THE

BISHOP'S

SERVICE

BOOK

PART I

1994/1997/2002/2008/2025

EPISCOPAL LITURGY:
THE SERVICE OF
DIVINE LITURGY OF THE
PRESANCTIFIED GIFTS,
IN THE MANNER
OF A HIGH-PRIEST

(*According to the Typikon, the Holy Gifts (prepared at a previous Divine Liturgy) may be kept either upon the Holy Table (in a special container), or upon the Prothesis (in a special container).*)

During Great Lent, when there is a feast, and the bishop has to celebrate the Liturgy of the Presanctified Gifts,[1] *he approaches the temple before the beginning of the Ninth Hour, and the clergy (presbyters, deacons, clerics, and officials) come out to meet him. The bishop is followed by the protodeacon, behind, and to the side. Then follow archimandrites, igumens, and priestmonks, two-by-two.*

The ringers ring the bells in the same manner as described for the Liturgy of Saint John Chrysostom.

*When he has come near to the temple, and is about to enter it, he is met by two deacons with censers, and the primikiri with a lit lampion, and they bow to the bishop. And the singers sing "*It is truly meet *…" to the end. If it be a Feast of the Lord, then they sing the ninth Irmos of the Canon.*

The bishop, *entering the temple, prays in a low voice :*

I shall come into Your house, in the multitude of Your mercy. I will worship towards Your holy temple, in fear of You. O Lord, guide me in Your righteousness, because of my enemies ; direct my way in Your presence.

(*Psalm 5:8*)

The bishop *stands on the prepared orlets in front of the Royal Doors by*

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[1] *This direction seems to presume that the bishop would serve in this manner only on festal occasions, or occasions when an ordination is required.*

the ambo ; and the archimandrites, igumens, archpriests, and priests are standing behind him, on both sides, by their rank.

Then the bishop *bows three times, and he goes to the icon of Christ on the right, bows to it, and says :*

WE VENERATE YOUR MOST PURE IMAGE, O GOOD ONE, AND ASK FORGIVENESS OF OUR offenceS, O CHRIST OUR GOD. OF YOUR GOOD WILL, YOU WERE PLEASED TO ASCEND THE CROSS IN THE FLESH, AND DELIVER YOUR CREATURES FROM BONDAGE TO THE ENEMY. THEREFORE, WITH THANKFULNESS, WE CRY ALOUD TO YOU, "YOU HAVE FILLED ALL WITH JOY, O OUR SAVIOUR ; FOR YOU CAME TO SAVE THE WORLD".[2]

Then he prostrates himself, and the others do so also, and he uncovers the head, and kisses the icon.

After this, he goes *in the same manner to the left side, to the icon of the Theotokos, and says the tropar :*

MAKE US WORTHY OF MERCY, O THEOTOKOS, FOUNTAIN OF TENDERNESS. LOOK ON US SINFUL MEN, AND REVEAL YOUR POWER AS ALWAYS ; FOR WE HAVE PUT OUR

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[2] *Tropar of the Sunday of Orthodoxy*

HOPE IN YOU. REJOICE, WE CRY OUT TO YOU, AS ONCE DID GABRIEL, THE LEADER OF THE BODILESS HOSTS.

Then the bishop *goes to the icon of the temple, and that of the feast, and kisses them also, while they continue to sing "*It is truly meet . . .".

And the bishop goes back to where he stood in front of the royal Doors. He faces the people ; and holding his pastoral staff in his left hand, he blesses the people, as they sing, "**TON DESPOTIN KAI ARKHIEREIA IMON, KYRIE, PHILATE",** and **"EIS POLLA ETI DESPOTA**" (*three times*).

Then the bishop *goes to the assigned place, and the hours are sung according to the Ordo.*[3]

After the hours are completed, he goes to the place where he is to be vested ; and, holding his pastoral staff, he sits down. Then, the others who are to concelebrate, archimandrites, igumens, archpriests, and presbyters, come two-by-two to the bishop, and they kiss his hand. And stepping back, they bow again to the bishop, who blesses them with his hand in the form of a Cross, and they enter the Altar by the north, and the south doors, according to rank. Then they vest themselves.

The clerics prepare the bishop's vestments.

The vesting is accomplished in the same order as for the Divine Liturgy, but without the accompanying verses' being proclaimed. With the vesting in each article of vesture, the protodeacon will say :

Protodeacon : Let us pray to the Lord.

Response : Lord, have mercy.

And they vest the bishop : with stikhar, epitrachil, belt, cuffs, palitsa, sakkos, and great omophor. And while the panagia is being put on the tray, they begin to sing : "The prophets proclaimed you from on high …", *or* "Heavenly King …", *or something from the day, or the feast, and they continue to vest the bishop as at the Liturgy.*[4]

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[3] *According to Romano-Constantinopolitan custom, the assigned place is the solea if it is an evening celebration. During the reading of the Hours the Entrance Prayers are said, and the clergy enter the Altar to vest.*

If it be a morning celebration on a feast with Great Doxology, the bishop goes to the throne in the nave, and after the tropar following the Doxology, the Litya, and "Artoclasia" is served.

After the festal tropar, the bishop descends from the throne to the centre of the solea. The Entrance Prayers are said, they enter the Altar to vest, and the Hours are read.

[4] *According to Romano-Constantinopolitan custom, during the singing of the Beatitudes of Typica, the bishop, and clergy, with deacons carrying dikiri, and trikiri, leave the Altar through the Royal Doors, younger clergy first, and stand in the centre of the solea, facing east. After*

Then the protodeacon, and the second deacon take from the clerics the dikiri, and trikiri, and they bring them to the bishop.
The protodeacon says :

Protodeacon : MAY YOUR LIGHT SO SHINE BEFORE MEN, THAT THEY MAY SEE YOUR GOOD WORKS, AND GLORIFY OUR FATHER IN HEAVEN, ALWAYS, NOW, AND EVER, AND UNTO THE AGES OF AGES. AMEN.

The singers sing "TON DESPOTIN KAI ARKHIEREIA IMON, KYRIE, PHILATE", and "EIS POLLA ETI DESPOTA" (*three times*). *Meanwhile, with the dikiri, and trikiri,* ***the bishop blesses*** *the four directions, by making the sign of the Cross : east, west, south, and north. The protodeacon, and deacon, or subdeacons take back the dikiri, and trikiri, and kiss his hand ;* ***the bishop*** *meanwhile has sat down. The staff-bearer, and the primikiri with the lampion bow to the bishop, and depart. The staff-bearer goes to stand in front of the icon of the Lord, and the primikiri goes to stand on the left side, by the great lampions.*

The protodeacon, and deacons come to the bishop, kiss his hand, and taking a step away, they bow to him.

Then the first archimandrite, or igumen, or archpriest bows to the bishop, and goes to the Altar by the south door ; and there, he directs the opening of the Royal Doors. The protodeacon goes before the Royal Doors, but to one side. He makes three bows, and he begins in a loud voice :

Protodeacon : Bless, Master.

And this senior presbyter, after making three bows, and after kissing the Holy Table, and the Gospel, and taking the Holy Gospel with both hands, and raising it a little, makes a sign of the Cross with it, and he says :

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.

And the presbyter directs the Royal Doors to be closed ; he replaces the Holy Gospel on the Holy Table, and again, he kisses it.

And the bishop *bows, and he says :*

AMEN.[5]

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the Beatitudes, they sing "Many years, O Master", and the Trisagion prayers. The presbyter says the dismissal of Typica, and the bishop goes to the throne, along with the clergy.

[5] *It would be unusual for the Hours not to have been previously served. But if they were not, it would be necessary for a reader now first to interpolate the USUAL BEGINNING, before the bishop would continue with the psalm. Should the bishop bless, a reader would read the psalm.*

O COME, LET US WORSHIP GOD, OUR KING ; COME, LET US WORSHIP, AND FALL DOWN BEFORE CHRIST, OUR KING, AND OUR GOD ; COME, LET US WORSHIP, AND FALL DOWN BEFORE CHRIST, HIMSELF, OUR KING, AND OUR GOD ; COME, LET US WORSHIP, AND FALL DOWN BEFORE HIM.[6] (*with three reverences*)

and the bishop continues :

PSALM 103

BLESS THE LORD, O MY SOUL. O LORD, MY GOD, YOU HAVE BEEN GREATLY MAGNIFIED ; YOU HAVE PUT ON CONFESSION, AND SPLENDOUR, THROWING LIGHT AROUND YOU LIKE A GARMENT, AND STRETCHING OUT THE HEAVENS LIKE A SKIN. HE COVERS HIS UPPER CHAMBERS WITH WATER ; HE MAKES THE CLOUDS HIS STEPS OF ASCENT ; HE WALKS AROUND ON THE WINGS OF THE WINDS. HE MAKES HIS ANGELS HIS SPIRITS, AND HIS

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[6] Psalm 94:6

MINISTERS A FLAME OF FIRE. HE LAYS THE FOUNDATIONS OF THE EARTH FOR ITS STABILITY, SO THAT IT SHALL NOT BE BENT UNTO THE AGES OF AGES. THE ABYSS IS HIS MANTLE LIKE A GARMENT, THE WATERS SHALL STAND UP ON THE MOUNTAINS. FROM YOUR REBUKE, THEY SHALL FLEE AWAY ; FROM THE VOICE OF YOUR THUNDER, THEY SHALL BE AFRAID. THE MOUNTAINS CLIMB UP, AND THE PLAINS GO DOWN INTO THE PLACES WHERE YOU FOUNDED THEM. YOU HAVE PLACED A BOUND WHICH THEY SHALL NOT PASS, NOR SHALL THEY TURN AROUND, AND COVER THE EARTH. HE SENDS OUT THE SPRINGS IN THE RAVINES ; THE WATERS SHALL PASS BETWEEN THE MOUNTAINS. THEY SHALL GIVE DRINK TO THE WILD BEASTS OF THE FIELD, AND THE WILD ASSES SHALL QUENCH THEIR THIRST ; THE BIRDS OF THE HEAVEN SHALL

MAKE THEIR HOME ON THEM, AND FROM THE MIDST OF THE ROCKS SHALL THEY SOUND FORTH THEIR VOICE, WATERING THE MOUNTAINS FROM HIS UPPER CHAMBERS. FROM THE FRUIT OF YOUR WORKS SHALL THE EARTH BE SATED. HE MAKES THE GRASS SPRING UP FOR THE CATTLE, AND GREEN PLANTS FOR THE SERVICE OF MEN, SO THAT HE MAY BRING FORTH BREAD FROM THE EARTH, AND WINE MAKES GLAD THE HEART OF MAN ; SO THAT HE MAY GLADDEN HIS FACE WITH OIL, AND BREAD MAKES FIRM THE HEART OF MAN. THE TREES OF THE PLAIN SHALL BE SATED, THE CEDARS OF LEBANON, WHICH YOU PLANTED. THERE THE SPARROWS SHALL MAKE THEIR NESTS ; THE HOUSE OF THE HERON IS CHIEF AMONG THEM. THE HIGHEST MOUNTAINS ARE FOR THE HART ; THE ROCKS ARE A REFUGE FOR THE HARE.

