon, (still holding his orarion as before in his right hand, at his eye level, as he will do for all petitions and reverences) says:

DEACON: Bless, Master.

PRIEST: Blessed is the Kingdom of the Father, and of the Son, and of the Holy Spirit: now and ever, and unto ages of ages.

CHOIR: Amen.

THE GREAT EXTENIA

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

CHOIR: Lord, have mercy.

DEACON: For the peace from above, and for the salvation of our souls, let us pray to the Lord.

CHOIR: Lord, have mercy.

DEACON: For the peace of the whole world; for the good estate of the holy churches of God, and for the union of all men, let us pray to the Lord.

CHOIR: Lord, have mercy.

DEACON: For this Holy House, and for those who with faith, reverence, and fear of God enter therein, let us pray to the Lord.

CHOIR: Lord, have mercy.

DEACON: For our Metropolitan, for the venerable Priesthood, the Diaconate in Christ, for all the clergy and the people, let us pray to the Lord.

CHOIR: Lord, have mercy.

DEACON: For the President of the United States and all civil authorities, and for our Armed Forces in defense of peace and freedom everywhere, let us pray to the Lord.

CHOIR: Lord, have mercy.

DEACON: For this city, and for every city and land, and for the faithful who dwell therein, let us pray to the Lord.

CHOIR: Lord, have mercy.

DEACON: For healthful seasons, for abundance of the fruits of the earth, and for peaceful times, let us pray to the Lord.

CHOIR: Lord, have mercy.

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

CHOIR: Lord, have mercy.

DEACON: For our deliverance from all tribulation, wrath, danger and necessity, let us pray to the Lord.

CHOIR: Lord, have mercy.

DEACON: Help us; save us; have mercy on us; and keep us, O God, by thy grace.

CHOIR: Lord, have mercy.

DEACON: Calling to remembrance our all holy, immaculate, most blessed and glorious Lady Theotokos and ever-virgin Mary, with all the Saints, let us commend ourselves and each other, and all our life unto Christ our God.

CHOIR: To thee, O Lord.

(The Priest says quietly the prayer of the First Antiphon:)

O Lord our God, whose might is beyond compare, whose glory is incomprehensible, whose mercy is infinite, and whose love toward mankind is ineffable; do thou thyself, O Master, in thy tender compassion, look down upon us and upon this Holy House, and grant us and those who pray with us thy rich mercies and compassions.

PRIEST: *(Aloud)* For unto thee are due all glory, honor, and worship: to the Father, and to the Son, and to the Holy Spirit: now and ever, and unto ages of ages.

CHOIR: Amen.

The Deacon, now making one reverence, moves to the left in front of the Icon of the Theotokos.

CHOIR: Through the intercessions of the Theotokos, O Saviour, save us.

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

Through the intercessions of the Theotokos, O Saviour, save us.

Both now and ever, and unto ages of ages. Amen.

Through the intercessions of the Theotokos, O Saviour, save us.

During the last time the choir sings "Through the intercessions" the Deacon comes to stand before the Royal Doors and having made a reverence he says:

THE LITTLE EKTENIA

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

CHOIR: Lord, have mercy.

DEACON: Help us; save us; have mercy on us; and keep us, O God, by thy grace.

CHOIR: Lord, have mercy.

DEACON: Calling to remembrance our all holy, immaculate, most blessed and glorious Lady Theotokos and ever-virgin Mary, with all the Saints, let us commend ourselves and each other, and all our life unto Christ our God.

CHOIR: To thee, O Lord.

(The Priest says quietly the prayer of the Second Antiphon:)

O Lord our God, save thy people and bless thine inheritance; preserve the fullness of thy Church; sanctify those who love the beauty of thy house: do thou glorify them in recompense by thy divine power, and forsake not us who put our trust in thee.

PRIEST: *(Aloud)* For thine is the majesty, and 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 unto ages of ages.

CHOIR: Amen

The Deacon, now making one reverence, moves to the right in front of the Icon of Christ.

THE SECOND ANTIPHON

CHOIR: O Son of God, who art risen from the dead, save us who sing unto thee: Alleluia.

O Son of God, who art risen from the dead, save us who sing unto thee: Alleluia.

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

O Son of God, who art risen from the dead, save us who sing unto thee: Alleluia.

Both now and ever, and unto ages of ages. Amen.

O only-begotten Son and Word of God, who art immortal, yet didst deign for our salvation to be incarnate of the Holy Theotokos and ever-virgin Mary, and without change wast made man; and wast crucified also, O Christ our God, and by thy death didst death subdue; who art one of the Holy Trinity, glorified together with the Father and of the Holy Spirit: save us.

During the singing of "the only-begotten" when the choir reaches the words "who art one of the Holy Trinity"., the Deacon comes to stand before the Royal Doors and having made one reverence he says:

THE LITTLE EKTENIA

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

CHOIR: Lord, have mercy.

DEACON: Help us; save us; have mercy upon us; and keep us O God, by thy grace.

CHOIR: Lord, have mercy.

DEACON: Calling to remembrance our all-holy, immaculate, most blessed and glorious Lady Theotokos and ever-virgin Mary, with all the Saints, let us commend ourselves, and each other, and all our life unto Christ our God.

CHOIR: To thee, O Lord.

(The Priest says quietly the prayer of the Third Antiphon:)

O thou who hast given grace at this time with one accord to make our common supplications unto thee; and dost promise that when two or three are gathered together in thy Name thou wilt grant their requests: Fulfill now, O Lord, the desires and petitions of thy servants as may be most expedient for them, granting us in this world the knowledge of thy truth, and in the world to come, life everlasting.

PRIEST: *(Aloud)* For thou art a good God and lovest mankind, and unto thee we ascribe glory: to the Father and to the Son, and to the Holy Spirit: now and ever, and unto ages of ages.

While the priest is saying "For thou art a good God", the Deacon, making a reverence, then enters the sanctuary through the Royal Doors. Standing at the right hand of the Priest, both make three (3) reverences before the Holy Altar.

CHOIR: Amen.

While the choir sings the proper Troparion, the priest and the deacon say quietly:

DEACON: Let us pray to the Lord. Lord have mercy.

PRIEST: O Master, Lord our God, who hast appointed in heaven orders and hosts of Angels and Archangels for the service of thy glory: cause that with our entrance there may be an entrance of holy Angels serving with us and glorifying thy goodness: for unto thee are due all glory, honor, and worship: to the Father, and to the Son, and to the Holy Spirit: now and ever and unto ages of ages. Amen.

Then the priest kisses the Holy Gospel and gives it to the deacon, who drapes his Orarion over the Holy Gospel, kisses the right hand of the priest. The deacon, followed by the priest, and preceded by the altar boys make the Small Entrance. When they reach the Solea, the deacon pauses, then turning to the priest says quietly:

DEACON: Bless, Master, the Holy Entrance.

The Priest, making the blessing with his right hand toward the East says:

PRIEST: Blessed is the entrance of thy Holy Saints, always, now and ever and unto ages of ages.

DEACON: Amen

Then the Priest kisses the Holy Gospel while the Deacon kisses the right hand of the Priest. The Deacon then faces the East and raising the Holy Gospel over his head, when the choir finishes the Troparion, says:

DEACON: Wisdom! Attend!

CHOIR: Come, let us worship and bow down before Christ. O Son of God, who art risen from the dead, save us who sing unto thee: Alleluia.

As the choir is singing the proper Entrance Hymn, the Deacon enters the sanctuary through the Royal Doors, places the Holy Gospel on the Altar Table, kisses the Gospel and the altar table, then taking the censer and standing on the side of the Royal Doors facing West, censes the Priest while the Priest enters the sanctuary. (If the Priest is an Archimandrite, the Priest will cense the sanctuary, iconostas and the faithful - as he does during the singing of the Cherubimic Hymn)

During the singing of the proper Troparion and Kontakion, the Priest and Deacon stand in front of the altar table. When the Kontakion is completed, the Deacon, standing in the center of the Royal Doors facing West and raising his orarion in his right hand says:

DEACON: Let us pray to the Lord.

CHOIR: Lord, have mercy.

The Deacon then faces the altar while the Priest is saying:

PRIEST: (*Aloud*) For holy art thou, O our God, and unto thee we ascribe glory: to the Father, and to the Son, and to the Holy Spirit: not; and ever....

DEACON: (*Facing West in the center of the Royal Doors*)
And unto ages of ages.

CHOIR: Amen

THE TRISAGION HYMN

CHOIR: 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 ages of ages. Amen.

Holy Immortal: have mercy on us.

Dynamis!

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

During the singing of the Trisagion Hymn, the Priest reads secretly the following prayer:

PRIEST: O Holy God, who retest in thy Holy Place; who art hymned by the Seraphim with thrice- holy cry, and glorified by the Cherubim, and worshipped by every heavenly Power; who out of nothing hast brought all things into being; who hast created man after thine own image and likeness and hast adorned him with thine every gift; who givest to him that askest wisdom and understanding; who despisest not the sinner, but hast appointed repentance unto salvation; who hast vouchsafed unto us, thy humble and unworthy servants, even in this hour to stand before the glory of thy holy Altar and to offer the worship and praise which are due thee: Thyself, O Master, accept even from the mouth of us sinners the Hymn of the Trisagion, and visit us in thy goodness. Forgive us every transgression both voluntary and involuntary; sanctify our souls and bodies; and grant us to serve thee in holiness all the days of our life: through the intercessions of the Holy Theotokos and of all the Saints who from the beginning of the world have been well-pleasing unto Thee.

For holy art thou, O our God, and unto thee we ascribe glory: to the Father, and to the Son, and to the Holy Spirit: now and ever, and unto ages of ages. Amen.

When the Priest completes the above prayer, he and the Deacon alternate while saying the Trisagion Prayer:

PRIEST: (*Quietly*) Holy God, Holy Mighty, Holy Immortal: have mercy on us.

DEACON: (*Quietly*) Holy God, Holy Mighty, Holy Immortal: have mercy on us.

PRIEST: (*Quietly*) Holy God, Holy Mighty, Holy Immortal: have mercy on us.

DEACON: (*Quietly*) Glory to the Father, and to the Son, and to the Holy Spirit:

PRIEST: (*Quietly*) Both now and ever, and unto ages of ages. Amen.
Holy Immortal: have mercy on us.

DEACON: (*Quietly*) Holy God, Holy Mighty, Holy Immortal: have mercy on us.

The Deacon facing the Prothesis Table says:

DEACON: Command, Master!

PRIEST: Blessed is he that cometh in the name of the Lord.

DEACON: Bless, Master, the High Place

Raising his hands and his eyes upward, the Priest says:

PRIEST: Blessed art Thou on the throne of the glory of Thy Kingdom, Who sittest upon the Cherubim: always now and ever, and unto ages of ages.

DEACON: Amen

While the choir is singing. .. "Holy God, Holy Mighty..." and upon the completion of the above dialogue, the Deacon takes the censer and approaches the Priest saying:

DEACON: Bless Master the incense.

Blessing the incense with his right hand, the Priest says:

PRIEST: Blessed is our God, always, now and ever and unto ages of ages.

DEACON: Amen

Then the Deacon censens around the Holy Altar Table and the whole Sanctuary. The Reader stands in the center of the Solea facing East prepared to read the proper Lesson from the Epistle.

Upon the completion of .. "Holy God..." by the choir, after having given the censer away, the Deacon standing in the center of the Royal Doors says:

DEACON: Let us attend!

READER: (Reads the proper Prokeimenon)

DEACON: Wisdom!

READER: (Reads the title of the Lesson).

DEACON: Wisdom! Let us attend!

READER: (Facing West. . reads the proper Epistle Lesson)

While the Reader is reading the Lesson, the Priest reads the following prayer:

PRIEST: (*Quietly*) Illumine our hearts, O Master who lovest mankind, with the pure light of thy divine knowledge, and open the eyes of our mind to the understanding of thy gospel teachings; implant in us also the fear of thy blessed commandments, that trampling down all carnal desires, we may enter upon a spiritual manner of living, both thinking and doing such things as are well-pleasing unto thee: for thou art the illumination of our souls and bodies, O Christ our God, and unto thee we ascribe glory, together with thy Father who is from everlasting, and thine all-holy, good, and life-giving Spirit: now and ever, and unto ages of ages. Amen.

Upon the completion of the above prayer, the Deacon approaches the Priest, bows his head before him and pointing to the Book of the Holy Gospel he says:

DEACON: Bless, Master, him who proclaims the good tidings of the Holy Apostle and Evangelist (N.)

The Priest blesses him saying:

PRIEST: (*Quietly*) May God, through the prayers of the Holy glorious and all-laudable Apostle and Evangelist (N.) enable you to proclaim the glad tidings with great power, to the fulfillment of the Gospel of His beloved Son, our Lord, Jesus Christ.

Then the Priest gives the Gospel Book to the Deacon who says:

DEACON: Amen.

Having kissed the Book of the Holy Gospels and the hand of the Priest, the Deacon comes out of the north door preceded by two (2) candles, and stands in the proper place (Bishop's Throne, pulpit, in the center of the ambon, etc.)

Upon completion of the reading of the Epistle Lesson, the Priest blesses the Reader with the Holy Cross saying:

PRIEST: Peace be to thee that readest.

Then the Reader approaches and kisses the Holy Cross and the hand of the Priest while the Choir is singing:

CHOIR: Alleluia, alleluia, alleluia.

The Deacon faces West, prepared to read the Lesson from the Holy Gospel saying:

DEACON: *(Loudly)* Wisdom! Attend: Let us hear the Holy Gospel.

PRIEST: Peace be to all.

CHOIR: And to thy Spirit.

DEACON: The reading is from the Holy Gospel according to Saint (N.)

CHOIR: Glory to thee, O Lord, glory to thee.

PRIEST: Let us attend!

DEACON: (Reads the proper Gospel Lesson.)

Upon its completion, the Priest says in a low voice:

PRIEST: Peace be unto you, who has proclaimed the Gospel.

CHOIR: Glory to thee, O Lord, glory to thee.

After the Deacon completes the reading of the Holy Gospel and while the choir is singing... "Glory to thee..." the Deacon presents the Gospel to the Priest and kisses his hand. Then the Priest, raising the Gospel with his two hands, blesses the faithful with the Gospel. Then the Deacon, standing in the center of the Solea facing East, says:

DEACON: Help us; Save us, have mercy on us; and keep us, O God, by thy grace. Wisdom!

While the Deacon is saying the above (... "Help us; save us...") the Priest makes the sign of the Cross over the Antimins with the Gospel Book and places it upright before the Tabernacle. Then he unfolds the Antimins, makes the sign of the Cross above it with the sponge saying:

PRIEST: That guarded always by thy might we may ascribe glory unto thee: to the Father, and to the Son, and to the Holy Spirit: now and ever, and unto ages of ages.

The Deacon enters the sanctuary through the Royal Doors and stands in front of the altar table at the right of the Priest while the Priest is saying the above.

CHOIR: Amen

THE CHERUBIMIC HYMN

CHOIR: We who mystically represent the Cherubic, and sing to the life-giving Trinity the thrice-holy hymn, let us now lay aside all earthly care: (stop)
That we may receive the King of all, who comes invisibly upborne by the Angelic Hosts.
Alleluia, alleluia, alleluia.

While the choir is singing the Cherubimic Hymn, the Priest says the following prayer quietly:

PRIEST: (*Quietly*) No one who is bound with the desires and pleasures of the flesh is worthy to approach or draw nigh or to serve thee, O King of Glory: for to serve thee is a great and terrible thing even to the Heavenly Powers. Nevertheless, through thine unspeakable and boundless love toward mankind thou didst become man, yet without change or alteration, and as Lord of all didst take the name of our High Priest, and deliver unto us the ministry of this liturgic and unbloody sacrifice. For thou alone, O Lord our God rulest over those in heaven and on earth; who art borne on the throne of the Cherubim; who art Lord of the Seraphim and King of Israel; who alone art holy and retest in thy Holy Place.

Wherefore, I implore thee who alone art good and art ready to listen: Look down upon a sinner, and thine unprofitable servant, and cleanse my soul and my heart from an evil conscience; and by the power of thy Holy Spirit enable me, who am endued with the grace of the priesthood, to stand before this thy Holy Table, and perform the sacred Mystery of thy holy and immaculate Body and precious Blood. For I draw near unto thee, and bowing my neck I pray thee: turn not thy face from me, neither cast me out from among thy children; but vouchsafe that these gifts may be offered unto thee by me, thy sinful and unworthy servant: for thou thyself art he that offers and is offered, that accepts and is distributed, O Christ our God: and unto thee we ascribe glory, together with thy Father who is from everlasting, and thine all-holy, and good, and life-giving Spirit: now and ever, and unto ages of ages. Amen.

At the completion of the above prayer, the Priest and the Deacon say the Cherubimic Hymn three (3) times as follows:

PRIEST: We who mystically represent the Cherubim, and sing to the life-giving Trinity the thrice holy hymn, let us now lay aside all earthly care:

DEACON: That we may receive the King of all, who comes invisibly upborne by the Angelic Hosts. Alleluia, alleluia, alleluia.

Then the Priest, taking the censer, blessing it says:

PRIEST: (*Quietly*) Incense we offer unto thee, O Christ our God, for an odor of spiritual sweetness: which do thou receive upon thine altar above the heavens, and send down upon us in return the grace of thine all-Holy Spirit.

Then he censes the four (4) sides of the altar table, while the Deacon stands opposite him and places his orarion on his left arm.

When the Priest censes the Prothesis Table, the Deacon exits through the Royal Doors and stands in the center of the Solea, facing East, while the Priest is censuring the Iconostas and the faithful from the Royal Doors.

