THE

BISHOP'S

SERVICE

BOOK

PART I

1994/1997/2002/2008/2025

EPISCOPAL LITURGY-
THE SERVICE OF
THE DIVINE LITURGY
OF SAINT BASIL
THE GREAT,
IN THE MANNER OF
A HIGH-PRIEST

The manner of greeting the bishop can be found before the Divine Liturgy of Saint John Chrysostom.

Other rubrical, and local customary differences from the Moscow Service Book, which pertain also to the Liturgy of Saint Basil the Great, may be found in the text, and rubrics of the Liturgy of Saint John Chrysostom.

The rubrics presume that the vesting has been completed in the nave of the Temple, and that the Hours have been read thereafter.

After the Hours have concluded, ***the Bishop stands,*** *makes three bows with everyone together, and he says :*[1]

O HEAVENLY KING, THE COMFORTER, THE SPIRIT OF TRUTH, EVERYWHERE PRESENT, AND FULFILLING ALL THINGS, TREASURY OF BLESSINGS, AND PROVIDER OF LIFE, COME, AND ABIDE IN US, AND CLEANSE US FROM EVERY IMPURITY, AND SAVE OUR SOULS, O GOOD ONE.

GLORY BE TO GOD IN THE HIGHEST, AND ON EARTH, PEACE, GOOD WILL

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[1] *Variations according to Romano-Constantinopolitan custom are found in the Liturgy of Saint John Chrysostom.*

TOWARDS MEN.[2] (*twice*)
O LORD, OPEN MY LIPS, AND MY MOUTH SHALL SHOW FORTH YOUR PRAISE.

(*Once, according to the typicon.*)

And the same is done by the priest in the Altar as he covers the Holy Gifts.

And the protodeacon, and the deacons come before the bishop, and bowing their heads, they say :

Protodeacon : It is the time for the Lord to act.[3]
Bless, Master.

BLESSED IS OUR GOD, ALWAYS, NOW, AND EVER, AND UNTO THE AGES OF AGES.

The protodeacon replies :

Protodeacon : Amen.

The bishop blesses the protodeacon on the head, and he continues :

Protodeacon : Pray for us, holy Master.

The bishop signs the protodeacon on the head, and he says :

MAY THE LORD DIRECT YOUR STEPS.[4]

Again, they say to him :

Protodeacon : Remember us, holy Master.

He signs the protodeacon on the head, and he says :

MAY THE LORD GOD REMEMBER YOU IN HIS KINGDOM, ALWAYS, NOW AND EVER, AND UNTO THE AGES OF AGES.

Then they all reply :

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[2] *Except between Pascha, and Pentecost, should there be occasion. The Liturgy of Saint Basil was formerly the regular Sunday Liturgy.* Luke 2:14 ; 19:38

[3] *Psalm 118:126*

[4] *Proverbs 16:9*

Protodeacon : Amen.

The protodeacon, and deacons kiss his holy right hand,[5] *step aside, and bow to him. Also, the first archimandrite, igumen, or archpriest bows to the bishop, kisses his hand,*[6] *and goes to the Altar by the south door, and orders the opening of the Royal Doors.*[7]

THE ENARXIS

Meanwhile, the protodeacon goes to the Royal Doors ; and standing somewhat to the right side of the doors, he begins in a loud voice :

Deacon : Bless, Master.[8]

The archimandrite, igumen, or archpriest bows to the bishop ; and he kisses the Holy Table, takes the Holy Gospel with both hands, lifts it slightly, makes a sign of the Cross, and says loudly :

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

Response : Amen.

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

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

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

For the peace of the whole world ; for the stability of the holy Churches of God ; and for the unity of all, let us pray to the Lord.

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

For *our Metropolitan, N, for* our father, and (Arch)Bishop, N, (*for the Abbot (Abbess), N , of this holy habitation*) for the honourable priesthood, for the diaconate in Christ, for

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[5] *Although it may be that the bishop will give also the left hand to the deacons there.*

[6] *It is to be noted that the rubrics expect the completion of the dialogue, and blessing of deacons, before the blessing of the presbyter. This order may be respected, even in view of the practicality of giving the blessing first to the presbyter, so as to give time for him to arrive at the Holy Table first, and open the doors. There is no diminution of the presbyterate in taking the blessing after the deacons, and with duly disciplined movement, there can be ample time for arriving together to open the doors, and ask the blessing.*

[7] *After opening the Doors, the presbyter, together with the deacon, bows first to the bishop, before turning towards the Holy Table.*

[8] *In current use, the form is often used : Right Reverend, or Most Reverend, or Most Blessed Master, or Holy Master. The simpler form in the text is always also acceptable, and more traditional. Since, in all blessings, Christ's blessing is invoked, it can be taken that it is to Him that "Master" refers, and for Him that a bishop pronounces blessing.*

all the clergy, and the people, let us pray to the Lord.
In the mean time, the bishop reads quietly the prayer of oblation :

O GOD, OUR GOD, YOU SENT THE HEAVENLY BREAD, THE FOOD OF THE WHOLE WORLD, OUR LORD, AND GOD JESUS CHRIST, TO BE OUR SAVIOUR, REDEEMER, AND BENEFACTOR, BLESSING, AND SANCTIFYING US. BLESS THIS OFFERING, AND ACCEPT IT UPON YOUR HEAVENLY ALTAR. REMEMBER THOSE WHO OFFERED IT, AND THOSE FOR WHOM IT WAS OFFERED ; FOR YOU ARE GOOD, AND YOU LOVE MAN. PRESERVE US BLAMELESS IN THE CELEBRATION OF YOUR DIVINE MYSTERIES ;
FOR, SANCTIFIED, AND GLORIFIED IS YOUR MOST HONOURABLE, AND MAJESTIC NAME, OF THE FATHER, THE SON, AND THE HOLY SPIRIT, NOW, AND EVER, AND UNTO THE AGES OF AGES. AMEN.

For the *King/Queen*, for the government of our country, for all civil authorities, for the public service, and for the

armed forces[9] let us pray to the Lord.
For this [*capital*] city (*town, village, monastery*), for every city, and countryside, and for the faithful dwelling in them, let us pray to the Lord.
For favourable weather ; for abundance of the fruits of the earth ; and for peaceful times, let us pray to the Lord.
For travellers by land, by sea, and by air ; for the sick, and the suffering; for captives, and their salvation, let us pray to the Lord.
For our deliverance from all affliction, wrath, danger, and necessity, let us pray to the Lord.
Help us, save us, have mercy on us, and keep us, O God, by Your grace.
Commemorating our most holy, most pure, 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.

Response : To You, O Lord.

The Prayer of the First Antiphon :

O LORD OUR GOD, YOUR POWER IS BEYOND UNDERSTANDING ; YOUR GLORY IS INCOMPREHENSIBLE ; YOUR MERCY IS IMMEASURABLE ; YOUR LOVE FOR MAN IS INEFFABLE. LOOK UPON US, AND ON THIS HOLY TEMPLE WITH COMPASSION, O MASTER, AND IMPART THE RICHES OF YOUR MERCY, AND YOUR COMPASSION TO US, AND TO THOSE WHO PRAY WITH US.

Then the first presbyter gives the exclamation :

Presbyter : For unto You are due all glory, honour, and worship, to

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[9] *Let it be remembered that specific petitions for armed forces are very new in our books. We usually pray for the head of state only by title, unless one be Orthodox.*

the Father, the Son, and the Holy Spirit, now, and ever, and unto the ages of ages.

Response : Amen.

Then he, and the deacon turn to the bishop, and they bow to him. The singers on each cliros sing the First Antiphon.

TYPICAL PSALM 102

Response : Bless the Lord, O my soul ; blessed are You, O Lord ..., *etc.*

OR :

DAILY PSALM 91

Response : It is good to give thanks to the Lord to sing praises to Your name O Most High.

REFRAIN : Through the prayers of the Theotokos, O Saviour, save us. *etc.*

Another deacon bows to the bishop, and having assumed the usual place, he begins :

LITTLE LITANY

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

Response : Lord, have mercy. (*and so, after the next petition*)

Deacon : Help us, save us, have mercy on us, and keep us, O God, by Your grace.
Commemorating our most holy, most pure, 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.

Response : To You, O Lord.

The Prayer of the Second Antiphon

O LORD OUR GOD, SAVE YOUR PEOPLE, AND BLESS YOUR INHERITANCE. PRESERVE THE FULNESS OF YOUR CHURCH. SANCTIFY THOSE WHO LOVE THE BEAUTY OF YOUR HOUSE. GLORIFY THEM IN RETURN BY YOUR DIVINE POWER, AND FORSAKE NOT US,

WHO PUT OUR HOPE IN YOU.

And the exclamation :

Presbyter : For Yours is the dominion, and Yours are the Kingdom, and the power, and the glory, of the Father, the Son, and the Holy Spirit, now, and ever, and unto the ages of ages.

Response : Amen.

Then the presbyter, and the deacon turn to the bishop, and bow to him.

Also, the second archimandrite, or igumen, or archpriest, having bowed to the bishop, enters the Altar by the northern door, and then, standing by the Holy Table says the prayer of the Second Antiphon.

The singers on the two kliroses sing the Second Antiphon.

TYPICAL PSALM 145

Response : Praise the Lord, O my soul. I will praise the Lord as long as I live . . ., *etc.*

OR :

DAILY PSALM 92

REFRAIN : Through the prayers of *all Your saints*, O Saviour, save us.[10]

Response : The Lord reigns ; He is robed in majesty . . ., *etc.*

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

*When "Only-begotten Son" is sung, **the bishop stands up**, and remains standing to the end, and he again sits.*

ANTHEM OF THE SECOND ANTIPHON
ONLY-BEGOTTEN SON[11]

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

Only-begotten Son, and Immortal Word of God, for our salvation You willed to be incarnate of the Holy Theotokos, and ever-Virgin Mary. Without change, You became Man, and were crucified. You are one of the Holy Trinity, glorified with the Father, and the Holy Spirit. O Christ our God, trampling death by death, save us.

Then another deacon makes reverence to the bishop, and in the usual place, will begin the second Little Litany.

And another archimandrite, or presbyter bows to the bishop, goes into the Altar by the south door in the same manner as others before, and by the Holy Table, he says the prayer of the Third Antiphon.

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[10] *On feasts, and other days, there are more specific invocations here.*

[11] *By Saint Emperor Justinian*

After the completion of Only-begotten Son, the deacon begins the Little Litany :

LITTLE LITANY

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

Response : Lord, have mercy. (*and so, after the next petition*)

Deacon : Help us, save us, have mercy on us, and keep us, O God, by Your grace.
Commemorating our most holy, most pure, 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.

Response : To You, O Lord.

The Prayer of the Third Antiphon

O LORD, YOU HAVE GIVEN US GRACE WITH ONE ACCORD TO MAKE OUR COMMON SUPPLICATIONS UNTO YOU, AND PROMISED THAT, WHEN TWO, OR THREE AGREE IN YOUR NAME, YOU WOULD GRANT THEIR REQUESTS. FULFIL, NOW, O LORD, THE PETITIONS OF YOUR SERVANTS, AS MAY BE BENEFICIAL FOR THEM ; AND PROVIDE THEM IN THIS AGE, THE CONFESSION OF YOUR TRUTH, AND IN THE AGE TO COME, LIFE ETERNAL.

And the exclamation :

Presbyter : For You are a good God, and love Man, and unto You, we send up glory, to the Father, the Son, and the Holy Spirit, now, and ever, and unto the ages of ages.

Response : Amen.[12]

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[12] *Sometimes the "Amen" is repeated, but it is better sung only once, with an elaborated melody.*

For the exclamation, the protodeacon, and deacons, and any remaining subdeacons, and acolytes, come together, and bow to the bishop.

Also, the archimandrites, igumens, and archpriests still standing on the right, and left side make their reverence to the bishop. The archimandrites do not enter the Altar, but remain with the bishop until he makes the entrance, but the igumens, and archpriests enter the Altar by the north, and south doors.

[No-one is allowed to enter by the Royal Doors in the presence of a bishop, except at the little, and great entrances, and after the prayer behind the ambo.[13]**]**

The clergy remove their kamilavkas, or klobuks until the Litany of Thanksgiving.

The singers sing the Third Antiphon :

THE BEATITUDES[14]

REFRAIN : IN YOUR KINGDOM, REMEMBER US, O LORD, WHEN YOU COME IN YOUR KINGDOM.[15]

Readers : Blessed are the poor in spirit ; for theirs is . . ., *etc.*

Glory be to the Father, and to the Son, and to the Holy Spirit ; (**R :**)

Now, and ever, and unto the ages of ages. Amen. (**R :**)

OR :

THIRD DAILY ANTIPHON

PSALM 94

Readers : O come, let us sing to the Lord ; let us make a joyful noise to the rock of our salvation.

REFRAIN : O Son of God, *who are glorious in Your saints,*[16] save us, who sing to You – Alleluia.

Readers : Let us come into His presence . . ., *etc.*

*When the first choir sings "*Glory be . . .*", the first archimandrite bows to the bishop, and gives the Holy Gospel to the protodeacon.*[17]

THE ENTRANCE OF THE GOSPEL

***The bishop** stands up.*

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[13] *However, in some traditions, presbyters, and deacons do, in fact, pass through the Holy Doors.*

[14] Matthew 5:3-12

[15] Luke 23:42

[16] *On certain feasts this phrase may be adjusted.*

[17] *If there should be no deacon, it is the junior presbyter, who carries the Gospel.*

[*However, if there be an elevation to the rank of archimandrite, igumen, or archpriest, the bishop does not stand up until he begins to read the prayer over him.*]

The deacons with censers, proceeded by subdeacons with dikiri, and trikiri, and readers carrying two candles, exit from the Altar. The protodeacon carries the Holy Gospel reverently with two hands. Archimandrites, igumens, archpriests, and presbyters follow him, and they come to stand on the right, and left side of the bishop.[18] *All bow their heads, and the bishop bows his head.*

Then the protodeacon, in a quiet voice so as to be heard only by the bishop, says :

Protodeacon : Let us pray to the Lord.

The bishop, with bowed head, says the prayer of the Little Entrance, also in a low voice:

O MASTER, LORD OUR GOD, YOU HAVE APPOINTED IN HEAVEN ORDERS, AND HOSTS OF ANGELS, AND ARCHANGELS FOR THE SERVICE OF YOUR GLORY. MAKE OUR ENTRANCE, ALSO, THE ENTRANCE OF HOLY ANGELS, TO CONCELEBRATE WITH US, AND TO GLORIFY YOUR GOODNESS ;
FOR UNTO YOU ARE DUE ALL GLORY, HONOUR, AND WORSHIP, TO THE FATHER, THE SON, AND THE HOLY SPIRIT, NOW, AND EVER, AND UNTO THE AGES OF AGES.

The Protodeacon, holding the orar with the right hand, and pointing to the east, says in a low voice :

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[18] *Another order : Primikiri, Staff-bearer, dikiri, and tirikiri, ripidi (fan), deacons with censers, Gospel, ripidi, presbyters ("seniores priores"), acolyte(s).*

Protodeacon : Amen. Bless, Master.

The bishop, blessing to the east with one hand, says :

BLESSED IS THE ENTRANCE OF YOUR SAINTS, ALWAYS, NOW, AND EVER, AND UNTO THE AGES OF AGES.

And the protodeacon replies :

Protodeacon : Amen.

The bishop approaches the edge of the cathedra, and he kisses the Holy Gospel.

Then the protodeacon kisses the bishop's right hand as it supports the Gospel ; and having turned around, and looking to the east, he lifts the Holy Gospel ; and making a small sign of the Cross with it, he says :

Protodeacon : Wisdom. Let us stand upright.[19]

Then the protodeacon turns to face the bishop, so that he may bow before the Gospel.

The subdeacons bring the dikiri, and trikiri to the bishop.

The bishop takes the trikiri in his right hand, and the subdeacon kisses it ; and the dikiri he takes into his left hand, and the subdeacon kisses it.

The bishop sings together with the serving archimandrites presbyters, and deacons, in harmony, and loudly :

O come, let us worship, and fall down before Christ ;[20]
O Son of God,
– who rose from the dead ; (*Sundays*)
– who are wonderful in Your saints ; (*Weekdays*)
save us who sing to You : Alleluia.

*When he says "*and fall down . . .*", they all reverently bow their heads, while singing "*O Son of God . . .*"*[21]

The bishop blesses with both hands, holding the dikiri, and trikiri, to the

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[19] (***Or,*** *Be upstanding*)

When it is a Feast of the Lord, when Antiphons are sung, the protodeacon says :

Deacon : Wisdom. Let us stand upright.

Immediately, he adds the Entrance Verse of the Feast ; and then the bishop, and concelebrants sing : "O come, let us worship ....", and the rest, according to the usual rubrics.

[20] Psalm 94:6

[21] *Another manner of doing this is for the bishop to incline his head at "O come, let us worship...", and then to make a deep bow at "and falll down...."*

east, west, south, and north.[22] *The bishop then enters the Altar, supported by two archimandrites, or igumens up to the Royal Door, and he blesses the people on the right, and left sides.*

*Both right, and left choirs sing "*O Son of God . . .*". The censing deacons, preceding, cense the Holy Gospel. The Protodeacon takes the Holy Gospel to the Holy Table, and places it thereon.*

The concelebrating clergy do not enter the Altar until after the bishop has entered.

When the bishop enters the Royal Doors of the Altar, having given the trikiri to the protodeacon, he kisses the doors on the right, and left side, and as he enters, he says :

I shall come into Your house in the multitude of Your mercy. I will worship towards Your holy temple in fear of You. (*Psalm 5:7*)

Having entered the Altar, ***the bishop kisses*** *the Holy Table, and sings with those who concelebrate : "***O Son of God . . .***".*

The singers then sing in the Altar : *"***Eis polla eti despota***" in sweet melody.*

The bishop takes *the censer ; and , holding the dikiri in his left hand, he censes the sanctuary, and around the Altar, the table of oblation, and everywhere. He also goes in front of the Royal Doors, and censes the icon of Christ, of the Theotokos, and the people ; and he censes those in the Altar, while standing in front of the Holy Table, unless he have previously done so, from the High Place. While the bishop censes the Iconostasis, the other clergy kiss the Holy Table, and they stand, facing towards the bishop, until he enters.*

Outside the sanctuary, the singers next sing the ***tropars, and kontaks*** *of the day.*

Then the bishop, *standing before the Holy Table, sings together with the clergy the last kontak.*

THE TRISAGION

Then the protodeacon says :

Protodeacon : Bless, Master, the time of the thrice-holy.