HE MADE THE MOON FOR SEASONS ; THE SUN HAS KNOWN ITS SETTING. YOU APPOINTED THE DARKNESS, AND IT BECAME NIGHT, AND THROUGH IT SHALL MOVE ALL THE WILD FOREST BEASTS - THE CUBS OF THE LION ROARING TO SNATCH THEIR PREY, SEEKING THEIR FOOD FROM GOD. THE SUN HAS RISEN, AND THEY HAVE BEEN GATHERED, AND THEY SHALL LIE DOWN IN THEIR DENS. MAN SHALL GO FORTH TO HIS WORK, AND TO HIS LABOUR UNTIL EVENING. HOW MAGNIFIED HAVE BEEN YOUR WORKS, O LORD. IN WISDOM HAVE YOU MADE THEM ALL. THE EARTH HAS BEEN FILLED WITH YOUR CREATION. HERE IS THE SEA, GREAT, AND BROAD ; IN IT ARE REPTILES BEYOND NUMBER, LIVING THINGS, BOTH SMALL, AND GREAT. THERE, THE SHIPS MOVE ABOUT ; AND THAT LEVIATHAN WHICH YOU FASHIONED TO SPORT IN IT. ALL

EXPECT YOU TO GIVE THEM FOOD IN DUE SEASON. WHEN YOU GIVE IT TO THEM, THEY GATHER IT ; WHEN YOU OPEN YOUR HAND, ALL THINGS ARE FILLED WITH LOVING-KINDNESS. BUT WHEN YOU TURN AWAY YOUR FACE, THEY SHALL BE STIRRED UP. YOU HAVE TAKEN AWAY THEIR SPIRIT, THEY SHALL FADE AWAY, AND RETURN TO THEIR DIRT. YOU SHALL SEND FORTH YOUR SPIRIT, AND THEY SHALL BE ESTABLISHED ; AND YOU WILL RENEW THE FACE OF THE EARTH. LET THE GLORY OF THE LORD BE FOREVER ; THE LORD WILL BE GLAD IN HIS WORKS - HE WHO LOOKS UPON THE EARTH, AND MAKES IT TREMBLE ; HE TOUCHES THE MOUNTAINS, AND THEY SMOKE. I SHALL SING TO THE LORD IN MY LIFE ; I SHALL CHANT TO MY GOD WHILE I HAVE BEING. MAY MY CONVERSATION BE MADE SWEET TO HIM ; AS FOR ME, I SHALL BE GLAD

IN THE LORD. MAY SINNERS FADE AWAY FROM THE EARTH, AND THE INIQUITOUS, SO THAT THEY CEASE TO BE. BLESS THE LORD, O MY SOUL. THE SUN HAS KNOWN ITS SETTING. YOU APPOINTED THE DARKNESS, AND IT BECAME NIGHT. HOW MAGNIFIED HAVE BEEN YOUR WORKS, O LORD, IN WISDOM HAVE YOU MADE THEM ALL.[7]

(*Continue p. 12*)

Meanwhile, with head uncovered, the archimandrite begins standing in front of the Holy Table, and he says these prayers of light (the first three are said with the Litanies of the Antiphons):[8]

PRAYERS OF LIGHTING LAMPS

O LORD, YOU ARE HYMNED BY THE HOLY POWERS WITH NEVER-SILENT HYMNS, AND NEVER-CEASING SONGS OF PRAISE TO YOUR GLORY. FILL OUR MOUTHS WITH YOUR PRAISE, THAT WE MAY MAGNIFY YOUR HOLY NAME. AND GRANT UNTO US PART, AND INHERITANCE, WITH ALL THOSE WHO FEAR YOU IN TRUTH, AND KEEP YOUR COMMANDMENTS ; THROUGH THE PRAYERS OF THE HOLY THEOTOKOS, AND OF ALL YOUR SAINTS ;[9]

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. AMEN.

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[7] Psalm 103:19-20, 24

[8] *Although the rubrics do not indicate it for this service, the presbyter would otherwise read the prayers before the Royal Doors.*

[9] Psalm 15:5 ; 70:8 ; Ecclesiasticus 12:13 ; Luke 2:13

O LORD, OUR GOD, YOU UPHOLD ALL THINGS IN THE ALL-PURE HOLLOW OF YOUR HAND. YOU ARE PATIENT WITH US ALL, AND TURN AWAY AT OUR WICKEDNESS. REMEMBER YOUR COMPASSION, AND YOUR MERCY. VISIT US WITH YOUR LOVING-KINDNESS. AND GRANT THAT, THROUGH THE REMAINDER OF THIS DAY WE MAY, BY YOUR GRACE, AVOID THE DIVERS SUBTLE SNARES OF THE EVIL ONE. BY THE GRACE OF YOUR ALL-HOLY SPIRIT, PRESERVE OUR LIVES UNASSAILED ;[10]
THROUGH THE MERCY, 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. AMEN.

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O GOD, GREAT, AND WONDERFUL, WITH INEFFABLE GOODNESS, AND RICH PROVIDENCE, YOU ORDER ALL THINGS, AND BESTOW UPON US THE GOOD THINGS OF THIS EARTH. YOU HAVE GIVEN US A PLEDGE OF THE PROMISED KINGDOM, THROUGH THE GOOD THINGS ALREADY BESTOWED UPON US. YOU HAVE MADE US SHUN ALL EVIL DURING THAT PART OF THE DAY WHICH IS PAST. GRANT THAT WE MAY ALSO FULFIL THE REMAINDER OF THIS DAY BLAMELESSLY BEFORE YOUR HOLY GLORY, AND HYMN YOU, THE ONLY GOOD ONE, OUR GOD WHO LOVE MAN ;[11]
FOR YOU ARE OUR GOD, 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. AMEN.

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O GOD, GREAT, AND WONDERFUL, YOU ALONE HAVE IMMORTALITY, AND DWELL IN LIGHT UNAPPROACHABLE. YOU HAVE FASHIONED ALL CREATION IN WISDOM. YOU HAVE DIVIDED THE LIGHT FROM THE DARKNESS, AND HAVE APPOINTED THE SUN TO RULE THE DAY, THE MOON, AND

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[10] Psalm 24:6 ; 139:8 ; 140:9 ; Joel 2:13 ; Jonas 4:2

[11] Psalm 118:1 ; Wisdom 15:1 ; Isaias 1:19 ; Daniel 9:4

STARS TO RULE THE NIGHT. YOU HAVE ENABLED US SINNERS AT THIS PRESENT HOUR ALSO, TO COME BEFORE YOUR PRESENCE WITH CONFESSION, AND TO OFFER OUR EVENING PRAISE TO YOU. O LORD, LOVER OF MAN, YOURSELF, ACCEPT OUR PRAYER AS INCENSE BEFORE YOU, AND AS AN ODOUR OF SWEET FRAGRANCE. GRANT THAT WE MAY PASS THIS PRESENT EVENING, AND THE COMING NIGHT, IN PEACE. CLOTHE US IN THE ARMOUR OF LIGHT. DELIVER US FROM THE FEAR OF THE NIGHT, AND FROM EVERYTHING THAT WALKS IN DARKNESS. GRANT THAT THE SLEEP, WHICH YOU HAVE GIVEN FOR THE REPOSE OF OUR WEAKNESS, MAY BE FREE FROM EVERY PHANTASY OF THE DEVIL. YEA, O MASTER, GIVER OF ALL GOOD THINGS, MAY WE BE MOVED TO COMPUNCTION, EVEN ON OUR BEDS, AND REMEMBER YOUR HOLY NAME IN THE NIGHT. ENLIGHTENED BY MEDITATION ON YOUR COMMANDMENTS, MAY WE RISE UP IN JOYFULNESS OF SOUL TO GLORIFY YOUR GOODNESS, OFFERING UP PRAYERS, AND SUPPLICATIONS TO YOUR TENDER LOVE, FOR OUR OWN SINS, AND FOR THOSE OF ALL YOUR PEOPLE. VISIT THEM IN YOUR MERCY, THROUGH THE PRAYERS OF THE HOLY THEOTOKOS ;[12]
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. AMEN.

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And the presbyter, having concluded the prayers, either waits for the arrival of the deacon, and then enters the Altar ; or he immediately enters the Altar, and goes to his place, according to the custom.

Psalm 103 concludes with ***the bishop's reading :***

GLORY BE TO THE FATHER, AND TO THE

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[12] 1 Moses 1:4 ; 1:16 ; Psalm 4:4 ; 34:9 ; 48:3 ; 77:30 ; 90:5-6 ; 94:2 ; 103:24 ; 118:97-98 ; 135:8-9 ; 140:2 ; Proverbs 6:18 ; Romans 13:12 ; Ephesians 5:2 ; 1 Timothy 6:16

SON, AND TO THE HOLY SPIRIT ; NOW, AND EVER, AND UNTO THE AGES OF AGES. AMEN.
ALLELUIA. ALLELUIA. ALLELUIA.
GLORY BE TO YOU, O GOD. (*3 times*)

At the conclusion of the psalm, the Royal Doors are opened, the protodeacon comes to stand in the accustomed place on the ambo, and holding his orar with three fingers, he begins :

GREAT LITANY

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,[13] and for those who enter with faith, reverence, and the fear of God, let us pray to the Lord.
For *His Beatitude, our Metropolitan, N, and for* our father, His (Eminence)Grace, our (Arch)Bishop, N, (*for N, the Abbot (Abbess) of this holy habitation*) for the honourable priesthood, the diaconate in Christ, for all the clergy, and the people, let us pray to the Lord.
For the *King/Queen*, for the government of our country, for all civil authorities, for the public service, and for the armed forces, let us pray to the Lord.
For this [*capital*] city (*town, village, monastery, habitation*), 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 for their salvation, let us pray to the Lord.
For our deliverance from all affliction, wrath, danger, and necessity, let us pray to the Lord.

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[13] *Temple, habitation, place.*

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.

And the bishop *reads this prayer :*

Prayer of the First Antiphon

First of the Vesper Prayers

O LORD, COMPASSIONATE, AND MERCIFUL, LONG-SUFFERING, AND PLENTEOUS IN MERCY, HEAR OUR PRAYER, AND ATTEND TO THE VOICE OF OUR SUPPLICATION. WORK UPON US A SIGN FOR GOOD. LEAD US IN YOUR WAY, THAT WE MAY WALK IN YOUR TRUTH. GLADDEN OUR HEARTS, THAT WE MAY FEAR YOUR HOLY NAME ; FOR YOU ARE GREAT, AND WORK WONDERS. YOU ALONE ARE GOD, AND AMONG THE GODS THERE IS NONE LIKE YOU, O LORD, STRONG IN MERCY, GRACIOUS IN MIGHT, TO HELP, AND TO COMFORT, AND TO SAVE ALL THOSE WHO PUT THEIR TRUST IN YOUR

HOLY NAME.[14]

The exclamation is made by the senior presbyter in the altar :

Presbyter : 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.