During the censuring, the Priest says:

PRIEST: (*Quietly*) In that we beheld the Resurrection of Christ, let us bow down before the Holy Lord Jesus, the only sinless One. Thy Cross do we adore, O Christ, and thy holy Resurrection we praise and glorify: for thou art our God, and we know none other beside thee; we call upon thy Name. O come, all ye faithful, let us adore Christ's holy Resurrection. For lo, through the Cross is joy come into all the world. Ever blessing the Lord, let us sing his Resurrection; for in that he endured the Cross he hath destroyed Death by death.

O come, let us worship and bow down before God our King. O come, let us worship and bow down before Christ, our King and our God. O come, let us worship and bow down before the Very Christ, our King and our God.

and Psalm 50

Have mercy upon me, O God, according to thy great mercy: according to the multitude of thy tender mercies blot out mine iniquity. Wash me thoroughly from mine iniquity, and cleanse me from my sin. For I acknowledge mine iniquity: and my sin is ever before me. Against thee only have I sinned, and done evil in thy sight: that thou mightest be justified in thy words, and prevail when thou art judged. For behold, I was shapen in iniquity: and in sin did my mother conceive me. For behold, thou hast loved truth, the unclear and hidden things of thy wisdom thou hast made clear to me. Thou shalt sprinkle me with hyssop, and I shall be clean: thou shalt wash me, and I shall be whiter than snow. Thou shalt make me to hear joy and gladness: the bones which thou hast broken shall rejoice. Turn away thy face from my sins, and blot out all my 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 steady me with a guiding spirit. Then will I teach transgressors thy ways: and the impious shall be converted unto thee. Deliver me from bloodguiltiness, O God, thou God of my salvation: and my tongue shall sing aloud of thy righteousness. O Lord, open thou my lips; and my mouth shall declare thy praise. For hadst thou desired sacrifice, I would have given it thee: thou delightest not in burnt offerings. Sacrifices to God are a contrite spirit: a contrite and humble heart, O God, thou wilt not despise. Do good, O Lord, in thy good will unto Zion: that the walls of Jerusalem may be built up.* Then shalt thou be pleased with the sacrifice of righteousness with burnt offering and whole burnt offerings: then shall they offer bullocks upon thee altar.

At the completion of the censuring of the Iconostas and the faithful, the Deacon enters the sanctuary through the Royal Doors, while the Priest continues censuring the sanctuary and the altar boys and clergy present in the sanctuary. The Priest then gives the censer to an altar boy.

At this point, the Deacon comes and stands in front of the altar with the Priest.

The Priest and Deacon make three (3) prostrations and say on each:

PRIEST AND DEACON: O God, be gracious unto me a sinner, and have mercy upon me.
(Thrice)

The Priest kisses the Antimins three (3) times while the Deacon kisses the corner of the Antimins and the Altar Table, after which they ask the forgiveness of each other saying:

PRIEST AND DEACON: Forgive me, my brother, my offenses.

Then they turn to the faithful asking their forgiveness saying:

PRIEST AND DEACON: Forgive me, my brothers and sisters, my offenses.

The Priest, followed by the Deacon, proceed to the Prothesis Table. Then the Priest censes the gifts and making a prostration before it says:

PRIEST: O God, be gracious unto me a sinner, and have mercy upon me.

The Deacon says:

DEACON: Lift up, Master

Then the Priest takes up the Aer, presents it to the Deacon to kiss and then he places it upon the shoulders of the Deacon saying:

PRIEST: In peace, lift up your hands to the Holy Place and bless the Lord.

Then the Priest, taking the Diskos from the Prothesis Table, kisses it and gives it to the Deacon while saying:

PRIEST: God has ascended with the voice of rejoining, the Lord with the voice of trumpet.

The Deacon receives the Diskos, kisses it and having put his orarion on his left arm, raises the Diskos to eye level. The Priest carries the Chalice and follows the Deacon, who will be preceded by the altar boys and censer-bearer.

When the choir finishes singing the first part of the Cherubimic Hymn "...earthly care..." the procession exits through the north door, making the longest procession around the north nave and east up the center aisle.

As the procession begins, the Deacon says:

DEACON: *(Slowly and loudly)* All of you, may the Lord God remember in His Kingdom, always, now and ever, and unto ages of ages.

CHOIR: Amen.

PRIEST: All of you, may the Lord God remember in His Kingdom, always: now and ever, and unto ages of ages.

CHOIR: Amen

PRIEST: Our Metropolitan N: (and Archbishop or Bishop N:) may the Lord God remember (him or them) in His Kingdom, always: now and ever, and unto ages of ages.

The Deacon now enters the Sanctuary through the Royal Doors and he remains holding the Diskos and standing to the right of the Altar Table, awaiting the Priest.

CHOIR: Amen.

PRIEST: The President of the United States and all civil authorities, and our Armed Forces, in defense of peace and freedom everywhere: may the Lord God remember them in His Kingdom, always: now and ever, and unto ages of ages.

CHOIR: Amen

PRIEST: The Orthodox servant(s) of God N., (NN.): that they may have mercy, life, peace, health, salvation and pardon and remission of sins: may the Lord God remember them in His Kingdom, always: now and ever, and unto ages of ages.

CHOIR: Amen

PRIEST: The Orthodox servant(s) of God of blessed memory, who founded this holy Church, and those who departed this life in the hope of the Resurrection and life everlasting N., (NN.) may the Lord God remember then in His Kingdom, always: now and ever, and unto ages of ages.

CHOIR: Amen

While the choir sings the remainder of the Cherubimic Hymn ". . . that we may receive..." the Priest enters the Sanctuary and turning to the Deacon says in a low voice:

PRIEST: *(Quietly)* Your Diaconate, may the Lord God remember in His Kingdom, always: now and ever, and unto ages of ages. Amen.

At the same time, the Deacon turning to the Priest says in a low voice:

DEACON: (*Quietly*) Your Priesthood, may the Lord God remember in His Kingdom, always, now and ever, and unto ages of ages, Amen.

Then the Priest places the Chalice on his right side over the Antimins and takes the Diskos from the Deacon and places it on his left side over the Antimins while saying:

PRIEST: (*Quietly*) The noble Joseph, when he had taken down thy spotless body from the tree, wrapped it in fine linen and spices, and sorrowing placed it in a new tomb.

In the Grave with the body, but in Hades with the soul, as God; in Paradise with the Thief, and on the Throne with the Father and the Spirit wast thou, O Christ, filling all things, thyself uncircumscribed.

As giving life, as more splendid than Paradise, and more radiant than any royal chamber, O Christ, is shown forth thy tomb, the fountain of our resurrection.

Then he takes the covers from the Diskos and the Chalice and places them on the altar at the corner of the Antimins. Then he takes the Aer from the shoulders of the Deacon and places it over the Diskos and Chalice and censes the gifts saying:

PRIEST: (*Quietly*) Then shall they offer young bullocks upon thine altar. (*Thrice*)

The Priest gives the censer away and bows his head saying:

PRIEST: Remember me brother and cocommunicant.

DEACON: May the Lord God remember your Priesthood in His Kingdom, always: now and ever, and unto ages of ages. Amen.

Then the Deacon bows his head to the Priest. holding his orarion in his right hand saying:

DEACON: Pray for me, Holy Master.

Placing his right hand over the head of the Deacon, the Priest says:

PRIEST: May the Holy Spirit descend upon you and the power of the Most High overshadow you.

DEACON: May the Holy Spirit Himself, minister together with us all, all the days of our life. Remember me, Holy Master.

PRIEST: Your Diaconate, may the Lord God remember in His Kingdom, always: now and ever, and unto ages of ages. Amen.

Then the Deacon kisses the right hand of the Priest and the corner of the Altar Table, leaves the Sanctuary through the North Door, standing in his usual place awaiting the choir to finish the Cherubimic Hymn.

Then the Deacon says:

THE EKTENIA OF THE PROTHESIS

DEACON: Let us complete our prayers unto the Lord.

CHOIR: Lord, have mercy.

DEACON: For the precious Gifts now offered, let us pray to the Lord.

CHOIR: Lord, have mercy.

DEACON: For this Holy House, and for those who with faith, reverence, and fear of God enter therein, let us pray to the Lord.

CHOIR: Lord, have mercy.

DEACON: For our deliverance from all tribulation, wrath, danger, and necessity, let us pray to the Lord.

CHOIR: Lord, have mercy.

DEACON: Help us; save us; have mercy on us; and keep us, O God, by thy grace.

CHOIR: Lord, have mercy.

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

CHOIR: Grant this, O Lord.

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

CHOIR: Grant this, O Lord.

DEACON: Pardon and remission of our sins and transgressions, let us ask of the Lord.

CHOIR: Grant this, O Lord.

DEACON: All things good and profitable for our souls and peace for the world, let us ask of the Lord.

CHOIR: Grant this, O Lord.

DEACON: That we may complete the remaining time of our life in peace and repentance, let us ask of the Lord.

CHOIR: Grant this, O Lord.

DEACON: A Christian ending to our life, painless, blameless, peaceful; and a good defense before the dread Judgment Seat of Christ, let us ask of the Lord.

CHOIR: Grant this, O Lord.

DEACON: Calling to remembrance our all-holy, immaculate, most blessed and glorious Lady Theotokos and ever-virgin Mary, with all the Saints, let us commend ourselves and each other, and all our life unto Christ our God.

CHOIR: To thee, O Lord.

While the Deacon is saying the above petitions, the Priest reads the following prayer:

THE PRAYER OF THE PROTHESIS

PRIEST: (*Quietly*) O Lord God Almighty, who alone art holy; who dost accept the sacrifice of praise from these who call upon thee with their whole heart: Accept also the prayer of us sinners, and bear it to thy Holy Altar, and enable us to offer unto thee gifts and spiritual sacrifices for our sins and for the errors of the people; And make us worthy to find grace in thy sight, that our sacrifice may be acceptable unto thee; and that the good spirit of thy grace may dwell upon us and upon these gifts here offered, and upon all thy people:

PRIEST: (*Aloud*) Through the compassions of thine Only-Begotten Son, with whom thou art blessed, together with thine all-holy and good and life-giving Spirit: now and ever, and unto ages of ages.

CHOIR: Amen.

The Deacon moves to the right side (one step) while the Priest is blessing the people with the Cross saying:

PRIEST: Peace be to all.

The Deacon moves back to the center.

CHOIR: And to thy spirit.

DEACON: Let us love one another, that with one accord we may confess:

CHOIR: Father, Son, and Holy Spirit: the Trinity, one in Essence and undivided.

THE CREED

DEACON: *(Aloud)* The Doors! The Doors! In Wisdom let us attend.

While the people recite the Creed, the Priest holds the Aer with his two hands and fans the Gifts. When the people reach the words ... "He rose again, according to ..." he raises the Aer, makes the sign of the Cross over the Gifts, folds it and takes one of the covers and continues fanning as the people finish the Creed.

PEOPLE: 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 worlds, Light of Light, Very God of Very 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 heaven, and was incarnate of the Holy Spirit and the Virgin Mary, and was made man;

And was crucified also for us under Pontius Pilate, and suffered and was buried;

And the third day he rose again, according to the Scriptures;

And ascended into heaven, and sitteth at the right hand of the Father;

And He shall come again with glory to judge the quick and the dead, whose kingdom shall have no end.

And I believe in the Holy Spirit, the Lord, and 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;

And I believe in One Holy Catholic and Apostolic Church.

I acknowledge one Baptism for the remission of sins.

I look for the Resurrection of the dead,

And the Life of the world to come. Amen.

THE ANAPHORA

DEACON: Let us stand aright; let us stand with fear; let us attend, that we may offer the Holy Oblation in peace.

While the Choir is singing . . . "A mercy of peace ", the Deacon enters the Sanctuary through the Royal Doors.

CHOIR: A mercy of peace, a sacrifice of praise.

While the Priest is saying the following, he holds the cover in his hand, makes the sign of the Cross over the gifts, turns toward the faithful and stands in the middle of the Royal Doors and blesses them:

PRIEST: 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.

CHOIR: And with thy spirit.

The Priest lifting up both of his hands and remaining thus, until the choir finishes . . . "we lift them up unto the Lord..." he says:

PRIEST: Let us lift up our hearts.

CHOIR: We lift them up unto the Lord.

The Priest, turning to the Icon of our Lord Jesus Christ says:

PRIEST: Let us give thanks unto the Lord.

CHOIR: It is meet and right to worship Father, Son and Holy Spirit: the Trinity, one in Essence, and undivided:

The Priest enters the Sanctuary while the choir is singing the above hymn and reads the following prayer:

PRIEST: *(Quietly)* It is meet and right to hymn thee, to bless thee, to praise thee, to give thanks unto thee, and to worship thee in every place of thy dominion: for thou art God ineffable, inconceivable, invisible, incomprehensible, ever existing and eternally the same, thou and thine Only-begotten Son and thy Holy Spirit. Thou it was who didst bring us from non-existence into being, and when we had fallen away didst raise us up again, and didst not cease to do all things until thou hadst brought us back to heaven, and hadst endowed us with thy kingdom which is to come. For all these things we give thanks unto thee, and to thine Only-begotten Son, and thy Holy Spirit; for all things of which we know, and of which we know not, and for all the benefits bestowed upon us, both manifest and unseen. And we give thanks unto thee also for this ministry which thou dost vouchsafe to receive at our hands, even though there stand beside thee thousands

of Archangels and ten thousands of Angels, the Cherubim and the Seraphim, six-winged, many-eyed, soaring aloft, borne on their pinions.

And when the Priest says . . . "Singing the Triumphal Hymn..." the Deacon holds the Star with his right hand. At the words . . . "shouting, proclaiming and saying:..." the Deacon touches the Star to the Paten, making the sign of the cross using the four edges of the star to touch the Paten. Then taking the sponge, the Deacon wipes the four edges of the Star, folds it, kisses it and puts it on the covers on the side.

PRIEST: (*Aloud*) Singing the Triumphal Hymn, shouting, proclaiming, and saying:

CHOIR: Holy, Holy, Holy, Lord of Sabaoth; heaven and earth are full of thy glory; Hosanna in the highest: Blessed is he that cometh in the name of the Lord. Hosanna in the highest.

While the choir is singing the above hymn, the Priest reads the following prayer:

PRIEST: (*Quietly*) With these blessed Powers we also, O Master who lovest mankind, cry aloud and say: Holy art thou and all-holy, thou and thine Only-begotten Son, and thy Holy Spirit: holy art thou and all-holy, and magnificent is thy glory: Who hast so loved thy world as to give thine Only-begotten Son, that all who believe in Him should not perish, but have everlasting life: who when he had come and had fulfilled all the dispensation for us, in the night in which he was betrayed, -or rather, gave himself up for the life of the world, -took bread in his Holy and pure and blameless hands; and when he had given thanks and blessed it, and hallowed it and broken it, he gave it to his Holy Disciples and Apostles, saying:

At this point, the Deacon, holding his orarion in his right hand, points toward the Gifts while the Priest says:

PRIEST: (*Aloud*) Take, eat: this is my Body which is broken for you, for the remission of sins.

The Priest and Deacon make (1) one prostration at the completion of the above while the choir is singing:

CHOIR: Amen

PRIEST: (*Quietly*) And likewise, after supper, he took the cup, saying:

The Deacon again points as before to the Gifts while the Priest says aloud:

PRIEST: (*Aloud*) Drink ye all of this: this is my Blood of the New Testament, which is shed for you and for many, for the remission of sins.

The Priest and Deacon make one (1) prostration while the choir is singing:

CHOIR: Amen

Then the Priest says the following:

PRIEST: (*Quietly*) Having in remembrance, therefore, this saving commandment and all those things which have come to pass for us: the Cross, the Grave, the Resurrection on the third day, the Ascension into heaven, the Session at the right hand, and the second and glorious Advent:

While the Priest is saying the above prayer, he moves to his left, while the Deacon comes and stands in the center of the Altar Table, makes one (1) prostration, takes up the Diskos in his right hand and the Chalice in his left. With his right hand over the left, in Crosswise fashion, he elevates them over the Antimins to eye level. While the Priest finishes saying .. . "Thine own of thine own..." the Deacon returns the Chalice and Diskos to their previous position.

PRIEST: (*Aloud*) Thine own of thine own we offer unto thee, in behalf of all, and for all.

CHOIR: We praise thee, we bless thee, we give thanks unto thee, O Lord, and we pray unto thee, O our God.

While the choir is singing the above, the Priest standing in the center of the Altar Table, makes one (1) prostration and says:

THE PRAYER OF THE CONSECRATION

PRIEST: (*Quietly*) O God, be gracious unto me a sinner, and have mercy on me...

and reverently continues with the prayer.

PRIEST: (*Quietly*) Again we offer unto thee this reasonable and unbloody service, and beseech thee and pray thee and supplicate thee: send down the Holy Spirit upon us and upon these Gifts here spread forth:

Then the Deacon, holding his orarion with his right hand, points to the Diskos saying:

DEACON: (*Quietly*) Bless, Master the Holy Bread.

The Priest blessing the Holy Bread with the sign of the Cross says quietly:

PRIEST: (*Quietly*) And make this bread the precious Body of thy Christ:

DEACON: (*Quietly*) Amen.

The Deacon points to the Chalice saying quietly:

DEACON: (*Quietly*) Bless, Master the Holy Cup

The Priest blesses the Chalice with the sign of the Cross saying quietly:

PRIEST: (*Quietly*) And that which is in this cup, the precious Blood of thy Christ;

DEACON: (*Quietly*) Amen

The Deacon points to both the Diskos and Chalice saying quietly:

DEACON: (*Quietly*) Bless, Master both of them.