And kissing the hand of the bishop, and going to stand in front of the Royal Doors, the protodeacon says in a loud voice :

Protodeacon : Let us pray to the Lord.

Response : LORD, have mercy.

Then the bishop says :

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[22] *However, in other customs, the order of directions of blessing may be different.*

FOR YOU ARE HOLY, O OUR GOD, AND UNTO YOU, WE SEND UP GLORY, TO THE FATHER, THE SON, AND THE HOLY SPIRIT, NOW, AND EVER.

Th protodeacon, standing near the doors, and holding his Orar in his right hand with three fingers, points to those who stand without ; and turning slowly clockwise, he says :[23]

Protodeacon : And unto the ages of ages.

All the while, he prolongs the proclamation while walking through the Royal Doors to the High Place. He bows to the High Place, to the bishop, and he carries the Dikiri to his right hand.

Meanwhile, the first choir sings :

Readers : Holy God, Holy Mighty, Holy Immortal : have mercy on us.[24] [25]

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[23] *But it may be the custom first to insert the following either in two parts, or one whole :*

Deacon : O God, save those who fear You.
Readers : O God, save those who fear You.
Deacon : And hear us.
Readers : And hear us.

It should be known that when the Metropolitan serves, the responsorial commemoration of the Heads of Autocephalous Churches may follow here, before continuing on to the deacon's "unto the ages of ages."

[24] **OR :** ***The prescribed replacement.***
This hymn, at a bishop's service, may be sung in Greek : "Agios o Theos..." as often in modern Russian practice.

[25] *According to the Romano-Constantinopolitan custom, the following is an order of singing the Trisagion :*

1. Readers : **Holy God . . . .**
2. Clergy : **Holy God . . . .** *The bishop blesses the Gospel Book with the Dikiri.*
3. Readers : **Holy God . . . .**
4. Clergy : **Holy God . . . .** *The bishop blesses the Gospel Book with the Trikiri.*
5. Readers : **Glory ... Now . . . . Holy Immortal . . . .**

Two deacons go out through the Holy Doors, and they stand on the solea, facing the bishop.

6. People : **Holy God.**
Bishop : **O Lord, Lord . . .** *He blesses to the west with both the*

The bishop *silently, and slightly bending his head, reads the prayer of the Thrice-holy:*[26]

O HOLY GOD, YOU REST AMONGST THE HOLY ONES. YOU ARE CELEBRATED BY THE SERAPHIM WITH THE THRICE-HOLY CRY, AND GLORIFIED BY THE CHERUBIM, AND WORSHIPPED BY EVERY HEAVENLY POWER. OUT OF

Dikiri and Trikiri.

Readers : **Many years, Master. [*Eis polla eti, despota*]**
7. Readers : **Holy Mighty.**
Bishop : **O Lord, Lord . . .** *He blesses to the south.*
Readers : **Many years, Master.**
8. Readers : **Holy Immortal.**
Bishop : **O Lord, Lord . . .** *He blesses to the north.*
Readers : **Many years, Master.**
9. Readers : **Have mercy on us.**

He, and the deacons return to the Altar. He gives the Dikiri, and the Trikiri to the deacons. The first deacon stands in the Holy Doors, facing west, and he says :

10. Deacon : **With strength (dynamis).**
11. Readers : **Holy God . . . . (*complete*)**
12. Deacon : **O Lord, save the pious.**
13. Clergy : **O Lord, save the pious.**
14. Deacon : **O Lord, save the pious.**
15. Readers : **O Lord, save the pious.**
16. Deacon : **O Lord, save those of true worship.**
17. Readers : **O Lord, save those of true worship.**
18. Deacon : **And hear us.**
19. Readers : **And hear us.**

The bishop, and clergy go to the High Place. The deacon, if the bishop is a ruling bishop, goes to the Holy Doors, facing west, and sings the bishop's phimi, with the clergy.

[26] *This prayer is prescribed for this moment, but it is almost everywhere read earlier, during the tropars, and kontaks, because of the press of time.*

NON-BEING, YOU HAVE BROUGHT ALL THINGS INTO BEING. YOU HAVE CREATED MAN AFTER YOUR IMAGE, AND LIKENESS, AND YOU HAVE ADORNED HIM WITH YOUR EVERY GIFT. YOU GIVE WISDOM, AND UNDERSTANDING TO THOSE WHO ASK. YOU DO NOT DISREGARD THE SINNER, BUT INSTEAD HAVE APPOINTED REPENTANCE UNTO SALVATION. YOU HAVE MADE US, YOUR HUMBLE, AND UNWORTHY SERVANTS, WORTHY, EVEN IN THIS HOUR, TO STAND BEFORE THE GLORY OF YOUR HOLY ALTAR, AND TO OFFER WORSHIP, AND PRAISE, WHICH ARE DUE UNTO YOU. O MASTER, ACCEPT, EVEN FROM THE MOUTHS OF US SINNERS, THE THRICE-HOLY HYMN, AND VISIT US IN YOUR GOODNESS. FORGIVE US EVERY OFFENCE, BOTH VOLUNTARY, AND INVOLUNTARY. SANCTIFY OUR SOULS, AND BODIES. ENABLE US TO SERVE

YOU 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 TO YOU.

After the prayer, the bishop takes the Dikiri, and he sings with the rest of the clergy :

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

Holding the dikiri in his right hand, he makes the sign of the Cross over the Gospel, and makes reverence. If there be a second presbyter, he gives the Cross into the bishop's left hand.

Again, the singers sing :

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

While they sing, the bishop, lifting his eyes, and holding the Dikiri in his right hand, and the Cross in his left hand, stands in front of the Royal Doors, faces the people, and he says :

LOOK FROM HEAVEN, O GOD,[27] AND SEE, AND WATCH OVER THIS VINE, WHICH YOU HAVE PLANTED WITH YOUR OWN RIGHT HAND, AND PERFECT IT. (*Psalm 79:4*)

He says this loudly, so that the people might hear him. And he blesses with both his hands towards the west, while they sing :

Readers : Holy God ;

And then he blesses the right side, while they sing :

Readers : Holy Mighty ;

And then he blesses the left side, while they sing :

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[27] *This wording follows the Psalter, as do the Moscow service books. Those of Constantinople, and Saint Petersburg use "O Lord, Lord, look down …."*

Readers : Holy Immortal, have mercy on us.

And he enters the Altar, while they sing again :

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

Meanwhile the protodeacon says to the bishop :

Protodeacon : Command, Master.

Then the bishop says :

BLESSED IS HE THAT COMES IN THE NAME OF THE LORD.[28]

The protodeacon, holding the orar with his right hand, and pointing to the High Place behind the Holy Table, says :

Protodeacon : Bless, Master, the High Place.

The bishop says :

BLESSED ARE YOU ON THE THRONE OF YOUR GLORIOUS KINGDOM, WHO SIT UPON THE CHERUBIM, ALWAYS, NOW, AND EVER, AND UNTO THE AGES OF AGES.[29]

The bishop then ascends the Seat of the High Place, and stands there facing to the west, and he gives the Dikiri to the deacon. And the protodeacon lights the Trikiri, and he gives it to the bishop, while saying the tropar :

Protodeacon : The Trinity was made manifest in the Jordan ; for the Father has proclaimed the most divine essence. The One who is being baptised is my beloved Son ; and the Holy Spirit came to the Likeness. Bless Him, O people, and exalt Him unto all ages.

The bishop takes the Trikiri, and with it he blesses three times as usual while those in the Altar sing :

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

Then the bishop *gives away the Trikiri, while the singers outside continue :*

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

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[28] Psalm 117:26 ; Matthew 21:9

[29] 1 Kingdoms 4:4 ; Song of the Three Children

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

Then the appointed reader comes to the middle of the Church in front of the Royal Doors, and he bows, and he holds the Apostle Book closed.[30]

THE PROKEIMENON

The protodeacon, standing in the Royal Doors, and facing the reader, and holding the orar, and pointing to the reader, says :

Deacon : Let us attend.

And the bishop says :

PEACE BE TO ALL.[31]

Reader : And to your spirit.

Then the bishop *removes his omophor, and the deacons help him ; and one deacon is holding the omophor with both hands. And the bishop sits down at the High Place, and orders all those who concelebrate with him to sit, according to their rank, both to the right, and the left side of him.*

The protodeacon says :

Deacon : Wisdom.

Reader : *The Psalm of David.* The Prokeimenon in the Nth tone.

The reader intones the prokeimenon in the tone of the day. They sing the prokeimenon in the appointed tone. The reader intones the verse. They sing the prokeimenon again. The reader intones the first part of the prokeimenon. We complete the prokeimenon (or if that day is the feast of a saint, then the prokeimenon of that Epistle is sung instead).

THE EPISTLE

The protodeacon then says :

Deacon : Wisdom.

And the reader says :

Reader : The reading from the Epistle of the holy apostle Paul to the N.
(*OR* –from the Acts of the Holy Apostles.
OR –from the Catholic Epistle of the Holy Apostle N.)

And the protodeacon says :

Deacon : Let us attend.

The reader intones the reading(s) for the day, reading loudly, and

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[30] *Since these rubrics do not address the North American custom, in which the reader comes to the bishop for the blessing during the Trisagion, thus making additional movement at an active moment, it is to be assumed that the reader received the blessing earlier, before the reading of the Hours (along with the leader of the singers, and any others).*

[31] Matthew 10:12-13 ; Luke 24:36 ; 10:5-6 ; John 20:19,26

clearly.
(*If it be from the Acts of Apostles, he begins, "*In those days . . .*".*
*OR, if it be from the Catholic Epistles, he begins, "*Beloved . . .*".*
OR*, if it be from the Epistles of Saint Paul, he begins, "*Brethren . . .*".*
*OR, if from a Pastoral Epistle, he begins : "*My child, N . . .*".*)

During the reading of the epistle, the protodeacon takes the censer, and another deacon the incense, and they both come to the bishop.

The bishop puts incense into the censer, saying the Prayer of the Censer,

INCENSE WE OFFER YOU, O CHRIST OUR GOD, FOR AN ODOUR OF SPIRITUAL FRAGRANCE.[32] RECEIVE IT UPON YOUR HEAVENLY ALTAR, AND SEND DOWN UPON US IN RETURN THE GRACE OF YOUR ALL-HOLY SPIRIT.

Having taken the blessing from the bishop, the protodeacon censes the Holy Table, the Gifts, and the entire Altar. Also, he steps in front of the Royal Doors, and he censes the icon of Christ, and the icon of the Theotokos, and the bishop, as is the custom. He also censes the archimandrites, all rhw presbyters, and rhw clergy, together with all the people. Wile he is censing, the singers are singing the Alleluia.

THE ALLELUIA

At the completion of the reading, the bishop says :

PEACE BE TO YOU.

Reader : And to your spirit.

Then the protodeacon says :

Deacon : Wisdom.

And the reader says :

Reader : Alleluia in the Nth tone :
Alleluia. Alleluia. Alleluia.

Readers : Alleluia. (*three times*)

The reader intones the verses, and we reply, "Alleluia", as above, each time.

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[32] Ephesians 5:2

THE GOSPEL

The following dialogue may occur aloud after the deacon has taken the blessing and moved to the assigned place for the reading of the Holy Gospel.

One of the deacons says to the bishop, who is standing at the High Place,

Deacon : Let us pray to the Lord.

The bishop reads the prayer before the Holy Gospel :

O MASTER, WHO LOVE MAN, MAKE THE UNDEFILED LIGHT OF YOUR DIVINE KNOWLEDGE ENLIGHTEN OUR HEARTS. OPEN THE EYES OF OUR REASONING, TO THE COMPREHENDING OF YOUR GOSPEL PREACHING. IMPLANT ALSO IN US THE FEAR OF YOUR BLESSED COMMANDMENTS ; THAT, TRAMPLING ALL CARNAL DESIRES, WE MAY PURSUE A SPIRITUAL WAY OF LIFE, BOTH THINKING, AND DOING SUCH THINGS AS ARE WELL-PLEASING TO YOU ;

FOR YOU ARE THE ENLIGHTENMENT OF OUR SOULS, AND BODIES, O CHRIST OUR GOD, AND UNTO YOU, WE SEND UP GLORY, TOGETHER WITH YOUR FATHER, WHO IS FROM EVERLASTING, AND YOUR ALL-HOLY, GOOD, AND LIFE-

GIVING SPRIT, NOW, AND EVER, AND UNTO THE AGES OF AGES.[33]

Deacon : Amen.

The protodeacon, having returned the censer, comes to the Holy Table. He takes the Holy Gospel from the archimandrite, or archpriest, and he comes to the bishop ; and, bowing his head, and holding the Gospel, he says :[34]

Deacon : Bless, Master, him who proclaims the good tidings of the holy Apostle, and Evangelist, N.

The bishop steps down, and blesses him with the sign of the Cross, and he puts his right hand on the head of the protodeacon, saying :

MAY GOD, THROUGH THE PRAYERS OF THE HOLY, GLORIOUS, AND ALL-LAUDABLE APOSTLE, AND EVANGELIST, N, ENABLE YOU TO PROCLAIM THE WORD WITH GREAT POWER, TO THE FULFILMENT OF THE GOSPEL OF HIS BELOVED SON, OUR LORD, JESUS CHRIST.

The bishop returns to the High Place.

The protodeacon says :

Deacon : Amen.

Then he makes a reverence, and on kissing the hand of the Bishop, he steps aside.

A deacon, holding the bishop's omophor on outstretched hands, precedes the Holy Gospel, together with two subdeacons holding Dikiri, and Trikiri. The protodeacon follows them, holding the Holy Gospel, and also his orar with two fingers. Outside the Royal Doors stand two readers with lit candles on candle-stands, and they go to the Ambo, or to the designated place. The protodeacon ascends the ambo, or designated place (usually the cathedral daïs in the midst of the temple, or a special, elevated structure) together with the deacon

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[33] Psalm 90:13 ; Ephesians 1:18 ; 1John 3:22

[34] *This dialogue may also take place audibly, after the deacon has gone to the place for reading.*

carrying the omophor, and the subdeacons with the Dikiri, and Trikiri, and the readers with the candles, having walked around the analoy. The deacon with the omophor returns to the Altar, while the subdeacons, with the Dikiri, and Trikiri, stand on either side of the Holy Gospel. The readers, having placed the candles on both sides of the analoy, step aside, and stand waiting.

Then the deacon holding the omophor in the Altar, stands in front of the Royal Doors ; and facing the people, he says :

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

Then the bishop, standing at the High Place, and blessing with both hands, says :

PEACE BE TO ALL.

Response : And to your spirit.

The protodeacon says :

Deacon : The reading from the Holy Gospel according to N .

Response : Glory be to You, O Lord, glory be to You.

Another deacon in the Altar says :

Deacon : Let us attend.

During the reading of the Holy Gospel, the bishop does not remove his mitre, only the archimandrites do, and all lower their phelons.

The Gospel reading(s) is (are) now intoned. The protodeacon reads the Gospel clearly, in his loudest voice, so that it may be heard by everyone. If it be a feast day of a Saint, he also reads the Gospel for that Saint.

After the Gospel reading, the singers sing :

Response : Glory be to You, O Lord, glory be to You.

The bishop leaves the High Place ; and supported by two archimandrites, or igumens, he goes to the Royal doors, and he blesses them with his hand ; and stepping in front of the Royal Doors, he takes the Dikiri, and Trikiri, and he blesses the people according to the custom.

And they sing :

Readers : Eis polla eti, despota.

The bishop goes into the Altar, blessing those that wait there ; and on giving the Dikiri, and Trikiri, he kisses the Holy Gospel ; and says to the protodeacon :

PEACE BE TO YOU, THAT HAVE PROCLAIMED THE GOOD NEWS.

Deacon : And to your spirit.

The deacon kisses the bishop's right hand.

The bishop takes the Holy Gospel from the protodeacon, and he puts it

on the designated place on the Holy Table, behind the antimins.[35]

The other clergy in the Altar do not kiss the Gospel at this time.

SERMON

A sermon on the Scriptures, and Menaion is to be preached now.[36]

When the bishop is the preacher, he should be given his pastoral staff if he will use it ; or if not, it should be held beside him.

LITANY OF FERVENT SUPPLICATION[37]

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

Response : Lord, have mercy.[38]

Deacon : O Lord, Almighty, the God of our fathers, we pray You, hearken, and have mercy.

Response : Lord, have mercy.

Deacon : Have mercy on us, O God, according to Your great goodness, we pray You, hearken, and have mercy.

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

Deacon : Also, we pray for all pious, and Orthodox Christians.

Deacon : Also, we pray for *our Metropolitan,* N *, for* our Father, (Arch)Bishop, N, for priests, deacons, and all other clergy ; and for all our *brethren*[39] in Christ.

Also, we pray for the *King/Queen*, for the government of our country, for all civil authorities, for the public service, and for the armed forces; *that we may lead a quiet, and*

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[35] *However, in North American temples, with smaller space, and faster pace, the Holy Gospel is usually taken, and placed by a presbyter, or by the bishop himself, while the bishop is blessing with dikiri, and trikiri.*

[36] *While others may preach, it is proper for the bishop to do so. In some places, others preach, and the bishop preaches after them, at this time. In other cases, the bishop preaches now, and others speak at convenient moments later in the service.*

[37] *It has become customary for the first priests to have opened the iliton of the antimins during the sermon. Should the sermon, for some reason, not be given in this place, they would open it at the commencement of this litany. Another custom is not to open the iliton, and antimins until the Litany for the Catechumens.*

This litany has many variants as to the number, and nature of petitions. Local custom ought to prevail, in accordance with the blessing of the bishop.