Response : Amen.

The Royal Doors are closed.[15]

Then they sing the First Antiphon of the kathisma.

KATHISMA 18

FIRST ANTIPHON (*Psalms 119 - 123*)

While the first antiphon of psalms is being read, the senior presbyter in the Altar first washes his hands, and the protodeacon enters the Altar, and does likewise. Then the presbyter, and deacon begin the preparation of the Gifts.

The presbyter, and deacon make a prostration before the Holy Table. Then the presbyter puts the Holy Gospel in the "High Place" of the Table, to the right side, and opens the Iliton, and the Antimins. The deacon meanwhile brings the Diskos, and places it on the Antimins. Then, with great reverence, the presbyter opens the Artophor ; and he takes the Holy Presanctified Lamb, and places it upon the Diskos (this is often done with the aid of the Spoon, and Spear), with the seal on top and visible. Then they make a prostration.[16]

During the first antiphon, the second archimandrite, igumen, archpriest, or presbyter bows to the bishop, and goes to the Altar by the north door, and gives the following exclamation.

And another deacon also bows to the bishop, and goes to stand in the usual place to begin the following Little Litany.

And the antiphon concludes, as usual :

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. Alleluia. Alleluia. Alleluia. Glory be to You, O God. (*3 times*)

The Royal Doors are opened, and the deacon begins the litany :

LITTLE LITANY

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

Response : Lord, have mercy.

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[14] Psalm 54:1 ; 85:6, 8, 10, 11, 15, 17 ; 110:4 ; 1 Peter 2:3

[15] *For some, the Curtain is also closed.*

[16] *But if the Presanctified Gifts be kept at the Prothesis, then the preparation of the Holy Table, with the opening of the Antimins happens at this time, as here prescribed, but this alone.*

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

Response : Lord, have mercy.

Deacon: 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.

And the bishop *reads this prayer :*

Prayer of the Second Antiphon

Second of the Vespers Prayers

O LORD, DO NOT REBUKE US IN YOUR ANGER, NOR CHASTEN US IN YOUR WRATH, BUT DEAL WITH US ACCORDING TO YOUR MERCY, O PHYSICIAN, AND HEALER OF OUR SOULS. GUIDE US TO THE HAVEN OF YOUR WILL. ENLIGHTEN THE EYES OF OUR HEARTS TO THE KNOWLEDGE OF YOUR TRUTH. GRANT THAT THE REMAINDER OF THIS DAY, AND THE WHOLE TIME OF OUR LIFE, MAY BE PEACEFUL, AND SINLESS, THROUGH THE PRAYERS OF THE HOLY THEOTOKOS, AND OF ALL THE SAINTS.[17]

And the second archimandrite in the altar gives 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.

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[17] Psalm 37:1 ; 106:30 ; 118:124 ; Ephesians 1:18

Response : Amen.

The Royal Doors are closed.

Then they begin the Second Antiphon of the kathisma.

KATHISMA 18

SECOND ANTIPHON (*Psalms 124 - 128*)

When they begin the psalms, the presbyter, and deacon make two prostrations before the Holy Table ; and the deacon takes a candle, and stands in the high place, and the presbyter takes the censer. They cense the Lamb from all four sides of the Holy Table, making a circuit three times, and the deacon always standing opposite. At each side, they both bow as they cense. And they make a prostration before the Holy Table after the censing.[18]

During the second antiphon, the third archimandrite, or presbyter bows to the bishop, and he goes into the Altar by the south door, and gives the exclamation of the following litany.

Then another deacon bows to the bishop, and goes to stand in the accustomed place, and he says the following Little Litany.

The antiphon concludes, as usual :

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. Alleluia. Alleluia. Alleluia. Glory be to You, O God. (*3 times*)

The Royal Doors are opened, and the deacon begins the litany :

LITTLE LITANY

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

And the bishop *reads this prayer :*

Prayer of the Third Antiphon

Third Prayer of Vespers

O LORD, OUR GOD, REMEMBER US,

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[18] *But if the Presanctified Gifts be kept at the Prothesis, then the Gifts would be at this time first incensed, and then transferred from their Special Container, to the Discos, in the manner described in the text at the First Antiphon.*

YOUR SINFUL, AND UNPROFITABLE SERVANTS, WHEN WE CALL UPON YOUR HOLY, AND ADORABLE NAME. PUT US NOT TO SHAME, IN OUR EXPECTATION OF YOUR MERCY ; BUT GRANT US, O LORD, ALL OF OUR PETITIONS WHICH ARE UNTO SALVATION. ENABLE US TO FEAR YOU WITH ALL OUR HEARTS, AND TO DO YOUR WILL IN ALL THINGS.[19]

And the third archimandrite gives 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.

They close the Royal Doors.

Then they begin the Third Antiphon of the kathisma.

KATHISMA 18

THIRD ANTIPHON (*Psalms 129 - 133*)

When they begin the psalms, the presbyter, and deacon (and all in the Altar with them) make three prostrations towards the holy Lamb. The deacon takes the candle, and censer. He gives the censer to the presbyter, who censes the Lamb until they read Psalm 131:7 (Let us come into His habitation . . .). *The presbyter gives the censer to the deacon, and all in the Altar make a prostration. The presbyter takes up the Diskos bearing the Lamb, and he places it upon his head, and proceeds around the Holy Table, by way of the high place, towards the Prothesis. The deacon, carrying candle, and censer, walks backwards in front of the presbyter, censing the Lamb until they arrive at the prothesis. After the Diskos is placed on the Prothesis, the presbyter pours water, and wine into the Cup, saying, "*Through the prayers of our holy fathers . . .*" ; or else the deacon says, "*Let us pray to the Lord. Lord, have mercy.*" And they do the same, while the Star-cover, Veils, and Aer are put on*

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[19] Psalm 61:5 ; Matthew 25:30

the Diskos, and the Cup in the usual way.[20]

Be it known that for this Liturgy, it is customary for the Diskos to be placed on the right side, and the Cup on the left, so that the consecrated Lamb may be later conveniently carried in the right hand. After the covering, the presbyter censes the Diskos, and Cup three times; and they, and all in the Altar make one prostration towards the holy Lamb. A lighted candle is placed before the prothesis. The presbyter, and deacon return to the Holy Table, and the presbyter again folds the Antimins, and the Iliton, and he places the Gospel Book upon it.

During the reading of the third antiphon the fourth archimandrite, or presbyter bows to the bishop, and goes into the Altar by the north door.

And another deacon bows to the bishop, and goes to stand in the accustomed place to lead the following litany.

The antiphon concludes, as usual :

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. Alleluia. Alleluia. Alleluia. Glory be to You, O God. (*3 times*)

The Royal Doors are opened, and the deacon begins the litany :

LITTLE LITANY

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

And the fourth archimandrite gives the exclamation :

Presbyter : For You are our God, the God, who has mercy, and who saves ; and to 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.

They close the Royal Doors.

*Immediately, we sing "*O Lord, I have cried*" in the Tone of the Week (or in the tone of the stikhs of the Triodion service), according to the Ordo.*

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[20] *But if the Presanctified Gifts be kept at the Prothesis, then at this time the final preparation of the Gifts would be completed, as described in the text. In the Cup would be poured wine, and water, the Gifts would be covered, and incensed, and then would follow the usual prostration.*

O LORD, I HAVE CRIED
(*Psalms 140, 141, 129, 116)*

During the singing of "O Lord, I Have Cried", the censing of the whole temple is accomplished by the deacon(s) according to the custom. The Lamb on the prothesis is censed first, or first after the Holy Table, according to the custom.

Response : In the ____ tone, O Lord, I have cried out You, hear me.

PSALM 140

Response : O Lord, I have cried out to You. Hear me. Hear me, O Lord. O Lord, I have cried out to You, hear me. Give heed to the voice of my supplication, when I cry out to You. HEAR ME, O LORD.
Let my prayer be directed in Your sight as incense ; and the lifting-up of my hands, like an evening sacrifice. HEAR ME, O LORD.

And we read the verses in their order, until the beginning of the stikhs.

Response : O Lord, set a guard on my mouth, and a fortified door around my lips. Do not incline my heart away to words of evil, to make excuse for my sin. I am with Men who work iniquity, but I will never join in with their chosen ones. The righteous shall chastise me with mercy, and reprove me, but let not the oil of the sinner anoint my head, as my prayer is ever against their good pleasure. Their judges have been drowned holding the rock ; my words shall be heard ; for they have been sweetened. As a clod of earth has been broken, so our bones have been scattered all around Hadēs ; for to You, O Lord, Lord, do my eyes look. On You have I hoped ; do not take away my soul. Guard me from the snare which they set up for me, and from the stumbling-blocks of those who work iniquity. The sinners shall fall into their own nets ; but as for me, I am alone until I pass over.

PSALM 141

With my voice have I cried out to the Lord ; with my voice have I entreated the Lord. I shall pour out before Him my supplication ; I shall make known in His presence my oppression. When my spirit fails within me, You have known my paths ; on this road on which I have walked, have they hidden a snare for me. I considered my right hand, and looked down ; for there was no one who recognised me ; flight has been lost from me, and there is no one to seek out my soul. To You, O Lord, have I cried out, and I have said, "You are my hope ; You are my portion in the land of the living." Give heed to my supplication ; for I have been greatly humbled ; rescue me from those who pursue me ; for they have grown stronger than I.

10 **Reader :** Lead my soul out of prison,

Reader : so that I may confess Your Name, O Lord. (10)

9 **Reader :** The righteous shall await me ;

Reader : **until You reward me. (9)**

PSALM 129

8 **Reader :** Out of the depths have I cried out to You, O Lord ;

Reader : O Lord, hear my voice. (8)

7 **Reader :** May Your ear give heed

Reader : to the voice of my supplication. (7)

6 **Reader :** If You marked iniquities, O Lord, O Lord, who shall withstand ?

Reader : For with You is propitiation. (6)

5 **Reader :** For Your Name's sake have I waited for You, O Lord. My soul has waited for Your word.

Reader : My soul has hoped on the Lord. (5)

4 **Reader :** From the morning watch until night, from the morning watch,

Response : let Israel hope on the Lord. (4)

3 **Reader :** For with the Lord, there is mercy, and with Him plenteous redemption ;

Response : And He will redeem Israel from all His iniquities. (3)

PSALM 116

2 **Reader :** Praise the Lord, all you nations.

Response : sing praises to Him, all you people. (2)

At this time, the protodeacon, and the deacons come, and bow to the bishop together, and they enter into the Altar by the north, and south doors. The archimandrites remain in their place until they enter with the bishop.