The Priest blesses the Holy Gifts saying quietly:

PRIEST: (*Quietly*) Changing them by thy Holy Spirit:

DEACON: (*Quietly*) Amen, Amen, Amen.

The Priest and Deacon kneel before the Altar Table and the Priest continues the following prayer quietly:

PRIEST: (*Quietly*) That those who shall partake thereof they may be unto cleansing of soul, unto the remission of sins, unto the communion of the Holy Spirit, unto the fulfillment of the kingdom of Heaven, unto boldness toward thee, and not unto judgment or unto condemnation.

And again we offer unto thee this reasonable service for all those who in faith have gone before us to their rest: Patriarchs, Prophets, Apostles, Preachers, Evangelists, Martyrs, Confessors, Ascetics, and every righteous spirit made perfect in faith:

At the completion of ... "we praise thee, we bless thee, etc..." by the choir, the Priest and Deacon rise up and the Priest receives the censer and censes the Gifts while saying:

PRIEST: (*Aloud*) Especially our all-holy, immaculate, most blessed and glorious Lady Theotokos and ever-virgin Mary:

CHOIR: It is truly meet to bless thee, O Theotokos, who art ever blessed and all-blameless, and the mother of our God. More honorable than the Cherubim, and more glorious beyond compare than the Seraphim, thou who without stain barest God the Word, and art truly Theotokos: we magnify thee.

While the choir is singing the above hymn, the Priest gives the censer to the Deacon who proceeds to the opposite side of the Altar Table facing the Priest, and censes while remembering the dead.

Meanwhile, the Priest says quietly:

PRIEST: (Quietly) And for the holy Prophet, Forerunner, and Baptist John; the holy glorious, and all-laudable Apostles; Saint(s) N (NN.) whose memory we celebrate; and all the Saints, at whose supplications look down upon us, O God. And be mindful of all those who have fallen asleep before us in the hope of Resurrection unto life eternal: (especially N, NN), and grant them rest, O our God, where the light of thy countenance shines upon them.

And again we beseech thee: be mindful, O Lord, of every Bishop of the Orthodox, who rightly divide the word of thy truth; of all the Priesthood, the Diaconate in Christ, and of every hieratic and monastic order.

And again we offer unto thee this reasonable service, for the whole world, for the holy catholic and apostolic Church, for those who live in chastity and holiness of life, and for all civil authorities, and our Armed Forces everywhere; grant them, O Lord, peaceful times, that we, in their tranquility, may lead a calm and peaceful life in all godliness and sanctity.

When the Priest finishes the above prayer, the altar boy presents to him the bread (Antidoran) to be blessed. The Priest holding the tray, makes the sign of the Cross over the Gifts while saying:

PRIEST: (Quietly) Remember, O Lord, lover of mankind, your faithful servants, who brought this offering and those for whom they brought it, and those who shall partake of it with faith.

At the completion of .. . "It is truly meet to bless thee..." the Deacon gives the censer away and comes to stand at the right side of the Priest while the Priest is saying aloud:

PRIEST: (Aloud) Among the first be mindful, O Lord, of our Metropolitan N., whom do thou grant unto thy holy churches in peace, safety, honor, health and length of days, and rightly dividing the word of thy truth.

The Deacon, facing the faithful from the Royal Doors says:

DEACON: (Aloud) Be mindful, O Lord, of all those here present and those whom they are remembering.

CHOIR: And of all mankind.

While the Deacon and the choir are saying the above, the Priest says quietly:

PRIEST: (Quietly) Be mindful, O Lord, of this city in which we dwell, and of every city and countryside, and of those who in faith dwell therein. Be mindful, O Lord, of those who travel by sea, by land, and by air; of the sick, the suffering, captives, and their salvation. Be mindful, O Lord, of those who remember the poor; and upon us all send forth thy mercies:

PRIEST: (Aloud) And grant us with one mouth and one heart to glorify and praise thine all-honorable and majestic name: of the Father, and of The Son, and of the Holy Spirit: now and ever, and unto ages of ages.

CHOIR: Amen

Then the Priest, facing the faithful, blesses them with the Cross saying:

PRIEST: (Aloud) And the mercies of our great God and Savior Jesus Christ be with you all.

CHOIR: And with thy spirit.

While the Priest is blessing the faithful, the Deacon leaves the Sanctuary through the North Door and standing in his usual place in the center of the Solea, says the following Ektenia:

DEACON: (Aloud) Calling to remembrance all the Saints, again and again in peace let us pray to the Lord.

CHOIR: Lord, have mercy.

DEACON: For the precious Gifts which have been offered and sanctified, let us pray to the Lord.

CHOIR: Lord, have mercy.

DEACON: That our God, who loveth mankind, receiving them upon his holy, heavenly, and ideal Altar for an odor of spiritual fragrance, will send down upon us in return his divine grace and the gift of the Holy Spirit, let us pray to the Lord.

CHOIR: Lord, have mercy.

DEACON: For our deliverance from all tribulation, wrath, danger, and necessity, let us pray to the Lord.

CHOIR: Lord, have mercy.

DEACON: Help us; save us; have mercy on us; and keep us, O God by thy grace.

CHOIR: Lord, have mercy.

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

CHOIR: Grant this, O Lord.

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

CHOIR: Grant this, O Lord.

DEACON: Pardon and remission of our sins and transgressions, let us ask of the Lord.

CHOIR: Grant this, O Lord.

DEACON: All things good and profitable for our souls, and peace for the world, let us ask of the Lord.

CHOIR: Grant this, O Lord.

DEACON: That we may complete the remaining time of our life in peace and repentance let us ask of the Lord.

CHOIR: Grant this, O Lord.

DEACON: A Christian ending to our life, painless, blameless, peaceful; and a good defense before the dread Judgment Seat of Christ, let us ask of the Lord.

CHOIR: Grant this, O Lord.

DEACON: Asking for unity of the Faith, and the communion of the Holy Spirit, let us commend ourselves and each other, and all our life unto Christ our God.

CHOIR: To thee, O Lord.

While the Deacon and choir are saying the above, the Priest says quietly:

PRIEST: (*Quietly*) Unto thee we commend our whole life and our hope, O Master who lovest mankind; and we beseech thee, and pray thee, and supplicate thee; make us worthy to partake of the heavenly and terrible Mysteries of this sacred and spiritual table, with a pure conscience: unto remission of sins, unto forgiveness of transgressions, unto communion of the Holy Spirit, unto inheritance of the Kingdom of Heaven, unto boldness towards thee, and not unto judgment nor unto condemnation.

At the completion of the Ektenia, the Priest says aloud:

PRIEST: (*Aloud*) And vouchsafe, O Lord, that with boldness and without condemnation, we may dare to call upon thee, the heavenly God, as Father, and to say:

(It is customary to skip the petitions "...That the whole day..." up to "...A Christian ending..." and also it is customary in our Archdiocese, to skip the entire Ektenia. The Priest after saying "...and the mercies of..." says, "...And vouchsafe, O Lord....")

THE LORD'S PRAYER

FAITHFUL: Our Father, who art in heaven, hallowed be thy name; thy kingdom come; thy will be done on earth as it is in heaven. Give us this day our daily bread; and forgive us our

trespasses, as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil.

During the Lord's Prayer, the Deacon changes the position of his orarion to Crosswise over his back.

PRIEST: (*Aloud*) 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 unto ages of ages.

CHOIR: Amen

The Priest, facing the faithful, blesses them with the Cross saying:

PRIEST: (*Aloud*) Peace be to all.

CHOIR: And to thy spirit.

DEACON: Let us bow our heads unto the Lord.

CHOIR: To thee, O Lord.

While the Choir is singing the above, the Priest says the following quietly:

PRIEST: (*Quietly*) We give thanks unto thee, O King invisible, who by thy measureless power hast made all things, and in the multitude of thy mercy hast brought all things from nothing into being. Do thou thyself, O Master, look down from heaven upon those who have bowed their heads unto thee; for they have not bowed down unto flesh and blood, but to thee, the terrible God. Therefore, O Master, do thou thyself distribute these Gifts here spread forth, unto all of us for good, according to the individual need of each: voyage with those who sail by sea and air; journey with those who travel by land; heal the sick, thou who art physician of our souls and bodies:

PRIEST: (*Aloud*) Through the grace and compassion and love toward man of thine Only-begotten Son, with whom thou art blessed, together with thine all-holy, and good, and life-giving Spirit: now and ever, and unto ages of ages.

CHOIR: Amen

THE ELEVATION

PRIEST: (*Quietly*) Look down, O Lord Jesus Christ our God, from thy holy dwelling place, and from the throne of the glory of thy kingdom; and come to sanctify us, O thou who sittest on high with the Father, and art here invisibly present with us; and vouchsafe by thy mighty hand to impart unto us thine immaculate Body and precious Blood, and through us unto all the people.

The Priest and Deacon make three (3) prostrations from where they stand saying:

PRIEST AND DEACON: O God, be gracious unto me, a sinner, and have mercy on me. (*Thrice*)

Then the Priest takes up the Holy Lamb in both hands and elevates it above the Diskos, while the Deacon says aloud:

DEACON: (*Aloud*) Let us attend!

The Priest, making the sign of the Cross with the Holy Lamb says aloud:

PRIEST: (*Aloud*) Holy things are for the Holy.

Then the Priest returns the Holy Lamb to the Diskos. Meanwhile, the Deacon enters the Sanctuary through the Royal Doors and the Choir sings the following:

CHOIR: One is holy, One is Lord: Jesus Christ, to the glory of God the Father. Amen.

Then the choir sings the proper Communion Hymn. Most of the time, the following Communion Hymn is sung:

CHOIR: Praise ye the Lord from the heavens: praise Him in the highest. Alleluia.

THE COMMUNION

While the choir is singing "...One is Holy..."the Deacon says quietly:

DEACON: (*Quietly*) Break, Master, the Holy Lamb.

The Priest breaks the Holy Lamb into four (4) parts saying:

PRIEST: (*Quietly*) Divided and distributed is the Lamb of God who is divided, yet not disunited; who is ever eaten, yet never consumed, but sanctifies those who partake thereof.

Then he arranges the pieces on the rim of the Diskos in the form of a Cross thus:

IC
NI KA
XC

Then the Deacon says quietly:

DEACON: (*Quietly*) Fill, Master, the Holy Cup.

Then the Priest takes the portion IC and makes the sign of the Cross with it over the Chalice and drops it in saying:-

PRIEST: *(Quietly)* The fullness of the Cup, of the Faith, of the Holy Spirit.

Then the Deacon presents the hot water (Zeon) to the Priest saying:

DEACON: *(Quietly)* Bless, Master, the Zeon.

Then the Priest blesses it saying:

PRIEST: *(Quietly)* Blessed is the warmth of thy Saints, always: now and ever, and unto ages of ages.

DEACON: Amen

Then the Deacon pours a sufficient amount of warm water in the Chalice crosswise saying:

DEACON: *(Quietly)* The warmth of faith, full of the Holy Spirit. Amen.

The Deacon gives the Zeon away and stands a little way off praying audibly to himself and the Priest the following:

DEACON: I believe, O Lord, and I confess that that thou art truly the Christ, the Son of the Living God, who didst come into the world to save sinners, of whom I am chief. And I believe that this is truly thine own immaculate Body, and that this is truly thine own precious Blood. Wherefore, I pray thee, have mercy upon me and forgive my transgressions both voluntary and involuntary, of word and of deed, of knowledge and of ignorance; and make me worthy to partake without condemnation of thine immaculate Mysteries, unto remission of my sins and unto life everlasting. Amen.

Of thy Mystical Supper, O Son of God, accept me today as a communicant: for I will not speak of thy Mystery to thine enemies, neither will I give thee a kiss as did Judas; but like the thief will I confess thee: Remember me, O Lord, in thy Kingdom.

At this point, the Priest breaks the XC portion of the Holy Lamb into pieces. Then both the Priest and Deacon. make three (3) prostrations saying:

PRIEST AND DEACON: O God, be gracious unto me, a sinner, and have mercy upon me.
(Thrice)

Then after asking the forgiveness of each other, they turn to the faithful and ask their forgiveness.

Then the Priest approaches the Altar Table saying:

PRIEST: *(Quietly)* Lo, I draw near unto Christ, our Immortal King and our God.

Partaking of the particle of the Holy Lamb XC, by placing it in his right palm, and crossing his right hand over the left, he says:

PRIEST: *(Quietly)* The precious and all-holy Body of our Lord and God and Savior Jesus Christ is imparted unto me, the unworthy Priest N., unto remission of sins and life everlasting.

Then he wipes his fingers and right palm with the sponge over the Diskos.

Then he calls the Deacon saying:

PRIEST: Deacon, draw near.

The Deacon approaches the Priest while crossing his hands, right over left saying:

DEACON: *(Quietly)* Lo, I draw near unto Christ, our Immortal King, and our God. Give me, Master, the precious and all-holy Body of our Lord and God and Savior Jesus Christ.

The Priest gives him a portion of the Holy Lamb XC while saying:

PRIEST: *(Quietly)* To the Deacon, N., is given the precious all-holy and most pure Body of our Lord and God and Savior Jesus Christ, for the remission of his sins and unto life everlasting.

The Deacon kisses the Priest's hand as he receives the Holy Lamb and he goes behind the Holy Altar and consumes it.

Meanwhile the Priest, holding the edge of the Communion cloth and the Chalice with his right hand and the other edge of the cloth with his left hand, elevates the Chalice above eye level while saying:

PRIEST: *(Quietly)* Lo, I draw near unto Christ, our immortal King and our God. The Precious and all-holy Blood of our Lord and God and Savior Jesus Christ is imparted unto me the unworthy Priest N., unto remission of my sins and unto life everlasting.

Holding the edge of the Communion cloth with his left hand under his chin he takes three (3) sips saying:

On the first:

PRIEST: In the name of the Father, Amen

On the second:

and of the Son, Amen

On the third:

and the Holy Spirit, Amen.

Then he wipes his lips and the Chalice with the Communion cloth, kisses the Chalice and placing it over the Antimins says:

PRIEST: Lo, this hath touched my lips, and shall take away mine iniquities, and cleanse away my sins.

PRIEST: Deacon, draw near again.

After the Deacon wipes his right hand with the sponge over the Diskos, he says:

DEACON: (*Quietly*) Again, I draw near unto the immortal King and our God. Give unto me, Master, the precious and holy Blood of our Lord and God and Savior, Jesus Christ.

Then the Priest gives the edge of the Communion cloth to the Deacon, who places it under his chin with his left hand. The Deacon lightly touches the bottom of the Chalice with his right hand (to help the Priest tip the cup properly) as he takes three (3) sips from the Chalice, the Priest says:

PRIEST: The servant of God Deacon N., partakes of the precious and holy Blood of our Lord and God and Savior Jesus Christ for the remission of his sins and unto life everlasting.

In the name of the Father, Amen (*on the first sip*)

and of the Son, Amen (*on the second*)

and of the Holy Spirit, Amen. (*on the third*).

Then the Deacon wipes his lips and the Chalice, kisses the Chalice and the hand of the Priest, while the Priest is saying:

PRIEST: Lo, this has touched your lips and shall take away your iniquities and shall cleanse away your sins.

Then the Priest puts the Chalice over the Antimins and moves to the right side. The Deacon then approaches the Altar Table and divides the portions NI and KA of the Holy Lamb into very small portions and places them in the Chalice while saying:

DEACON: (*Quietly*) In that we have beheld the Resurrection of Christ, let us bow down before the Holy Lord Jesus, the only sinless One. Thy Cross do we adore, O Christ, and thy holy Resurrection we praise and glorify: for thou art our God, and we know none other beside thee; we call upon thy Name. O come, all ye faithful, let us adore Christ's holy Resurrection. For lo, through the Cross is joy come into all the world. Ever blessing the Lord, let us sing his Resurrection: for in that he endured the Cross he that destroyed Death by death.

When the Choir finishes the Communion Hymn, the Priest, having placed the spoon in the Chalice and covering it with the Communion cloth, presents them to the Deacon, who standing in the Royal Doors and facing the faithful, elevates them to eye level and says:

DEACON: (*Aloud*) With the fear of God, and faith and love, draw near.

CHOIR: Blessed is he that cometh in the Name of the Lord; The Lord is God and hath revealed himself unto us.

The Deacon gives the Chalice to the Priest who, assisted by the Deacon, communicates the faithful saying to each one in an audible voice:

PRIEST: The servant of God N. partakes of the precious and all-holy Body and Blood of our Lord and God and Savior Jesus Christ, unto the remission of sins and unto life everlasting.

The Deacon wipes the lips of each person with the Communion Cloth.

CHOIR: Of thy Mystical Supper, O Son of God, accept me today as a communicant: for I will not speak of thy Mystery to thine enemies, neither will I give thee a kiss as did Judas; but like the thief will I confess thee: Remember me, O Lord, in thy Kingdom.

When all have communicated, the Priest covers the Chalice with the Communion Cloth, blessing the faithful with it saying aloud:

PRIEST: (*Aloud*) O God, save thy people and bless thine inheritance.

CHOIR: We have seen the true light, we have received the heavenly Spirit; we have found the true faith, worshipping the undivided Trinity; for He hath saved us.

While the Choir is singing the above hymn, the Deacon places the remaining particles on the Diskos into the Chalice and wiping the Diskos with the sponge says quietly:

DEACON: (*Quietly*) Wash away, O Lord, the sins of all those here commemorated, by thy precious Blood: through the prayers of thy Saints.

The Priest then covers the Chalice with the Communion Cloth and puts the covers, the Star and the spoon on the Diskos. Then he censes the Chalice three (3) times while the following is said:

DEACON: Exalt, Master.

PRIEST: Be thou exalted, O God, above the heavens, and thy glory above all the earth. Blessed is our God.