[38] *It is the custom with some to begin here with the triple "Lord, have mercy."*

[39] *"Brethren" is used for a male monastic community ; "sisters" for a female monastic community ; and "brothers, and sisters" for a parish community.*

peaceable life, in all godliness, and honesty.[40]
Also, we pray for our Abbot (Abbess), N *, for the priests, the priestmonks, and for all our brethren in Christ.*[41]
Also, we pray for the blessed, and ever–memorable holy Orthodox patriarchs ; for the blessed, and ever–memorable founders of this holy church (*or, this holy monastery*), and for all our *fathers, and brethren*,[42] the Orthodox departed this life before us, who here, and in all the world, lie asleep in the Lord.
Also, we pray for mercy, life, peace, health, salvation, and visitation for the servants of God, NN , and for the pardon, and remission of their sins.

(*Other petitions for various needs may be added here.*)

Also, we pray for those who bring offerings, and do good works in this holy, and all-venerable house : for those who labour, and those who sing ; and for all the people here present, who await Your great, and rich mercy.

The Prayer of the Litany of Fervent Supplication :

O LORD OUR GOD, ACCEPT THIS FERVENT SUPPLICATION OF YOUR SERVANTS, AND HAVE MERCY ON US, ACCORDING TO THE MULTITUDE OF YOUR MERCY. SEND DOWN YOUR BOUNTIES UPON US, AND UPON ALL YOUR PEOPLE, WHO AWAIT THE RICH MERCY THAT COMES FROM YOU ;

The bishop *says the exclamation :*

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[40] *There is debate over how to pray for civil authorities, and the armed forces, and there is not a well-fixed formula for this petition in a non-orthodox environment.* 1 Timothy 2:2

[41] *This petition is taken only in a monastic community.*

[42] *If it be a male monastic community this phrase is taken. But if the monastic community be female, we may say : mothers, and sisters" ; and if a parish, we may say : "brothers, and sisters."*

FOR YOU ARE A MERCIFUL GOD, AND LOVE MAN, AND UNTO YOU, WE SEND UP GLORY, TO THE FATHER, THE SON, AND THE HOLY SPIRIT, NOW, AND EVER, AND UNTO THE AGES OF AGES.[43]

Response : Amen.[44]

LITANY FOR THE CATECHUMENS

Deacon : Pray to the Lord, you catechumens.

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

Deacon: Let us, the faithful, pray for the catechumens, that the Lord may have mercy on them.
That He may teach them the word of truth.
That He may reveal to them the gospel of righteousness.
That He may unite them to His holy, catholic, and apostolic Church.
Help them, save them, have mercy on them, and keep them, O God, by Your grace.
Bow your heads to the Lord, you catechumens.

Response : To You, O Lord.

The Prayer for the Catechumens

O LORD OUR GOD, YOU DWELL IN THE HEAVENS, AND LOOK DOWN UPON ALL YOUR WORKS. LOOK UPON YOUR SERVANTS, THE CATECHUMENS, WHO HAVE BOWED THEIR NECKS BEFORE YOU. GRANT THEM A LIGHT YOKE ; MAKE THEM HONOURABLE MEMBERS

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[43] 1 Peter 2:3

[44] *Should the Litany for the Departed be required, it is taken now.*

OF YOUR HOLY CHURCH ; DEEM THEM WORTHY OF THE WASHING OF REBIRTH, THE REMISSION OF SINS, THE GARMENT OF INCORRUPTION – FOR THE KNOWLEDGE OF YOU, OUR TRUE GOD.[45]

Presbyter : That with us, they, too, may glorify Your all-honourable, and majestic name : of the Father, the Son, and the Holy Spirit, now, and ever, and unto the ages of ages.

Response : Amen.

After the exclamation, the bishop unfolds the Antimins as is the custom.[46]

The protodeacon in the Altar says :

Deacon : All catechumens, depart.

If there be another deacon, outside the Altar, he says :

Deacon : Depart, catechumens.

Another deacon replies :

Deacon : Depart, all catechumens.

Another deacon, outside the Altar, says :

Deacon : All that are catechumens, depart.

Then, he continues :

Let no catechumen remain.

FIRST LITANY OF PREPARATION

Deacon : Let us the faithful, again, and again, in peace pray unto the Lord.

Response : Lord, have mercy.

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

Response : Lord, have mercy.

Deacon : Wisdom.

After the antimins has been laid out, the bishop says :

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[45] Psalm 122:1 ; Matthew 11:30 ; 26:28 ; Titus 3:5

[46] *But in current North American use, the Antimins is usually opened from the bottom, signature area, during the Litany of Fervent Supplication, and then from the top during the petition in this litany : "That He may reveal to them the gospel of righteousness."*

O LORD, YOU HAVE REVEALED TO US THIS GREAT MYSTERY OF SALVATION. YOU HAVE DEEMED US, YOUR HUMBLE, AND UNWORTHY SERVANTS, WORTHY TO BE MINISTERS AT YOUR HOLY ALTAR. BY THE POWER OF YOUR HOLY SPIRIT, ENABLE US FOR THIS SERVICE ; THAT, STANDING BLAMELESSLY BEFORE YOUR HOLY GLORY, WE MAY OFFER YOU A SACRIFICE OF PRAISE ; FOR YOU ALONE WORK ALL THINGS IN ALL. GRANT, O LORD, THAT OUR SACRIFICE, BOTH FOR OUR SINS, AND FOR THE ERRORS OF THE PEOPLE, MAY BE ACCEPTABLE, AND WELL-PLEASING IN YOUR SIGHT.[47]

Presbyter : For unto You belong all glory, honour, and worship : to the Father, the Son, and the Holy Spirit, now, and ever, and unto the ages of ages.

Response : Amen.

SECOND LITANY OF PREPARATION

Deacon : Again, and again, in peace pray unto the Lord.

Response : Lord, have mercy.

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[47] Romans 15:13&16 ; 1 Corinthians 12:6 ; 2 Corinthians 3:6 ; 4:1 ; Philipians 4:18 ; 1 Timothy 1:12 ; 3:16 ; Hebrews 9:7 ; 13:15 ; 1 Peter 2:5 ; Jude 5:21

Deacon : *For the peace from on high, and for the salvation of our souls, let us pray to the Lord[48]
*For the peace of the whole world ; for the stability of the holy Churches of God ; and for the unity of all, let us pray to the Lord.
*For this holy house, and for those who enter with faith, reverence, and the fear of God, let us pray to the Lord.
*For our deliverance from all affliction, wrath, danger, and necessity, let us pray to the Lord.
Help us, save us, have mercy on us, and keep us, O God, by Your grace.

Response : Lord, have mercy.

Deacon : Wisdom.

The bishop says the prayer :

O GOD, YOU HAVE VISITED OUR LOWLINESS IN MERCY, AND COMPASSION, AND HAVE SET US, YOUR HUMBLE, AND SINFUL, AND UNWORTHY SERVANTS, TO SERVE AT YOUR HOLY ALTAR, BEFORE YOUR HOLY GLORY. BY THE POWER OF YOUR HOLY SPIRIT, STRENGTHEN US FOR THIS SERVICE ; AND, IN THE OPENING OF OUR MOUTH, GIVE US WORDS FOR CALLING DOWN THE GRACE OF YOUR HOLY SPIRIT UPON THE GIFTS THAT ARE ABOUT TO BE OFFERED ;

The bishop says the exclamation :

THAT BEING GUARDED ALWAYS BY

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[48] *This, and the next three petitions are taken only when a deacon is serving.*

YOUR MIGHT, WE MAY SEND UP GLORY UNTO YOU, THE FATHER, THE SON, AND THE HOLY SPIRIT, NOW, AND EVER, AND UNTO THE AGES OF AGES.[49]

Response : Amen.[50]

And the deacon takes the censer, and upon receiving the blessing of the bishop, he censes the Holy Table round about, and the Altar, and the holy icons, and the Bishop as is the custom. If there be a second deacon, he takes the censer, and the blessing, and begins the censing at the beginning of this previous litany, instead of at the end.

CHERUBIC HYMN

And the first choir sings the Cherubic Hymn, clearly, and with sweet singing.

Readers : Let us, who are the mystical icon of the Cherubim, and who sing the thrice-holy hymn to the life-giving Trinity, now lay aside all worldly cares.

The bishop bows his head, and he quietly says the Prayer of the Cherubic Hymn:

NO-ONE, WHO IS BOUND WITH THE DESIRES, AND PLEASURES OF THE FLESH, IS WORTHY TO APPROACH, OR DRAW NEAR TO SERVE YOU, O KING OF GLORY ; FOR TO MINISTER TO YOU IS GREAT, AND AWESOME, EVEN TO THE HEAVENLY POWERS. NEVERTHELESS, THROUGH YOUR INEXPRESSIBLE, AND BOUNDLESS LOVE FOR MAN, YOU

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[49] Psalm 107:4 ; Romans 15:13 ; Ephesians 6:19 ; Jude 5:24

[50] *Sometimes the "Amen" is repeated, but it is better once, with a prolonged melody.*

BECAME MAN, YET WITHOUT CHANGE, OR ALTERATION ; AND AS RULER OF ALL, STAND AS OUR HIGH PRIEST, AND HANDED OVER TO US THE MINISTRY OF THIS LITURGICAL, AND BLOODLESS SACRIFICE ; FOR YOU ALONE, O LORD OUR GOD, RULE OVER EVERYTHING IN HEAVEN, AND ON EARTH. YOU ARE BORNE ON THE THRONE OF THE CHERUBIM. YOU ARE LORD OF THE SERAPHIM, AND THE KING OF ISRAEL. YOU ALONE ARE HOLY, AND REST IN THE HOLY ONES. THEREFORE, I ENTREAT YOU, THAT ALONE ARE GOOD, AND READY TO LISTEN : LOOK UPON ME, THE SINNER, YOUR UNPROFITABLE SERVANT, AND CLEANSE MY SOUL, AND MY HEART FROM AN EVIL CONSCIENCE ; AND, BY THE POWER OF THE HOLY SPIRIT, ENABLE ME, WHO AM CLOTHED WITH THE GRACE OF THE PRIESTHOOD, TO STAND BEFORE THIS, YOUR HOLY TABLE, AND TO

CELEBRATE THE SACRED MYSTERY OF YOUR HOLY, AND PURE BODY, AND PRECIOUS BLOOD ; FOR I DRAW NEAR TO YOU, AND BOWING MY NECK, I IMPLORE YOU, DO NOT TURN YOUR FACE AWAY FROM ME, NOR REJECT ME FROM AMONG YOUR CHILDREN ; BUT MAKE ME, YOUR SINFUL, AND UNWORTHY SERVANT, WORTHY TO OFFER GIFTS TO YOU ;
FOR YOU ARE THE OFFERER, AND THE OFFERED, THE ONE WHO RECEIVES, AND IS DISTRIBUTED, O CHRIST OUR GOD, AND TO YOU WE SEND UP GLORY, TOGETHER WITH YOUR FATHER, WHO IS FROM EVERLASTING, AND YOUR ALL-HOLY, GOOD, AND LIFE-GIVING SPIRIT, NOW, AND EVER, AND UNTO THE AGES OF AGES. AMEN.[51]

When he has completed the prayer, the subdeacons (one of might would be a newly-ordained subdeacon, or one who would be ordained a deacon, or presbyter at this Liturgy) bring to the bishop, in front of the Royal Doors, the basin, and the towel.

And the bishop, blessing, washes his hands, and says this prayer :

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[51] Psalm 23:7-10

O LORD OUR GOD, YOU SANCTIFIED THE STREAMS OF JORDAN BY YOUR SAVING MANIFESTATION. NOW, ALSO, SEND DOWN THE GRACE OF YOUR HOLY SPIRIT, AND BLESS THIS WATER, TO THE SANCTIFICATION OF ALL YOUR PEOPLE ;
FOR BLESSED ARE YOU, UNTO THE AGES OF AGES.

And the bishop may sign himself cross-wise with the blessed water, may touch it to his senses, and may sprinkle the people with it also. In some places, the water is taken to be shared among the faithful as a blessing. They take it, and likewise sign themselves, and touch their senses.

And as the bishop returns to the Altar, the protodeacon brings to the bishop the omophor, and lays it over his shoulders, with the fringes on the left side.[52]

And the bishop makes three reverences, saying three times :

LET US, WHO ARE THE MYSTICAL ICON OF THE CHERUBIM, AND WHO SING THE THRICE-HOLY HYMN TO THE LIFE-GIVING TRINITY, NOW LAY ASIDE ALL WORLDLY CARES.[53]

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[52] *As in the Liturgy of Saint John Chrysostom, a reflection of the use of the omophor before the invention of the small omophor.*

[53] ***But on Great, and Holy Thursday :***
OF YOUR MYSTICAL SUPPER, O SON OF GOD, ACCEPT ME TODAY AS A COMMUNICANT ; FOR I WILL NOT SPEAK OF YOUR MYSTERY TO YOUR ENEMIES, NEITHER WILL I GIVE YOU A KISS LIKE JUDAS, BUT LIKE THE THIEF WILL I CONFESS YOU : REMEMBER ME, O LORD, IN YOUR KINGDOM. ALLELUIA. ALLELUIA. ALLELUIA.

It is our custom that the deacon(s) complete the hymn each of the three times, saying :

Deacon: That we may receive the King of All, who comes invisibly up-borne by the angelic hosts. Alleluia. Alleluia. Alleluia.

And the other concelebrants do the same.

And the bishop comes to the Offering ; and after censing the Gifts, taking the Aer in both hands, he puts it on the shoulder of one of the deacons. And if there be an ordination to the presbyterate, then the bishop puts the Aer on the shoulder of the one who is to be ordained. And the presbyter opens the Holy Diskos, having one prosphora ready, and the Holy Spear.

And the bishop makes three reverences, saying :

O GOD, CLEANSE ME, THE SINNER.

And baring his head, he takes the prosphora in his left hand, and the spear in his right, and he takes out particles, saying :

HAVE MERCY ON US, O GOD, ACCORDING TO YOUR GREAT GOODNESS, WE PRAY YOU, HEARKEN, AND HAVE MERCY.

And the bishop mentions the Metropolitan, and other Orthodox Christians who are alive, if he wishes ; and the first archimandrite mentions the health, and salvation of the bishop.

And the other concelebrants come to the bishop, and making a reverence, say : "Through the prayers of our holy Master, O Lord Jesus Christ our God, have mercy on us". *And they mention whomever they wish, among those who are alive, just mentioning their names. And each kisses the bishop's shoulder, and steps aside. And the bishop continues to cut particles, repeating all the time :*

But on Great, and Holy Saturday :

LET ALL MORTAL FLESH KEEP SILENT, AND IN FEAR, AND TREMBLING STAND, PONDERING NOTHING EARTHLY-MINDED ; FOR THE KING OF KINGS, AND THE LORD OF LORDS, COMES TO BE SLAIN, TO GIVE HIMSELF AS FOOD TO THE FAITHFUL.

BEFORE HIM GO THE RANKS OF ANGELS : ALL THE PRINCIPALITIES, AND POWERS ; THE MANY-EYED CHERUBIM ; AND THE SIX-WINGED SERAPHIM, COVERING THEIR FACES, SINGING THE HYMN, ALLELUIA. ALLELUIA. ALLELUIA.

REMEMBER, O LORD . . .

until he is finished with all the names. At the last, he says :

REMEMBER ME, O LORD, YOUR SINFUL, AND UNWORTHY SERVANT, N .

And the bishop, having finished all the particles for the living, takes the second prosphora, for the departed, and he cuts the particles on the Diskos until he does all the names of the departed. And having thus finished the particles, he gives his omophor to one of the deacons, and he covers the Gifts, and censes the Offering three times, and gives the censer to the deacon.

And the protodeacon comes to the bishop, and makes a reverence, and says :

Protodeacon : Lift up, Master.

And the bishop, taking the Diskos with both hands, kisses it, and puts it on the head of the protodeacon, and says :

LIFT UP YOUR HANDS TO THE HOLY THINGS, AND BLESS THE LORD.

And the protodeacon kisses the bishop's hand, and he steps aside.

And the first archimandrite, or the highest in rank, comes to the bishop, and makes a reverence, and he takes from the bishop the Holy Cup, and he kisses the Cup, and the bishop's hand. The other presbyters take the Cross, spoon, spear, sponge, or some other holy vessel, and they kiss the bishop's hand.

And the protodeacon goes forth through the north door. The protodeacon, on walking out of the Altar, does not say anything.[54] *And two deacons follow, each holding a ripidi (fan) over the Diskos, and fanning over it. Then comes the Holy Cup, and two deacons fanning in the same way over the Cup. And the other deacons proceed with censers, the mitre, and the omophor.*

And outside the Altar, in front of the north door, two candleholders [acolytes] with lit lamps are ready, and they precede the procession, along with the one who carries the bishop's staff. In front of everyone, walks the primikiri with a lighted lamp. And the reader with the staff, and the primikiri with the lamp, go in front of the Royal Doors, they bow to the bishop(s), and stand on either side of the Doors. And the deacons with the mitre come, and the bishop kisses it, and they enter the Altar by the left side ; and the deacons with the

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[54] *But in current Russian, and North American practice, the protodeacon commemorates aloud the name, and title of the chief-celebrating bishop.*
This is especially the case, if there be only one serving bishop.

omophor come, and the bishop kisses it, and they enter the Altar by the right side ; and the deacons of the other concelebrating archimandrites enter the Altar by the right, and left side, by their rank. And the protodeacon comes in front of the bishop, and facing the bishop he says :[55]

Protodeacon: Your episcopate, may the Lord, God remember in His Kingdom, always, now, and ever, and unto the ages of ages.

And the bishop steps in front of the Royal Doors, and censes the Holy Diskos, three times, as is the custom, and having made the reverence, he says quietly :

BLESSED IS HE THAT COMES IN THE NAME OF THE LORD.[56]

And the bishop takes the Diskos from the head of the protodeacon, and kisses it, and showing it to the people,[57] *and praying, he says :*

OUR FATHER, HIS BEATITUDE, N, ARCHBISHOP OF N, AND METROPOLITAN OF N, MAY THE LORD GOD REMEMBER IN HIS KINGDOM, ALWAYS, NOW, AND EVER, AND UNTO THE AGES OF AGES.