Reader : For His mercy has grown strong upon us,

Reader : and the truth of the Lord endures forever. (1)

1 **Reader :** In the [*same*] tone :

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

– Verse from the Menaion, if provided

And they open the Royal Doors.

Reader : In the [*same*] tone :

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

The sing the Glory-verse from the Triodion.

During this verse, the first archimandrite in the Altar gives the Gospel[21] *to the protodeacon, and the entrance is made in the same manner as at*

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[21] *The Holy Gospel is taken up in the procession when the bishop is serving, even if it will not be read, as an expression of the solemnity.*

Liturgy, except that the bishop reads the Evening Prayer of Entrance.[22]

THE ENTRANCE

The protodeacon says in a low voice, that only the bishop hears him :

Protodeacon : Let us pray to the Lord.

***And the bishop says** the prayer in a low voice :*

PRAYER OF THE ENTRANCE

IN THE EVENING, AND IN THE MORNING, AND AT NOONDAY, WE PRAISE YOU, WE BLESS YOU, WE GIVE THANKS UNTO YOU, AND WE PRAY YOU, O MASTER OF ALL. O LORD, WHO LOVE MAN, DIRECT OUR PRAYER BEFORE YOU AS INCENSE, AND INCLINE NOT OUR HEARTS TO WORDS, OR THOUGHTS OF EVIL ; BUT DELIVER US FROM ALL THAT SEEK AFTER OUR SOULS ; FOR UPON YOU, O LORD, LORD, ARE OUR EYES, AND IN YOU WE PUT OUR HOPE. PUT US NOT TO SHAME, O OUR GOD ;[23]

And the exclamation :

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[22] *According to the Romano-Constantinopolitan custom, the entrance procession moves to the throne, from where the bishop blesses the entrance. They begin "Gladsome Light", and at the words "Father, Son, and Holy Spirit," the bishop descends, blesses with dikiri, and trikiri ; and he enters the Altar through the Royal Doors, and followed by all the clergy.*

[23] Psalm 54:17 ; 123:2 ; 140:2, 4, 8, 9

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.

Response : Amen.

And all raise their heads.

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

Protodeacon : Bless, Master, the holy entrance.

And the bishop blesses *to the east, with one hand, saying :*

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

Protodeacon : Amen.

Then the bishop moves *to the edge of the daïs, and he kisses the Gospel, whilst the protodeacon kisses the bishop's right hand, as it is touching the Gospel. And the protodeacon turns around to face the east, and raising the Gospel a little, he makes with it the sign of the Cross, and says :*

Protodeacon : Wisdom. Let us attend.

The subdeacons bring the dikiri, and trikiri ; ***and the bishop*** *takes the trikiri in his right hand, and the dikiri in his left hand, and the subdeacons each kiss his hand.* ***And the bishop****, together with the clergy, sing "O Gladsome Light", as follows. When they come to the words "*and see the light of evening*", they all bow their heads ; and the bishop blesses with the dikiri, and trikiri in all four directions. Then, he goes to enter the Altar.*[24]

GLADSOME LIGHT

By Saint Soprhonius, Patriarch of Jerusalem

Response : O Jesus Christ, the Gladsome Light of the holy glory of the Immortal, Heavenly, Holy, Blessed Father, now that we have come to the setting of the sun, and see the light of evening, we praise God – Father, Son, and Holy

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[24] *Because of the amount of movement required, it may be understood that the people repeat the hymn, singing slowly, after the clergy have completed their part.*

Spirit ; for meet it is at all times to worship You with voices of praise, O Son of God, and Giver of Life. Therefore, all the world glorifies You.

When the bishop comes *to the Royal Doors, being supported by archimandrites, and igumens, he blesses the people to the right, and left sides.*

The deacons are continuously censing the Gospel.

And ***when the bishop enters*** *the Royal Doors, he gives the trikiri to the protodeacon, but he keeps the dikiri in his left hand ; and he kisses the doors to the right, and the left side, saying :*

I SHALL COME INTO YOUR HOUSE IN THE MULTITUDE OF YOUR MERCY. I WILL WORSHIP TOWARDS YOUR HOLY TEMPLE IN FEAR OF YOU. O LORD, GUIDE ME IN YOUR RIGHTEOUSNESS BECAUSE OF MY ENEMIES; DIRECT MY WAY IN YOUR PRESENCE. (*Psalm 5:8*)

And having entered the altar, with the other clergy following him, the bishop kisses the Holy Table ; and then, he censes the Holy Table all around, and the Gifts, and the whole altar (and the clergy go to their places). He also goes out in front of the Royal Doors, and he censes the icons of Christ, and of the Theotokos, and the people, and those who are in the altar, and he concludes, censing in front of the Holy Table.

Meanwhile the singers are singing :

Response : Eis Polla Eti Despota.

THE SCRIPTURE READINGS

And the appointed reader goes behind the ambo in the middle of the temple, and makes a prostration, having the book also lowered. And the protodeacon comes to stand in the doors ; and facing the reader, and holding his orar, and pointing to the reader, says:

FIRST PROKEIMENON

Protodeacon : Let us attend.

And the bishop says :

PEACE BE TO ALL.

Protodeacon : Wisdom.

Reader : The Prokeimenon, the Psalm of David, in the ___

tone.

And the reader reads the full prokeimenon. And they sing the prokeimenon in full.

And the reader reads the verse, and they sing the full prokeimenon.

And the reader reads the first half of the prokeimenon, and they sing the second half of the prokeimenon.

And then, the deacon says :

Deacon : Wisdom.

And they close the Royal Doors.

Reader : The reading from (*The First, or Second Book of Moses*).

Deacon : Let us attend.

Reader : *Intones the reading, and makes an inflection at the end to indicate the ending.*

And after the reading, they open the Royal Doors, and the protodeacon says :

SECOND PROKEIMENON

Deacon : Wisdom.

Reader : The Prokeimenon, in the ____ tone.

The reader reads the full prokeimenon. And they sing the prokeimenon in full. And the reader reads the verse, and they sing the full prokeimenon.

And the reader reads the first half of the prokeimenon, and they sing the second half of the prokeimenon.

When the second prokeimenon is completed, the protodeacon says :

Protodeacon : Command.

Then the bishop**, taking the trikiri, and the censer, in both hands, while standing facing the Holy Table, **says in a loud voice :

WISDOM. LET US ATTEND.

And he turns westward to the people, who make a prostration, and he says :

THE LIGHT OF CHRIST ILLUMINES ALL.[25]

And he gives away the censer, and trikiri. And they close the Royal Doors.

And the protodeacon says :

Deacon : Wisdom.

Reader : The reading from (*Proverbs of Solomon, or Job*).

Deacon : Let us attend.

Reader : *Intones the reading of the prophecies, making an inflection*

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[25] John 1:9

at the end to indicate the ending. If it is on a day on which there is to be a vigil, or polyelei, the prophecies of the feast, or of the saint are read.

The bishop says *to the reader :*

PEACE BE TO YOU.

Reader : And to your spirit.

And the protodeacon says :

Protodeacon : Wisdom.

And they open the Royal Doors.

And they begin to sing :

LET MY PRAYER ARISE

The right, and the left kliros sing ; and then they both sing the verse, and the people are on their knees praying. (Sometimes it is a select group, or person, or the presbyter, who sings the verses.)

And while they alternate the singing, the singers in the kliros, who are singing are standing, and the others are kneeling ; and so they alternate singing, and standing.

And the right kliros sings also the verse :

Verse : Let my prayer be directed in Your sight as incense, and the lifting up of my hands like an evening sacrifice.[26]

Refrain : Let my prayer be directed in Your sight as incense, and the lifting up of my hands like an evening sacrifice.

And the left kliros sings :

Verse : O Lord, I have cried out to You, hear me. Give heed to the voice of my supplication, when I cry out to You.[27]

Refrain : Let my prayer be directed in Your sight as incense, and the lifting up of my hands like an evening sacrifice.

And the right kliros sings :

Verse : Set a guard, O Lord, on my mouth, and a fortified door around my lips.

Refrain : Let my prayer be directed in Your sight as incense, and the lifting up of my hands like an evening sacrifice.

And the left kliros sings :

Verse : Do not incline not my heart away to words of evil, to make excuse for my sin.

Refrain : Let my prayer be directed in Your sight as incense, and the lifting up of my hands like an evening sacrifice.

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[26] Psalm 140:2

[27] Psalm 140:1-4

And the right kliros sings :

Verse : Let my prayer be directed in Your sight as incense, and the lifting up of my hands like an evening sacrifice.

Refrain : Let my prayer be directed in Your sight as incense, and the lifting up of my hands like an evening sacrifice.

And they make three prostrations.[28]

And the bishop prays :

PRAYER OF SAINT EPHRAIM

O LORD, AND MASTER OF MY LIFE, GIVE ME NOT THE SPIRIT OF SLOTH, BUSYNESS, LUST OF POWER, AND IDLE TALK ; (*prostration*)

BUT RATHER, FAVOUR YOUR SERVANT WITH THE SPIRIT OF SOBERNESS, LOWLINESS, ENDURANCE, AND LOVE ; (*prostration*)

YEA, O LORD, AND KING, GRANT ME TO SEE MY OWN FALLS, AND NOT TO CONDEMN MY BROTHER ;

FOR BLESSED ARE YOU, UNTO THE AGES OF AGES. (*prostration*)

If it be a feast of a saint, or the feast of the temple, then we read the prokeimenon, epistle, alleluia, and gospel of the feast at this time.

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[28] *Although it is customary to say the Prayer of Saint Ephraim along with the prostrations, the rubrics do not mention the prayer. However, if the prayer be said, it may be led by the bishop, or a designated presbyter.*

For a feast, we follow this order for the readings :

The bishop goes to the High Place, and he gives up his omophor. The (sub)deacons remove it, and one (sub)deacon holds it with both hands, and the bishop sits on the High Place.

There will be censing in the usual manner.

Deacon : Wisdom.

And the reader says :

Reader : The Prokeimenon in the ___ tone.

And the prokeimenon is taken in the usual way.

And when it is completed, the protodeacon then says :

Deacon : Wisdom.

And the reader says :

Reader : The reading from the __ Epistle of the holy apostle Paul to the N .

And the protodeacon says :

Deacon : Let us attend.

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

After the completion of the reading, and during the censing, the singers are singing the Alleluia.

THE ALLELUIA

The protodeacon says :

Deacon : Wisdom.

And the reader says :

Reader : Alleluia in the ____ tone :
Alleluia. Alleluia. Alleluia.

Response : Alleluia. (*three times*)

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

THE HOLY GOSPEL

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

***The bishop**, standing at the High Place, blesses with both hands, and he says :*

PEACE BE TO ALL.

Response : And to your spirit.