Then the Priest gives the Diskos to the Deacon who facing the faithful from the Royal Doors, elevates it to eye level saying nothing and carries it to the Prothesis Table.

When the Choir finishes ... "We have seen the true light. ..." the Priest having made a reverence, takes the Chalice in both hands, facing the faithful, raises it saying aloud:

PRIEST: (Aloud) Always now and ever, and unto ages of ages.

CHOIR: Amen. Let our mouths be filled with thy praise, O Lord, that we may sing of thy glory: for thou hast permitted us to partake of thy holy, divine, immortal and life-giving Mysteries. Establish us in thy Sanctification, that all the day long we may meditate upon thy righteousness. Alleluia, alleluia, alleluia.

The Priest carries the Chalice to the Prothesis Table while the Deacon repositions his Orarion and goes to his proper place (the center of the Solea) for the Ektenia of Thanksgiving.

Then the Priest returns to the Altar Table.

While the Ektenia is said, the Priest folds the Antimins.

THE EKTENIA OF THANKSGIVING

DEACON: Attend! Having partaken of the divine, holy, immaculate, immortal, heavenly, life-giving and terrible Mysteries of Christ, let us worthily give thanks unto the Lord.

CHOIR: Lord, have mercy.

DEACON: Help us, save us, have mercy on us; and keep us, O God, by thy grace.

CHOIR: Lord, have mercy.

DEACON: Asking that the whole day may be perfect, holy, peaceful and sinless, let us commend ourselves and each other, and all our life unto Christ our God.

CHOIR: To thee, O Lord.

While the above is said, the Priest says the following prayers quietly:

PRIEST: (*Quietly*) We give thanks unto thee, O Lord who lovest mankind, benefactor of our souls and bodies, for that thou hast vouchsafed this day to feed us with thy heavenly and immortal Mysteries. Make straight our path; establish us all in thy fear; guard our life; make firm our steps: through the prayers and intercessions of the glorious Theotokos and ever-virgin Mary and of all thy Saints:

While the Priest is saying the following aloud he, holding upright the Gospel Book, makes the sign of the Cross over the Antimins.

Meanwhile the Deacon enters the Sanctuary through the Royal Doors.

PRIEST: (*Aloud*) For thou art our sanctification, and unto thee we ascribe glory: to the Father and to the Son and to the Holy Spirit: now and ever, and unto ages of ages.

CHOIR: Amen

Then the Priest places the Gospel Book over the Antimins while saying:

PRIEST: Let us go forth in peace.

CHOIR: In the name of the Lord.

DEACON: Let us pray to the Lord.

CHOIR: Lord, have mercy (*Thrice*)
Father, bless.

The Priest comes out through the Royal Doors and stands facing the Icon of Christ, and reads aloud the Prayer Behind the Ambon:

PRIEST: (*Aloud*) O Lord, who blessest those who bless thee, and sanctifiest those who put their trust in thee: save thy people and bless thine inheritance; preserve the fullness of thy Church; sanctify those who love the beauty of thy House; glorify them in recompense by thy divine power, and forsake us not who hope on thee. Give peace to thy world, to thy Churches, to the priests, to all civil authorities, to our Armed Forces, and to all thy people: for every good and perfect gift is from above, and cometh down from thee, the Father of Lights, and unto thee we ascribe glory, thanksgiving, and worship: to the Father, and to the Son, and to the Holy Spirit: now and ever, and unto ages of ages.

CHOIR: Amen. Blessed be the name of the Lord, henceforth and forevermore. (*Thrice*)

While the Choir is singing the above, the Priest enters the Sanctuary through the Royal Doors, facing the Prothesis Table he says the following prayer quietly:

PRIEST: (*Quietly*) O Christ our God, who art thyself the fulfillment of the law and the Prophets, who didst fulfill all the dispensation of the Father: fill our hearts with joy and gladness, always: now and ever and unto ages of ages. Amen.

THE DISMISSAL

The Deacon, facing the faithful from the Royal Doors says:

DEACON: Let us pray to the Lord.

CHOIR: Lord, have mercy.

The Priest, standing in the middle of the Royal Doors and blessing the faithful with the Cross says:

PRIEST: The blessing of the Lord and his mercy come upon you through his grace and love toward man, always: now and ever, and unto ages of ages.

CHOIR: Amen

PRIEST: (*Facing the Icon of Christ*) Glory to thee, O Christ our God and our hope, glory to thee.

CHOIR: Glory to the Father, and to the Son, and to the Holy Spirit: both now and ever, and unto ages of ages. Amen. Lord, have mercy: Lord, have mercy: Lord, have mercy. Father, bless.

PRIEST: (He who rose again from the dead,) Christ our true God, through the intercessions of his all immaculate and all blameless holy Mother, by the might of the precious and life-giving Cross; by the protection of the honorable Bodiless Powers of heaven; at the supplication of the honorable, glorious Prophet, Forerunner and Baptist John; of the holy, glorious and all-laudable apostles; of the holy, glorious and right-victorious Martyrs; of our venerable and God-bearing Fathers; of St. John Chrysostom, the author of this Divine Liturgy; of St. N, the patron saint of this Holy Church; of the holy and righteous ancestors of God, Joachim and Anna, of Saint (s) N. (NN.), whose memory we celebrate, and of all the Saints, have mercy upon us and save us, forasmuch as he is good and loveth mankind.

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

CHOIR: Amen.

Appendix

THE ORDER OF THE STIKHERA

The Stikhera are preceded by the proper verse.

1. *On a Feast of the Mother of God and its Leave-Taking, we sing 4 Stikehera for the Resurrection followed by 6 for the Feast.*
2. *On a Sunday between a Feast of the mother of God and its Leave-Taking, we sing 6 Stikhera for the Resurrection followed by 4 for the Feast.*
3. *If a Feast of a Great Saint falls on a Sunday between a Feast of the Mother of God and its Leave-Taking, we sing 4 Stikhera for the Resurrection followed by 3 for the Feast and 3 for the Saint.*
4. *On one of the following Feasts, we sing 4 Stikhera for the Resurrection followed by 3 for the Saint:*
 - a. *The Archangels.*
 - b. *The Nativity of St. John the Baptist.*
 - c. *Ss. Peter and Paul.*
 - d. *St. John the Evangelist (Sept. 26)*
 - e. *The Great Hierarchs and Ecumenical Teacher, if it does not fall on a Sunday of the Triodion period.*
 - f. *The Fathers of the 4th and 7th Ecumenical Councils.*
 - g. *St. Nicholas.*
5. *If one of the following Feasts falls on Sunday, then the Stikhera of the Resurrection are omitted and only those of the Feast are sung:*
 - a. *The Nativity of the Lord.*
 - b. *The Epiphany.*
 - c. *Palm Sunday.*
 - d. *Thomas Sunday.*
 - e. *Pentecost Sunday.*

- f. *The Transfiguration of the Lord.*
- g. *The Elevation of the Holy Cross.*
- h. *The Sunday before the Nativity of the Lord, if it falls on December 24th*

THE DOXASTIKON

1. *If a Feast of the Mother of God falls on a Sunday, we sing only the Doxastikon of the Feast.*
2. *If the Leave-Taking of a Feast of the Mother of God falls on a Sunday, except for that of the Falling Asleep of the Theotokos, we sing:*
 - a. *"Glory to the Father..." and the Doxastikon of the Feast.*
 - b. *"Both now and ever..." and the Theotokion of the Resurrection.*
3. *If the Leave-Taking of a Feast of the Lord falls on a Sunday, we sing:*
 - a. *"Glory to the Father..." and the Doxastikon of the Feast.*
 - b. *"Both now and ever..." and the Theotokion of the Resurrection.*
4. *If a Feast of a Great Saint falls on a Sunday, we sing:*
 - a. *"Glory to the Father..." and the Doxastikon of the Saint.*
 - b. *"Both now and ever..." and the Theotokion of the Resurrection.*
5. *If the Feast of the Presentation of the Lord falls on the one of the first four Sundays of the Triodion, we sing:*
 - a. *"Glory to the Father..." and the Doxastikon of the Triodion.*
 - b. *"Both now and ever ..." and the Doxastikon of the Feast.*
6. *If the Feast of the Annunciation falls on the 3rd Sunday of Lent or on Lazarus Saturday, we sing:*
 - a. *"Glory to the Father ..." and the Doxastikon of the Triodion.*
 - b. *"Both now and ever ..." and the Doxastikon for the Feast.*
7. *If the Feast of the Annunciation falls on Pascha, we sing:*
 - a. *"Glory to the Father..." and the Doxastikon for Pascha.*
 - b. *"Both now and ever..." and the Doxastikon for the Feast.*
8. *If the Feast of the Annunciation falls on Palm Sunday or on Bright Monday, we sing the Doxastikon for the Feast.*

9. If the Feast of St. George, St. John the Theologian, or Ss. Constantine and Helen falls on any Sunday of the Pentecostarion, except for Pentecost Sunday, we sing:

- a. ***"Glory to the Father..." and the Doxastikon for the Feast.***
- b. ***"Both now and ever ..." and the Doxastikon for the Pentecostarion.***

10. If a Feast of a minor Saint falls on a Sunday, we sing the Doxastikon for the Resurrection, only.

THE EVENING PROKEIMENON

The evening Prokeimenon is sung three times:

1. ***On Saturday Evening, except when it falls on the Feast of the Nativity of the Lord or the Epiphany, the Prokeimenon is always "The Lord hath reigned..."***
2. ***If feast of the Lord falls on a Saturday, we sing the Prokeimenon of the Feast. This will be either, "Who is so great a God as our God? ..." or "Our God is in heaven and on earth..."***
3. ***On Holy Saturday, we sing "Arise O God, judge thou the Earth..." before the reading of the Epistle.***
4. ***On a Sunday evening during the Triodion, we sing a special Prokeimenon to be found in the Triodion.***
5. ***During Bright Week, we sing a special Prokeimenon to found in the Pentecostarion.***
6. ***When a special Prokeimenon is used, there are special verses that are sung before each singing of the Prokeimenon.***

THE DOXASTIKON OF THE APOSTICHA

1. ***The Theotokion of the Tone of the Day is omitted and only the Theotokion of the Feast is sung:***
 - a. ***When a Feast of the Theotokos falls on a Sunday.***
 - b. ***On Sundays between a Feast of the Theotokos and its Leave-Taking.***
 - c. ***On the Third Sunday of Lent and the Sunday of the Myrrh- Bearers.***
 - d. ***On the Sundays of the Feast of Ss. Joachim and Anna and the Archangels.***

2. *If the Feast of the Presentation of our Lord and its Leave-Taking falls on one of the first four Sundays of the Triodion, then we sing "Glory ..." for the Triodion, and "Now .." for the Feast.*
3. *If the Feast of the Annunciation falls on the Third Sunday of Lent or Palm Sunday, then we sing " Glory..." for the Triodion, and "Now..." for the Feast.*
4. *If the Feast of the Annunciation falls on Pascha, then we sing "Glory..." for the Annunciation, and "Now ..." "Today is the day of the Resurrection."*
5. *If the Feast day of a Saint falls on a Sunday, then we sing "Glory..." for the Saint, and "Now..." for the Theotokos (from the Oktoechos for the Tone of the "Glory..").*
6. *If the Feast of a Great Saint falls on a Sunday which follows a feast of the Lord or the Theotokos, or their Leave-Taking, then we sing "Glory.." for the Saint, and "Now.." for the Feast.*
7. *If there is no "Glory..." in the Menaion, Triodion, or Pentecostarion, then we sing "Glory.." and "Now.." together for the Theotokos for the Tone of the Day.*
8. *If the Feast of St. George, St. John the Theologian, Athanasius the Great, Constantine and Helen, falls on a day following Pascha, then we sing " Glory.." for the Saint, and " Now.." for the Pentecostarion for the Sunday who preceded the Feast. "Today is the day of the Resurrection..." is not sung. It is sung only on Saturday evening or Sunday morning.*

THE TROPARIA AND THEOTOKION

The Troparion (Apoytikion) of the Resurrection has priority over any other Troparion. It is omitted only when the entire service of the Resurrection is omitted.

1. If a Feast of the Theotokos of the Leave-Taking of a Feast of the Lord falls on a Sunday, then we sing:

- a) The Troparion of the Resurrection. (once)*
- b) The Troparion of the Feast. (Twice)*

2. On a Sunday following a Feast of the Lord or the Theotokos, we sing:

- a) The Troparion of the Resurrection. (once)*
- b) The Troparion of the Feast. (once)*

3. If the Feast of the Annunciation falls on the Third Sunday of Lent, then we sing:

- a) The Troparion of the Resurrection.*

- b) The Troparion of the Holy Cross.*
- c) The Troparion of the Annunciation.*

4. If the Feast of the Annunciation falls on Lazarus Saturday, then we sing:

- a) The Troparion of the Annunciation. (twice)*
- b) The Troparion of St. Lazarus. (once)*

5. If the Feast of the Annunciation falls on Palm Sunday, then we sing:

- a) The Troparion of the Resurrection.*
- b) The Troparion of St. Lazarus. (once)*
- c) The Troparion of the Annunciation.*

6. If the day of Preparation for a Feast of the Lord or the Theotokos falls on a Sunday, then we sing:

IN VESPERS

- a) The Troparion of the Resurrection. (once)*
- b) The Troparion of the Preparation. (once)*

IN ORTHROS

- a) The Troparion of the Resurrection. (once)*
- b) The Troparion of the Preparation. (once)*

7. If the Feast of a Great Saint falls on a Sunday, then we sing:

- a) The Troparion of the Resurrection.*
- b) The Troparion of the Saint.*
- c) The Theotokion in the Tone of the Troparion of the Saint.*

8) If there is no Feast, then we sing:

- a) The Troparion of the Resurrection.*
- b) The Theotokion which follows.*

THE DISMISSAL FOR VARIOUS OCCASIONS

These Dismissals are used at Vespers, Matins, Divine Liturgies and other sacred services.

On the Sundays after the Feast, we add "He who rose again from the dead..."

If the Feast falls on Sunday, only that of the Feast is used.

December 25 - The Nativity of our Lord (Christmas)

He that was born in a Cave and lay in a manger for our salvation, Christ our true God, etc.

January 1 - The Circumcision of our Lord

He that on the eighth day accepted the circumcision in the flesh for our salvation, Christ our true God, etc.

January 6 - The Theophany of our Lord

He that accepted to be Baptized in the Jordan by John for our salvation, Christ our true God, etc.

February 2 - The Presentation of our Lord

He that accepted to be in the arms of the Righteous Simeon for our salvation, Christ our true God, etc.

August 6 - The Transfiguration of our Lord

He that on Mount Tabor wast transfigured in glory in the sight of his holy Disciples and Apostle, Christ our true God, etc.

Palm Sunday

He that accepted to make the foal of an ass his throne for our salvation, Christ our true God, etc.

The Ascension of our Lord

He that in glory is ascended into Heaven, and enthroned on the right hand of God the Father, Christ our true God, etc.

The Pentecost Sunday

He that sent down from heaven the All Holy Spirit, in the form of fiery tongues, upon his holy Disciples and Apostles, Christ our true God, etc.

THE KATHISMATA

Usually there are two Kathismata.

1. *On an ordinary Sunday, the chanters alternate singing the Troparia of these Kathismata.*
2. *If a Feast of the Mother of God falls on a Sunday, then we sing:*
 - a. *The first two Troparia of the first Kathisma for the Resurrection.*
 - b. *The third Troparion is sung for the Feast.*
 - c. *The third Kathisma is sung for the Feast.*
3. *If Sunday falls between a Feast and its Leave-Taking, then we sing:*
 - a. *The first two Troparia of the First Kathisma for the Resurrection.*
 - b. *The Third Troparion is sung for the Feast.*
4. *If a major feast of a Great Saint falls on a Sunday, then we sing:*
 - a. *The first Troparion of the first Kathisma for the Resurrection.*
 - b. *The second Troparion of the Kathisma for the Saint.*
 - c. *The Theotokion of the first Kathisma for the Saint.*
 - d. *The second Kathisma is as the first.*
 - e. *The third Kathisma is sung for the Saint.*

THE EVLOGATARIA

They are omitted if a Feast of the Lord or of the Mother of God fall on a Sunday. In this case the order is:

1. *Kathismata.*
2. *Little Ektenia.*
3. *Hypakoe and Anabathmoi for the Resurrection.*
4. *The Prokeimenon of the Feast.*
5. *The Orthros Gospel for the Feast.*
6. *"In that we have beheld.."*
7. *Psalm 50*
8. *"Glory ..." "Through the intercessions of the Theotokos..."*
9. *"Now..." "Through the intercessions of the Theotokos..."*
10. *"Have mercy upon me..."*
11. *The hymn for the Feast.*
12. *The Intercession.*
13. *The Katabasia.*

THE CANON

The Troparia of the Canon are omitted, and only the Heirmoi-Katavasia are sung. The Katavasia vary during the year. However, the Katavasia of the Akathist Hymn are the most

often used. The following chart will assist the chanter in determining which Katavasia should be sung on any Sunday throughout the year.