If there be other bishops concelebrating he remembers them also.

Response : Amen.

And the bishop turns to the Holy Table, and does not give the Diskos to the archimandrites, but being supported by them, he himself goes from the Royal Doors to the Holy Table, and puts the Diskos on it, saying :

THE NOBLE JOSEPH, WHEN HE HAD TAKEN DOWN YOUR MOST PURE BODY

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[55] *But on Great, and Holy Saturday, the entrance is in some places accomplished in silence. Only the hymn itself is sung. In current North American practice, the deacon commemorates the presiding bishop with his title.*

[56] Psalm 117:26 ; Matthew 21:9

[57] *The showing of the Gifts to the people enables them to contribute their "Amen".*

FROM THE TREE, WRAPPED IT IN FINE LINEN, AND ANOINTED IT WITH SPICES, AND PLACED IT IN A NEW TOMB.

The bishop comes out again ; and the one who carries the Cup says, as the protodeacon before :

Presbyter : Your episcopate, may the Lord, God remember in His Kingdom, always, now, and ever, and unto the ages of ages.

The bishop takes the censer and censes the Cup once, and having made a reverence, he takes the Cup, and kisses it, and showing it to the people he says what is customary. If he be a second concelebrating bishop, he commemorates first the chief celebrant. In any case, he concludes with :

YOU, AND ALL ORTHODOX CHRISTIANS, MAY THE LORD GOD REMEMBER IN HIS KINGDOM, NOW, AND EVER, AND UNTO THE AGES OF AGES.

Then they respond :[58]

Response : Amen.
That we may receive the King of All, who comes invisibly up-borne by the angelic hosts. Alleluia. Alleluia. Alleluia.

Meanwhile, the bishop re-enters the Altar, and he himself puts the Holy Cup on the Holy Table, saying :

IN THE TOMB IN THE FLESH, IN HADES IN THE SPIRIT AS GOD, IN PARADISE WITH THE THIEF, AND ON THE THRONE WITH THE FATHER, AND THE SPIRIT,

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[58] *It is customary, before responding with the Amen, etc., to say first :*

Response : Your high-priesthood (episcopate) may the Lord, God remember in His Kingdom, always, now, and ever, and unto the ages of ages. Amen.

WERE YOU, O BOUNDLESS CHRIST, WHO FILL ALL THINGS.
BEARING LIFE, AND MORE BEAUTIFUL THAN PARADISE, BRIGHTER THAN ANY ROYAL CHAMBER IS YOUR TOMB, O CHRIST, WHICH IS THE FOUNTAIN OF OUR RESURRECTION.

The other archimandrites, igumens, and archpriests, and presbyters enter the Altar, saying quietly :

Presbyters : May the Lord, God remember your episcopate in His Kingdom, always, now, and ever, and unto the ages of ages.

And the bishop, standing where he is, blesses each one entering the Holy Altar, and he takes the covers from the Diskos, and Cup, and he puts them in the usual place; and on taking the Aer from the shoulder of the protodeacon, or one of the other deacons, he wraps it around the censer for a short while, and covers the Gifts with the fragrance, saying :

THE NOBLE JOSEPH, WHEN HE HAD TAKEN DOWN YOUR MOST PURE BODY FROM THE TREE, WRAPPED IT IN FINE LINEN, AND ANOINTED IT WITH SPICES, AND PLACED IT IN A NEW TOMB.

And the deacon says :

Deacon : Do good, master.

Then the bishop takes the censer, and he censes the Holy Gifts, and making a reverence three times, he says, three times :

DO GOOD, O LORD, TO SION IN YOUR GOOD-PLEASURE, AND MAY THE WALLS OF JERUSALEM BE BUILT. THEN

SHALL YOU BE PLEASED IN A SACRIFICE OF RIGHTEOUSNESS, AN OFFERING, AND WHOLE-BURNT-OFFERINGS. THEN SHALL THEY OFFER YOUNG BULLOCKS UPON YOUR ALTAR.

(*Psalm 50,18-end*)

And the bishop returns the censer without censing anyone. And he bows three times, and turning to the right, he says :

PRAY FOR ME, BROTHERS, AND CONCELEBRANTS, ARCHIMANDRITES, AND PRESBYTERS.

And they all lower their phelons, and say :

Presbyters : May the Holy Spirit come upon you, and the power of the Most High overshadow you.

And the bishop says :

MAY THE HOLY SPIRIT HIMSELF MINISTER TOGETHER WITH US, ALL THE DAYS OF OUR LIFE.[59]

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[59] **NOTE :** *When the bishop so will, or it be the local custom, this dialogue is instead between the bishop, and the deacon(s), in this alternative order :*

BISHOP : Remember me, brothers, and fellow ministers.

PROTODEACON : May the Lord, God remember your episcopate in His Kingdom.

BISHOP : Pray for me, my fellow ministers.

PROTODEACON : May the Holy Spirit descend on you, and the power of the Most High overshadow you.

BISHOP : May the Holy Spirit Himself minister together with us all the days of our life.

PROTODEACON : Remember us (*me*), holy Master.

BISHOP : May the Lord, God remember you in His Kingdom always, now, and ever, and unto the ages of ages.

PROTODEACON : Amen.

Also the protodeacon says, with the rest :

Protodeacon : Pray for us, holy Master.

The bishop replies :

MAY THE LORD DIRECT YOUR STEPS.

And they say :

Protodeacon : Remember us, holy Master.

The bishop replies :

MAY THE LORD GOD REMEMBER YOU IN HIS KINGDOM, ALWAYS, NOW, AND EVER, AND UNTO THE AGES OF AGES.

Protodeacon : Amen.

And if there be an ordination to the presbyterate, it takes place now.

After the ordination, ***the bishop comes out*** *to bless with the dikiri, and trikiri.*

If there be no ordination, ***the bishop comes out*** *to bless the people after the Holy Gifts have been put on the Holy Table.*

The deacon then goes out from the Altar, and standing in his usual place, he begins:

LITANY OF SUPPLICATION

Deacon : Let us complete our prayer unto the Lord.

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

Deacon : For the precious Gifts placed before us, let us pray to the Lord.

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

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

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

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

Response : Grant this, O Lord. (*and so, after the following petitions*)

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

Pardon, and remission of our sins, and offences, let us

All the deacons come to the bishop from both sides, and taking the blessing, kiss his hand, on the right, and on the left.

ask of the Lord.
All things that are good, and profitable for our souls, and peace for the world, let us ask of the Lord.
That we may complete the remaining time of our life in peace, and repentance, let us ask of the Lord.
A Christian ending to our life – painless, blameless, and peaceful ; and a good defence before the dread judgement seat of Christ, let us ask of the Lord.[60]
Commemorating our most holy, most pure, 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.

Response : To You, O Lord.

The Prayer of the Offering :

O LORD, OUR GOD, YOU HAVE CREATED US, AND BROUGHT US INTO THIS LIFE. YOU HAVE SHOWN US THE WAYS TO SALVATION, AND HAVE FREELY GRANTED US THE REVELATION OF YOUR HEAVENLY MYSTERIES. YOU HAVE APPOINTED US TO THIS SERVICE, IN THE POWER OF YOUR HOLY SPIRIT. MAY IT PLEASE YOU, O LORD, FOR US TO BECOME SERVANTS OF YOUR NEW COVENANT, AND MINISTERS OF YOUR HOLY MYSTERIES. ACCEPT US, AS WE DRAW NEAR TO YOUR HOLY ALTAR, ACCORDING TO THE MULTITUDE OF

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[60] 2 Corinthians 5:10

YOUR MERCIES, SO THAT WE MAY BE WORTHY TO OFFER YOU THIS RATIONAL, AND BLOODLESS SACRIFICE, FOR OUR SINS, AND FOR THE IGNORANCES OF THE PEOPLE. HAVING RECEIVED IT UPON YOUR HOLY, HEAVENLY, AND INTELLIGIBLE ALTAR AS A SWEET-SMELLING FRAGRANCE, SEND DOWN UPON US IN RETURN THE GRACE OF YOUR HOLY SPIRIT. LOOK DOWN UPON US, O GOD, AND BEHOLD THIS, OUR WORSHIP. ACCEPT IT, AS YOU ACCEPTED THE GIFTS OF ABEL, THE SACRIFICES OF NOAH, THE WHOLE-BURNT-OFFERINGS OF ABRAHAM, THE PRIESTLY OFFICES OF MOSES, AND AARON, AND THE PEACE-OFFERINGS OF SAMUEL. EVEN AS YOU ACCEPTED FROM YOUR HOLY APOSTLES THIS TRUE WORSHIP, SO TOO, IN YOUR GOODNESS, ACCEPT THESE GIFTS FROM THE HANDS OF US SINNERS, O LORD ; THAT HAVING BEEN

DEEMED WORTHY TO SERVE WITHOUT BLAME AT YOUR HOLY ALTAR, WE MAY OBTAIN THE REWARD OF WISE, AND FAITHFUL STEWARDS ON THE AWESOME DAY OF YOUR JUST RETRIBUTION.[61]

And the exclamation :

Presbyter : Through the compassions of Your only-begotten Son, with whom You are blessed, together with Your All-holy, Good, and Life-giving Spirit, now, and ever, and unto the ages of ages.

Response : Amen.

THE PEACE

The bishop says :

PEACE BE UNTO ALL.

Response : And to your spirit.

Deacon : Let us love one another, that with one mind, we may confess.

Response : Father, Son, and Holy Spirit, the Trinity, one in essence, and undivided.

Then the bishop, and all who are concelebrating with him bow three times, and say with each reverence :

I WILL LOVE YOU, O LORD, MY STRENGTH. THE LORD IS MY STEADFASTNESS, MY REFUGE, AND

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[61] 1 Moses 4:4 ; 8:20 ; 22:13 ; 1 Kingdoms 10:8 ; Nehemia 13:22 ; Luke 12:42 ; Acts 16: 17 ; 2 Corinthians 3:6 ; Ephesians 4:10 ; 5:2 ; Hebrews 9:7

MY RESCUER.[62] (*three times*) (*Psalm 17:1*)

The bishop removes his mitre, and he kisses the Holy Diskos, saying quietly :

HOLY GOD.

He kisses the Holy Cup (which is covered), saying :

HOLY MIGHTY.

He kisses the Holy Table, saying :

HOLY IMMORTAL, HAVE MERCY ON US.

The bishop takes the mitre again.

And the archimandrites that are present come next, by rank, having taken off their mitres, and they kiss the Holy Gifts in the same manner as the bishop, and they also exchange the kiss with the bishop.

The bishop says :

CHRIST IS IN OUR MIDST.

And they answer :

Response : He is, and shall be.

And they stand next to him by rank. At this moment, the one who has been ordained comes to him ; for he has priority over all the other presbyters during this Liturgy until he receives Communion, and the other presbyters come after him. They kiss the Holy Gifts, and the bishop on both shoulders, and the hand, saying : Christ is in our midst. *And they stand according to their rank, kissing each other, saying :* Christ is in our midst, *and also answering :* He is, and shall be.

The deacons kiss their orars.[63]

The bishop removes his mitre, and he bows his head over the Holy Table.

Then the archimandrites, and the presbyters, having come near, take the Aer from the right, and the left sides, and they lift the Aer over the bishop's head, so as not to touch it.

The deacon, standing outside the altar, when he sees that they in the altar are ready, bends his head slightly, kisses his orar which is the symbol

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[62] **NOTE :** *In some places, at large concelebrations, it is customary for the singers to sing in Tone 5 this phrase, while the Kiss of Peace is being exchanged, for the sake of time, before saying together the Symbol of Faith.*

[63] *It is becoming customary that the deacons come together before the iconostas, and in the same manner exchange the kiss of peace.*

of the Cross, and on lifting his right hand, and holding the orar with three fingers, he exclaims :

Deacon : The doors. The doors.[64] In wisdom, let us attend.

THE SYMBOL OF FAITH

Readers : I believe in one God, the Father Almighty, maker of Heaven, and earth, and of all things visible, and invisible ;
And in one Lord, Jesus Christ, the Son of God, the only-begotten, begotten of the Father before all ages – Light of Light, true God of true God, begotten, not made ; of one essence with the Father ; through whom all things were made ; who because of us Men, and our salvation, came down from heaven, and was incarnate of the Holy Spirit, and the Virgin Mary, and became Man ;
and He was crucified for us under Pontius Pilate, and suffered, and was buried ; and the third day, He arose, in accordance with the Scriptures ;
and ascended into Heaven, and sits at the right hand of the Father ;
and He shall come again with glory, to judge the living, and the dead ; whose Kingdom shall have no end ;
And in the Holy Spirit, the Lord, the Giver of Life, who proceeds from the Father ; who, with the Father, and the Son together, is worshipped, and glorified ; who spoke by the prophets ;
In one, holy, catholic, and apostolic Church ;
I confess one baptism for the remission of sins ;
I wait for the resurrection of the dead ;
and the life of the age to come. Amen.

The Aer is folded, and put in its place ; and the bishop, having stood straight, again takes his mitre. The deacons begin to fan the Holy Gifts with the ripidi.

During the the Symbol of Faith, which consists of twelve parts, the bell is rung twelve times, unhurriedly, to inform those Christians who are absent, that the time of the Consecration of the Holy Gifts is approaching.[65]

THE HOLY ANAPHORA (*Offering*)

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[64] *This refers of old to the closing of the main doors of the temple, not the doors of the iconostas. In some parishes the doors of the temple are deliberately closed at this point.*

[65] *However, following Archbishop Benjamin of Saint Petersburg, and Archpriest K Nikolsky, this ringing may be continuous through the Anaphora from "*It is meet, and right…*" until the Hymn to the Theotokos. The ringing during the Symbol of Faith alone was following a western Christian example.*

Then, in a loud voice, the deacon says :

Deacon : Let us stand well. Let us stand in fear. Let us attend, that we may present the holy oblation in peace.

Response : Mercy, peace, a sacrifice of praise.

The bishop says :

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.

Response : And with your spirit.

The bishop says :

LET US LIFT UP OUR HEARTS.[66]

Response : We lift them up unto the LORD.

The bishop says :

LET US GIVE THANKS UNTO THE LORD.

Response : It is fitting, and right, *to worship the Father, and the Son, and the Holy Sprit, the Trinity, one in essence, and undivided.*[67]

The bishop prays, with bowed head :

O MASTER, THE I AM.[68] LORD, GOD, THE ALMIGHTY, AND ADORABLE FATHER, IT IS TRULY FITTING, AND RIGHT, AND BEFITTING THE MAJESTY OF YOUR

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[66] *This format is the most generally used English format. However, in the Greek, the bishop/presbyter says : " Let our hearts be on high." The response is : "We have them with the Lord."*

[67] *The Slavic custom is to sing the complete response. The more ancient response, and the current Romano-Constantinopolitan use is to say only the beginning.*
Some ask that the clergy make a deep reverence, or prostration, at this time.
The Bishop may, at this time, remove the mitre, and take the mall omophor, and retain it throughout the complete prayers, until its conclusion at "And grant that with one moth, and one heart....."

[68] *Greek : εγω ειμη, The "I AM", "He Who Is", of 2 Moses 3:14 ; John 8:24, 28*

HOLINESS, TO PRAISE YOU, TO HYMN YOU, TO BLESS YOU, TO WORSHIP YOU, TO GIVE THANKS TO YOU, TO GLORIFY YOU - THE ONLY GOD, WHO TRULY IS - AND TO OFFER TO YOU THIS, OUR REASONABLE WORSHIP, WITH A CONTRITE HEART, AND A SPIRIT OF HUMILITY ; FOR YOU HAVE GRANTED US THE KNOWLEDGE OF YOUR TRUTH. WHO CAN RELATE YOUR MIGHTY ACTS ? OR MAKE ALL YOUR PRAISES KNOWN ? OR TELL OF ALL YOUR MIRACLES AT ALL TIMES ? O MASTER OF ALL, LORD OF HEAVEN, AND EARTH, AND OF ALL CREATION, BOTH VISIBLE, AND INVISIBLE. YOU SIT UPON THE THRONE OF GLORY, AND BEHOLD THE DEPTHS. YOU ARE WITHOUT BEGINNING, INVISIBLE, INCOMPREHENSIBLE, INDESCRIBABLE, IMMUTABLE, O FATHER OF OUR LORD, JESUS CHRIST, OUR GREAT GOD AND SAVIOUR, OUR HOPE. HE IS THE IMAGE

OF YOUR GOODNESS, THE SEAL OF YOUR VERY LIKENESS, EXPRESSING IN HIMSELF YOU, THE FATHER. HE IS THE LIVING WORD, THE TRUE GOD, THE ETERNAL WISDOM, THE LIFE, THE SANCTIFICATION, THE POWER, THE TRUE LIGHT. THROUGH HIM WAS REVEALED THE HOLY SPIRIT – THE SPIRIT OF TRUTH, THE GIFT OF SONSHIP, THE FIRST- FRUITS OF ETERNAL BLESSINGS, THE LIFE-GIVING POWER, THE FOUNTAIN OF SANCTIFICATION. THROUGH HIM, EVERY CREATURE OF REASON, AND UNDERSTANDING IS EMPOWERED, WORSHIPS YOU, AND ALWAYS SENDS UP TO YOU A HYMN OF GLORY ; FOR ALL THINGS ARE YOUR SERVANTS. YOU ARE PRAISED BY ANGELS, ARCHANGELS, THRONES, DOMINIONS, PRINCIPALITIES, AUTHORITIES, POWERS, AND THE MANY-EYED CHERUBIM. ROUND ABOUT YOU

STAND THE SERAPHIM – ONE WITH SIX WINGS, AND THE OTHER WITH SIX WINGS. WITH TWO, THEY COVER THEIR FACES ; WITH TWO, THEY COVER THEIR FEET ; AND WITH TWO, THEY FLY, CRYING OUT ONE TO ANOTHER, WITH UNCEASING VOICES, AND EVER-RESOUNDING PRAISES :[69]

At this moment, the deacon, who was saying the litany, takes the star-cover with three fingers of his right hand ; and while the bishop makes the following exclamation, he makes the sign of the Cross over the diskos (East, West, North, South), and having kissed it, and folded it, puts it with the other covers.