And the protodeacon says :

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

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

And another deacon in the Altar says :

Deacon : Let us attend.

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.

And after the Gospel reading is completed, the singers sing :

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

And the bishop *descends from the High Place, supported under his arms by two archimandrites ; and he is escorted up to the Royal Doors, and he blesses them with his hand. And placing himself in front of the Holy Doors, he takes the dikiri, and trikiri, and he blesses the people in the usual way, and they sing :*

Response : Eis Polla Eti, Despota.

And the bishop *goes into the altar, while blessing those there ; and on giving away the dikiri, and trikiri, he kisses the Holy Gospel, and he says :*

PEACE BE TO YOU.

And the protodeacon kisses his hand. And the bishop takes the Gospel from the protodeacon, and puts it on the appointed place above the Antimins. The other concelebrants do not kiss the Gospel at this moment. [*Because of the nature of the movement, it is usually the deacon who places the Gospel Book, or else a presbyter.*]

SERMON

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The Royal Doors remain open.

LITANY OF FERVENT SUPPLICATION

When the sermon is concluded, the second deacon, or another deacon leaves the Altar by the north door ; and standing in the customary place on the ambo, he begins :

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

Response : Lord, have mercy.[29]

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 *our Metropolitan,* __*N*__, *for* our father, (Arch)Bishop, __N__, for priests, deacons, and all other

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

clergy ; and for all our *brethren*[30] 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 peaceable life, in all godliness, and honesty*.[31]

Also, we pray for our Abbot (Abbess), N , for our brethren the priests, the priestmonks, and for all our brethren in Christ.[32]

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*, [33] 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.[34]

The Bishop prays *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

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

[31] 1 Timothy 2:2

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

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

[34] Philippians 1:27

YOUR MERCY. SEND DOWN YOUR BOUNTIES UPON US, AND UPON ALL YOUR PEOPLE, WHO AWAIT THE RICH MERCY THAT COMES FROM YOU ;

And the bishop *says the exclamation :*

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.[35]

Response : Amen.

The Royal Doors remain open. And another deacon says the following litany :

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 bishop *says the* **Prayer for the catechumens :**

O GOD, OUR GOD, THE CREATOR, AND MAKER OF ALL THINGS, YOU WILL THAT

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[35] Psalm 50:1 ; 85:5 ; 102:8 ; 1 Peter 2:3

ALL MEN BE SAVED, AND COME TO THE KNOWLEDGE OF YOUR TRUTH. LOOK UPON YOUR SERVANTS, THE CATECHUMENS ; AND DELIVER THEM FROM THEIR FORMER DELUSION, AND FROM THE WILES OF THE ADVERSARY ; AND CALL THEM UNTO LIFE ETERNAL, ENLIGHTENING THEIR SOULS, AND BODIES, AND NUMBERING THEM WITH YOUR RATIONAL FLOCK, WHICH IS CALLED BY YOUR HOLY NAME.[36]

And the archimandrite says the exclamation :

Presbyter : That with us, they 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.

While this exclamation is being pronounced, the concelebrants spread the Antimins; and the bishop touches it with his right hand, and he takes the sponge, and with it he makes the sign of the Cross over it, and having kissed it, he puts it on the upper right-hand corner of the Antimins.[37]

The Royal Doors remain open.

And the protodeacon in the Altar says :

Deacon : All catechumens, depart.

And another deacon, outside the Altar, says :

Deacon : Depart, catechumens.

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[36] 1 Moses 48:16 ; 1 Timothy 2:4

[37] *However, 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."*

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Beginning from the Wednesday of Mid-fast, we also take the
LITANY FOR THE ILLUMINATURI[38]

Let it be known that this litany is not being pronounced on Saturdays, and Sundays in Great Lent ; but that it is pronounced only at the Presanctified Liturgy, and even if it be a feast day.

Deacon : As many as are preparing for illumination, draw near.
And another deacon says :
Deacon : Pray, you that are preparing for illumination.
Response : Lord, have mercy. (*and so, after the following petitions*)
Deacon : You faithful, for the brothers, and sisters, who are preparing for holy illumination, and for their salvation, let us pray to the Lord.
That the Lord, our God may establish, and strengthen them.
That He may enlighten them with the light of knowledge, and piety.
That He may deem them worthy, in due time, of the washing of regeneration, the forgiveness of sins, and the robe of incorruptibility.
That He may beget them with water, and the Spirit.
That He may bestow upon them the perfection of the faith.
That He may number them with His holy, and elect flock.
Save them, have mercy on them, help them, and keep them, O God, by Your Grace.
As many as are preparing for illumination, bow your heads unto the Lord.
Response : To You, O Lord.

The bishop prays : **The Prayer for the Illuminaturi**

REVEAL, O MASTER, YOUR COUNTENANCE TO THOSE WHO ARE PREPARING FOR HOLY ILLUMINATION, AND WHO LONG TO PUT AWAY THE

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[38] 2 Moses 30:12 ; Matthew 26:28 ; 1 Corinthians 12:23 ; 1 Timothy 2:6 ; Titus 3:5 ; Hebrews 10:32

POLLUTION OF SIN. ENLIGHTEN THEIR MINDS. SECURE THEM IN THE FAITH. ESTABLISH THEM IN HOPE. PERFECT THEM IN LOVE. SHOW THEM TO BE HONOURABLE MEMBERS OF YOUR CHRIST, WHO GAVE HIMSELF AS A DELIVERANCE FOR OUR SOULS.

And another archimandrite makes the exclamation:

Presbyter : For You are our illumination, and to 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.

And a deacon says :

Deacon : As many as are preparing for illumination, depart.

Deacon : You that are preparing for illumination, depart.

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The Royal Doors remain open.

And another deacon in the Altar exclaims :

Deacon : Depart, all catechumens.

And another deacon, outside the Altar, says :

Deacon : All that are catechumens, depart.

And he continues :

FIRST LITANY OF PREPARATION

Deacon : Let no catechumen remain.
Let us the faithful, again, and again, in peace pray to 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.

The bishop says the

First Prayer of Preparation :

O God, great, and praise-worthy, by the life-giving death of your Christ, you have translated us from corruption to incorruption. Free all our senses from deadly passions ; set over them, as a good guide, the understanding that is within us. Let our eyes abstain from every evil sight, our hearing be inaccessible to idle words, and our tongues be purged of unseemly speech. Make clean our lips that praise you, O Lord ; make our hands refrain from base deeds, and to work only that which is well-pleasing to you, fortifying our members, and minds by your grace.[39]

And an archimandrite, or igumen says the exclamation :

Presbyter : 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.

Response : Amen.

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[39] Psalm 47:1 ; Romans 1:26 ; 7:5 ; Ephesians 3:16 ; Colossians 1:13 ; 1 John 3:22

SECOND LITANY OF PREPARATION

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

Response : Lord, have mercy.

Deacon : *For the peace from on high, and for the salvation of our souls, let us pray to the Lord.[40]

*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.

Deacon : 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

Second Prayer of Preparation :

O MASTER, HOLY, AND EXCEEDINGLY GOOD, WE IMPLORE YOU, THAT ARE RICH IN MERCY - BE GRACIOUS TO US SINNERS, AND MAKE US WORTHY TO RECEIVE YOUR ONLY-BEGOTTEN SON, AND OUR GOD, THE KING OF GLORY ; FOR, BEHOLD, HIS IMMACULATE BODY, AND LIFE-GIVING BLOOD, ENTERING AT THIS PRESENT HOUR, ARE ABOUT TO BE SET FORTH ON THIS MYSTICAL TABLE, ESCORTED BY MULTITUDES OF

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

HEAVENLY HOSTS. GRANT US TO PARTAKE OF THEM WITHOUT CONDEMNATION, THAT, THROUGH THEM, OUR MENTAL SIGHT MAY BE ILLUMINED, AND WE MAY BECOME THE CHILDREN OF THE LIGHT, AND OF THE DAY ;

And the bishop *exclaims :*

THROUGH THE GIFT OF YOUR CHRIST, WITH WHOM YOU ARE BLESSED, TOGETHER WITH YOUR ALL-HOLY, GOOD, AND LIFE-GIVING SPIRIT, NOW, AND EVER, AND UNTO THE AGES OF AGES.[41]

Response : Amen.[42]

And the singers begin to sing :

NOW, THE POWERS OF HEAVEN

Singers : Now, the powers of Heaven invisibly serve with us. Lo, the King of Glory enters. Lo, the mystical sacrifice is upborne, fulfilled.

Then the second deacon takes the censer ; and upon receiving the blessing of the bishop, he censes the Holy Table from the front, three times, and the Holy Gifts.[43] *Meanwhile, he recites Psalm 50. The bishop is brought a basin in front of the Holy Doors ; and while he washes his hands there,* ***the bishop says*** *:*

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[41] Psalm 23:7-10 ; Luke 2:13 ; Ephesians 1:18 ; 2:4 ; 3:7 ; 1 Thessalonians 5:5

[42] *Sometimes, the "Amen" is repeated.*

[43] *According to Romano-Constantinopolitan custom, the bishop himself censes.*

O LORD OUR GOD, WHO 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.

After the prayer, the protodeacon brings the omophor, and puts it on the bishop's shoulders.

THE ENTRANCE OF THE GIFTS

The bishop *bows three times in front of the Holy Table, saying each time :*

NOW, THE POWERS OF HEAVEN INVISIBLY SERVE WITH US. LO, THE KING OF GLORY ENTERS. LO, THE MYSTICAL SACRIFICE IS UPBORNE, FULFILLED. LET US DRAW NEAR, IN FAITH, AND LOVE, AND BECOME COMMUNICANTS OF LIFE ETERNAL. ALLELUIA. ALLELUIA. ALLELUIA.

And the other concelebrants do the same.

The bishop *comes to the Holy Gifts, and on bowing three times, and* ***saying each time*** *:*

O GOD, CLEANSE ME, THE SINNER.