THE KATAVASIA

*Aug. 1 - Aug. 5 Holy Cross Sept. 14
Aug. 6 Transfiguration Aug. 6
Aug. 7 - Aug. 13 Holy Cross Sept. 14
Aug. 14 - Aug. 23 Dormition Aug. 15
Aug. 24 - Sept. 21 Holy Cross Sept. 14
Sept. 22 - Nov. 20 Akathist
Nov. 21 - Dec. 24 First Canon of the Nativity Dec. 25
Dec. 25 Both Canon of the Nativity Dec. 25
Dec. 26 - Dec. 31 Second Canon of the Nativity Dec. 25
Jan. 1 - Jan. 5 First Canon of the Epiphany Jan. 6
Jan. 6 Both Canon of the Epiphany Jan. 6
Jan. 7 - Jan. 14 Second Canon of the Epiphany Jan. 6
Jan. 15 - Feb. 9 The Presentation of the Lord Feb. 2*

When the Pre-Lenten period of the Triodion begins between Jan. 15 and Feb. 9., The Canon appropriate for the Triodion Sundays is sung, except for the day of the Feast of the Presentation of the Lord, Feb. 2, where the Canon of the Presentation is sung. If the Triodion does not begin before Feb. 9, the order above is followed.

When the Triodion begins after Feb. 10. the order below is followed.

Feb. 10 - the beginning for the Triodion Akathist

*Pharisee and Publican
Prodigal Son
Meat Fare Saturday
Meat Fare Sunday
Cheese Fare Sunday
First Sunday of Great Lent
Second Sunday of Great Lent Akathist
Third Sunday of Great Lent
Fourth Sunday of Great Lent Akathist
Fifth Sunday of Great Lent Akathist
Lazarus Saturday
Pascha - Wednesday before Ascension
Ascension Thursday
The Friday before Pentecost Ascension
Saturday before Pentecost
Pentecost Sunday
Both, the Canon of Ascension and the Canon of
Pentecost*

*Day after Pentecost - The Saturday before All Saints Sunday
All Saints Sunday - July 26 Akathist
July 27 - July 31 Transfiguration*

THE MAGNIFICAT

The most frequently used one is "More Honorable" and is always sung in the same tone as the Katavasia.

On the following occasions, this Magnificat is substituted by the Troparia of the Ninth Ode:

- 1. On Feasts of the Lord or the Mother of God, on any day they fall and on the Leave-Taking of these Feasts.*
- 2. During Holy Week*
- 3. During the Sundays of the Pentecostarion up to Ascension Day, when the Troparia of the Ninth Ode of Pascha is sung.*

THE EXAPOSTEILARION

"Exalt ye the Lord ..." is omitted from Pascha to the Leave-Taking of Pascha.

"Holy is the Lord.."

"Exalt ye the Lord..."

are omitted on all Sundays when the Service of the Resurrection is omitted.

THE EXAPOSTEILARION

- 1. On an ordinary Sunday, the Exaposteilarion and Theotokion are those of the Matins Gospel.*
- 2. If a Feast of the Mother of God, its Leave-Taking, or the Leave-Taking of a Feast of the Lord falls on a Sunday, then we sing:*
 - a) The Exaposteilarion for the Resurrection, once.*
 - b) The Exaposteilarion for the Feast, twice.*
- 3. If a Sunday falls between the Feast and its Leave-Taking, then we sing:*
 - a) The Exaposteilarion for the Resurrection, once.*
 - b) The Exaposteilarion for the Feast, once.*
- 4. If a major Feast of a Saint falls on a Sunday which falls between a Feast of the Lord or the Mother of God and its Leave-Taking, then we sing:*
 - a) The Exaposteilarion of the Resurrection.*
 - b) The Exaposteilarion of the Saint.*
 - c) The Exaposteilarion of the Feast.*

5. *During the first five Sundays after Pascha, we sing:*

a) Thomas Sunday: two Exaposteilarion for St. Thomas only.

b) On the other four Sundays, we sing:

i) The Exaposteilarion of Pascha.

ii) The Exaposteilarion for that particular Sunday.

c) If a major Feast of a Saint falls on one of the above, we sing:

Thomas Sunday:

i) The Exaposteilarion of St. Thomas

ii) The Exaposteilarion of the Saint.

iii) The end Exaposteilarion for St. Thomas.

The other four Sundays:

i) The Exaposteilarion of Pascha.

ii) The Exaposteilarion of the Saint.

iii) The Exaposteilarion of that particular Sunday.

6. *On Palm Sunday and Holy Saturday there are no Exaposteilarion, instead we sing "Holy is the Lord our God" (Thrice) omitting "Exalt ye the Lord.."*

7. *If a Feast of the Lord falls on Sunday, then we sing only the Exaposteilarion for the Feast.*

THE PRAISES

"Let everything that hath breath..., " and "Praise him, all his angels ..." are sung slowly in the same tone as the Stichera of the Praises. The Stichera are sung faster in the proper tone.

The Stichera of the Praises are preceded by the verses.

1. *On an ordinary Sunday, the Stichera for the proper Tone of the day are sung.*

2. *If a Feast of the Mother of God, its Leave-Taking, or the Leave-Taking of a Feast of the Lord falls on a Sunday, or a Sunday falls after these feasts, then we sing:*

a) Four Stichera for the Tone of the day.

b) Four Stichera for the Feast.

3. *If a major Feast of a great Saint falls on such a Sunday, then we sing:*

a) Three Stichera for the Tone.

- b) Two Stichera for the Feast.*
- c) Three Stichera for the Saint.*

4. If the Feast of the Presentation of the Lord or a great Saint falls on one of the first four Sundays of the Triodion, then we sing:

- a) Three Stichera for the Tone.*
- b) Two Stichera for the Triodion.*
- c) Three Stichera for the Feast on the Saint.*

5. If the Feast of the Annunciation falls on the Third Sunday of Lent (Holy Cross), then we sing:

- a) Two Stichera for the Tone.*
- b) Three Stichera for the Holy Cross.*
- c) Three Stichera for the Feast.*

6. If a major Feast of a great Saint falls on one of the first four Sundays after Pascha, then we sing:

- a) Three Stichera for the Resurrection.*
- b) Three Stichera for the Saint.*
- c) The Paschals.*

From the Second Sunday after Pascha to the Leave-Taking of Pascha, we sing the Paschals after the proper Stichera of the day.

THE DOXASTIKON

- 1. On all Sundays when the Matins Gospel is read, then we sing the Doxastikon for the Eothinon.*
- 2. If a Feast of the Mother of God, its Leaving-Taking, or the Leave-Taking of a Feast of the Lord falls on a Sunday, then we sing the Doxastikon of the Feast.*
- 3. We sing the proper Doxastikon on*
 - a. All Sundays in the Triodion.*
 - b. All Sundays in the Pentecostarion.*
 - c. The Sunday of the Forefathers.*
 - d. The Sunday before Christmas.*
 - e. The Sunday after Christmas.*
 - f. The Sunday before Epiphany.*
 - g. The Three Sundays of the Fathers of the Holy Synods.*
 - h. If the Feast of the following Saints fall on a Sunday.*

- i) The Beheading and Birth of St. John the Baptist.*
- ii) Ss. Peter and Paul.*

- iii) The Twelve Apostles*
- iv) The Three Hierarchs*
- v) The Four Evangelists*
- vi) The Archangels*
- vii) September 1st*
- viii) The Feast of the Patron Saint of the Church*
- ix) Other Feasts of Great Saints such as Ss. George, Demetrios, Constantine and Helen, or Nicholas*

THE THEOTOKION

1. *On Sundays when the Eothina is sung, then we sing "Most blessed art thou, O Virgin..." in the tone of the Eothina.*
2. *On Sundays of the Myrrh-Bearing Women, the Paralytic, the Samaritan Woman, and the Blind Man, then we sing, "Today is the Day of the Resurrection..."*
3. *If a major Feast of a great Saint falls on one of the Sundays listed in 2., then we sing:*
 - a. *"Glory .. " for the Saint.*
 - b. *"Now ..." for the Sunday.*
4. *If the Feast of the Presentation of the Lord falls on one of the first four Sundays of the Triodion, then we sing:*
 - a) *"Glory .. " for the Triodion.*
 - b) *"Now ..." for the Feast.*
5. *If the Feast of the Annunciation falls on Lazarus Saturday, Palm Sunday, or Holy Thursday, then we sing:*
 - a) *"Glory .. " for the Triodion.*
 - b) *"Now ..." for the Feast.*
6. *If the Feast of the Annunciation falls on Pascha or during Bright Week, then we sing:*
 - a. *"Glory .. " for the Feast.**"Now ..." "Today is the Day.."*

THE SIGN OF THE CROSS

The Cross is the Sign of our salvation. Upon it the Lord of Glory stretched out His arms and by His death reconciled us to the Father, and without this Sacrifice we would have no hope of

salvation. It is then with joy and great reverence that we make this Sign over ourselves, affirming our salvation and opening ourselves to the grace and awesome power that the death of the Son of God has wrought for us. When we make this Sign it should never be done in a haphazard way or without thinking, but only with the full concentration of our heart and mind.

We make the Sign of the Cross in the following manner. The thumb and first two fingers of the right hand are joined at their tips, signifying the Three Persons in One Nature of our God the Most Holy Trinity. The other fingers are folded across the palm of the right hand signifying the human and divine natures united in the One Person of our Lord Jesus Christ. We then touch the forehead, breast, the right and then the left shoulders. This is done unhurriedly and with concentration. After completing the Sign of the Cross, we then let our hand fall again by our side and make a slight bow, or, if called for, we touch the floor with our right hand or make a prostration. We do not begin the bow until we have completed the Sign of the Cross, lest, as some say, we break or bend the Precious Cross of our Savior.

Bowing is an outward sign of our reverence for our God and of our dependence upon Him. It is a sign that we recognize Him as our Master. Whether the slight bow, the bow touching the floor with our right hand, or the full prostration, bowing as a sign of an inward affirmation of Who God is and who we are in relationship to Him. These actions along with making the Sign of the Cross can be important tools in developing and expressing our life in Christ.

Making the Sign of the Cross, bowing, and making prostrations are part of an external, physical discipline which is a means to an end, not an end in itself. We are not justified by the performance of rituals. They feed, teach, and express what is in our heart. We must never make the tragic mistake of allowing any external actions to take the place of, or suffice for, the total effort, the total sacrifice, the total commitment demanded of us to the Holy Gospel of our Lord God and Savior Jesus Christ. Understood as means to an end, making the Sign of the Cross and bowing before God or the Saints or each other do help us to open ourselves more completely to God and others both in private and in the worship of the Church. We follow this sacred discipline in private whenever we need the mercy of God or His Holy Ones, when we want to repel demonic presence, or when we want to rejoice, give thanks, affirm the love God has for us, or open ourselves to His mercy and strength. We make the Sign of the Cross before and after tasks or events, before and after meals, during prayers, and at other times.

Over the centuries the times for making the Sign of the Cross, for bowing, and for making prostrations have been carefully set down for us. Even though the belief is widespread that we make the Sign of the Cross whenever we feel like it, the Typicon and the patriotic tradition do not justify this. Instead, the Typicon indicates very carefully the proper times in worship for making the Sign of the Cross and for making the various types of bows.

There is a very real danger in this discipline, the same danger that exists in other spiritual disciplines. It can lead to pride; it can lead to pharisaic arrogance; it can lead to empty ritualism; and it can become in distorted minds a substitute for following the teachings of Christ Who was crucified upon the Cross. It can be a means for judging those who fail to follow the discipline as carefully as we think they should; it can indeed by yet one more

opportunity for judging our brother. If used in these ways, this discipline will be to our damnation rather than to our upbuilding in Christ. If used in obedience and humility, it can be a powerful tool which will help us to build our life in Christ by helping us to open ourselves much more completely to the grace of God. It can be a channel for the power of God to save us. It is for this reason that the discipline is given here in its fullness (as far as I have been able to discover it). May God bless us in the use of it and grant that it be always for our salvation.

I. We make the Sign of the Cross three times, each time bowing and touching the floor with our right hand, at the following times:

1. When entering or leaving a church, with the words:

- a) Thou hast created me, O Lord, have mercy;*
- b) O God, be merciful to me a sinner;*
- b) Countless times have I sinned, O Lord, forgive me.*

2. When venerating an icon, twice before kissing it and once after.

3. At "Alleluia, alleluia, alleluia, glory to Thee, O God" at the end of psalm readings, once for each repetition.

4. At "Holy God, Holy Mighty, Holy Immortal, have mercy on us"--once for each repetition.

1. At "Come let us worship God our King..."--once for each repetition.

1. At "Glory to Thee, O Christ God our Hope, glory to Thee" before the dismissal.

1. During the Litiva, after the first three petitions (and then once each after the last two petitions).

1. At "Vouchsafe, O Lord.../ at Vespers, once after each of the three parts of the prayer.

1. At the beginning of the Great Doxology at Matins.

II. We make the Sign of the Cross once, bowing and touching the floor with our right hand, at the following times.

1. At every petition of the litanies.

1. At the exclamations of the priest giving glory to "Father, Son, and Holy Spirit" or when the reader reads "Father, Son, and Holy Spirit."

1. At the following words in the Divine Liturgy:

- a. *"Let us stand aright. Let us stand with fear..."*
- b. *"Singing the hymn of victory..."*
- c. *"Take, eat..."*
- d. *"Drink ye all of this..."*
- e. *"Thine own of Thine own..."*
- f. *At the end of the Creed during the words "...and the life of the world to come. Amen."*
- g. *After "We praise Thee, we bless Thee..." if it is during a time when prostrations are not allowed.*
- h. *After "It is truly meet..." or its substitute, if it is during a time when prostrations are not allowed.*
- i. *At the exclamation "And vouchsafe, O Master..." introducing the Lord's prayer, if it is during a time when prostrations are not allowed.*
- j. *When the Holy Gifts are brought forth for Communion and again after Communion, it is during a time when prostrations are not allowed.*

1. *At the following words in other divine services:*

- a. *"More honorable than the Cherubim..."*
- b. *"Let us worship..."*
- c. *"We worship..."*
- d. *"We adore..."*
- e. *"We fall down before..."*
- f. *In the refrain of the Canticle of the Theotokos (Magnificat) at the words "...we magnify Thee."*
- g. *"Let us pray to the Lord."*
- h. *"To Saint _____ let us pray" or its equivalent at moliebens, etc.*
- i. *At the mention of the Most Holy Theotokos in the petition "O God, save Thy people..."*
- j. *Throughout a Canon at each refrain whether to the Lord, the Theotokos, or to Saints.*
- k. *After teach sticheron, troparion, and psalm.*
- l. *At the singing of "It is truly meet..." at Matins.*

III. We make a full prostration at the following times:

- 1. *During fasts, when entering and leaving a church, three times.*
- 1. *During fasts at each "...we magnify Thee" in the refrain to the Canticle of the Theotokos (Magnificat).*
- 1. *At the beginning of "It is meet and right to worship the Father..." in the Divine Liturgy.*

1. *After "We praise Thee, we bless Thee..." in the Divine Liturgy.*
1. *After "It is truly meet..." or its substitute in the Divine Liturgy.*
1. *At the exclamation "And vouchsafe, O Master..." introducing the Lord's Prayer in the Divine Liturgy.*
1. *When the Holy Gifts are brought forth for Communion and again after Communion (the latter time with the exception of those who have received communion-- these cross themselves and make a little bow).*
1. *During the Great Fast, at Great Compline during the singing of "All-holy Sovereign Lady..." and at each of its accompanying petitions.*
1. *During the Great Fast, at Vespers after each of the three penitential troparia, beginning with "Rejoice, O Virgin Theotokos..."*
1. *During fasts, at the end of each petition of the Prayer of St. Ephraim and once again after the whole prayer. (Between the first and second readings we make the Sign of the Cross twelve times, each time bowing and touching the floor with our right hand and saying, "O God, cleanse thou me, a sinner.")*
1. *During fasts, at the end of each of the three concluding petitions after the Beatitudes at Typica, beginning, "Remember me, O Lord..."*
1. *At Matins, at the words, "The Theotokos and Mother of the Light..."*
1. *During the Great Fast, at the reading of the kathismata at Matins--three times.*
1. *During the Great Fast, at "It is truly meet..." at Matins.*
1. *During the Great Fast, from Vespers on Friday evening until after "Vouchsafe, O Lord..." at the Vespers on Sunday evening prostrations are not made, with the exception of those made during the Liturgy of the Presanctified Gifts at the following exclamations:*
 - a. *"The Light of Christ..."*
 - b. *"Now the Powers of Heaven..."*
 - c. *"Let my prayer arise..."*
 - d. *When the Holy Gifts are brought forth for Communion and again after Communion (the latter time with the exception of those who have received Holy Communion--these cross themselves and make a little bow).*

IV. Prostrations are not allowed at the following times:

1. *On the Lord's Day (Sunday) throughout the year, with the exception of prostrations made on a feast of the Precious Cross.*
1. *From the Prefeast of the Nativity of Christ (December 20) through the Apodosia (leave-taking) of Theophany (January 14).*
1. *From the Matins of Great and Holy Thursday up to the Kneeling Prayers at the Great Vespers of Pentecost (with the exception of prostrations before the Winding Sheet on Great and Holy Friday and Great and Holy Saturday).*
1. *During the Twelve Great Feasts (some say only the Feast of the Transfiguration and the Exaltation of the Precious Cross) and their apodoses (with the exception of the Feast of the Precious Cross when prostrations are made before the Holy Cross).*
1. *Throughout the day when Holy Communion has been received.*
1. *For days and seasons when prostrations are not made, they cease at Great Vespers after the Entrance and resume at Vespers after "Vouchsafe, O Lord..." on the day before they are again allowed.*

V. We make the Sign of the Cross with a slight bow, but without touching the floor, at the following times:

1. *At the beginning of readings from the Holy Scriptures: Gospel, Apostle, and Old Testament lessons.*
1. *At the beginning of the reading or singing of stichera, troparia, and psalms.*
1. *During the words "Alleluia, alleluia, alleluia, glory to Thee, O God," three times, in the middle of the Six Psalms at Matins.*
1. *During the reading or singing of the Creed, at the words:*
 - a. *"I believe..."*
 - b. *"And in one Lord Jesus Christ..."*
 - c. *"And in the Holy Spirit..."*
1. *During the Trisagion ("Holy God, Holy Mighty, Holy Immortal...") at the following times:*
 - a. *At the beginning of Matins.*
 - b. *At the end of the Great Doxology at Matins.*
 - c. *During the Divine Liturgy.*
1. *At the dismissal, at the words:*

- a. *"May Christ our true God..."*
 - b. *At the names of the Saints of the Day.*
 - c. *At the words "by the might of the Precious Cross."*
1. *In the petition "O God, save Thy people..." in the Litiya and after the Gospel at Matins:*
 - a. *At the names of the Saints of the Day.*
 - b. *At the words "by the might of Thy Precious and*
 - c. *Life-creating Cross."*
 1. *Whenever moving about the church, if we should go across the center, we make the Sign of the Cross and bow toward the Holy Altar.*

VI. We bow and touch the floor with our right hand without making the Sign of the Cross at the following words:

1. *"Peace be to all."*
1. *"The blessing of the Lord be upon you..."*
1. *"The grace of our Lord Jesus Christ..."*
1. *"And the mercies of our great God..."*
1. *When the deacon exclaims, "And unto ages of ages" after the priest's exclamation, "For Holy art Thou, O our God..."*
1. *When we are blessed with the Cross, Gospel book, an Icon, or the Chalice, we make the Sign of the Cross with either a bow touching the floor or a full prostration, but when we are blessed by the hand with candles, or when we are censed, we do not make the Sign of the Cross, but we simply bow instead. (At Pascha, when we are censed by the priest holding the Precious Cross along with the Paschal Trikirion, we do make the Sign of the Cross, and we answer, "Indeed He is risen!")*
1. *When we approach a priest or a bishop for a blessing, we make a bow touching the floor with our right hand and remain bowed as we hold our hands in the form of the Cross, right over left. After we receive the blessing, we kiss his right hand. (We do not make the Sign of the Cross before or after this blessing.)*
1. *When we approach the Chalice to receive Holy Communion, we do not make the Sign of the Cross either before or after receiving Holy Communion, lest we accidentally hit the Chalice with our hand; Instead, we hold the Cross over us by folding our arms across our chest, right over left, and keeping them in the*

form of the Cross while both approaching and leaving the Chalice until we unfold them to take the Antidoron and the sip of wine following Holy Communion.