The bishop makes the exclamation :

SINGING THE TRIUMPHAL HYMN – SHOUTING, CRYING OUT, AND SAYING :

Response : Holy. Holy. Holy. LORD Sabaoth. Heaven, and earth are full of Your glory. Hosanna in the highest.
Blessed is He that comes in the Name of the LORD. Hosanna in the highest.[70]

The deacon passes by the High Place to the south side of the Holy Table, bows low, and raises his orar.

The bishop removes the mitre, and puts on the omophor, and continues the anaphora, praying with bowed head :

WITH THESE BLESSED POWERS, O MASTER, LOVER of MAN, WE SINNERS

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[69] Psalm 89:2 ; 104:2 ; 118:91 ; Nehemia 10:28 ; Wisdom 7:26 ; Song of the Three Children 16 ; 32 ; Ezechiel 1:18 ; Matthew 11:25 ; 19:28 ; John 14:6 ; 17 ; 1 Corinthians 1:24&30 ; Romans 12:1 ; Galatians 4:5 ; Ephesians 1:14 ; Colossians 1:15&16 ; 1 Timothy 1:1 ; Titus 2:13 ; Hebrews 6:18 ; 10:26 ;Apocalypse 4:8

[70] Isaias 6:3 ; Matthew 21:9 ; Romans 9:29

ALSO CRY ALOUD, AND SAY, YOU ARE HOLY, TRULY ALL-HOLY, AND THERE ARE NO BOUNDS TO THE MAJESTY OF YOUR HOLINESS.[71] YOU ARE HOLY IN ALL YOUR WORKS ; FOR YOU HAVE ORDERED ALL THINGS FOR US WITH RIGHTEOUSNESS, AND TRUE JUDGEMENT. WHEN YOU CREATED MAN, BY TAKING DUST FROM THE EARTH, HONOURING HIM WITH YOUR OWN IMAGE,[72] O GOD, YOU SET HIM IN A PARADISE OF DELIGHT, PROMISING HIM IMMORTAL LIFE, AND THE ENJOYMENT OF ETERNAL BLESSINGS IN THE OBSERVANCE OF YOUR COMMANDMENTS. BUT, WHEN MAN DISOBEYED YOU, THE TRUE GOD, WHO HAD CREATED HIM, AND WAS LED ASTRAY BY THE DECEIT OF THE SERPENT, AND SLAIN BY HIS OWN TRANSGRESSIONS, YOU, O GOD, IN

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[71] Acts 7:52

[72] 1st Moses 1:27 ; 2:27

YOUR RIGHTEOUS JUDGEMENT, EXPELLED HIM FROM PARADISE INTO THIS WORLD, RETURNING HIM TO THE EARTH FROM WHICH HE WAS TAKEN, YET PROVIDING FOR HIM THE SALVATION OF REBIRTH IN YOUR CHRIST HIMSELF ; FOR YOU DID NOT DESERT FOREVER YOUR CREATURE, WHOM YOU HAD MADE, O GOOD ONE, NOR DID YOU FORGET THE WORK OF YOUR HANDS.[73] YOU VISITED HIM IN VARIOUS WAYS, THROUGH THE TENDER COMPASSION OF YOUR MERCY. YOU SENT PROPHETS. YOU PERFORMED MIGHTY WORKS BY YOUR SAINTS, WHO IN EVERY GENERATION WERE WELL-PLEASING TO YOU. YOU SPOKE TO US BY THE MOUTH OF YOUR SERVANTS, THE PROPHETS, FORETELLING TO US THE SALVATION THAT WAS TO COME. YOU GAVE US

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[73] Psalm 137:8

THE LAW AS A HELP. YOU APPOINTED ANGELS AS GUARDIANS ; AND WHEN THE FULNESS OF TIME HAD COME, YOU SPOKE TO US THROUGH YOUR SON HIMSELF, THROUGH WHOM YOU ALSO MADE THE AGES.[74] HE, BEING THE RADIANCE OF YOUR GLORY, AND THE IMAGE OF YOUR PERSON, UPHOLDING ALL THINGS BY THE WORD OF HIS POWER, THOUGHT IT NOT ROBBERY TO BE EQUAL TO YOU, THE GOD, AND FATHER. ALTHOUGH HE WAS GOD BEFORE THE AGES, YET HE APPEARED ON EARTH, AND HE LIVED AMONG MEN, BECOMING INCARNATE OF A HOLY VIRGIN.[75] HE EMPTIED HIMSELF, TAKING THE FORM OF A SERVANT, CONFORMING HIMSELF TO THE BODY OF OUR LOWLINESS, THAT HE MIGHT CONFORM US TO THE IMAGE

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[74] Galatians 4:4

[75] Baruch 3:37 ; Philippians 2:6 ; Hebrews 1:3

OF HIS GLORY ;[76] FOR, SINCE THROUGH A MAN, SIN ENTERED INTO THE WORLD, AND THROUGH SIN DEATH, SO IT PLEASED YOUR ONLY-BEGOTTEN SON – WHO WAS IN YOUR BOSOM, O GOD, AND FATHER, WHO WAS BORN OF A WOMAN, THE HOLY THEOTOKOS, AND EVER-VIRGIN MARY, WHO WAS BORN UNDER THE LAW – TO CONDEMN SIN IN HIS FLESH, SO THAT THOSE WHO ARE DYING IN ADAM, MIGHT BE MADE ALIVE IN YOUR CHRIST HIMSELF.[77] HE LIVED IN THIS WORLD, AND HE GAVE US COMMANDMENTS OF SALVATION. RELEASING US FROM THE DELUSIONS OF IDOLATRY, HE BROUGHT US TO KNOWLEDGE OF YOU, THE TRUE GOD, AND FATHER. HE ACQUIRED US TO BE A CHOSEN PEOPLE, A ROYAL

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[76] Romans 8:29 ; Philippians 3:21

[77] John 1:18 ; Romans 5:12 ; 8:3 ; Galatians 4:4 ; Ephesians 2:1

PRIESTHOOD, A HOLY NATION.[78] HAVING CLEANSED US IN WATER, AND SANCTIFIED US WITH THE HOLY SPIRIT, HE GAVE HIMSELF AS A RANSOM TO DEATH, IN WHICH WE WERE HELD CAPTIVE, SOLD UNDER SIN.[79] DESCENDING THROUGH THE CROSS INTO HADES, THAT HE MIGHT FILL ALL THINGS WITH HIMSELF, HE DESTROYED THE TORMENTS OF DEATH. RISING ON THE THIRD DAY, HE MADE FOR ALL FLESH A PATH TO THE RESURRECTION FROM THE DEAD, SINCE IT WAS NOT POSSIBLE FOR THE AUTHOR OF LIFE TO BE DOMINATED BY CORRUPTION.[80] SO, HE BECAME THE FIRST-FRUITS OF THOSE WHO HAVE FALLEN ASLEEP, THE FIRST-BORN OF THE DEAD, THAT HE MIGHT BE HIMSELF

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[78] Titus 2:14 ; 1 Peter 2:9

[79] Romans 7:10&14 ; 15:16 ; Ephesians 5:26

[80] Acts 2:24 ; Ephesians 4:10 ; Hebrews 12:12

truly the first in all things.[81] ascending into heaven, he sat down at the right hand of your majesty on high, and he will come to render to every man, according to his works.[82] as memorials of his saving passion, he has left us these things, which we have set forth, according to his command ; for, when he was about to go forth to his voluntary, and ever-memorable, and life-giving death, in the night in which he gave himself up for the life of the world, he took bread into his holy, and pure hands ; and when he had shown it to you, the god, and father, and had given thanks, and had blessed it, and sanctified it, and broken it,

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[81] 1 Corinthians 15:20 ; Colossians 1:18

[82] Romans 2:6 ; Hebrews 1:3

The bishop, and the others do the same as in the Liturgy of Saint John Chrysostom. The deacon bows, and with his orar points to the diskos. The bishop bows his head, lifts his hand, and reverently blesses, saying :[83]

HE GAVE IT TO HIS HOLY DISCIPLES, AND APOSTLES, SAYING :
TAKE, EAT. THIS IS MY BODY WHICH IS BROKEN FOR YOU, FOR THE REMISSION OF SINS.[84]

The singers, making a reverence, answer :

Response : Amen.

The deacon bows, and with his orar, he points to the Cup.

The bishop says these words quietly :

LIKEWISE, WHEN HE HAD TAKEN THE CUP OF THE FRUIT OF THE VINE, AND HAD MINGLED IT, GIVEN THANKS, AND BLESSED, AND SANCTIFIED IT,[85]

The bishop lifts his hand, and blessing, je exclaims :

HE GAVE IT TO HIS HOLY DISCIPLES, AND APOSTLES, SAYING :
DRINK FROM THIS, ALL OF YOU. THIS IS MY BLOOD OF THE NEW COVENANT,

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[83] *As in the Liturgy of Saint John Chrysostom, the gestures prescribed at these words by the bishop are more recent, and were likely formerly at the Epiclesis only. It was previously the custom that the hands simply be elevated in prayer throughout.*

[84] Matthew 26:26 ; 1 Corinthians 11:23&24

[85] Luke 22:20 ; 1 Corinthians 11:25

WHICH IS SHED FOR YOU, AND FOR MANY, FOR THE REMISSION OF SINS.[86]

The singers, making a reverence, answer :

Response : Amen.

The bishop with bowed head continues the prayer :

DO THIS IN REMEMBRANCE OF ME ; FOR AS OFTEN AS YOU EAT THIS BREAD, AND DRINK THIS CUP, YOU PROCLAIM MY DEATH, YOU CONFESS MY RESURRECTION.[87] THEREFORE, O MASTER, WE ALSO, REMEMBERING HIS SAVING PASSION, AND LIFE-GIVING CROSS, HIS THREE-DAY BURIAL, AND RESURRECTION FROM THE DEAD, HIS ASCENSION INTO HEAVEN, THE SITTING AT THE RIGHT HAND OF YOU, THE GOD, AND FATHER, AND HIS GLORIOUS, AND AWESOME SECOND COMING,[88]

At this time, the protodeacon, having bowed to the bishop, and stepped in front of him at the Holy Table, elevates the diskos, and the cup (crossing his

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[86] Matthew 26:29

[87] 1 Corinthians 11:25&26

[88] Matthew 16:19 ; Colossians 3:1

right hand over his left),[89]

and the bishop exclaims :

YOUR OWN, OF YOUR OWN, WE OFFER TO YOU, ON BEHALF OF ALL, AND FOR ALL.[90]

The singers make a reverence, and continue, singing :

Response : We praise You. We bless You. We give thanks unto You, O Lord ; and we pray unto You, O our God.

The bishop bows reverently, and everybody does likewise. And the deacon puts away the ripidi, and bows reverently, and they all say :

O GOD, CLEANSE ME THE SINNER, AND HAVE MERCY ON ME.

(*three times*)

The bishop prays :

[[[O LORD, WHO SENT DOWN YOUR ALL-HOLY SPIRIT UPON THE APOSTLES AT THE THIRD HOUR, TAKE HIM NOT FROM US, O GOOD ONE, BUT RENEW HIM IN US, WHO PRAY TO YOU.[91]

(*three times, with three reverences*)

And after the first time, the protodeacon says :

Protodeacon : Build a pure heart in me, O God, and restore an upright spirit in my inward parts.

And after the second time, the deacon says :

Deacon : Cast me not away from Your face, and take not Your Holy Spirit away from me. *And after the third time,*]]]

The bishop continues with the prayer :

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[89] **NOTE :** *The rubrics in no place direct the deacon to make the sign of the Cross with the Diskos, and Cup during the elevation. Although it is done in some places, it is still not recommended, since these movements greatly increase the risk of spilling, or dropping something. The movement should be straight up, and straight down. Further, it may be that two deacons, each taking one vessel, accomplish together the elevation.*

[90] *This is the chiastic centre of the Divine Liturgy.* 1 Paralipomenon 29: 14

[91] Acts 2:3-4 ; 17-21

THEREFORE, O ALL-HOLY MASTER, WE, YOUR SINFUL, AND UNWORTHY SERVANTS, WHOM YOU HAVE DEEMED WORTHY TO SERVE AT YOUR HOLY ALTAR, NOT BECAUSE OF OUR OWN RIGHTEOUSNESS (FOR WE HAVE DONE NOTHING GOOD UPON THE EARTH), BUT BECAUSE OF YOUR MERCY, AND COMPASSIONS (WHICH YOU HAVE SO RICHLY POURED OUT ON US), WE NOW DARE TO APPROACH YOUR HOLY ALTAR, AND TO OFFER TO YOU THE ANTITYPES OF THE HOLY BODY, AND BLOOD OF YOUR CHRIST. WE PRAY YOU, AND CALL UPON YOU, O HOLY OF HOLIES, THAT BY THE GRACE OF YOUR GOODNESS, YOUR HOLY SPIRIT MAY COME UPON US, AND UPON THE GIFTS HERE SET FORTH, TO BLESS THEM, TO SANCTIFY THEM, AND TO SHOW[92]

The protodeacon, coming close to the bishop, with his head bowed, and pointing to the Holy Bread with his orar, says to the bishop :

Protodeacon : Bless, Master, the Holy Bread.

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[92] Daniel 9:18 ; 2 Thessalonians 1:11; Titus 3:5 ; 3:6 ; Hebrews 9:24

Lifting his eyes, the bishop says :

THIS BREAD TO BE THE PRECIOUS BODY OF OUR LORD, AND GOD, AND SAVIOUR, JESUS CHRIST ;

He blesses the Holy Bread.

Protodeacon : Amen.

Again, the protodeacon says :

Protodeacon : Bless, Master, the Holy Cup.

The bishop says :

AND THIS CUP TO BE THE PRECIOUS BLOOD OF OUR LORD, AND GOD, AND SAVIOUR, JESUS CHRIST ;

He blesses the Holy Cup.

Protodeacon : Amen.

The protodeacon again points to both, while saying :

Protodeacon : Bless them both, Master.

The bishop blesses them both with the sign of the Cross, and he says :[93]

SHED FOR THE LIFE OF THE WORLD.

Protodeacon : Amen. Amen. Amen.

Then they all make a prostration, or a low bow.

With his head lowered, the protodeacon says to the bishop :

Protodeacon : Remember us, holy Master.

The bishop replies :

MAY THE LORD GOD REMEMBER YOU IN HIS KINGDOM, ALWAYS, NOW, AND EVER, AND UNTO THE AGES OF AGES.

The protodeacon responds :

Protodeacon : Amen.

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[93] *We offer here the "corrected" form of the text. The text, as sometimes still elsewhere written, adds after "shed for the life of the world" this interruptive interpolation :*
Protodeacon : Amen. Bless them both, Master.
Bishop : Making the change by Your Holy Spirit.
Protodeacon : Amen. Amen. Amen.
etc.

Then the deacons resume fanning over the gifts, as before.

☞

If there be a newly ordained presbyter, the bishop calls him, and taking the Holy Bread, and breaking a piece of the portion XC (Christos) from the top of it, he gives it to him, saying :

RECEIVE THIS PLEDGE, AND PRESERVE IT WHOLE, AND UNHARMED UNTIL YOUR LAST BREATH, BECAUSE YOU WILL BE HELD TO ACCOUNT FOR IT AT THE SECOND, AND AWESOME COMING OF OUR GREAT LORD, GOD, AND SAVIOUR, JESUS CHRIST.

The newly-ordained presbyter takes it, kisses the bishop's hand, and having stepped away, stands behind the Holy Table ; and placing his hands on the Holy Table says Psalm 50 (Have mercy on me . . . .) *to the end. When "*Holy things are for the holy*" is to be said, the newly ordained presbyter gives the Bread back to the bishop, and the bishop puts it back on the Holy Diskos.*

The newly-ordained presbyter is given communion before the other presbyters. He is also to read the Prayer Behind the Ambo.

Then the bishop removes his omophor, and puts on the mitre, and bowing his head, he continues the prayer ; and when it is given, he also takes the censer, and censes the Holy Gifts :[94]

The deacons fan the Holy Gifts as before.

The bishop continues the prayer :

AND MAKE ONE WITH EACH OTHER, ALL OF US WHO PARTAKE OF THE ONE BREAD, AND CUP, IN THE COMMUNION OF THE HOLY SPIRIT. GRANT THAT NONE OF US MAY PARTAKE OF THE HOLY BODY, AND BLOOD OF YOUR CHRIST FOR JUDGEMENT, OR CONDEMNATION.[95]

COMMEMORATION OF LIVING, AND DEPARTED

INSTEAD, MAY WE FIND MERCY, AND GRACE, WITH ALL THE SAINTS WHO, THROUGH THE AGES, HAVE BEEN WELL-PLEASING TO YOU - FOREFATHERS, FATHERS, PATRIARCHS, PROPHETS, APOSTLES, PREACHERS, EVANGELISTS, MARTYRS, CONFESSORS, TEACHERS, AND EVERY

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[94] *The offering of incense here accompanies our prayers for the living, and the departed, and does not accompany only the honour of the Theotokos. The deacon, having censed the Altar, and clergy, may continue to cense before the Holy Table, accompanying the memory of the diptychs, until the time for his exclamation.*

[95] Hebrews 4:16

RIGHTEOUS SPIRIT WHO ENDED THIS LIFE IN FAITH ;[96]

Then, censing, the bishop says :

ESPECIALLY WITH OUR ALL-HOLY, PURE, MOST BLESSED, AND GLORIOUS LADY, THE THEOTOKOS, AND EVER-VIRGIN MARY ;

They sing the prescribed Hymn to the Theotokos :

THE HYMN TO THE THEOTOKOS

(*If it be a feast, or Great Thursday, or Great Saturday, then, instead, the irmos of the ninth ode of the canon of the day*)

Readers : O Full of Grace, all of creation – the assembly of angels, and the human race – rejoices in you, O sanctified temple, and spiritual paradise, the glory of virgins ; from whom God was incarnate, and became a child – our God before the ages. He made your body into a throne, and your womb, He made more spacious than the heavens. All of creation rejoices in you, O Full of Grace, glory be to you.[97]

The deacon censes around the Holy Table, the Altar, and clergy, while reciting the

DIPTYCHS OF THE DEPARTED ;[98]

The bishop bows his head, and prays :

WITH THE HOLY PROPHET, FORERUNNER, AND BAPTISER JOHN ;

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[96] James 2:22

[97] *For some, the bishop receives at this time the container of antidoron, and blesses it by making the sign of the Cross near the Holy Gifts, and saying :*
GREAT IS THE NAME OF THE ALL-HOLY TRINITY, ALWAYS, NOW, AND EVER, AND UNTO THE AGES OF AGES. *This action may occur later, instead.*

[98] *The direction regarding the Diptychs of the Departed, and also of the Living, reproduced here, is found in service books until recently, but was omitted in most of the recent books. It is a venerable, and reasonable practice, and may be continued as directed, albeit quietly.*

THE HOLY, GLORIOUS AND ALL-LAUDED APOSTLES ; WITH THE HOLY NN (saints of the day), WHOSE MEMORY WE KEEP TODAY, AND WITH ALL YOUR SAINTS. THROUGH THEIR PRAYERS, VISIT US, O GOD.