Then, he takes off his mitre. He also takes off his omophor, and he gives it to one of the deacons. ***Then the bishop*** *censes the Gifts three times, and he*

gives the censer to the protodeacon, who makes a deep bow. ***Then the bishop*** *takes the Aer, with both his hands, and puts it on the shoulder of the protodeacon, and the protodeacon steps aside.*[44] *Then the archimandrite, or the most senior presbyter, comes to the bishop, and bows ;* ***and the bishop*** *takes the Diskos with both his hands, and places it on the head of the archimandrite, saying nothing. And the archimandrite, being supported by deacons, kisses the bishop's hand. And the next archpriest, or igumen, or presbyter, receives from the bishop the holy Cup, and kisses his hand.*[45] *The other concelebrants carry the Cross, Spoon, Spear, Sponge, and other holy vessels, and they kiss the bishop's hand. As the procession begins, the people prostrate themselves. And the archimandrite leaves by the north door, followed by two deacons, each carrying a fan over the Diskos, and fanning it. The other archimandrite follows with the Cup, but without the fans. The other deacons come, with the mitre, and omophor. The protodeacon, and the second deacon, precede them with the censers ; and before them, from outside the north door, proceed two servers holding lampions. At the head of the procession is the bearer of the pastoral staff, together with the primikiri, and his lit lamp. The protodeacon, and archimandrites, going through the temple, do not say anything. The reader carrying the staff, and the primikiri arrive in front of the Royal Doors, and they bow to the bishop, who is standing in the doors, and they stand on each side of the Royal Doors. Also, the deacons carrying the mitre arrive, the bishop kisses it, and they enter the Altar to the left side ; and the other deacons carrying the omophor arrive, and the bishop kisses it, and the enter the Altar to the right side. The other deacons of the concelebrating archimandrites enter the Altar by the right, and left sides by rank. And the protodeacon, having arrived before the bishop, censes him.*

Then the bishop *comes to the Royal Doors, takes the censer, and he censes the Holy Mystery, three times, with great awe, and reverence ; and on bowing to it, takes the Diskos from the head of the archimandrite, and he shows it to the people, without saying a word. And he enters the Altar, and himself deposits it silently on the Holy Table. And the other clergy enter the Altar, silently.* ***And the bishop,*** *from the place where he is standing, blesses each one as he enters the Altar, and he takes the covers from the Diskos, and the Cup, and puts them in their usual place.* ***Then the bishop*** *takes the Aer from the protodeacon's shoulder, covers the censer with it, and in silence, covers the Holy Mysteries with the fragrance. Then he puts on his mitre, censes the Holy Gifts only, makes three reverences, and gives the censer to the deacon, without censing anyone else.* ***And the bishop*** *bestows his blessing,*

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[44] *According to Romano-Constantinopolitan custom, the bishop places the Aer on his own head, and himself takes up, and carries the Diskos, and the Cup.*

[45] *But it may be that the deacon carry the Diskos, and a presbyter the Cup.*

as usual (that is, with dikiri, and trikiri).

*And after "*Eis Polla Eti Despota*," the singers conclude the hymn :*

Singers : Let us draw near in faith, and love, and become communicants of life eternal. Alleluia. Alleluia. Alleluia.

And when this is accomplished, all make three prostrations, while a presbyter reads the Prayer of Saint Ephraim :[46]

Presbyter : **PRAYER OF SAINT EPHRAIM**

O LORD, AND MASTER OF MY LIFE, GIVE ME NOT THE SPIRIT OF SLOTH, BUSYNESS, LUST OF POWER, AND IDLE TALK ;

(*prostration*)

BUT RATHER, FAVOUR YOUR SERVANT WITH THE SPIRIT OF SOBERNESS, LOWLINESS, ENDURANCE, AND LOVE ;

(*prostration*)

YEA, O LORD, AND KING, GRANT ME TO SEE MY OWN FALLS, AND NOT TO CONDEMN MY BROTHER ; FOR BLESSED ARE YOU UNTO THE AGES OF AGES.

(*prostration*)

And if there be an ordination to the Holy Diaconate, it takes place at this time.

And the Royal Doors may be closed, and the curtain drawn half way, although this is not everywhere done when the bishop serves.

And the deacon, coming out of the Altar, begins the litany :

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[47] 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.[48]

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

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[46] *The present Service Book of Moscow does not include prescription for the prayer of SAINt Ephraim, the closing of Doors, and Curtain ; however, others do so.*

[47] *Some translate : "ideal", or "noetic".* Ephesians 5:2

[48] 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 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 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.

For 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.[49]

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.[50]

Response : To You, O Lord.

And the bishop says the

Prayer before Our Father :

O GOD OF UNUTTERABLE, AND UNSEEN MYSTERIES, WITH WHOM ARE THE HIDDEN TREASURES OF WISDOM, AND KNOWLEDGE, YOU HAVE REVEALED THE SERVICE OF THIS LITURGY TO US. YOU HAVE SET US SINNERS, THROUGH YOUR GREAT LOVE FOR MAN, TO OFFER TO YOU GIFTS, AND SACRIFICES FOR OUR SINS,

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[49] 2 Corinthians 5:10

[50] 2 Corinthians 13:14

AND FOR THE IGNORANCE OF THE PEOPLE. O INVISIBLE KING, YOU DO THINGS GREAT, AND INSCRUTABLE, GLORIOUS AND MARVELLOUS, WHICH CANNOT BE NUMBERED. LOOK UPON US, YOUR UNWORTHY SERVANTS, WHO STAND AT THIS HOLY ALTAR, AS AT YOUR CHERUBIMIC THRONE, UPON WHICH RESTS YOUR ONLY-BEGOTTEN SON, AND OUR GOD, IN THE DREAD MYSTERIES THAT ARE SET FORTH. HAVING FREED US ALL, AND ALL YOUR FAITHFUL PEOPLE FROM UNCLEANNESS, SANCTIFY ALL OUR SOULS, AND BODIES WITH THE SANCTIFICATION, WHICH CANNOT BE TAKEN AWAY; THAT, PARTAKING WITH A CLEAN CONSCIENCE, WITH FACES UNASHAMED, WITH HEART ILLUMINED, OF THESE DIVINE, SANCTIFIED THINGS, AND BY THEM BEING GIVEN LIFE, WE MAY BE UNITED TO YOUR CHRIST HIMSELF, OUR TRUE GOD, WHO HAS

SAID, "WHOSOEVER EATS MY FLESH, AND DRINKS MY BLOOD, ABIDES IN ME, AND I IN HIM" ; THAT BY YOUR WORD, O LORD, DWELLING WITHIN US, AND SOJOURNING AMONG US, WE MAY BECOME A TEMPLE OF YOUR ALL-HOLY, AND ADORABLE SPIRIT, REDEEMED FROM EVERY DIABOLICAL WILE, WROUGHT EITHER BY DEED, OR WORD, OR THOUGHT, AND MAY OBTAIN THE GOOD THINGS PROMISED TO US WITH ALL YOUR SAINTS, WHO ALWAYS HAVE BEEN WELL-PLEASING TO YOU ;[51]

And the bishop prays the exclamation :

AND MAKE 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,[52]

OUR FATHER

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[51] 2 Moses 25:22 ; Psalm 33:5 ; 38:5 ; 56:2 ; Ezechiel 36:29 ; John 6:56 ; 2 Corinthians 6:16 ; Colossians 2:3 ; 1 Timothy 3:7 ; Hebrews 9:7, 9 ; 1 John 3:22

[52] *While the rubrics prescribe it later, it is current practice to remove the mitre now, and to take the omophor later.*

Response : Our Father, who are in the heavens,[53] 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 ;[54]

And the bishop makes the exclamation :

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.

Response : Amen.

And 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.

And the bishop, *bowing, says the prayer :*

O GOD, WHO ALONE ARE GOOD, AND TENDER-HEARTED, WHO DWELL ON HIGH, WHO LOOK UPON THE HUMBLE, LOOK, WITH STHE EYE OF YOUR TENDER-HEARTEDNESS, UPON ALL YOUR PEOPLE, AND KEEP THEM. MAKE US ALL WORTHY, WITHOUT CONDEMNATION, TO PARTAKE OF

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[53] *Or, "in Heaven"*

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

THESE, YOUR LIFE-GIVING MYSTERIES ; FOR UNTO YOU HAVE WE BOWED OUR HEADS, AWAITING FROM YOU YOUR RICH MERCIES ;[55]

And the exclamation :

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.[56]

And the bishop *says the prayer :*

O LORD, JESUS CHRIST, OUR GOD, YOU SIT ON HIGH WITH THE FATHER, AND ARE HERE, INVISIBLY PRESENT WITH US. GIVE HEED,[57] OUT OF YOUR HOLY DWELLING-PLACE, FROM THE THRONE OF YOUR GLORIOUS KINGDOM, AND

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[55] Psalm 39:11 ; Romans 8:19 ; Philippians 1:20

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

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

COME TO SANCTIFY US ; AND, BY YOUR MIGHTY HAND, IMPART UNTO US YOUR MOST PURE BODY, AND PRECIOUS BLOOD, AND THROUGH US, TO ALL THE PEOPLE.[58]

And the bishop *puts on his omophor, and he takes off his mitre.*

And the bishop *makes the three reverences, together with the others, saying quietly, three times :*

O GOD, CLEANSE ME THE SINNER, AND HAVE MERCY ON ME.[59]

And the deacon outside the Altar does the same.

And the bishop *stretches out his hand to touch the covered holy Bread, with great reverence, and awe.*

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

Deacon : Let us attend.

And the Royal Doors are being closed, if they were not closed before.

And the bishop*, touching the Holy Bread,* ***says*** *:*

THE PRESANCTIFIED HOLY THINGS FOR THE HOLY.

And the curtain is completely drawn closed.

Response : One is holy. One is the Lord – Jesus Christ, to the glory of God the Father.[60]
Amen.

And the deacon enters the Altar.

THE FRACTION

The bishop *removes the holy Aer from the Diskos, and he lays it aside, and also the Star-cover. Meanwhile, the protodeacon, standing near the*

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[58] 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

[59] *What is italicized is not in the text, but it is customarily added.*

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

bishop, says :

Protodeacon : Divide, Master, the holy Bread.

And the bishop *carefully 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 SANCTIFIES THOSE WHO PARTAKE THEREOF.

And the bishop, saying nothing, *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

And they sing the Communion Psalm.

Response : O taste, and see that the Lord is good.[61]
Alleluia. Alleluia. Alleluia.

THE COMMUNION

And the protodeacon, pointing with his orar, says :[62]

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[61] Psalm 33:8

[62] **NOTE :** *These dialogues, and actions reflect current North American practice, for the most part. The tendency, then, is to follow the current Romano-Constantinopolitan custom. The rubrics in the Moscow Service Book, and in Hapgood do not direct that the "IC" portion be placed in the Cup, but that warm water simply in silence be added to the Cup. Further, the comments in the Hapgood rubrics regarding the deacon's non-participation in the Cup if he is to consume, and the lack of words in partaking of the Cup, make sense in this context. However, although the rubrics do not provide for the addition of the "IC" portion, Hapgood suggests particles are in fact placed there, and no one seems actually to omit the adding. It seems clear that much present confusion regarding the character of the Cup comes from blending the custom of adding the "IC" portion, yet following the rubrics for non-addition. If the "IC" portion be added, it is very difficult to understand how the addition of the Lamb, the Body intincted with the Blood of the Lord, does not change the character of the wine in the Cup, that is, to make it the Blood of Christ. To consider that such a change would not take place is*

Protodeacon : Fill, Master, the holy Cup.

And 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 nothing (or, he may say "the fulness...", as usual).*

And the protodeacon, taking the warm water, pours warm water into the Cup, saying nothing (or, he may ask for the blessing, and then say "the fervour...", as usual).

