THE

BISHOP'S

SERVICE

BOOK

PART I

1994/1997/2002/2008/2025

This two-part service book, with its imperfections, is offered as a convenience, and as a bridge, or reference.

Clearly, it is useful for a Bishop to have a service book available for personal use, but as of this year of Our Lord's Incarnation 1997/2007, we have no translations generally considered satisfactory either for our scriptural texts, including the Septuagint Psalter, or for our service texts. It is our prayer that this offering, with its shortcomings, and not an official translation, will serve as a temporary reference, until we are able to make further progress in translation. For our purposes here, we have used, mostly, the xisting texts : I. Hapgood's Service Book *; the rubrics from the* Bishop's Service Book, *published by the Moscow Patriarchate in 1982, and translated for us by Mother Dorofea (Mirochnitchenko) ; in Part I, the* Abridged Typicon, *by F. S. Kovalchuk (1974);* The Liturgikon, *published by the Antiochian Archdiocese (1989), and other translations by the Monk Pierre (Vachon), and,our thanks to Igumen David (Edwards), and Mother Sophia (Rhoda Zion) for proof-reading. We have also used some newer translations of the Psalms, and applied our own judgement to make adjustments, in order to attempt to provide a "modern English" text. Notably, we have offered a rendering of Our Father, which is not in common use ; and although we hope that God will bless it, it is understood that habit will make such a change difficult to accept, even if it were blessable. In addition, we try, in both volumes, to indicate some of the local North American customs, and usages. We wait to see how God will bless such adjustments. Regardless, habit, style preference, and memory will make up for anything lacking in these adjustments.*

Rubrics are now often elaborate because of lesser experience, and memory in modern times. They are not to be treated as rigid rules. These prescribe a pattern, and a norm. Local customs also vary legitimately. An ideal complement of clergy is anticipated. Lacking this, we try to approximate the present reality in the spirit of the rubrics. With respect to these sometimes elaborated rubrics, we ask the patience of the user for the footnote, and other remarks provided.

In Part I of this Bishop's Service Book, we give the orders, and prayers of services of the Divine Liturgy. In Part II of the Book, we provide the orders, and prayers of services beyond the Divine Liturgy, which are commonly used : vigil, ordinations, blessings, consecrations, and tonsurings. For all this book's shortcomings, we ask the forgiveness of everyone who may use it. May the Lord, in His infinite mercy, also forgive, and may there come a truly useful bishop's service book, lacking such faults, in the near future.

This work is nevertheless offered to Almighty God in thanksgiving for the life, health, witness, and leadership of our retired Metropolitan THEODOSIUS, chief shepherd of the Orthodox Church in America until 2002. It is likewise offered in thanksgiving for the service, and witness of his successor, Metropolitan HERMAN. May God grant them many years, and salvation of soul.

USDAOC
Ottawa Ontario
Canada
1997/2002/2008/2025

over 200 years of Orthodox Mission
in North America.
over 100 years of liturgical life in Canada.

An Injunction to Every Priest

by St Basil the Great

Tr. Eusebios Stephanou, and Joseph Frawley

Take heed, O priest, to present yourself as a labourer, who needs not be ashamed, rightly dividing[1] the word of Truth.

Never stand at the Divine Liturgy, having enmity against any Man, lest you banish the Comforter.

On the day of the Divine Liturgy, do not enter into a quarrel ; but abide in the church, praying, and reading, until the hour, when you should conduct the service.

Stand with contrition, and with a pure heart, before the Holy Altar, refraining from looking here and there, but standing with awe, and fear, before the Heavenly King.

Do not hasten, or shorten the prayers, or assume affectation to please Men ; but look only to the King, Who is present, and the Powers, which surround you.

Make yourself worthy of the Sacred Canons.

Do not concelebrate with those which they prohibit.

Watch with whom you are present, how you conduct the services, and to whom you administer Holy Communion.

Do not forget the Masters commandment, and that of the Holy Apostles : 'Give not,' He said, 'what is holy to the dogs, and do not cast the pearls before the swine.'

Watch that you give not the Son of God into the hands of the unworthy.[2]

Do not shy before the glorious ones of the earth, nor even him who wears the diadem in that hour (*i.e. the Emperor*).

Administer Communion to those who are worthy, freely, as you have freely received it.