Then the bishop commences the

DIPTYCHS OF THE LIVING, AND OF THE DEPARTED :

FOR THE SALVATION, VISITATION, AND REMISSION OF SINS OF THE SERVANTS OF GOD, NN (persons among the living, as he will).

REMEMBER ALL THOSE WHO HAVE FALLEN ASLEEP BEFORE US IN THE HOPE OF RESURRECTION TO ETERNAL LIFE, ESPECIALLY NN (persons among the departed, as he will), AND GIVE THEM REST IN FORGIVENESS OF SOUL, O OUR GOD, IN A PLACE WHERE THERE IS NO SIGHING NOR SORROW, BUT WHERE THE LIGHT OF YOUR FACE SHINES ON THEM.[99]

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[99] Psalm 4:6

AGAIN, WE BESEECH YOU, REMEMBER, O LORD, YOUR HOLY, CATHOLIC, AND APOSTOLIC CHURCH, WHICH IS FROM END TO END OF THE UNIVERSE ; GIVE PEACE TO HER, WHOM YOU HAVE OBTAINED BY THE PRECIOUS BLOOD OF YOUR CHRIST ; AND KEEP THIS HOLY HOUSE STRONG UNTIL THE CONSUMMATION OF THE WORLD.[100]

REMEMBER, O LORD, THOSE WHO OFFERED YOU THESE GIFTS, AND THOSE FOR WHOM, THROUGH WHOM, AND ON WHOSE BEHALF, THEY OFFERED THEM.

REMEMBER, O LORD, THOSE WHO BRING OFFERINGS, AND DO GOOD IN YOUR HOLY CHURCHES, AND THOSE WHO REMEMBER THE POOR. REWARD THEM WITH YOUR RICH, AND HEAVENLY GIFTS. GRANT THEM HEAVENLY GIFTS IN RETURN FOR

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[100] Psalm 71:8 ; Isaias 66:12 ; Matthew 28"20 ; Acts 20:28 ; 1 Peter 1:19

EARTHLY THINGS - ETERNAL FOR TEMPORAL, INCORRUPTIBLE FOR CORRUPTIBLE.[101]

REMEMBER, O LORD, THOSE WHO ARE IN THE DESERTS, MOUNTAINS, CAVES, AND PITS OF THE EARTH.[102]

REMEMBER, O LORD, THOSE WHO LIVE IN CHASTITY, AND GODLINESS, IN ASCETICISM, AND IN HOLINESS OF LIFE.[103]

REMEMBER, O LORD, THIS COUNTRY, AND EVERY RULER, AND AUTHORITY, WHOM YOU CONSENTED TO RULE ON THE EARTH. GRANT THEM A SECURE, AND LASTING PEACE ; SPEAK GOOD THINGS TO THEIR HEARTS, CONCERNING YOUR CHURCH, AND ALL YOUR PEOPLE ; THAT, IN THEIR TRANQUILLITY, WE MAY LEAD A CALM, AND PEACEFUL LIFE IN ALL

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[101] John 3:12 ; 1 Corinthians 9:25 ; 2 Corinthians 4:18 ; Philippians 1:27

[102] Hebrews 11:38

[103] 1 Peter 3:2

GODLINESS, AND HOLINESS. PROTECT THE GOOD BY YOUR GOODNESS, AND MAKE THE EVIL BE GOOD BY YOUR KINDNESS.[104]

REMEMBER, O LORD, THE PEOPLE HERE PRESENT, AND THOSE WHO ARE ABSENT FOR A REASONABLE CAUSE. HAVE MERCY ON THEM, AND ON US, ACCORDING TO THE MULTITUDE OF YOUR MERCIES. FILL THEIR TREASURIES WITH EVERY GOOD THING. PRESERVE THEIR MARRIAGES IN PEACE, AND HARMONY. RAISE THE INFANTS. INSTRUCT THE YOUNG. SUPPORT THE AGED. GIVE COURAGE TO THE FAINT-HEARTED. REUNITE THE SEPARATED. BRING BACK THOSE WHO ARE IN ERROR, AND UNITE THEM TO YOUR HOLY, CATHOLIC, AND APOSTOLIC CHURCH. FREE THOSE WHO ARE HELD CAPTIVE BY UNCLEAN

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[104] 1 Timothy 2:2 ; Titus 3:4

SPIRITS. SAIL WITH THOSE WHO SAIL, BY SEA, AND BY AIR. TRAVEL WITH THOSE WHO TRAVEL BY LAND. DEFEND THE WIDOWS. PROTECT THE ORPHANS. FREE THE CAPTIVES. HEAL THE SICK.[105]

REMEMBER, O GOD, THOSE WHO ARE IN COURTS, IN MINES, IN EXILE, IN HARSH LABOUR, AND THOSE IN ANY KIND OF AFFLICTION, CONSTRAINT, OR DISTRESS.

REMEMBER ALL THOSE WHO ENTREAT YOUR GREAT COMPASSION ; THOSE WHO LOVE US, AND THOSE WHO HATE US ; THOSE WHO HAVE ASKED US TO PRAY FOR THEM, UNWORTHY THOUGH WE BE.

REMEMBER ALL YOUR PEOPLE, O LORD, OUR GOD. POUR OUT YOUR RICH MERCY UPON THEM ALL, GRANTING

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[105] Nehemia 13:22 ; Matthew 18:33 ; Luke 6:18 ; Acts 7:21

THEM THE PETITIONS, WHICH ARE FOR THEIR SALVATION.[106]

REMEMBER, YOU, YOURSELF O GOD, ALL THOSE WHOM WE HAVE NOT REMEMBERED, THROUGH IGNORANCE, FORGETFULNESS, OR THE MULTITUDE OF NAMES, SINCE YOU KNOW THE NAME, AND AGE OF EACH, EVEN FROM HIS MOTHER'S WOMB ;

FOR YOU, O LORD, ARE THE HELP OF THE HELPLESS, THE HOPE OF THE HOPELESS, THE SAVIOUR OF THE STORM-TOSSED, THE HAVEN OF THE VOYAGER, THE PHYSICIAN OF THE SICK. BE ALL THINGS TO ALL MEN, O LORD, WHO KNOW EACH MAN, AND HIS REQUEST, HIS HOME, AND HIS NEED.[107]

DELIVER THIS CITY (TOWN, VILLAGE, HOLY MONASTERY), AND COUNTRYSIDE, O LORD, AND EVERY CITY, TOWN, AND VILLAGE, FROM FAMINE, PLAGUE, EARTHQUAKE,

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[106] Ephesians 2:4

[107] 1 Corinthians 9,22

FLOOD, FIRE, SWORD, INVASION BY ENEMIES, AND CIVIL WAR.

Were it a non-hierarchical Liturgy, the deacon would continue reciting the diptychs of the living, quietly.

The protodeacon places himself in the Royal Doors, a bit to one side of them, and holding the orar with three fingers of his right hand, and facing the people, continuing the DIPTYCHS OF THE LIVING*, he exclaims :*

Protodeacon : And all Mankind.[108]

Response : And all Mankind.

The bishop says :

REMEMBER AMONG THE FIRST, O LORD, OUR FATHER, HIS BEATITUDE, N, ARCHBISHOP OF N, METROPOLITAN OF ALL AMERICA, AND CANADA.[109] GRANT HIM FOR YOUR HOLY CHURCHES IN PEACE, SAFETY, HONOUR, HEALTH, AND LENGTH OF DAYS, RIGHTLY TO DIVIDE[110] THE WORD OF YOUR TRUTH.[111]

Following the bishop, the first archimandrite, or archpriest says (aloud, and after the bishop's exclamation, if it be the custom) :

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[108] *More properly :* "And all creation", *or,* "And for all the people", *or*, "And for each, and all". *"All", in other languages is masculine plural, and neuter plural. Where it is customary, an alternative dialogue is introduced, whether or not it be a hierarchical Liturgy –*

Deacon : Remember, also, O Lord, those whom each one has in mind, and each, and all.

Response : And each, and all.

[109] *And if there are other bishops concelebrating, he commemorates them similarly.*

[110] *"Divide", here, implies "to distribute by dividing".*

[111] *And if there be other bishops serving, other presbyters similarly commemorate each Bishop, one per bishop, and each approaches the bishop he commemorates for a blessing.* 2 Timothy 2,15

Presbyter : Remember, O Lord, our father, and (Arch)Bishop, N, bishop of N, and N. Grant him for Your holy churches in peace, safety, honour, health, and length of days, rightly to define the word of Your truth.[112]

After this exclamation, the bishop blesses him, saying :

YOUR PRIESTHOOD, MAY THE LORD GOD REMEMBER IN HIS KINGDOM, ALWAYS, NOW, AND EVER, AND UNTO THE AGES OF AGES.

The archdeacon, or protodeacon, standing by the Royal Doors, facing the people, says in a loud voice, slowly, and deliberately :[113]

Deacon : And for our father, the Right(Most) Reverend, N, [*and whoever also has to be remembered, in the right order*] who offer(s) these Holy Gifts [*while saying this, he turns, enters the Altar, points with the orar to the bishop, and the Holy Gifts*] to the LORD, our God, [*he goes to the High Place, and points to it, blesses himself, bows to the bishop, and returns to face west in the Royal Doors*] *;* for the most reverend metropolitans, archbishops, bishops, and for all the priesthood, and the diaconate in Christ, and for every clerical, and monastic order ; for our God-protected country, for those who answer before the face of God for their responsibility in civil authority, and in the public service ; for the peace of the whole world ; for the good estate of God's holy Churches ; for the salvation of, and help for, those who diligently labour, and serve with fervour in the fear of God ; for the healing of the sick ; for the repose, pardon, blessed memory, and remission of sins of all the Orthodox, who have fallen asleep; for the salvation of all the people here present, each one mindful of his sins ; for all those for whom there are intentions, [*and he may now recite any names from the local diptychs of the living*] [*here he begins moving clockwise to proceed into the Altar towards the High Place*] and for all Mankind [*and he goes to the high place, bows, bows to the bishop(s), kisses his (their) right hand(s), and returns to his own place*].

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[112] *In Romano-Constantinopolitan custom, after the bishop says "Among the first . . . ." the clergy in unison repeat it, mentioning only the name of the chief celebrating bishop. The deacon does not continue.*

[113] *For some, as this is being sung, the bishop receives the antidoron, and blesses it making with it the sign of the Cross near the Holy Gifts, and saying :*
GREAT IS THE NAME OF THE ALL-HOLY TRINITY, ALWAYS, NOW, AND EVER, AND UNTO THE AGES OF AGES.

Response : And for all Mankind.[114]

Then the bishop continues the prayer :

REMEMBER, O LORD, ALL THE ORTHODOX BISHOPS, WHO RIGHTLY DIVIDE THE WORD OF YOUR TRUTH.

REMEMBER ME ALSO, O LORD, IN MY UNWORTHINESS, ACCORDING TO THE MULTITUDE OF YOUR COMPASSIONS. FORGIVE MY EVERY TRANSGRESSION, BOTH VOLUNTARY, AND INVOLUNTARY. DO NOT WITHHOLD, BECAUSE OF MY SINS, THE GRACE OF YOUR HOLY SPIRIT FROM THESE GIFTS HERE SET FORTH.[115]

REMEMBER, O LORD, THE PRIESTHOOD, THE DIACONATE IN CHRIST, AND EVERY ORDER OF THE CLERGY. LET NONE OF US, WHO STAND ABOUT YOUR HOLY ALTAR, BE PUT TO SHAME. VISIT US IN YOUR GOODNESS, O LORD. MANIFEST YOURSELF TO US THROUGH

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[114] Or, For each, and all.
For some, the magnification of the feast, or saint, is now sung.

[115] Psalm 50:2

YOUR RICH COMPASSIONS.[116] GRANT US FAVOURABLE, AND HEALTHFUL WEATHER; SEND GENTLE RAINS UPON THE EARTH, THAT IT MAY BEAR FRUIT. BLESS THE CROWN OF THE YEAR WITH YOUR GOODNESS. PUT AN END TO SCHISMS AMONG THE CHURCHES. PACIFY THE RAGINGS OF THE NATIONS. QUICKLY DESTROY THE UPRISINGS OF HERESIES, BY THE POWER OF YOUR HOLY SPIRIT.

RECEIVE US ALL INTO YOUR KINGDOM. SHOW US TO BE SONS OF THE LIGHT, AND SONS OF THE DAY. GRANT US YOUR PEACE, AND YOUR LOVE, O LORD, OUR GOD ; FOR YOU HAVE GIVEN ALL THINGS TO US.[117]

The bishop continues with the exclamation :

AND GRANT, THAT WITH ONE MOUTH, AND ONE HEART, WE MAY GLORIFY, AND PRAISE YOUR ALL-HONOURED,

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[116] Psalm 25:6 ; Acts 24:4

[117] 3 Moses 26:4 ; Psalm 25:1 ; 64:11 ; Isaias 26:12 ; 1 Thessalonians 5:5

AND MAJESTIC NAME : OF THE FATHER, THE SON, AND THE HOLY SPIRIT, NOW, AND EVER, AND UNTO THE AGES OF AGES.[118]

Response : Amen.

Then the bishop turns to face the people, and he blesses them with both hands according to the custom, saying :

AND THE MERCIES OF OUR GREAT GOD, AND SAVIOUR, JESUS CHRIST, BE WITH YOU ALL.[119]

Response : And with your spirit.

If there be an ordination of a deacon, then it takes place according to the custom at this time. If there be an ordination, then after its completion, the bishop blesses with Dikiri, and Trikiri.

If there be no ordination, then the deacon immediately makes a reverence, and places himself in the customary place.

LITANY BEFORE OUR FATHER

Deacon : Having remembered all the saints, again, and again, in peace, let us pray to the LORD.

Response : Lord, have mercy. (*and so, after the following petitions*)

Deacon : For the precious Gifts that have been brought up, and sanctified, let us pray to the Lord.

That our God, who loves Man, receiving them upon His holy, heavenly, and spiritual[120]altar as a sweet 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.[121]

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

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[118] Romans 15:6

[119] Titus 2:13

[120] *Some translate : "ideal".* Ephesians 5:2

[121] Ephesians 5:2

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

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

Response : Grant it, O Lord. (*and so, after the following petitions*)

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

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

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

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

A Christian ending to our life – painless, blameless, and peaceful ; and a good defence before the dread judgement seat of Christ, let us ask of the Lord.*[122]

Having asked for the 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.[123]

Response : To You, O Lord.

The bishop says the prayer :

O GOD, OUR GOD WHO SAVE, TEACH US TO THANK YOU WORTHILY FOR THE GOOD THINGS THAT YOU HAVE DONE, AND ARE DOING WITH US. HAVING ACCEPTED THESE GIFTS, O OUR GOD, CLEANSE US FROM EVERY DEFILEMENT OF FLESH, AND SPIRIT, AND TEACH US HOW TO PERFECT HOLINESS IN YOUR FEAR ; SO THAT,

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[122] *Between asterisks are petitions presently often omitted by churches under Constantinople. If there be multiple Cups, the Blood may be divided into them from the One, during this litany, by the deacons, and presbyters, according to the custom, or else after the Communion.* 2 Corinthians 5,10

[123] 2 Corinthians 13:14

receiving a portion of your holy things with the witness of a pure conscience, we may be united with the holy body, and blood of your Christ. Having received them worthily, may we have Christ dwelling in our hearts, and become a temple of your Holy Spirit. Yes, O our God, let none of us be guilty of these, your awesome, and heavenly mysteries, nor be weak in soul, and body by partaking of them unworthily. But grant us, even to our last breath, to receive a portion of your holy things worthily, as provision for eternal life, and an acceptable defence at the dread judgement seat of your Christ. May we also, together with all the saints who, through the ages, have been well-pleasing to you,

BECOME PARTAKERS OF YOUR ETERNAL GOOD THINGS, WHICH YOU HAVE PREPARED FOR THOSE WHO LOVE YOU, O LORD ;[124]

The bishop makes the exclamation :

AND DEEM US WORTHY, O MASTER, THAT WITH BOLDNESS, AND WITHOUT CONDEMNATION, WE MAY DARE TO CALL UPON YOU, THE GOD OF HEAVEN, AS FATHER, AND TO SAY :

OUR FATHER[125]

Readers : Our Father, who are in the heavens,[126] hallowed be Your Name, Your Kingdom come, Your will be done, on earth as it is in Heaven ; give us this day our daily bread, and forgive us our debts, as we forgive our debtors ; and bring us not to the test, but rescue us from the evil one ;[127]

The bishop says :

FOR YOURS ARE THE KINGDOM, AND THE POWER, AND THE GLORY, OF THE FATHER, THE SON, AND THE HOLY

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[124] 1 Moses 42:25 ; Psalm 67:19 ;1 Corinthians 2:9 ; 2 Corinthians 1:12 ; 5:10 ; 7:1 ; Ephesians 3:17

[125] *Although the rubrics call for the removal of the mitre after the prayer of bowing of the heads, the custom is often to remove the mitre before "Our Father," and to take the omophor after the "peace", which follows.*

[126] *Or, "in Heaven"*

[127] Or, "deliver us". Matthew 6:9-13 ; Luke 11:2-4

SPIRIT, NOW, AND EVER, AND UNTO THE AGES OF AGES.