COMMUNION OF THE CLERGY

And 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 SANCTIFYING THOSE WHO PARTAKE THEREOF

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

Then the bishop *asks the forgiveness of those who concelebrate with him.* ***And the bishop*** *takes one piece of the Holy Lamb, that he has broken, into his right hand, and bowing his head, he prays as usual, saying :*[63]

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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contrary to usual Orthodox perception, and repugnant to the intellect. It seems better, therefore to follow one, or another custom completely, and not to mix. [ed.]

[63] Although it is not prescribed in the rubrics, it has become customary 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".

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.[64]

And standing near the holy Diskos, he says with deep feeling, and reverence :

THE PRECIOUS, ALL-HOLY, AND MOST PURE BODY, AND BLOOD OF OUR LORD, 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.[65]

Then he comes to the Diskos, unfolds his hand, and he communes of the holy Body, and Blood of the Lord. *And having partaken, he takes the sponge, and wipes his hand, whilst he says :*

GLORY BE TO YOU, O LORD.

(three times)

Then, on kissing the sponge, he puts it back in its place.

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

[65] Matthew 26:28

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 :[66]

THE PRECIOUS, AND ALL-HOLY, AND LIFE-GIVING BLOOD OF OUR LORD, AND 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.[67]

And 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

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[66] *According to the rubrics of the Moscow Service Book, and Hapgood, partaking of the Cup is not accompanied by any words, but simply partaking —according to that particular logic. However, we here, and in following provisions, and rubrics, follow the increasingly common North American custom, which follows the custom, and logic of the Antiochians, and Greeks at this time. See "NOTE" previous.*

[67] *Although not in the rubrics, and not necessarily customary among those following "Russian" practice, it is customary for the protodeacon, standing in the High Place, to say as the bishop partakes of the Precious Blood : (if the Romano-Constantinopolitan custom is followed)*

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.

INIQUITIES, AND SHALL purge AWAY MY SINS.

And he kisses the holy Cup, saying :

GLORY BE TO YOU, O LORD.

(*three times*)

And the bishop *puts the mitre on his head.*

The protodeacon then calls each of the archimandrites, saying :

Protodeacon : Archimandrites, and presbyters, draw near.

And 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, *and Blood* of our Lord, and God, and Saviour, Jesus Christ.

And 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, AND 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.[68]

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[68] *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.

And the presbyter kisses the bishop's hand, and shoulder, and he 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 communicates, 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. *It is better to stop, and consume the Holy Body in the place that one stands, than to walk behind another person.*

And the protodeacon summons the other presbyters according to rank.

And after the presbyters have all partaken, the protodeacon summons the deacons:

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

And 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.

And the bishop *goes near to the Holy Cup to give communion to all the others. And 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.

And 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.*

And the bishop says :[69]

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

Also, when the presbyter kisses the bishop's hand, and shoulder, the kissing of the shoulder is usually focussed upon the cross upon the small omophor of the bishop.

[69] *These words follow the Antiochian-Greek use. The Moscow Service Book, and Hapgood, direct that the Bishop administer the Cup, saying nothing.*

HIS SINS, AND UNTO LIFE EVERLASTING ;
IN THE NAME OF THE FATHER, AND OF THE SON, AND OF THE HOLY SPIRIT.

Response : Amen.

And 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.*

And the bishop says :

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

And having kissed the holy Cup, he steps away. And all do the same. And the deacons receive the holy Cup from an archimandrite. But the deacon(s) who is (are) to consume the Gifts does not receive from the Cup until after receiving the blessing after the Prayer of the Ambo.

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 :*[70]

WE GIVE THANKS UNTO YOU, O SAVIOUR, GOD OF ALL, FOR ALL THE GOOD THINGS YOU HAVE GRANTED UNTO US, AND FOR THE COMMUNION OF THE HOLY BODY, AND BLOOD OF YOUR CHRIST ; AND WE PRAY YOU, O

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[70] *From the Litany of Thanksgiving which follows later. The bishop is usually given antidoron, and wine, or water, to taste, in order to cleanse, or "wash" his mouth. If this prayer is customarily read aloud, it may then be read at th etime of the reading of the Litany of Thanksgiving.*

MASTER, WHO LOVE MAN, KEEP US UNDER THE SHELTER OF YOUR WINGS. AND GRANT THAT, EVEN UNTO OUR LAST BREATH, WE MAY WORTHILY PARTAKE OF YOUR HOLY THINGS, UNTO ILLUMINATION OF SOUL, AND BODY, UNTO INHERITANCE OF THE KINGDOM OF HEAVEN.[71]

And they each wash their hands, and rinse their mouths, by taking antidoron, and drinking a little wine, or water. And 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.[72]

It is customary that all in the Altar, after having received Communion, by rank, to approach the Bishop, and to congratulate him on receiving the Mysteries.

COMMUNION OF THE FAITHFUL

And when they are ready, the curtain is drawn, 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.

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[71] *According to available time, a deacon, or acolyte may read for the bishop the remainder of the Prayers of Thanksgiving After Communion.* Psalm 16:8 ; Apocalypse 11:17

[72] *The rubrics of Hapgood expect that the Faithful receive communion, but there is no provision for this in the Moscow Service Book. North American practice understands due preparation, and reception of the Gifts. Some Slavs, following a certain logic suggested previously, do not give infants Communion, since they are normally given only the Blood of the Lord, and since this logic presumes the Cup to contain only blessed wine, which has not become the Blood.*

Response : I will bless the Lord at all times. His praise shall always be on my lips.[73]

And the bishop *takes the holy Cup from the protodeacon, and, if it is the custom, he reads the Communion Prayer, as was recited before the communion of the clergy.*

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

And 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 having received.

[*Although the following Hymn is customarily sung during Communion of the Faithful, in just these few words, there is every reason to understand that the whole psalm* (Psalm 33) *prescribed may be sung, with refrain.*]

COMMUNION HYMN

Response : O taste, and see that the Lord is good.[74]
Alleluia. Alleluia. Alleluia.

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

And 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 he bows three times.

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[73] Psalm 33:1

[74] Psalm 33:9 – However, the words of the psalm itself are, "O taste, and see how gracious is the Lord".

And 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.[75]

And the singers reply :

Response : Eis Polla Eti, Despota.
Taste the heavenly Bread, and the Cup of Life,
and see how good is the Lord.
Alleluia. Alleluia. Alleluia.

And 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 censes the Holy Gifts three times, saying quietly :*

BE EXALTED, O GOD, ABOVE THE HEAVENS, AND LET YOUR GLORY BE OVER ALL THE EARTH.[76]

And he gives away the censer, without censing anyone.

And 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 Chapel of Oblation, and puts it on the Table there, without saying anything.*[77]

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.

And 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.[78]

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[75] Psalm 27:9

[76] *This exclamation is found neither in the Moscow Service Book, nor in Hapgood, but it is in the Romano-Constantinopolitan books.* Psalm 56:5, 11

[77] *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.*

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

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.[79]
Alleluia. Alleluia. Alleluia.

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

Then the protodeacon goes out through the northern door ; and on placing himself in the usual place, he 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.

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*** *:*

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.[80]

Response : Amen.

And the protodeacon remains before the Iconostas.

And the bishop says :

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[79] Psalm 39:11 ; 70:8 ; Philippians 4:8

[80] 1 Corinthians 1:30

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 protodeacon either remains, with head bowed, and holding his orar, before the Icon of Christ ; or, he may turn to face north, across the Royal Doors. He keeps his orar in his right hand, and he stretches it out towards the Holy Table, by the Royal Doors.

And the presbyter comes forth ; and standing at the foot of the ambo, prays : [81]

Presbyter : O Almighty Master, in wisdom, You have fashioned all creation. Through Your ineffable providence, and great goodness, You have led us to these all-revered days for purification of souls, and bodies, for restraint of passions, and for hope of the resurrection. During the forty days, You put into the hands of Your servitor Moses the tables in letters divinely inscribed. Grant unto us, O Good One, to fight the good fight, to complete the course of the Fast, to preserve the faith undivided, to crush the heads of invisible serpents, to be shown to be conquerors of sins, and without condemnation also to attain unto, and to worship the holy Resurrection ;
for blessed, and glorified is Your all-honourable, and majestic Name, of the Father, the Son, and the Holy Spirit, now, and ever, and unto the ages of ages.[82]

Response : Amen.
Blessed be the Name of the Lord, henceforth, and forevermore. [83]
(*three times*)[84]

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

[82] 5 Moses 9:9-10 ; 1 Timothy 6:12 ; 2 Timothy 4:7 ; Luke 10:19

[83] Psalm 112:2

[84] *And on **Great, and Holy Wednesday**, we say, following this, for the last time :*

PRAYER OF SAINT EPHRAIM

O LORD, AND MASTER OF MY LIFE, GIVE ME NOT THE SPIRIT OF SLOTH, BUSYNESS, LUST OF POWER, AND IDLE TALK ;

***And the bishop**, meanwhile, says this prayer :*

O LORD, OUR GOD, YOU HAVE LED US TO THESE MOST SOLEMN DAYS, AND HAVE MADE US COMMUNICANTS OF YOUR DREAD MYSTERIES. JOIN US TO YOUR REASONABLE FLOCK, AND SHOW US TO BE HEIRS OF YOUR KINGDOM ; NOW, AND EVER, AND UNTO THE AGES OF AGES. AMEN.[85]

***And 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 it should be eaten on an empty stomach. If anyone has had anything to eat, or drink (except what has been given after Communion), let him not take any antidoron.

PSALM 33

Reader : 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

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(*prostration*)

BUT RATHER, FAVOUR YOUR SERVANT WITH THE SPIRIT OF SOBERNESS, LOWLINESS, ENDURANCE, AND LOVE ;

(*prostration*)

YEA, O LORD, AND KING , GRANT ME TO SEE MY OWN FALLS, AND NOT TO CONDEMN MY BROTHER ; FOR BLESSED ARE YOU UNTO THE AGES OF AGES.

(*prostration*)

[85] *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, while the bishop gives the blessing upon his (their) head(s).* Romans 12:1

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.

After having distributed the antidoron, the bishop *preaches 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 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,*[86] *including the name of Saint Gregory Dialogus, Bishop of Rome, and he remains standing where he is.*[87] *And they bring to him the dikiri, and trikiri, and he takes them.*

After the dismissal, the people, if it be the custom, may here respond :

Response : Amen.

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

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

When the bishop has prepared, and when he departs, accompanied, from the Temple, the trezvon is rung.

Kiss of Peace to the Holy Altar of Sacrifice

(*A private prayer, which may be said upon departing the Altar.*)

Remain in peace, O holy, and divine Altar of the Lord. I do not know if I shall ever return to you. May the Lord grant that I see you in the Church of the First-born, in heaven. In this hope, I put my trust.