VII. The Sign of the Cross is not made at the following times:

1. *During psalm readings.*
1. *By readers while reading or choir members while singing. (Choir members make the Sign of the Cross only after completing the last word of a hymn or response.)*
1. *During litanies, by those choir members who will be making the response to the petition.*

SOME NOTES ON THE WEARING OF THE "QALLOUSI" OR CLERICAL HAT

*Current Greek Practice (In Greece)**

VESPERS

The kalymavchi is worn twice during the service of Vespers. The first is during the censuring done at the singing of "O Lord I have cried ..." (Kyrie Ekekraxa). The second is for the Dismissal.

The kalymavchi is worn during the time when the priest presents the Gospel book for veneration as the chanter does Psalm 50.

If the priest is serving alone (without a deacon) he may wear the kalymavchi while censuring during the 9th Ode (Axion Estin). If a deacon is serving, the deacon does the censuring, in which case the priest does not wear the kalymavchi.

During the great doxology, if the priest is doing the prayers but is not censuring, he does not wear the kalymavchi. However if he is censuring during the great doxology, he may wear the kalymavchi.

KAIRON

The kalymavchi is worn during the entire service of Kairon except for the final prayer "It is then put on for the dismissal of the Kairon. It is worn into the sanctuary, and removed for the veneration of the Holy Table. (see general rules below)

DIVINE LITURGY

The kalymavchi is worn during the censuring of the church before the great entrance, and removed for the entrance. It is not worn again until the dismissal of the liturgy.

FUNERALS & WEDDINGS

If the celebrant is an Archimandrite: The entire service is celebrated wearing an epitachelion and kalymavchi and veil. When donning the phelonion (see general rules below) the kalymavchi and veil are removed.

If the celebrant is not an Archimandrite: The service is celebrated wearing the epitachelion and kalymavchi. When donning the phelonion, the kalymavchi is removed.

BAPTISMS

It is considered impractical to wear the kalymavchi (with or without the veil) during this service. However some do wear it at the following points in the service:

When the priest goes to the entrance of the church to greet the sponsors and child and while doing the exorcism prayers.

When censuring just prior to saying "Blessed is the kingdom..."

While doing the procession when singing "All of you who have been baptized..."

GENERAL RULES

The kalymavchi is not removed for the veneration of icons (e.g. during the Kairon), unless the icon has some special significance.

The kalymavchi is always removed when venerating the Holy Table and/or relics (e.g. during the vigil for a saint whose relics have been set forth for veneration.)

The kalymavchi is never worn during entrances of any kind. (Not to be confused with processions)

The kalymavchi is never worn during the reading of a Gospel.

The kalymavchi is removed when the prayers of blessing are being said during the Great Blessing of Water.

The rules for monastics differ from monastery to monastery, and the rules for monks serving in parish churches differ from those for monks serving in their own monastery's church.

**as related by Archimandrite Daniel Griffith*

DONNING AND DOFFING THE QALLOUSI*

VESPERS

The priest comes to the Holy Table wearing the qallousi. He takes OFF the qallousi as he kisses the Gospel book and Holy Table before beginning.

He puts ON the qallousi as he begins "Blessed is our God..." and takes it OFF again as he begins the Seven Lamp Lighting Prayers. He put it back ON for the Great Litany and keeps it on until...

He takes it OFF for the Doxa of "Lord, I have cried unto thee..."

Once he has made the entrance into the sanctuary, he puts the qallousi back ON.

He takes is OFF for the "Prayer at the Bowing of the Heads" (after saying "Bow your heads unto the Lord"), and puts it back ON as he says the ekphonesis, keeping it on until the service is completed.

ORTHROS

The priest comes to the Holy Table wearing the qallousi. He takes OFF the qallousi as he kisses the Gospel book and Holy Table before beginning.

He puts ON the qallousi for the beginning of the service.

He takes OFF the qallousi for the Twelve Prayers.

He put ON the qallousi for the Great Litany, keeping it ON until ...

He takes OFF the qallousi for the reading of the Gospel, for "In that we have beheld..." and for Psalm 50(51) and the troparia that follow.

He puts ON the qallousi for "O God, save thy people..." keeping it on for the rest of the service.

It would seem logical that same procedures would be followed for weekday Orthros keeping the omission of the Gospel reading on weekdays in mind. (ed. note)

DIVINE LITURGY

The priest comes to the Holy Table wearing the qallousi. He takes OFF the qallousi as he kisses the Gospel book and Holy Table before beginning, KEEPING IT OFF for the "Blessed is the Kingdom..."

He puts ON the qallousi as he begins the Great Litany, keeping it on until he says the ekphonesis of the Third Antiphon. As soon as "Amen" is sung, he takes OFF the qallousi.

He KEEPS IT OFF for the Little Entrance.

He puts ON the qallousi once he has entered into the sanctuary.

He takes OFF the qallousi as he says the "Prayer before the Gospel", KEEPING IT OFF for the reading of the Gospel.

He puts ON the qallousi for the homily, KEEPING IT ON until...

He takes it OFF before making the three bows before the Holy Table before the Great Entrance. It stays OFF UNTIL...

He put is ON for the "Ektenia of Thanksgiving" [Stand upright, etc.], KEEPING IT ON until the Liturgy is completed.

GENERAL RULES

The qallousi is always removed when kissing the Gospel book and Holy Table.

The qallousi is never worn during entrances.

The qallousi is always worn during the dismissals of services.

** as related to Protosyngellos Paul Doyle by Fr. T. Pulcini in a letter dated 8/9/84*

Current Practice of Wearing the Kalymavchi in Greek Old Calendrist Tradition*

(After much verbiage about proper street dress for deacons and priests)... "As long as a Bishop is not serving, a Deacon does not wear the kalymavchi during the Liturgy, except at the kairon (removing it, therefore, when he enters the altar and putting it on only when he leaves the Church.) The priest (Presbyter) wears the kalymavchi whenever he censes and during the dismissal. (After censing he removes the headgear on entering the altar). If a Presbyter or Deacon attends a Liturgy, the headgear is worn constantly, except during the Small and Great Entrances, the so-called "Consecration," the "Holy things unto the Holy," and the "Meet it is..., " at which time it is taken off and held. If the priest does not commune, he should also remove the headgear for Holy Communion. If he communes, it is removed at the moment he enters the altar (usually just before the Lord's Prayer). The headgear is worn throughout Vespers and preparatory services. [We might just note that a Bishop, when he is not serving (and by strictest tradition he should not attend a Liturgy which he does not serve,) removes his headgear only at the "Consecration."]

**from Orthodox Tradition, no date, volume or issue number indicated.*

LITURGICAL TERMS AND THEIR DEFINITIONS

- 1. ADVENT** - *It is of Latin origin, meaning `coming or `arrival, and is used in reference to the coming of Christ at the time of and preparation for His Nativity.*
- 2. AER** - *-The largest of the three veils used to cover the diskarion and Chalice.*
- 3. AKATHISTOS** - *A Greek word meaning `not permitted to sit'. It is a long hymn composed for devotional purposes to many different saints. The Akathistos for the Theotokos is used during Lent.*
- 4. ALLELUIA** - *It is of Hebrew origin, meaning `God has appeared; praise Him'. More simply, it means `Praise the Lord'.*
- 5. AMBON** - *-A small, raised platform or pulpit near the North door. It is used for the reading of the Gospel and for preaching.*
- 6. ANABATHMOI** - *'Hymns of Ascent'. These hymns are based on Ps. 120-134 and refer to the Church's ascension to heaven. They are sung in Matins preceding the Prokeimenon and Gospel.*
- 7. ANALOGION** - *a) A stand on the South side of the Solea used by chanters for their books. -b) Also, the stand on which the icon (or Gospel) is placed for veneration in the middle of the church.*
- 8. ANAPHORA** - *A Greek word meaning `offering'. It refers to that which is offered up at the time of consecration, as well as the hymns and prayers said at that time.*
- 9. ANTIDORON** - *A Greek word meaning `instead of the gift'. It is the bread we receive after the Liturgy, originally meant only for those who did not receive communion.*
- 10. ANTIMINSION** - *`In place of the table.' It is a rectangular cloth on which lies Christ's entombment, possibly holy relics, and the bishop's signature giving permission to celebrate the Liturgy.*
- 11. ANTIPHON** - *a) Alternate chanting between two choirs (antiphonal chant). b) A general title for a hymn or a section of the Psalter which are to be sung in such a manner.*
- 12. APODOSIS** - *`Giving back' or `return'. It is the last day of the after-feasts on which the feast finally ends. Also called the leave-taking.*
- 13. APOLYTIKION** - *This term means `dismissal'. It is the dismissal hymn sung at the end of Vespers, and usually refers to the Troparion.*

14. APOSTICHA - *Those hymns or stichera sung at the end of Vespers as well as daily and lenten Matins. They are separated by psalm verses.*

15. ARTOKLASIA - *A ceremony at the end of festal Vespers where the blessing of the five loaves (Aghrypinia), wheat, wine and oil takes place following the intercessory prayers.*

16. ASTERISK - *The star used to cover the Lamb and other particles present of the Diskos.*

17. BIER - *This is the structure that houses the Epitaphion following the procession of Holy Friday Vespers, and is used to carry it in the procession of Holy Saturday Matins that evening.*

18. CANON - *A lengthy hymn composed of nine Odes, with each Ode being made up of the Irmos, Troparion, Theotokion and Katabasia. It is a basic element of Matins and may also appear elsewhere.*

19. CANTICLE - *These are songs from the Bible on which each of the nine Odes of the Canon are based. (Ode 1 follows Ex 15:1-19, e.g.)*

20. CATECHUMENS - *Those people being taught their catechism or doctrine of faith before they become baptized members of the Church.*

21. CHALICE - *The cup in which the wine is consecrated to become the blood of Christ.*

22. CONCELEBRATION - *When one priest assists another in serving or celebrating the sacraments.*

23. DIKIRIA - *The two-branched candle stick used by the bishop, signifying the two natures of Christ.*

24. DISKARION (DISKOS & PATEN) - *The small stand on which is prepared the Lamb of God and other particles during the Prothesis.*

25. DOGMATIKON - *The Theotokion sung at Vespers following the Stichera of 'Lord, I have cried...' They express the Church's dogma of the two natures of Christ, as revealed in the Incarnation.*

26. DOXASTIKON - *A hymn (Stichera) that follows 'Glory to the Father...' It usually refers to the Glory of the Praises in Matins.*

27. DYNAMIS - *'Power.' This is said before the last 'Holy God...' is sung in the Trisagion Hymn.*

28. EINOS (pl., EINOI) - *The Praises sung during Matins. Also called Lauds.*

29. EISODOS - *The procession or entrance, referring to either the Little or Great Entrance. Also called Introit.*

30. EKTENIA (LITANY) - *This means supplication or fervent prayer that comes out of the heart. These petitions call upon God's mercy.*

31. EOTHINA - *Means 'pertaining to the dawn'. It refers to the eleven Resurrectional Gospels (Post-Resurrectional appearances of Christ) done at Matins.*

32. EPICLESIS - *The calling down of the Holy Spirit by the priest at the consecration of the bread and wine.*

33. EPIGONATION (PALITZA) - *The diamond-shaped sword or shield worn over the right hip. It is usually given as a sign of honor as well as to those authorized to hear confessions.*

34. EPIMANIKON - *The cuff worn over the wrist.*

35. EPITAPHION - *'On the tomb.' The large cloth (winding sheet) on which is sewn the body of Christ as lying in the tomb. (It can also refer to the table on which this is placed.)*

36. EPITRACHELION *The epitachelion worn around the neck by the priest and bishop, without which they cannot serve.*

37. EUCHOLOGION - *The service book of the priest, containing the fixed portions of the daily offices: Vespers, Matins, Liturgy, Pre-sanctified, sacramental, funeral, etc., services; along with other blessings and prayers.*

38. EVLOGISON DESPOTA - *Greek for : Bless, Master!*

39. EVLOGITARIA - *These are Troparia sung at Matins and Funeral services, accompanied by: "Blessed art Thou, O Lord, teach me Thy statutes".*

40. EXAPOSTELARION (PHOTAGOGIKON) - *'Dispatching' or 'sending out'. It is a hymn in the Matins service that deals with the sending out of the disciples and myrrh-bearing women by Christ following His resurrection. Also called 'The Hymn of Light'.*

41. FEEMY - *This is the full title of the bishop which is said during the Liturgy in asking for 'Many Years'.*

42. HOROLOGION - *'The Book of Hours.' This is the choir book for the reader and singers, with their fixed portions of the daily offices, Troparia and Kontakia for feasts and saints' days throughout the year.*

43. HOSANNA - *'O Lord, save, we pray.'*

44. HYPAKOE - 'To be obedient', 'to hear' or 'to respond'. This is a hymn which refers to the obedience of the myrrh-bearing women, who went to the tomb of Christ to anoint His body; but hearing of His rising, they began preaching His resurrection to all in obedience. Also refers to the hymn sung after the Third Ode in Paschal Matins.

45. ICXC NIKA - 'Jesus Christ Conquer.' It means that in the sign of the Cross of Jesus Christ thou shalt conquer.

46. IDIOMELON - A Troparion (Sticheron) having its own meter and melody which never serves as a model for other stichera.

47. INRI - Latin, *Jesus Nazareourun Rex Judeorum* -Jesus of Nazareth, King of the Jews.'

48. IRMOLOGION - This gives the text of the Irmoi sung at the beginning of the various Canticles of the Canon.

49. IRMOS (pl., IRMOI) - The first hymn sung in an Ode which gives the style or key to the remaining Troparia in that Ode.

50. EIS POLLA ETI DESPOTA - Greek for 'Many Years, Master.'

51. JIBEE (RIASA) The black flowing robe worn by the clergy (different than the cassock).

52. KAIRON - 'Time' or 'permission.' The prayers said by the clergy prior to the Liturgy in preparation for such service.

53. KALIMAVKI - The black, perpendicular headdress, draped with the black veil, worn by monastics, archimandrites, and bishops.

54. KATABASIA 'Song of descension.' Two choirs come down from the clerics (from where they chant) to sing this last hymn of an Ode of a Canon together.

55. KATHISMA (SEDALEN) - 'Sitting.' A hymn sung (or said) following the Third Ode of a Canon and in many other places where sitting is permitted.

56. KOINONIKON - Communion Hymn sung during the Divine Liturgy.

57. KONTAKION - Originally, this was a hymn composed of many stanza (18-24) whose lengthy text required the use of a scroll. What remains today are short preliminary stanzas that give a concise meaning to the feast being celebrated. It is sung following the Sixth Ode in Matins, during the Hours and after the Troparia at the Liturgy.

58. LITIYA - This word implies a fervent, prolonged prayer. It generally designates the procession to the Narthex of the church for petitions, hymns and the blessing of the five loaves, wheat, wine and oil during Great Vespers of feast days.

59. MAKARIZMOI - A Greek term referring to 'The Beatitudes'.

60. MEGALYNARION (MAGNIFICATION) - A short verse, usually beginning with the word *Magnify*. These Megalynaria are sung at Matins after the Polyeleos on Great Feasts and on certain saint's days (in Slav use only), and in place of the Magnificat (*It is Truly Meet...*) on Great Feasts.

61. MENAIA - This contains the services of the fixed feasts throughout the twelve months, from September 1 to August 31. This is usually found in twelve volumes.