Response : Amen.

The bishop blesses the people with both hands, saying :

PEACE BE UNTO ALL.

Response : And to your spirit.

Deacon : Bow your heads to the Lord.

Response : To You, O Lord.

The bishop says the prayer (as he puts on the small omophor) :

O MASTER, LORD, FATHER OF COMPASSIONS, AND GOD OF EVERY CONSOLATION, BLESS, SANCTIFY, GUARD, FORTIFY, AND STRENGTHEN THOSE WHO HAVE BOWED THEIR HEADS TO YOU. DISTANCE THEM FROM EVERY EVIL WORK. LEAD THEM TO EVERY GOOD WORK ; AND DEEM THEM WORTHY TO PARTAKE, WITHOUT CONDEMNATION, OF THESE, YOUR MOST-PURE, AND LIFE-GIVING MYSTERIES, FOR THE REMISSION OF SINS, AND FOR THE COMMUNION OF THE HOLY SPIRIT ;[128]

Then the exclamation :

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[128] Matthew 26:28 ; 2 Corinthians 1:3 ; 13:14 ; 2 Timothy 4:18

THROUGH THE GRACE, AND COMPASSION, AND LOVE TOWARDS MAN, OF YOUR ONLY-BEGOTTEN SON, WITH WHOM YOU ARE BLESSED, TOGETHER WITH YOUR ALL-HOLY, GOOD, AND LIFE-GIVING SPIRIT, NOW, AND EVER, AND UNTO THE AGES OF AGES.

Response : Amen.[129]

The bishop says the prayer :

O LORD, JESUS CHRIST, OUR GOD, WHO SIT ON HIGH WITH THE FATHER, AND ARE HERE INVISIBLY PRESENT WITH US, GIVE HEED,[130] OUT OF YOUR HOLY DWELLING-PLACE, FROM THE THRONE OF YOUR GLORIOUS KINGDOM, AND COME TO SANCTIFY US ; AND BY YOUR MIGHTY HAND, IMPART UNTO US YOUR MOST PURE BODY, AND PRECIOUS

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[129] *Sometimes the "Amen" is repeated, but it is better once, with an elaborated melody.*

[130] Psalm 5:3; 129:3; 140:2 &c

BLOOD, AND THROUGH US, TO ALL THE PEOPLE.[131]

The bishop puts on his omophor, and takes off his mitre.

The bishop makes three reverences, together with the others, and saying quietly, three times :

O GOD, CLEANSE ME THE SINNER, AND HAVE MERCY ON ME.[132]

The deacon outside the Altar does the same.

The bishop stretches out his hand to touch the holy Diskos.

The deacon, having put his orar over his chest in the form of the Cross, and bowing his head, says :

Deacon : Let us attend.

The Royal Doors are being closed.

The bishop, taking the Holy Bread, and elevating it somewhat over the holy Diskos, but without making the sign of the Cross with it, says :

THE HOLY THINGS FOR THE HOLY.

Response : One is holy. One is the LORD – Jesus Christ, to the glory of God the Father.[133]
Amen.

THE FRACTION

The deacon enters the Altar. Meanwhile, the protodeacon, standing near the bishop, says :

Protodeacon : Divide, Master, the holy Bread.

The bishop divides the Lamb into four parts, with great reverence, saying :

BROKEN, AND DISTRIBUTED IS THE LAMB OF GOD, WHO IS BROKEN, YET NOT DIVIDED, WHO IS EVER EATEN, YET NEVER CONSUMED, BUT

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[131] 5 Moses 9:26 ; 2 Paralipomenon 30:27 ; 3 Kingdoms 8:39 ; Psalm 5:3 ; 129: 3 ; 140: 2 &c ; Jeremias 18:19 ; Song of the Three Children, 33 ; 1 Thessalonians 5:23

[132] *What is italicised is not in the text, but customarily added.*

[133] Ephesians 4:5 ; Philippians 2:11 ; Apocalypse 15:4

SANCTIFIES THOSE WHO PARTAKE THEREOF.

The bishop arranges the four parts on the rim of the Diskos in the form of a Cross :

IC *at the top,* **XC** *at the bottom,* **NI** *to the left,* **KA** *to the right :*

IC
NI KA
XC

COMMUNION PSALM

Then they sing the Communion Psalm, or Hymn of the day.

Sundays : Praise the Lord from the heavens. Praise Him in the highest.
Alleluia. Alleluia. Alleluia.

THE COMMUNION

The protodeacon, pointing with his orar, says :

Protodeacon : Fill, Master, the holy Cup.

The bishop takes the part that lies on the upper part of the holy Diskos (**IC**)*, makes with it a sign of the Cross over the Diskos, and as he puts it in the holy Cup, he says :*

THE FULNESS OF THE HOLY SPIRIT.

The protodeacon replies :

Protodeacon : Amen.

The protodeacon, taking the warm water, points to it, and says to the bishop :

Protodeacon : Bless, Master, the warm water.

The bishop *blesses it, saying :*

BLESSED IS THE FERVOUR OF YOUR HOLY THINGS, ALWAYS, NOW, AND EVER, AND UNTO THE AGES OF AGES.

Protodeacon : Amen.

The protodeacon pours, cross-wise, as much hot water as is required, into the holy Cup, and he says :

Protodeacon : The fervour of faith, full of the Holy Spirit. Amen.[134]

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[134] *The protodeacon may alternatively say, simply :* The fervour of the Holy Spirit.

He sets aside the ewer, and he goes to his place.

COMMUNION OF THE CLERGY

Then the bishop takes the part with **XC**, *and he breaks it into small pieces, so that there is enough to give communion to all the clergy (and if there should not be enough, he takes also from one of the two remaining portions), saying :*

BROKEN, AND DISTRIBUTED IS THE LAMB OF GOD, WHO IS BROKEN, YET NOT DIVIDED, WHO IS EVER EATEN, YET NEVER CONSUMED, BUT SANCTIFIES THOSE WHO PARTAKE THEREOF.

—— many times, for as long as he is cutting the pieces.[135]

Then the bishop asks the forgiveness of those who concelebrate with him. The bishop takes one piece of the Holy Bread that he has broken into his right hand, and bowing his head he prays as usual, saying :[136]

I BELIEVE, O LORD, AND I CONFESS, THAT YOU ARE TRULY THE CHRIST, THE SON OF THE LIVING GOD, WHO CAME INTO THE WORLD TO SAVE SINNERS, OF WHOM I AM FIRST.

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[135] *These rubrics prescribe cutting the pieces with the Lance. For some, the division is accomplished by breaking off pieces of the Lamb, using only the fingers. When this method is used, the action, except for regarding the communion of the clergy, is delayed until the time of preparing the Cup for the faithful. The clergy receive Communion first, and the broken pieces are added to the Cup afterwards.*

[136] *Although it is not prescribed in the rubrics, it has become customary, in many places, for all the clergy, and the faithful together to recite this prayer aloud in unison, along with the bishop.*

I BELIEVE ALSO, THAT THIS IS TRULY YOUR OWN MOST PURE BODY, AND THAT THIS IS TRULY YOUR OWN PRECIOUS BLOOD. THEREFORE, I PRAY YOU, HAVE MERCY UPON ME, AND FORGIVE MY TRANSGRESSIONS, BOTH VOLUNTARY, AND INVOLUNTARY, OF WORD, AND OF DEED, COMMITTED IN KNOWLEDGE, OR IGNORANCE ; AND MAKE ME WORTHY TO PARTAKE, WITHOUT CONDEMNATION, OF YOUR MOST PURE MYSTERIES, FOR THE REMISSION OF MY SINS, AND UNTO LIFE EVERLASTING. AMEN.

OF YOUR MYSTICAL SUPPER, O SON OF GOD, ACCEPT ME TODAY AS A COMMUNICANT ; FOR I WILL NOT SPEAK OF YOUR MYSTERY TO YOUR ENEMIES, NEITHER LIKE JUDAS WILL I GIVE YOU A KISS ; BUT LIKE THE THIEF

WILL I CONFESS YOU: REMEMBER ME, O LORD, IN YOUR KINGDOM.[137]
MAY THE COMMUNION OF YOUR HOLY MYSTERIES BE NEITHER TO MY JUDGEMENT, NOR TO MY CONDEMNATION, O LORD, BUT TO THE HEALING OF SOUL, AND BODY.[138]

Standing near the holy Diskos, the bishop says with deep feeling, and reverence :

THE PRECIOUS, ALL-HOLY, AND MOST PURE BODY OF OUR LORD, AND GOD, AND SAVIOUR, JESUS CHRIST IS GIVEN UNTO ME, THE UNWORTHY N, THE BISHOP, FOR THE REMISSION OF SINS, AND UNTO LIFE EVERLASTING ;
IN THE NAME OF THE FATHER, AND OF THE SON, AND OF THE HOLY SPIRIT. AMEN.

Then he takes the sponge, and he wipes his hand ; and on kissing the sponge, he puts it back. Then he takes up the holy communion-cloth, and the Cup with this veil, with both hands, and he partakes of the Cup three times, saying as usual :

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[137] *In Constantinopolitan books, this paragraph, and the one following, are in reverse order.*

[138] Matthew 16:16 ; 26:28 ; 26:49 ; Mark 14:45 ; Luke 23:42 ; 1 Corinthians 11:34 ; 1 Timothy 1:15

THE PRECIOUS, ALL-HOLY, AND LIFE-GIVING BLOOD OF OUR LORD, GOD, AND SAVIOUR, JESUS CHRIST, IS GIVEN UNTO ME, THE UNWORTHY N , THE BISHOP, FOR THE REMISSION OF MY SINS, AND UNTO LIFE EVERLASTING ; IN THE NAME OF THE FATHER, AND OF THE SON, AND OF THE HOLY SPIRIT. AMEN.[139]

The bishop wipes his mouth, and the Cup, with the veil which is in his hands, saying :

LO, THIS HAS TOUCHED MY LIPS, AND SHALL TAKE AWAY MY INIQUITIES, AND SHALL purge AWAY MY SINS.

Then he kisses the holy Cup, saying :

GLORY BE TO YOU, O LORD. (*three times*)

The bishop puts the mitre on his head.[140]

The protodeacon then calls each of the archimandrites, saying :

Protodeacon : Archimandrites, draw near.

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[139] *Although not in the rubrics, it is customary for the protodeacon, standing in the High Place, to say as the bishop partakes of the Precious Blood :*

Bishop : In the Name of the Father.
Protodeacon : Amen.
Bishop : And of the Son.
Protodeacon : Amen.
Bishop : And of the Holy Spirit.
Protodeacon : Amen. Amen. Amen.
Eis Polla Eti, Despota.

[140] *It is the practice of some for the bishop to give the Holy Body to all the clergy first, last to himself, and for all to partake at one time together. This is not always convenient, or practical.*

An archimandrite approaches from the left side of the bishop ; and bowing his head, and having put his hands crosswise, with the right hand on top of the left, he says :

Archimandrite : Lo, I draw near unto the immortal King, and our God. Give to me, Master, the precious, and holy Body of our Lord, God, and Saviour, Jesus Christ.

The bishop takes a portion of the Holy Body with three fingers of his right hand, and puts it into the hands of the archimandrite (or the presbyter) who is approaching him, saying :

TO THE SERVANT OF GOD, THE ARCHIMANDRITE (or presbyter) N, IS GIVEN THE PRECIOUS, ALL-HOLY, AND MOST PURE BODY OF OUR LORD, GOD, AND SAVIOUR, JESUS CHRIST, FOR THE REMISSION OF HIS SINS, AND UNTO LIFE EVERLASTING ;
IN THE NAME OF THE FATHER, AND OF THE SON, AND OF THE HOLY SPIRIT.[141]

Response : Amen.[142]

The presbyter kisses the bishop's hand, and shoulder, and steps away, going around towards the other side of the Holy Table by way of the High Place ; and bowing his head over his hands, he prays, and partakes as the bishop has done before. ***It must be remembered by all that, while carrying the Holy Body in the hand, walking behind anyone is to be carefully avoided.*** *If there has been an ordination to the presbyterate, it is the newly-ordained presbyter who shall come first.*

The protodeacon summons the other presbyters, according to rank.

After the presbyters have all partaken, the protodeacon summons the deacons :

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[141] Matthew 26:28

[142] *Although not in the rubrics, it is customary for the bishop, on imparting the Holy Body, to greet the receiver thus :*

Bishop : Christ is in our midst.
Response : He is, and shall be.

Protodeacon : Monk-deacons, and deacons, draw near.

The deacons draw near in order according to rank, and they all do as is prescribed.

The deacons shall be given communion by an archimandrite, or perhaps another bishop.

The bishop goes near to the Holy Cup to give communion to all the others. According to rank, they approach the bishop from the right side, beginning with the archimandrites, to the assigned place ; and standing in front of the bishop, the one to receive communion says :

Archimandrite : Lo, I draw near unto the immortal King, and our God. Give to me, Master, the precious, and holy Blood of our Lord, and God, and Saviour, Jesus Christ.

The bishop is holding the holy Cup with the communion-veil, and the one who wishes to receive communion brings his lips to the Cup, and touches the base of the Cup with his hand, and takes the communion-veil with the other hand.

The bishop says :

TO THE SERVANT OF GOD, THE ARCHIMANDRITE (or presbyter) N, IS GIVEN THE PRECIOUS, AND ALL-HOLY BLOOD OF OUR LORD, GOD, AND SAVIOUR, JESUS CHRIST, FOR THE REMISSION OF HIS SINS, AND UNTO LIFE EVERLASTING ;
IN THE NAME OF THE FATHER, AND OF THE SON, AND OF THE HOLY SPIRIT.

Response : Amen.

The bishop gives the holy Cup three times. And the one who is receiving communion takes the holy communion-veil, and wipes his mouth, and the holy Cup, and he kisses the holy Cup. The bishop says :

LO, THIS HAS TOUCHED YOUR LIPS, AND SHALL TAKE AWAY YOUR

INIQUITIES, AND SHALL PURGE AWAY YOUR SINS.

Having kissed the holy Cup, he steps away. And all do the same. And the deacons receive the holy Cup from an archimandrite, or perhaps another bishop.

Then the bishop, having taken the Offering, washes his mouth, and his hands ; and putting himself slightly to the side of the Holy Table, he says the prayer of thanksgiving:[143]

WE THANK YOU, O LORD, OUR GOD, FOR THE PARTICIPATION IN YOUR HOLY, PURE, IMMORTAL, AND HEAVENLY MYSTERIES, WHICH YOU HAVE GRANTED US FOR THE BENEFIT, AND SANCTIFICATION, AND HEALING OF OUR SOULS, AND BODIES. O MASTER OF ALL. GRANT THAT THE COMMUNION OF THE HOLY BODY, AND BLOOD OF YOUR CHRIST MAY BE TO US FOR A FAITH UNASHAMED, FOR LOVE WITHOUT PRETENCE, FOR FULNESS OF WISDOM, FOR HEALING OF SOUL, AND BODY, FOR THE REPELLING OF EVERY ADVERSARY, FOR THE OBSERVING OF

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[143] *From the Litany of Thanksgiving which follows later. At this time, the bishop is usually given some antidoron, and wine to taste, and, perhaps, water, to cleanse his mouth. They also come to him with water, and a basin, and they wash his hands.*

YOUR COMMANDMENTS, AND FOR AN ACCEPTABLE DEFENCE AT THE DREAD JUDGEMENT-SEAT OF YOUR CHRIST.[144]

After all the presbyters, and deacons have received communion, the appointed deacon, or presbyter divides the two remaining portions of the Lamb, according to the number who wish to receive communion, and places the particles in the holy Cup. He then covers the holy Cup with the holy communion-veil, and lays the spoon over the top. The bishop, and all the clergy, ought to take care about their mouths for some time after having received communion, and first by taking antidoron, and rinsing the mouth, by drinking wine, and/or water. At this time, it is customary that those in the Altar, by rank, approach, and congratulate the bishop(s), greeting him(them) on receiving the Mysteries, with the Kiss of Peace.

COMMUNION OF THE FAITHFUL[145]

When they are ready, the Royal Door is opened, and the bishop gives the holy Cup to the protodeacon. The protodeacon takes the holy Cup in both hands, and kisses the bishop's hand, and he stands in the Royal Door, and lifting the holy Cup, he says :

Protodeacon : With the fear of God, and with faith, *and love,* draw near.

Response : Blessed is He that comes in the name of the Lord. The Lord is God, and has revealed Himself to us.

The bishop takes the holy Cup from the protodeacon, and, if it be the custom, reads the Communion Prayer, as was recited before the communion of the clergy.

Those who wish to partake draw near ; and they come, one-by-one, and bow with all compunction, and awe, and having their arms crossed on their breast.

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[144] *According to available time, a deacon, or acolyte may read the bishop the remainder of the Prayers of Thanksgiving After Communion. In some places, this prayer is read aloud, with the final Litany of Thanksgiving.*
Romans 12:9 ; 2 Corinthians 5:10 ; Apocalypse 11:17

[145] *Let it be known that it is a custom, in some places, where it is so blessed by the bishop, that Holy Communion be distributed to the faithful in a different manner on Great, and Holy Thursday. On this occasion, the Mysteries are given to the faithful in the ancient manner, the Body being given separately from the Blood. Either the males all enter the Altar to receive, and the females receive at the Royal Doors, or they all receive at the Royal Doors. In either case, they receive separately. The Bishop would distribute the Holy Body, as to the clergy ; and either a presbyter, or a deacon, would distribute the Holy Blood, as to the clergy. The faithful require sufficient education for such an occasion.*

The bishop communicates each one with the Divine Mysteries, saying :

THE SERVANT OF GOD N, PARTAKES OF THE PRECIOUS, AND ALL-HOLY BODY, AND BLOOD OF OUR LORD, GOD, AND SAVIOUR, JESUS CHRIST, FOR THE REMISSION OF SINS, AND UNTO LIFE EVERLASTING.