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

Remain in peace, O holy Altar of the holy Body, and Blood, which I have received from you. May they be for the pardon of my offences, the remission of my sins, and for confidence before Your dreadful Judgement Seat forever, O my Lord, and my God.

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

Remain in peace, O holy Altar, Table of Life ; and entreat our Lord, Jesus Christ for me. May the memory of me not leave you, from now, and for eternity.

[*from the Liturgy of Saint Mark*]

[**THE END OF THE LITURGY OF THE PRESANCTIFIED GIFTS**]

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[86] *The dismissal in Holy Week is according to the day.*

[87] *According to the Romano-Constantinopolitan custom, while the bishop pronounces the dismissal, they sing "*Ton Despotin*" ("*Our Master, and our high priest . . .*)."*

And after the concluding psalms, and the distribution of antidoron, the bishop says :

THROUGH THE PRAYERS OF OUR HOLY FATHERS, O LORD, JESUS CHRIST, OUR GOD, HAVE MERCY ON US, AND SAVE US.

And the senior presbyter says :

Presbyter : Through the prayers of our holy Master . . . .

For the service of Prayers after Communion, see after the Liturgy of Saint John Chrysostom.

APPENDIX :

FOR THE LITURGY OF THE PRESANCTIFIED GIFTS :

PROKEIMENONS, AND READINGS

FIRST WEEK OF GREAT LENT :

+ Wednesday Evening

FIRST PROKEIMENON : *Tone 5*

YOU, O LORD, SHALL GUARD US, * AND PRESERVE US FROM THIS GENERATION, AND UNTO THE AGE TO COME.

V : Save me, O Lord, for the holy one has been lacking.

READING : 1 Moses 1:24-2:3

SECOND PROKEIMENON : *Tone 6*

LOOK DOWN UPON ME, AND HEAR ME, * O LORD, MY GOD.

V : How long, O Lord, will You forget me, even unto the end ?

READING : Proverbs 2:1-22

✣

+ Friday Evening

FIRST PROKEIMENON : *Tone 5*

MAY THE LORD LISTEN TO YOU * ON THE DAY OF AFFLICTION.

V : May the Name of the God of Jacob protect you.

READING : 1 Moses 2:20-3:20

SECOND PROKEIMENON : *Tone 6*

BE EXALTED, O LORD, IN YOUR POWER ; * WE SHALL SING, AND CHANT ABOUT YOUR MIGHTY DEEDS.

V : O Lord, the king shall be glad in Your power.

READING : Proverbs 3:19-34

✣ ✣

SECOND WEEK OF GREAT LENT :

+Wednesday Evening

FIRST PROKEIMENON : *Tone 6*

BE GLAD IN THE LORD, * AND EXULT, O YOU RIGHTEOUS.

V : Blessed are those whose iniquities are forgiven.

READING : I Moses 4:16-26

SECOND PROKEIMENON : *Tone 1*

LET YOUR MERCY, O LORD, COME UPON US, * AS WE HAVE HOPED ON YOU.

V : Exult in the Lord, O you righteous.

READING : Proverbs 5:15-6,3

✣

+Friday Evening

FIRST PROKEIMENON : *Tone 4*

LET YOUR MERCY, AND YOUR TRUTH * ALWAYS SUPPORT ME.

V : Waiting, I waited upon the Lord, and He gave heed to me ; He has heard my supplication.

READING : 1 Moses 5:32-6,8

SECOND PROKEIMENON : *Tone 6*

I SAID, "O LORD , HAVE MERCY ON ME ; * HEAL MY SOUL."

V : Blessed is the one who understands the poor.

READING : Proverbs 6:20-7,1

✣ ✣

THIRD WEEK OF GREAT LENT :

+Wednesday Evening

FIRST PROKEIMENON : *Tone 4*

I HAVE HOPED ON THE MERCY OF GOD * FOREVER, EVEN UNTO THE AGES OF AGES.

V : Why do You boast in malice, O powerful one ? All the day long, your tongue has contrived iniquity, and unrighteousness.

READING : 1 Moses 7:6-9

SECOND PROKEIMENON : *Tone 4*

WHEN THE LORD SHALL TURN ABOUT * THE CAPTIVITY OF HIS PEOPLE.

V : The fool has said in his heart, "There is no God."

READING : Proverbs 9:12-18

✣

+Friday Evening

FIRST PROKEIMENON : *Tone 4*

GIVE US YOUR HELP IN OPPRESSION, * FOR FUTILE IS THE SALVATION OF MAN.

V : O God, You have pushed us away, and brought us down.

READING : 1 Moses 8:4-21

SECOND PROKEIMENON : *Tone 6*

O GOD, HEAR MY SUPPLICATION ; * GIVE HEED TO MY PRAYER.

V : From the ends of the earth have I cried out to You.

READING : Proverbs 10:31-11:12



FOURTH WEEK OF GREAT LENT :

+Wednesday Evening

FIRST PROKEIMENON : *Tone 4*

BLESSED BE THE LORD, THE GOD OF ISRAEL, * WHO ALONE DOES WONDROUS THINGS.

V : O God, give Your judgement to the king, and Your righteousness to the son of the king.

READING : 1 Moses 9:18-10:1

SECOND PROKEIMENON : *Tone 4*

AS FOR ME, IT IS GOOD * TO CLEAVE TO GOD.

V : How good is God to Israel, to those who are upright in heart.

READING : Proverbs 12:23-13:9



+Friday Evening

FIRST PROKEIMENON : *Tone 4*

YOU THAT SHEPHERD ISRAEL, GIVE HEED, * YOU THAT LEAD JOSEPH LIKE A FLOCK.

V: You that sit upon the Cherubim, manifest Yourself.

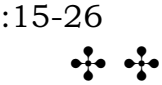
READING : 1 Moses 12:1-7

SECOND PROKEIMENON : *Tone 4*

EXULT IN GOD * OUR HELPER.

V : Take a psalm, and sound the timbrel.

READING : Proverbs 14:15-26



FIFTH WEEK OF GREAT LENT :

+ Wednesday Evening

FIRST PROKEIMENON : *Tone 4*

GOD IS THE LORD OF VENGEANCE ; * THE GOD OF VENGEANCE HAS SPOKEN OPENLY.

V : Be exalted, You that judge the earth, and pay back the proud with their reward.

READING : 1 Moses 17:1-9

SECOND PROKEIMENON : *Tone 4*

SING TO THE LORD * A NEW SONG.

V : Sing to the Lord, bless His Name.

READING : Proverbs 15:20-16:9

✣

+ Thursday Evening

FIRST PROKEIMENON : *Tone 7*

EXALT THE LORD OUR GOD, * AND WORSHIP AT THE FOOTSTOOL OF HIS FEET, FOR HE IS HOLY.

V : The Lord has established His kingship, let the peoples rage.

READING : 1 Moses 18,20-23

SECOND PROKEIMENON : *Tone 6*

RAISE A SHOUT OF JOY TO THE LORD, * ALL THE EARTH.

V : Serve the Lord with gladness.

READING : Proverbs 16:17-17:17

✣

+ Friday Evening

FIRST PROKEIMENON : *Tone 4*

THE LORD IS COMPASSIONATE, AND MERCIFUL, * LONGSUFFERING, AND GREATLY MERCIFUL.

V : Bless the Lord, O my soul ; and all that is within me, bless His holy Name.

READING : 1 Moses 22:1-8

SECOND PROKEIMENON : *Tone 4*

HOW MAGNIFIED HAVE BEEN YOUR WORKS, O LORD. * IN WISDOM HAVE YOU MADE THEM ALL.

V : Bless the Lord, O my soul. O Lord, my God, You have been greatly magnified ;

READING : Proverbs 17:17-18:5

✣ ✣

WEEK OF PALMS

+ Wednesday Evening

FIRST PROKEIMENON : *Tone 4*

I SHALL BE WELL-PLEASING IN THE SIGHT OF THE LORD, * IN THE LAND OF THE LIVING.

V : I have loved, because the Lord hears the voice of my supplication.

READING : 1 Moses 43:26-31; 45:1-16

SECOND PROKEIMENON : *Tone 4*

I SHALL REPAY MY VOWS TO THE LORD, * BEFORE ALL HIS PEOPLE.

V : I believed, therefore I spoke ; for I have been greatly humbled.

READING : Proverbs 21:23-22:4

✣

+ Friday Evening

FIRST PROKEIMENON : *Tone 6*

OUR HELP IS IN THE NAME OF THE LORD, * WHO CREATED HEAVEN, AND EARTH.

V : If it were not that the Lord was among us – let Israel now say.

READING : 1 Moses 49:33-50:26

SECOND PROKEIMENON : *Tone 4*

THOSE WHO PUT THEIR TRUST IN THE LORD ARE LIKE MOUNT SION. * HE WHO DWELLS IN JERUSALEM SHALL NOT BE SHAKEN FOREVER.

V : For the Lord will not leave the rod of sinners on the lot of the righteous.

READING : Proverbs 31:8-31

✣ ✣

HOLY WEEK :

+ Great, and Holy Monday

FIRST PROKEIMENON : *Tone 6*

MAY THE LORD BLESS YOU OUT OF SION, * AND MAY YOU SEE THE GOOD THINGS OF JERUSALEM.

V : Blessed are all those who fear the Lord – those who walk in His ways.

READING : 2 Moses 1:1-20

SECOND PROKEIMENON : *Tone 6*

WE HAVE BLESSED YOU * IN THE NAME OF THE LORD.

V : Many times have they warred against me from my youth.

READING : Job 1:1-12

READING : Saint Matthew 24:3-35

✣

+ Great, and Holy Tuesday

FIRST PROKEIMENON : *Tone 6*

ARISE, O LORD, ENTER INTO YOUR REST – * YOU, AND THE ARK OF YOUR SANCTIFICATION.

V : Remember David, O Lord, and all his meekness.

READING : 2 Moses 2:5-10

SECOND PROKEIMENON : *Tone 4*

BEHOLD, HOW BEAUTIFUL, AND DELIGHTFUL IT IS, * FOR BROTHERS TO DWELL AS ONE.

V : As myrrh over the head, running down the beard, the beard of Aaron.

READING : Job 1:13-22

READING : Saint Matthew 24:36-26:2

✣

+ Great, and Holy Wednesday

FIRST PROKEIMENON : *Tone 4*

O CONFESS THE GOD OF HEAVEN, * FOR ETERNAL IS HIS MERCY.

V : O confess the God of gods, for eternal is His mercy.

READING : 2 Moses 2:11-22

SECOND PROKEIMENON : *Tone 4*

O LORD, YOUR MERCY IS EVERLASTING ; * DO NOT DESPISE THE WORKS OF YOUR HANDS.

V : I shall confess You, O Lord, with my whole heart, I shall chant to You before angels.

READING : Job 2:1-10

READING : Saint Matthew 26:6-16

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[THE END OF THE APPENDIX]