62. METALEPSIS - A Greek word meaning communion. It refers to the divine communion prayers of preparation for receiving the Communion and the prayer of thanksgiving which follows.

63. METANOIA - A little prostration made by bending down to touch the ground with your hand.

64. MITRE - The crown worn by the bishop.

65. NARTHEX - The porch or vestibule of the church.

66. NAVE - The body of the church.

67. OCTOECHOS 'Book of the Eight Tones.' This contains the variable portions for the daily offices, for each tone, each day of the week.

68. ODE - 'A song of praise.' It is one of the nine divisions of the Canon, taken from certain Canticles in the Bible.

69. OIKOS - Like the Kontakion, it is a condensed form of a hymn. The Greek word means 'house', signifying that the Oikos contained all the essentials of a household. Similarly, the Oikos of the church service was a brief summary of the saint or feast day being celebrated.

70. OMOPHORION - The epitachelion worn by the bishop which hangs down in front and behind his other vestments.

71. ORARION - The long, single-band epitachelion worn by the deacon over his left shoulder, and by the sub-deacon crosswise over his chest.

72. PANAGIA - The 'all-holy' pectoral icon of the Theotokos worn by the bishop.

73. PARAKLESIS - a) This may pertain to the Paraclete, the consolation we receive from the Holy Spirit (the Paraclete /Comforter).

-b) This can also mean supplication, or Petition, from where we derive the two canons (the Great and Little Paraklesis) which are supplicatory hymns to the Theotokos.

74. PENTECOSTARION - *This book contains the services from Pascha to the Sunday of All-Saints (the first Sunday after Pentecost).*

75. PHELONION (CHASUBLE) - *The outer garment worn by the priest that has no sleeves.*

76. POLYELEOS - *The psalms of 'much oil' or 'many mercies' (Ps. 135-6) sung during Resurrectional and Festal Matins.*

77. PROEGIASMENA - *This term refers to the Presanctified Liturgy.*

78. PROKEIMENON - *The Greek word implies something which is 'set before' or 'introduces'. The Prokeimenon was originally an entire psalm which served to 'introduce' the reading of Scripture which followed it. One verse from the psalm was then selected as the refrain to the chanting of all the others. Currently, the Prokeimenon has been reduced to the refrain and one to four verses of the psalm.*

79. PROSOMION (pl., PROSOMIA) - *Also called PODOBEN. It is a Troparion (Sticheron) whose meter and melody are taken from that of an Automelon which serves as its model.*

80. PROSPHORA - *'Something given forth.' It is the bread given to the Church to prepare for the Holy Eucharist.*

81. PROTHESIS (PROSKOMIDE) - *This is the preparation service done prior to the Divine Liturgy. It may refer to the table on which this is performed. Also called Offertory or Oblation for that which is being offered.*

82. QUADRAGESIMA *Latin for the time of the 40-day Lenten Fast.*

83. SABAOTH - *Hebrew for 'the Powers' or 'the Hosts'.*

84. SACRISTY - *A small room in which the robes and extra books of the church are kept.*

85. SAKKOS (DALMATIC) - *This is the outer garment worn by the bishop in place of the phelonion.*

86. SOLEA - *The area between the Nave and the Altar. It is usually raised a step or two higher than the Nave.*

87. STAVROTHEOTOKION - *These are hymns to the Theotokos which refer to her standing at the cross of Christ. They are typically found in the Octoechos in the hymnography for Wednesdays and Fridays.*

88. STICHARION (ALB) - *The long, white undergarment worn by priests and bishops.*

89. STICHERON (pl., STICHERA) - *Any hymn sung which is preceded by a stichos, or psalm verse.*

90. SYNAPTES - *Petitions that refer either to the Great or Little Ektenia (Litany).*

91. SYNAXARION - *This is a collection of the accounts of the saints of God. In such a reference, the Church pictures the lives of the saints, and the content of each of their feasts, from which the purpose of the feast is clearly shown.*

92. SYNAXIS - *a) The gathering of the Church for worship.*

-b) It can also refer to the commemoration that falls on the day after a Great Feast, honoring someone closely related to that Feast.

93. THEOTOKION *A hymn to the Theotokos which usually concludes a larger body of hymnography. It is sung after the 'Now and ever...' verse.*

94. TRIKIRIA - *The three-branched candle stick used by the bishop which signifies the Father, Son and Holy Spirit.*

95. TRIODION - *'The Book of the Three Odes.' This contains the texts for Great Lent, beginning with the Sunday of the Publican and Pharisee and concluding with Holy Saturday.*

96. TRISAGION - *The thrice-holy hymn 'Holy God, Holy Mighty, Holy Immortal, have mercy on us'. The Trisagion Prayers begin with this hymn and continue on concluding with the Lord's Prayer.*

97. TROPARION (pl., TROPARIA) - *One of the oldest titles used in the Orthodox Church for a particular piece of composed hymnography. In Greek, the word means 'a sign of victory' or a 'way of life', which implies that the composed hymn is a concise summary of the event or saintly person being celebrated. These Troparia are found at the end of Vespers, after 'God is the Lord' in Matins, after the Little Entrance in the Liturgy and as those hymns which follow the Irmos in the Ode of a Canon.*

98. TYPIKON - *This contains the rubrics concerning every aspect of the church services and how they are to be celebrated.*

99. ZEON - *The hot water poured into the Chalice after the consecration.*

100. ZONE - *The girdle or belt worn by the priest and bishop.*

101. AMEN - *Hebrew for 'truly' or 'certainly'. It is an assent to a truth or an expression of a desire and the equivalent to 'so be it!' When we say 'Amen' at the end of prayers and petitions, it signifies a desire to obtain that for which we ask. IT IS OUR 'YES' TO GOD!!!*

THE BLESSING OF THE FIVE LOAVES

(ARTOKLASIA)

Things to be done before the service begins:

Prepare a table (memorial table) and put five loaves, four in the shape of a cross and place the fifth over them. Put a small bottle of wine on the left side of the loaves and a small bottle of olive oil on the right side of the bread.

It is customary for this service to be celebrated during the Great Vespers Service; some celebrate it during the Matins Service after the Great Doxology. It can be celebrated during the Evening Divine Liturgy; after the Small Entrance and before the Trisagion Prayer.

If it is to be celebrated during the Great Vesper Service, this Service takes place after the priest says the exclamation: "Blessed and glorified..." before the Aposticha.

Wherever this Service is celebrated; at the proper time the chanter sings the "Glory" of the Lity or other hymn, while the priest and deacon (if present) exit through the Royal Doors; the priest carrying the censer, preceded by the altar boys who exit through the North Door carrying the Candles, Fans and Cross and proceed to the middle of the Solea where a table is ready. The altar boys stand at both sides of the table. When the priest reaches the table, he censes the Iconostas and the people from the Solea then gives the censer away.

At the conclusion of the hymn by the chanter, the priest or the deacon (if present) says the following petitions and the choir responds "Lord have mercy" three times on each one except on the last one where they respond "Lord have mercy" 40 times of ten times each.

DEACON: Have mercy on us, O God, according to thy great goodness, we beseech thee, hear us and have mercy.

CHOIR: Lord, have mercy (*three times*).

DEACON: And again we pray for our Metropolitan (and Archbishop or Bishop) and all our brethren in Christ.

CHOIR: Lord, have mercy (*three times*)

DEACON: And again we pray for mercy, life, safety, sound health, and the salvation of the servants of God who offer this holy offering (NN), and for all other Orthodox Christians of true worship, for their forgiveness, and the remission of their sins.

CHOIR: Lord, have mercy (*three times*)

DEACON: And again we pray for the preservation of this holy church, this city, and all other cities and towns, from famine, destruction, earthquakes, flood, fire, and the sword; from the surprise attacks of foreign tribes, civil wars, and sudden death, We pray that our good and philanthropic God, in pity, mercy, and compassion, turn away from us all destruction that riseth against us, deliver us from his just threat, and have mercy upon us.

CHOIR: Lord, have mercy. (*forty times, of ten times each*).

DEACON: And again we pray that the Lord God hear the voice of our supplication, though we be sinners, and have mercy upon us.

CHOIR: Lord, have mercy (*three times*)

PRIEST: Grant us, O God our Saviour, O Hope of all the earth and of those who are far at sea, thy kindness, O Lord, and be lenient towards our sins, and have mercy upon us; for thou art a compassionate and philanthropic God, and to thee do we send up glory, to the Father, and to the Son and to the Holy Spirit, now and ever and unto ages of ages.

CHOIR: Amen.

PRIEST: Peace be to all.

CHOIR: And to thy spirit.

DEACON: Let us bow our heads to the Lord.

CHOIR: To thee, O Lord.

PRIEST: O most merciful Master, the Lord Jesus Christ our God, by the intercessions of our all-pure Lady, the everlastingly virgin Theotokos Mary, and by the might of thy precious and life-giving Cross, and by the petitions of the bodiless heavenly powers, of the honored Prophet and glorious Forerunner John the Baptist, of the honorable saints, of all the all-praised Apostles, of the glorious Saints of the Martyrs of good victory, of our righteous, God-mantled fathers, of Saint (N.), Patron of this church, of Saint (N. whose celebration we observe today), of the two righteous saints, grandparents of Christ, Joachim and Anna and of the rest of thy saints, let our petitions be acceptable to thee; grant us the forgiveness of our sins; cover us with the shadow of thy wings; drive away all enemies and adversaries; and preserve our lives, O Lord; have mercy upon us and upon thy world, and save our souls; for thou art good and the Lover of mankind.

He takes the censer and censens around the table while the deacon stands opposite to him, while the priest is singing the following Troparion in Tone 5:

PRIEST: Rejoice, O virgin Theotokos Mary, full of grace. The Lord is with thee. Blessed art thou among women, and blessed the fruit of thy womb; for thou didst give birth to the Saviour of our souls.

(If it is a great feast, then he sings the Troparion of the Feast.)

Here the priest gives the censer away and taking one loaf in his hands up to the level of his eyes, and the deacon (if present) says:

DEACON: Let us pray to the Lord.

CHOIR: Lord, have mercy.

PRIEST: O Lord Jesus Christ our God, who didst bless the five loaves in the wilderness and there from didst satisfy five thousand, (he blesses the loaves with his hand), bless thou also these loaves and this wine, and oil, and make them plentiful in this city and in all the world. Sanctify the believers who partake in faith; for it is thou, O Christ our God, who didst bless and sanctify all things; and to thee do we send up glory, together with thy Father who hath no beginning, and thy most good and Holy Spirit, the Giver of life, now, and ever and unto ages of ages.

Here the priest kisses the bread and breaks it in the shape of the Cross, puts it on the table and enters the Sanctuary while singing in Tone 7.

CHOIR: Amen.

PRIEST: The rich have wanted, and suffered hunger; but they that seek the Lord shall not be deprived of any good (*once*).

Then the choir repeats it twice.

Here the chanter proceeds to sing (or read) the Aposticha, if it is a Great Vesper Service, or finishes the Matins or continues the Evening Divine Liturgy from where they left off.

THE DISMISSAL FOR VARIOUS OCCASIONS

These Dismissals are used at Vespers, Matins, Divine Liturgies and other sacred services.

On the Sundays after the Feast, we add "He Who rose again from the dead..."

If the Feast falls on Sunday, only that of the Feast is used.

December 25

The Nativity of our Lord (Christmas)

He that was born in a Cave and lay in a manger for our salvation, Christ our true God, etc.

January 1

The Circumcision of our Lord

He that on the eighth day accepted the circumcision in the flesh for our salvation, Christ our true God, etc.

January 6

The Theophany of our Lord

He that accepted to be baptized in the Jordan by John for our salvation, Christ our true God, etc.

February 2

The Presentation of our Lord

He that accepted to be in the arms of the Righteous Simeon for our salvation, Christ our true God, etc.

August 6

The Transfiguration of our Lord

He that on Mount Tabor wast transfigured in glory in the sight of his holy Disciples and Apostle, Christ our true God, etc.

Palm Sunday

He that accepted to make the foal of an ass his throne for our salvation, Christ our true God, etc

The Ascension of our Lord

He that in glory is ascended into Heaven, and enthroned on the right hand of God the Father, Christ our true God, etc.

The Pentecost Sunday

He that sent down from heaven the All Holy Spirit, in the form of fiery tongues, upon his holy Disciples and Apostles, Christ our true God, etc.

THE SYNAXARION

S E P T E M B E R

1. *Righteous Simeon the Stylite.*
2. *John the Faster, Patriarch of Constantinople.*
3. *Anthimus the Martyr among Priests.*
4. *Moses the Prophet; and Babylas the Martyr among Priests, Bishop of Antioch.*
5. *Zacharias the Prophet, venerable Father of the Forerunner.*
6. *Eudoxios the Martyr, and his Companions.*
7. *Sozon the Martyr.*
8. **THE NATIVITY OF OUR MOST HOLY LADY THE THEOTOKOS.**
9. *Joachim and Anne, Grandparents of Christ God.*
10. *Menodora, Metrodora, and Nymphodora, the Martyrs.*
11. *The Righteous Theodora of Alexandria.*
12. *Autonomus the Martyr among Priests.*
13. *Cornelius the Centurion the Martyr among Priests.*
14. **THE ELEVATION OF THE LIFE-GIVING CROSS.**
15. *Nicetas the Great Martyr.*
16. *Euphemia the All-extolled Great Martyr.*
17. *Sophia, the Martyr, and her three Daughters, Pistis, Elpis, and Agape.*
18. *Eumenius the Wonder-worker, Bishop of Gortyna.*

19. *Trophimus, the Martyr, and his Companions.*
20. *Eustathius, the Great Martyr, his Wife, and his two children.*
21. *The Apostle Quadratus; and Jonah the Prophet.*
22. *Phocas, the Martyr.*
23. *The Conception of the Prophet and Forerunner, John the Baptist.*
24. *Thecla, the First Martyr and the equal of the Apostles.*
25. *Euphrosyne the Righteous.*
26. *The Translation of John the Evangelical Apostle.*
27. *Callistratus, the Martyr, and the forty-nine Martyrs with him.*
28. *Chariton the Righteous Confessor; and Baruch the Prophet.*
29. *Cyriacus, the Righteous Pilgrim.*
30. *Gregory the Martyr, Bishop of Greater Armenia.*

O C T O B E R

1. *Ananias the Apostle; and Romanus (Saleem) the Righteous Chanter.*
2. *Cyprian the Martyr; and Justina (Sadeka) the Martyr.*
3. *Dionysius the Martyr, the Areopagite.*
4. *Hierotheus the Bishop of Athens.*
5. *Charitine the Martyr.*
6. *Thomas the Apostle.*
7. *Sergius and Bacchus, the Martyrs.*
8. *Pelagia the Righteous.*
9. *James the Son of Alphaeus, the Apostle; and Andronicus the Righteous.*
10. *The two Martyrs, Euphlampius and Eulampia.*
11. *Philip the Apostle, one of the Seven Deacons; and Theophanes the Righteous.*
12. *Probus, Tarachus, and Andronicus the Martyrs.*
13. *Carpus, Papyrus, Agathodorus, and Agathonice, the Martyrs.*
14. *Nazarius, Gervasius, and Celsius, the Martyrs; and Cosmas the Poet.*
15. *Lucian the Martyr among Priests.*
16. *Longinus the Martyred Centurion.*
17. *Andrew of Crisis; and Hosea the Prophet.*
18. *The Apostle Luke the Evangelist.*
19. *Joel the Prophet.*
20. *Artemius the Great Martyr; and Righteous Gerasimus the New of Cephallenia.*
21. *Righteous Hilarion the Great.*
22. *Abericus the Equal of the Apostles; and the Seven Youths of Ephesus.*
23. *James the Brother of the Lord and First Bishop of Jerusalem.*
24. *Arethas the Martyr, and His Companions.*
25. *Marcianus and Matyrius the Martyrs.*
26. *THE GREAT AMONG THE MARTYRS, THE MYRRH-EXUDING DEMETRIUS.*
27. *Nestor the Martyr.*

28. *Terentius and Neonilea the Martyrs, and their seven children; and the Righteous Stephen the Sabbaites.*
29. *Anastasia the Roman, and the Righteous Abraamius.*
30. *Zenobius and Zenobia the Martyrs.*
31. *Stachus, Apelles, Amplias, Urbanus, Narcissus, and Aristobulus the Apostles.*

N O V E M B E R

1. *The Wonder-working and Unmercenary Saints, Cosmas and Damian.*
2. *Acindynus and his Companions the Martyrs.*
3. *Acepsimas, Joseph, and Aethelas the Martyrs.*
4. *Ioannicius the Great Righteous One; Nicander the Bishop, and Hemeus the Priest.*
5. *Galaction and Episteme the Martyrs.*
6. *Paul the Confessor.*
7. *The Thirty-three Martyrs of Melitene; Lazarus the Righteous Wonder-worker.*
8. **THE ARCHANGELS MICHAEL, GABRIEL, RAPHAEL AND THE REST OF THE INCORPORALS.**
9. *Onesiphorus and Porphyrius the Martyrs.*
10. *Olympas and his Companions the Apostles.*
11. *Menas, Victor, and Vincent; the Righteous Theodore the Studite.*
12. *John the Merciful, Archbishop of Alexandria; The Righteous Nilus.*
13. *John Chrysostom, the Archbishop of Constantinople.*
14. *Philip the Apostle, one of the Twelve.*
15. *Gorias, Samonas, and Avivus the Martyrs.*
16. *The Evangelist, Matthew the Apostle.*
17. *Gregory the Wonder-worker.*
18. *Plato and Romanus the Martyrs.*
19. *Obadiah the Prophet; Barlaam the Martyr.*
20. *Gregory of Decapolis.*
21. **THE FEAST OF THE PRESENTATION OF OUR LADY THE THEOTOKOS IN THE TEMPLE.**
22. *Philemon, Apphia, Archippus and Onesimus the Apostle; Cecelia the Martyr.*
23. *Gregory, Bishop of Agrigentum and Amphilochius, Bishop of Iconium.*
24. *Clement, Pope of Rome, and Peter, the Patriarch of Alexandria.*
25. *Catherine the Great Martyr, and Mercurius the Martyr.*
26. *Alypius the Stylite; Nikon the Repentant.*
27. *James the Persian, the Great Martyr.*
28. *Stephen the Younger, the Righteous Martyr and Irenarchus the Martyr.*
29. *Paramonus and Philomenus the Martyrs.*
30. *Andrew the Apostle, the First Called.*