Response : Amen.

The protodeacon wipes the lips of each communicant after each has received.

(*While the following Hymn is customarily sung always during Communion of the Faithful, it is prescribed only at certain times. The Psalm prescribed instead may be sung with refrains.*)[146]

Response : Receive the Body of Christ ; taste the fountain of immortality.
Alleluia. Alleluia. Alleluia.

After all have received communion, the bishop returns to the Altar, and places the holy Cup on the Holy Table.[147]

Then the protodeacon takes the holy Diskos, and holds it over the holy Cup, and wipes it with the sponge very carefully, putting the particles into the Cup. As he wipes the particles into the Cup, he says :

Protodeacon : Wash away, O Lord, the sins of all those remembered here, by Your precious Blood, through the prayers of Your saints.

Having kissed the holy Diskos, he places it near the Cup. He covers the holy Cup with its veil. He also places on the diskos the Aer, the spear, the spoon, the star-cover, and the veil of the Diskos. And while he is doing this, he is saying the Hymns of the Resurrection :

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[146] *Another custom has the following hymn being sung at this time :*
OF YOUR MYSTICAL SUPPER, O SON OF GOD, ACCEPT ME TODAY AS A COMMUNICANT ; FOR I WILL NOT SPEAK OF YOUR MYSTERY TO YOUR ENEMIES, NEITHER LIKE JUDAS WILL I GIVE YOU A KISS ; BUT LIKE THE THIEF WILL I CONFESS YOU – REMEMBER ME, O LORD, IN YOUR KINGDOM.

[147] *It is customary, in some places, that all who have received the Offering remain together, to one side, greeting each other with the Kiss of Peace, following Staint John Chrysostom's direction, and returning to their places after "always, now, and ever...". This custom is impractical when the majority of a large congregation are receiving the Holy Mysteries.*

Protodeacon : Having beheld the Resurrection of Christ, let us worship the Holy Lord Jesus, the only sinless One. We venerate Your Cross, O Christ, and we praise, and glorify Your holy Resurrection ; for You are our God, and we know no other than You. We call on Your Name. Come, all you faithful, let us venerate Christ's holy Resurrection ; for, behold, through the Cross, joy has come into all the world. Let us ever bless the Lord, praising His Resurrection ; for by enduring the Cross for us, He has destroyed death by death.

Shine, shine, O new Jerusalem ; for the glory of the Lord has shone on you. Exult now, and be glad, O Sion. Be radiant, O pure Theotokos, in the Resurrection of your Son.

O Christ, great, and most holy Pascha, O Wisdom, Word, and Power of God, grant that we may more perfectly partake of You in the never-ending Day of Your Kingdom.

He bows three times.

The bishop goes out through the Royal Doors, and blesses the people with the dikiri, and trikiri, saying :

O GOD, SAVE YOUR PEOPLE, AND BLESS YOUR INHERITANCE.

The singers reply :

Response : Eis Polla Eti, Despota.

We have seen the true light. We have received the heavenly Spirit. We have found the true Faith, worshipping the undivided Trinity, who has saved us.

But in Pascha, and at other times, we sing another seasonal Tropar.

The bishop returns to the Altar, and blesses those in the Altar, and gives away the dikiri, and trikiri. And the bishop takes the censer, and he censes the Holy Gifts, three times, saying quietly :

BE EXALTED, O GOD, ABOVE THE HEAVENS, AND LET YOUR GLORY BE OVER ALL THE EARTH. *Psalm 56:1*

Then he gives away the censer, without censing anyone. The bishop takes the holy Diskos, and puts it on the head of the protodeacon. The

protodeacon takes it in both hands, and holding it reverently, goes to the Table of Oblation, and puts it there without saying anything.[148]

The bishop takes the holy Cup, kisses it, and gives it to the first archimandrite, or igumen, saying in a low voice :

BLESSED IS OUR GOD.

The archimandrite takes it with both hands, and having kissed the bishop's hand, he turns to the Holy Door, and facing the people, he exclaims in a loud voice :

Archimandrite : Always, now, and ever, and unto the ages of ages.[149]

Response : Amen.

Let our mouths be filled with Your praise, O LORD, that we may sing of Your glory ; for You have made us worthy to partake of Your holy, divine, immortal, and life-giving Mysteries. Keep us in Your holiness, that all the day we may meditate upon Your righteousness.

Alleluia. Alleluia. Alleluia.

The archimandrite goes to the Table of Oblation, and places the holy Cup there, and censes it three times.

Then the protodeacon, or instead if there be a newly-ordained deacon it is he, goes out through the northern door, and on placing himself in the usual place, begins :

LITANY OF THANKSGIVING

Protodeacon : Stand upright. Having partaken of the divine, holy, most pure, immortal, heavenly, life-giving, and awesome Mysteries of Christ, let us worthily give thanks unto the Lord.

Response : Lord, have mercy.

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

Response : 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.

Response : To You, O Lord.

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[148] *Although it is not in the rubrics, it is customary for the deacon to show the holy Diskos to the people as he passes the Royal Doors, on the way to the Prothesis.*

[149] *Although it is not in the rubrics, it is customary to bless the people with the holy Cup in the form of the Cross.*

The bishop, with the presbyters, folds the antimins, and then, making a sign of the Cross with the Gospel over the antimins, the bishop says :[150]

FOR YOU ARE OUR SANCTIFICATION, AND UNTO YOU, WE SEND UP GLORY, TO THE FATHER, THE SON, AND THE HOLY SPIRIT, NOW, AND EVER, AND UNTO THE AGES OF AGES.

Response : Amen.

The bishop says :

LET US DEPART IN PEACE.

Response : In the name of the Lord.
Protodeacon : Let us pray to the Lord.
Response : Lord, have mercy.

PRAYER BEHIND THE AMBO

The presbyter comes forth ; and standing at the foot of the ambo, he prays :[151]

Presbyter : O Lord, who bless those who bless You, and sanctify those who trust in You, save Your people, and bless Your inheritance. Preserve the fulness of Your Church. Sanctify those who love the beauty of Your house ; glorify them in return by Your divine power, and do not forsake us, who put our hope in You. Give peace to Your world, to your priests, to all those in civil authority, and to all Your people ;

for every good gift, and every perfect gift is from above, coming down from You, the Father of Lights, and unto You, we send up glory, thanksgiving, and worship : to the Father, the Son, and the Holy Spirit, now, and ever, and unto the ages of ages.

OR : *According to Greek usage, the following prayer :*[152]

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[150] *In some places, the bishop may read aloud the prayer of this litany, "We thank You...", which is found after the bishop's communion, previous, and then the exclamation following.*

[151] *It is customarily the most junior presbyter who is blessed for this prayer.*

[152] *This prayer reflects a French translation by Archpriests J-M Arnould, and B Bobrinsky, as published by Protoclitos, Athens, in 1983 for the Orthodox Church in Zaire. There exist also*

O Christ our God, accept this reasonable, and bloodless sacrifice, as a sacrifice of praise, and acceptable worship, from those who call upon You with their whole heart. O Lamb, and Son of God, You take away the sin of the world. You are the Blameless Calf, taking not the yoke of sin, but being willingly sacrificed for us. You are broken, but not divided. You are eaten, yet never consumed, but You sanctify all those who partake of You. In remembrance of Your voluntary Passion, and life-giving Resurrection on the third day, You have declared us to be communicants of Your ineffable, heavenly, and awesome Mysteries – Your holy Body, and Your precious Blood. Keep in Your Holiness, us Your servants – those who give service, our civil authorities, and the people here present. Grant us at all times, and at every moment, to meditate on Your righteousness ; so that, being guided towards Your Will, and having done what is acceptable to You, we may become worthy of standing at Your right hand, when You shall come to judge the living, and the dead. Restore to us our brothers, and sisters in captivity. Visit the sick. Pilot those in danger while travelling, on the land, on the sea, or in the air. Give rest, where the light of Your Face shines, to those who have gone to their rest before us, in the hope of Life eternal. Hear all who pray for Your help ; for You are the Giver of all good things, and to You, we send up glory, with Your Father, who is from everlasting, and Your holy, good, and life-giving Spirit, now, and ever, and unto the ages of ages.

Response : Amen.

Blessed be the Name of the LORD, henceforth, and forevermore.
(*three times*)

(*If there be an extra service, or prayer, it is often taken after the second repetition, and before the last repetition*)

The bishop meanwhile says this prayer :

THE MYSTERY OF YOUR DISPENSATION, O CHRIST OUR GOD, HAS BEEN ACCOMPLISHED, AND PERFECTED, AS FAR AS IT WAS IN OUR

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other prayers which are in some places used. See the appendix previous.

POWER ; FOR WE HAVE HAD THE MEMORIAL OF YOUR DEATH ; WE HAVE SEEN THE TYPE OF YOUR RESURRECTION ; WE HAVE BEEN FILLED WITH YOUR UNENDING LIFE ; WE HAVE ENJOYED YOUR INEXHAUSTIBLE DELIGHT – OF WHICH, IN THE WORLD TO COME, BE PLEASED TO DEEM US ALL WORTHY, BY THE GRACE OF YOUR FATHER, WHO IS WITHOUT BEGINNING, AND YOUR HOLY, GOOD, AND LIFE-GIVING SPIRIT, NOW, AND EVER, AND UNTO THE AGES OF AGES. AMEN.[153]

After the prayer, the bishop goes out of the Altar, and goes to the ambo, while they sing : Blessed be the name . . . . *And they read Psalm 33, while the deacon(s) consume(s) the Holy Gifts, and while the bishop distributes the antidoron to all the people, for the blessing, and for the cleansing of their soul ; for it is blessed, and should be eaten on an empty stomach. If anyone has had anything to eat, or drink (save what has been given after communion), let him not take any antidoron.*[154]

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[153] *It is customary that the deacon(s) who is (are) to consume the Holy Gifts will now approach the bishop at the Holy Table, and kneel beside the Holy Table, at its north side, while the bishop gives the blessing upon his (their) head(s). It is not now customary that the bishop distribute the antidoron as here prescribed, but to wait until the end, since in these days, the people would likely leave the temple after receiving the antidoron.*

[154] *This rubric expresses the seriousness with which holy things are to be approached. It also expresses the expectation that receiving Communion is connected with receiving antidoron, and that fasting is proper preparation for the Liturgy, even if one should not receive Communion at this time. But in most current practice, all who approach are given antidoron.*

PSALM 33

Readers : I shall bless the Lord at all times ; forever shall His praise be in my mouth. In the Lord shall my soul be praised ; let the meek listen, and be glad. Magnify the Lord with me, and let us exalt His name together. I have sought out the Lord, and He has listened to me, and out of all my afflictions has He rescued me. Come close to Him, and be illumined, and your faces shall not be ashamed. This poor one cried out, and the Lord heard him, and from all his afflictions has He saved him. An angel of the Lord shall encamp around those who fear Him, and He will rescue them. O taste, and see how gracious is the Lord : blessed is the man who hopes in Him. Fear the Lord, all you His holy ones : for there is no want for those who fear Him. The rich have become poor, and hungry, but those who seek out the Lord shall not lack any good thing. **[**Come, O children, hear me, and I shall teach you the fear of the Lord. Who is the Man who desires life, who loves to see good days ? Stop your tongue from evil, and your lips from cunning speech. Incline away from evil, and do good ; seek after peace, and pursue it. The eyes of the Lord are on the righteous, and His ears towards their supplication. The face of the Lord is on those who do evil, to exterminate the memory of them from the earth. The righteous have cried out, and the Lord has heard them ; from all of their afflictions has He rescued them. The Lord is close to the shattered of heart ; those who are humbled in spirit shall He save. Many are the afflictions of the righteous, and from them all will the Lord rescue them. The Lord guards all their bones, so that not one of them shall be shattered. The death of sinners is evil, and those who hate the righteous shall do wrong. The Lord will redeem the souls of His servants, and those who hope in Him shall not do wrong.**]**[155]

After having distributed the antidoron, the bishop *may preach to the people ; and having finished, he blesses the people with both hands, saying :*

THE BLESSING OF THE LORD BE UPON YOU, THROUGH HIS GRACE, AND LOVE

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[155] *Only the first section of the Psalm is prescribed. The remaining verses are provided here, in case of need.*

FOR MAN, ALWAYS, NOW, AND EVER, AND UNTO THE AGES OF AGES.

Response : Amen.

THE DISMISSAL

And the bishop says :

GLORY BE TO YOU, O CHRIST, OUR GOD, AND OUR HOPE, GLORY BE TO YOU.

Response : Glory be to the Father, and to the Son, and to the Holy Spirit; now, and ever, and unto the ages of ages. Amen. LORD, have mercy. LORD, have mercy. LORD, have mercy. Master bless.

And the bishop *on the ambo pronounces the dismissal, according to the day, and custom, including the name of Saint Basil the Great, Archbishop of Caesarea in Cappadocia, and he remains standing where he is.*

And they bring to him the dikiri, and trikiri, and he takes them.

Response : Amen. (*Some omit this Amen.*)

After the dismissal is completed, and the bishop is blessing them, they sing :

Response : Eis Polla Eti, Despota (Many years, Master).

*And they sing the "*Many Years*" (Polychronion) according to the custom. It may be customary to sing the "*Phimi*" of the bishop at this time : that is, naming him, and his full title, asking for him many years (see introductory notes).*[156]

After the bishop gives *away the dikiri, and trikiri, he enters the Altar, and they take off his high-priestly vestments in front of the Holy Table, and*

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[156] ✠ **THE CUSTOMARY MANNER OF INTONING "Many Years"** ✠

For laity, and clergy :

GRANT, O LORD, A PEACEFUL LIFE, HEALTH, SALVATION, VISITATION, LENGTH OF DAYS, AND FURTHERANCE IN ALL GOOD THINGS TO YOUR SERVANT(S), NN, AND PRESERVE HIM(HER)(THEM) FOR MANY YEARS.

For bishops :

TO HIS GRACE (EMINENCE, BEATITUDE, HOLINESS), N, (ARCH)BISHOP OF N, AND N, GRANT, O LORD, A PEACEFUL LIFE, HEALTH, SALVATION, VISITATION, LENGTH OF DAYS, AND FURTHERANCE IN ALL GOOD THINGS, AND PRESERVE HIM FOR MANY YEARS.

they may say some, or all of the Prayers after Receiving Communion, but they conclude :

Response : Now, You are letting Your servant depart in peace, O Master, according to Your word ; for my eyes have seen Your salvation, which You have prepared before the face of all people : a light to enlighten the Gentiles, and the glory of Your people, Israel.

Reader : Holy God, Holy Mighty, Holy Immortal, have mercy on us. (*three times*)

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

O Most Holy Trinity, have mercy on us. O Lord, cleanse us from our sins. O Master, pardon our iniquities. O Holy One, visit, and heal our infirmities, for Your Name's sake.

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

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

Our Father, who are in the heavens,[157] hallowed be Your Name, Your Kingdom come, Your will be done, on earth as it is in Heaven ; give us this day our daily bread, and forgive us our debts, as we forgive our debtors ; and bring us not to the test, but rescue us from the evil one;[158]

BISHOP : FOR YOURS ARE THE KINGDOM, AND THE POWER, AND THE GLORY, OF THE FATHER, THE SON, AND THE HOLY SPIRIT, NOW, AND EVER, AND UNTO THE AGES OF AGES.

Reader : Amen.

TROPAR, AND KONTAK

Your proclamation has gone out into all the earth ; for it was divinely taught by hearing your voice. You expounded the nature of creatures, and ennobled the manners of men. O holy father of royal priesthood, entreat Christ God, that our souls may be saved.

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

You were revealed as the sure foundation of the Church, granting all men a lordship which cannot be taken away, sealing it with your precepts, O venerable, and heavenly Father Basil.

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

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[157] *Or, "in Heaven"*

[158] *Or, "deliver us"* Matthew 6:9-13 ; Luke 11:2-4

The Church is revealed as a brilliantly lit heaven, leading the faithful in the way of the Light. Standing in it, we cry aloud, "Make firm the foundation of this house, O Lord".

OR :

O steadfast Protectress of Christians, constant advocate before the Creator, do not despise the cry of us sinners ; but in your goodness come speedily to help us who call on you in faith. Hasten to hear our petition, and to intercede for us, O Theotokos ; for you always protect those who honour you.

Reader: Lord, have mercy. (*twelve times*)
Glory be to the Father, and to the Son, and to the Holy Spirit; now, and ever, and unto the ages of ages. Amen.
Lord, have mercy. Lord, have mercy. Lord, have mercy.
Master bless.

And the lesser dismissal is given.

And they again wash the bishop's hands (for hygienic reasons, as well as liturgical, historical reasons).

And the bishop *comes out through the Holy Door, turns to the holy icons, and holding his staff in his left hand, bows to them three times. He also turns to the people ; and he blesses them, saying:*

MAY CHRIST OUR GOD SAVE YOU ALL BY HIS DIVINE GRACE, AND LOVE FOR MAN.

Response : Amen.
Eis Polla Eti Despota (*in a low voice*)

And the ringers ring the Trezvon.

And the primikiri with the lamp precedes the bishop if it be a feast day, but if it be not a feast day, he does not go. The others precede, and follow the bishop, as at the beginning, and the bishop leaves the Temple. On entering the bishop's residence, the bishop places himself on a high place, so that he might be seen by all, and he turns to the people, and he blesses everyone with both hands while holding his staff, and he enters into his house, and the people go in peace wherever they will.

[**THE END OF THE DIVINE LITURGY BY ST BASIL THE GREAT**]