D E C E M B E R

1. *Nahum the Prophet.*
2. *Habakkuk the Prophet.*
3. *Zephaniah the Prophet.*
4. *The Great Martyr Barbara, and the Righteous John the Damascene.*
5. *Sabas the Consecrated.*
6. *ST. NICHOLAS THE WONDER-WORKER, BISHOP OF MYRA IN LYCIA.*
7. *Ambrose Bishop of Milan.*
8. *Patapius the Righteous.*
9. *The Conception of St. Anne, the Mother of the Theotokos.*
10. *Mena the Sweet-voiced, Hermogenes and Eugraphus the Martyrs.*
11. *Daniel the Righteous Stylite.*
12. *Spiridion the Righteous Wonder-worker.*
13. *Eustratius the Martyr and his Companions; and Lucy the Martyr.*
14. *Thyrsus the Martyr, and his Companions.*
15. *Eleutherius the Martyr.*
16. *Haggai the Prophet; Theophano the Queen.*
17. *Daniel the Prophet, and the three Youths, Ananias, Azarias, and Misael.*
18. *Sebastian the Martyr, and his Companions.*
19. *Boniface.*
20. *The God-mantled Ignatius.*
21. *Juliana the Martyr.*
22. *Anastasia the Great Martyr.*
23. *The Ten Martyrs of Crete.*
24. *Eugenia the Martyr.*
25. *THE NATIVITY OF OUR LORD GOD, AND SAVIOR JESUS CHRIST IN THE FLESH.*
26. *High Feast of the Theotokos; Euthimius, Bishop of Sardis.*
27. *Stephen, Archdeacon and the First of Martyrs.*
28. *The Twenty Thousand Martyrs who were Burned in Nicomedia.*
29. *The Fourteen Thousand Children who were Killed by Herod; Marcellus the Righteous.*
30. *Anysia the Righteous Martyr.*
31. *Melamia the Righteous.*

JANUARY

1. *Basil the Great*
2. *Sylvester the Pope of Rome.*
3. *Malachi the Prophet; and Gordius the Martyr.*
4. *The Seventy Apostles; Theoctistus the Righteous.*
5. *Theopompus and Theonas the Martyrs; and Syncletice the Righteous.*
6. *THE FEAST OF THE DIVINE EPIPHANY OF OUR LORD AND GOD JESUS CHRIST, OR HIS BAPTISM IN THE JORDAN.*
7. *THE GLORIOUS PROPHET, JOHN THE FORE RUNNER AND BAPTIZER.*

8. *Dominica, the Righteous; and George the Khozibite.*
9. *Polyeuctus the Martyr.*
10. *Gregory, Bishop of Nyssa; and Domitianus Bishop of Malta.*
11. *Theodosius, Head of Monastaries.*
12. *Tatania the Martyr.*
13. *Hermilus and Stratonikus the Martyrs.*
14. *The Fathers Killed in Sinai and Rhaito.*
15. *Paul of Thebes; and John the Hut Dweller.*
16. *Adoration of the Precious Chain of St. Peter.*
17. *The Righteous Anthony the Great, the God-mantled.*
18. *Athanasius and Cyril, Patriarchs of Alexandria.*
19. *Macarius the Egyptian; Arenius of Corcyra; and Mark Bishop of Ephesus.*
20. *Euthymius the Great, the God-mantled Righteous One.*
21. *Maximus the Confessor; and Neophytus the Martyr.*
22. *Timothy the Apostle; and Anastasius the Persian.*
23. *Clement, Bishop of Agora; and Agathangelus the Martyr.*
24. *Xenia the Righteous One.*
25. *Gregory the Theologian, Archbishop of Constantinople.*
26. *Xenophon the Righteous and his Companions.*
27. *Translation of the Body of John Chrysostom.*
28. *Ephraim the Syrian.*
29. *Translating the Remains of the God-mantled Ignatius of Antioch.*
30. *THE THREE HIERARCHS, BASIL THE GREAT, GREGORY THE THEOLOGIAN, AND JOHN CHRYSOSTOM.*
31. *Cyrus and John the Unmercenary.*

F E B R U A R Y

1. *Tryphon the Martyr.*
2. *THE PRESENTATION OF OUR LORD JESUS CHRIST IN THE TEMPLE.*
3. *Simeon the God-Receiver and Anna the Prophetess.*
4. *Isidore of Pelusium.*
5. *Agatha the Martyr.*
6. *Bukolus, Bishop of Smyrna; Photius the Patriarch of Constantinople; Julia the Martyr of Homs.*
7. *Parthenius, the Bishop and Luke the Righteous*
8. *Nicephorus the Martyr*
9. *Nicephorus the Martyr.*
10. *Charalampse the Martyr among Priests.*
11. *Blasius the Martyr among Priests; and Theodora Augusta.*
12. *Meletius the Archbishop of Antioch.*

13. *Martinianus the Righteous.*
14. *Auxentius the Righteous.*
15. *Onesimus the Apostle.*
16. *Pamphilus the Martyr and His Companions.*
17. *Theodore the Recruit of Tyre, the Great Martyr.*
18. *Leo the Pope of Rome.*
19. *Archipus the Apostle.*
20. *Leo, Bishop of Catania.*
21. *Timothy of Symbole; and Eustathius Bishop of Antioch.*
22. *Finding of the Relics of the Saints that were in Eugenius.*
23. *Polycarp, Bishop of Smyrna.*
24. *First and Second Finding of the Venerable Head of John the Forerunner.*
25. *Tarasius the Archbishop of Constantinople.*
26. *Porphyrius Bishop of Gaza.*
27. *Procopius of Baniyas the Confessor.*
28. *Basil the Confessor.*
29. *Cassian the Righteous Roman.*

M A R C H

1. *Eudocia the Righteous Martyr.*
2. *Hesychius the Martyr.*
3. *Eutropius the Martyr, and his Companions.*
4. *Gerasimus the Righteous who was in the Country of the Jordan.*
5. *Conton the Martyr.*
6. *The Forty-two Martyrs of Amorium.*
7. *The Martyr among Priests Ephraim, and his Companions, the Bishops of Cherson.*
8. *Theophylact the Bishop of Nicomedia.*
9. *The Forty who were Martyred in the City of Sebaste.*
10. *Quadratus the Martyr, and his Companions.*
11. *Sophronius the Damascene, Archbishop of Constantinople.*
12. *Theophanes the Confessor.*
13. *The Translation of the Relics of Nicephorus, the Archbishop of Constantinople.*
14. *Benedict the Righteous.*
15. *Agapius, and his Seven Companions the Martyrs.*
16. *Sabinus and Christodulus the Martyrs.*
17. *Alexius the Man of God.*
18. *Cyril the Archbishop of Jerusalem.*
19. *Chrysanthus and Darias the Martyrs.*
20. *The Fathers Martyred in the Monastery of St. Sabas.*
21. *James the Righteous Confessor.*

22. *The Martyr among Priests, Basil, Bishop of Angora.*
23. *Nikon the Righteous, and his One Hundred and Ninety-nine Disciples.*
24. *Preparation for the Feast of the Annunciation.*
25. *THE ANNUNCIATION OF THE THEOTOKOS, THE EVER-VIRGIN MARY.*
26. *Gabriel the Archangel*
27. *Matrona the Righteous who is of Thessalonica.*
28. *New Hilarion the Righteous.*
29. *Mark the Righteous Bishop of Arethusa; Cyril the Deacon and Martyr, and his Companions.*
30. *John the Righteous, Author of the Climacus (The Ladder of Virtues)*
31. *Hypatius, Bishop of Gangara.*

A P R I L

1. *Mary the Righteous, the Egyptian.*
2. *Titus the Righteous, the Wonder-worker.*
3. *Nicetas, Head of the Monastery of Medicium; and Joseph the Hymnographer.*
4. *George the Righteous of Malium.*
5. *Cladius and Diodrus, and the Martyrs with them.*
6. *Eutychius the Archbishop of Constantinople.*
7. *Calliopius the Martyr; George, the Bishop of Mytilene.*
8. *Herodion, and his Companions of the Seventy Apostles.*
9. *Euppsychius the Martyr of Caesarea.*
10. *Terentius and Pompeius, and their Companions.*
11. *Antipas Bishop of Pergamus.*
12. *Basil the Confessor, Bishop of Parium.*
13. *Martin the Confessor, Pope of Rome.*
14. *Aristarchus, Pudens, and Trophimus who are of the Seventy.*
15. *Crescens the Martyr.*
16. *Agape, Irene, and Chionia the Virgin Martyrs.*
17. *The Martyr among Priests Simeon, Martyred in Persia.*
18. *John the Righteous, Disciple of Gregory of Panias.*
19. *The Martyr among Priests Paphnutius.*
20. *Theodore the Righteous of Trichinos*
21. *The Martyr among Priests Januarius.*
22. *Theodore the Righteous of Syceum.*
23. *THE GREAT SAINT AMONG MARTYRS, THE VICTORY-CLAD GEORGE.*
24. *Elizabeth the Righteous Wonder-worker.*
25. *Mark the Evangelical Apostle.*
26. *The Martyr among Priests, Basil Bishop of Amasia.*
27. *The Martyr among Priests, Simeon, the Kinsman of the Lord, Bishop of Jerusalem.*

28. *The Nine Martyrs of Cyzicus.*
29. *The two Apostles, Jason and Sosipater.*
30. *James the Apostle, Brother of John the Evangelist.*

M A Y

1. *Jeremiah the Prophet.*
2. *Translation of the Body of Athanasius the Great.*
3. *Timothy and Maura the Martyrs.*
4. *Pelagia the Martyr.*
5. *Irene the Great among Martyrs.*
6. *Job of Many Contests.*
7. *Anniversary of the Sign of the Cross which appeared in the sky in Jerusalem.*
8. *John the Evangelical Apostle.*
9. *Isaiah the Prophet; Christopher the Martyr.*
10. *The Apostle Simon the Zealot.*
11. *The Martyr among Priests Mucius.*
12. *Epiphanius Bishop of Cyprus; and Germanus the Archbishop of Constantinople.*
13. *Glyceria the Martyr.*
14. *Isidore who was Martyred in Chios.*
15. *Pachomius the Great; Archillius the Archbishop of Larissa the Wonder-worker*
16. *The Righteous Theodore, the Sanctified.*
17. *The Apostles Andronicus and Junia, of the Seventy.*
18. *Peter, Dionysius, Christina, Andrew, and Paul, the Martyrs.*
19. *Patricius the Martyr, and his Companions.*
20. *Thalelius the Martyr.*
21. *THE GREAT AMONG KINGS CONSTANTINE AND HELEN THE EQUAL OF THE APOSTLES.*
22. *Basil the Martyr.*
23. *Michael the Confessor.*
24. *Simeon the Righteous.*
25. *Third Discovery of the Honored Head of the Forerunner.*
26. *The Apostle Carpus, one of the Seventy.*
27. *The Martyr among Priests, Alladius.*
28. *Eutyches the Martyr.*
29. *Theodosia the Martyr.*
30. *Isaacus the Righteous, Head of the Monastery of Dalmaton.*
31. *Hermius the Martyr.*

J U N E

1. *Justin the Philosopher and Martyr.*

2. *Nicephorus the Confessor, Archbishop of Constantinople.*
3. *Lucillianus the Martyr.*
4. *Metrophanes the Archbishop of Constantinople.*
5. *Dorotheus the Martyr, Bishop of Tyre.*
6. *New Hilarion, Head of the Monastery of the Dalmatians.*
7. *Theodore the Martyr, Bishop of Angora.*
8. *Translation of the Relics of Theodore the General.*
9. *Cyril the Archbishop of Alexandria.*
10. *Alexander and Antonia the Martyrs.*
11. *Bartholomew and Barnabas the Apostles.*
12. *Onuphrius and Peter who were in the Mount of Athos.*
13. *Acyline the Martyr.*
14. *Elisha the Prophet; Methodius the Confessor.*
15. *Amos the Prophet.*
16. *Tychon the Bishop of Amathus in Cyprus.*
17. *Isaurus and his Companions; and Manuel, Sabel, and Ismael the Martyrs.*
18. *Leontius the Martyr.*
19. *Jude the Apostle, Brother of the Lord, and Writer of the General Epistle.*
20. *Methodius the Martyr, Bishop of Patara.*
21. *Julian of Tarsus the Martyr.*
22. *Eusebius the Martyr, Bishop of Samosata.*
23. *Agrippina the Martyr.*
24. *The Nativity of the Forerunner John the Baptist.*
25. *Febronia the Righteous Martyr.*
26. *David the Righteous who was in Thessalonica.*
27. *Samson the Righteous, Host of the Strangers.*
28. *Translation of the Relics of Saints Cyrus and John the Unmercenary.*
29. *THE GLORIOUS SAINTS AND HEADS OF THE APOSTLES, PETER AND PAUL.*
30. *A Plenary Feast for the Twelve Apostles.*

JULY

1. *The Unmercenary and Wonder-working Saints, Cosmas and Damian.*
2. *Placing of the Robe of the Theotokos in Blachornas.*
3. *Hycinthus the Martyr; Anatolius the Archbishop of Constantinople.*
4. *Andrew the Jerusalemite, Bishop of Crete, and Composer of the Great Canon.*
5. *Athanasius the Righteous who was in Athos; Lampadus the Wonder-worker.*
6. *Sisoës the Great Righteous.*
7. *Thomas the Righteous who was in Maleum; Cyriace the Great Martyr.*
8. *Procopius The Great Martyr.*
9. *Pancratius the Martyr, Bishop of Tauromenias.*

10. *The Forty-five who were Martyred in Nicopolis of Armenia.*
11. *Euphemia the Great Martyr.*
12. *Proclus and Hilarius the Martyrs.*
13. *A Plenary Memorial for Gabriel the Archangel; Stephen the Righteous of the Monastery of Sabas.*
14. *Aquila the Apostle; Joseph, the Bishop of Thessalonica.*
15. *Cerycus, and Julietta the Martyrs.*
16. *The Martyr among Priests, Athenogenes.*
17. *Marina the Great Martyr.*
18. *Aemilianus the Martyr.*
19. *Macrina the Sister of Basil the Great; Dius the Righteous.*
20. *THE GLORIOUS PROPHET ELIJAH (ELIAS) THE TISHBITE.*
21. *Simeon who Feigned Idiocy for Christ's Sake; and John his Companion.*
22. *Mary Magdalene, the Ointment-Bearer and Equal of the Apostles.*
23. *The Martyr among Priests, Phocas; Ezekial the Prophet.*
24. *Christina the Great Martyr.*
25. *The Falling Asleep of Anne the Mother of Theotokos.*
26. *Prisca the Righteous Martyr; the Martyr among Priests, Hermolaus.*
27. *Pantaleon the Great Martyr and Healer.*
28. *Prochorus, Nicanor, Timon and Parmenas the Apostles.*
29. *Callinicus the Martyr; Theodote the Martyr.*
30. *Silas, Silvanus, Crescens, and Andronicus of the Seventy.*
31. *Eudocimus the Righteous.*

AUGUST

1. *The Seven Maccabean Youths, their Mother Salome, and their Teacher Eleazar.*
2. *The Translation of the Bones of Stephen, first among Martyrs and Archdeacon.*
3. *The Martyrs Isaacisus, Dalmatius, and Faustus.*
4. *The Seven Youths of Ephesus.*
5. *The Martyr Eusigenius.*
6. *THE TRANSFIGURATION OF OUR LORD GOD AND SAVIOUR JESUS CHRIST.*
7. *The Righteous Martyr Domitius.*
8. *Aemilianus the Confessor, Bishop of Cyzicus.*
9. *The Apostle Matthias.*
10. *Archdeacon Lawrence the Martyr.*
11. *Deacon Euplus the Martyr.*
12. *Photius and Anicetus the Martyrs.*
13. *Maximus the Righteous Confessor.*
14. *Micah the Prophet.*
15. *THE FALLING ASLEEP OF OUR LADY, THE MOST HOLY THEOTOKOS.*

16. *Diomedes the Martyr.*
17. *Myron the Martyr.*
18. *Florus and Laurus the Martyrs.*
19. *Andrew the Martyr, General of the Army and his Companions.*
20. *The Prophet Samuel.*
21. *The Apostle Thaddaeus; and Passa the Martyr and her Three Children.*
22. *Agathonicus the Martyr.*
23. *Lupus the Martyr.*
24. *Eutyches the Martyr among Priests.*
25. *The Return of the Body of Bartholomew the Apostle; and Memorial of Titus the Apostle.*
26. *Adrian and Natalia the Martyrs.*
27. *Poemen the Righteous.*
28. *Moses the Abyssinian the Righteous.*
29. *BEHEADING OF THE GLORIOUS FORERUNNER JOHN THE BAPTIST.*
30. *Alexander, John, and New Paul, the Patriarchs of Constantinople.*
31. *Placing of the Girdle of the Theotokos.*