Give not the Holy Mysteries to those whom the Sacred Canons prohibit.

See that neither fly, nor moth, nor anything else touch them ; neither permit that they be wet, or smoked, or touched by those who are unworthy, and unholy.

By observing these injunctions, and those like them, you shall save both yourself, and those who hear you.

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[1] 'Divide' implies increasing by dividing.

[2] Communion in the hands is the ancient way, but it is now given on the spoon. The intent is the same.

EPISCOPAL LITURGY: THE SERVING OF THE DIVINE LITURGY OF SAINT JOHN CHRYSOSTOM

PREPARATION, GREETING, SERVING NOTES

Let it be known that everything that is done to, and for a High-priest (bishop) is done, as it were, for Christ Himself. It is Christ that the High-priest is re-presenting in the Church.

✠PROSKOMEDIA✠

The presbyter, and deacon assigned arrive early, say entrance prayers, vest, and do the first part of the proskomedia only, unless it be the custom to complete. Care is to be taken to prepare a sufficiently large Lamb for the number of those receiving Holy Communion. The bishop completes the Commemoration of the Living, and Departed, along with the final covering, and therefore, two prosphora should be readied, and placed before the completed Offering. The proskomedia is completed in two ways, according to the bishop's blessing. Either the presbyter may complete the covering of the Offering (in which case the Gifts are again uncovered before the Great Entrance), or the gifts are left uncovered, but regardless covered with a cloth, or ær. Usually, the Offering is completed, with other commemorations. Before the Great Entrance, all is uncovered, and bishop(s) add(s) his (their) commemorations. If it be not completed, then until the Great Entrance, the Asterisk is placed over the Lamb, and covered with an ær, or Communion Cloth (against insects) but the censing of the Gifts is not done. When more than one bishop may serve, either the concelebrating bishops arrive early, and make their commemorations after vesting, or sufficient prosphora are prepared at the prothesis for them to make commemorations along with the main celebrant at the Great Entrance.

If the hours be ***not*** *read, or if they be read early, the temple is incensed at this time.*

✠ THE CATHEDRA ✠

If the temple be arranged after the fashion of the Romano-Constantinopolitans, the Cathedra is a permanent throne on the south side of the temple. Another custom has this throne on the north side. According to the use of Rus', the Cathedra, in the form of a raised daïs, is in the midst of the temple. If there be a permanent throne, it may be to, or on, the south, or north side, sometimes facing east. In a Cathedral, there would be a permanent structure in the middle of the temple. In the Georgian custom, the Cathedral Chair is in the middle of every temple, and nearer to the entrance. There is, particularly when the bishop will serve, in the custom of Rus', a raised daïs of one, or up to three, levels, on which there may be a cushioned seat (fald-stool) on which the bishop may sit (and seats for other bishops in place, as many as there are bishops). Because of the nature of liturgical movement, it is usually portable. Moreover, if the Altar (Sanctuary) be properly constructed, at the High Place there is an elevated throne for the bishop, elevated on several steps ; and there is enough space between the Holy Table (also on an elevated step), and this throne, for the movement of the clergy, and others serving. The throne, especially exterior, may be used when the bishop is not serving also, but not that on the central daïs.

✠ BODILY ATTITUDE ✠

All who serve in the Altar must keep in mind the reverence for the Holy Table itself, and for the High Place behind it. Those who approach either must do so with due awe, and respect, with bodily signs of reverence. Upon entering the Altar for the first time, it is customary for one to make one, or three prostrations towards the Holy Table. Clergy of major orders then venerate the Table. Care must also be taken to avoid turning the back towards the Holy Table, most particularly while the Offered Gifts rest thereon, and likewise towards the Prothesis. Similar reverence is due the High Place, hence blessing oneself when passing across before it ; and facing towards it, and bowing, whilst making an exclamation. Moreover, care must be taken by all who serve not to turn the back towards the bishop, except when movement requires it, and then only after first having bowed to the bishop so as to ask for his blessing to do so. One ought to remember that the Altar is the Holy Place, and that due awe, and respect for it are to be cultivated in one's habits, so as to avoid undue, and lax familiarity. Conversation is inappropriate while serving. Exchanges of words should be limited to such as are necessary for communication to enable the serving. Sitting is blessable only when necessary, or liturgically appropriate ; relaxing in any way is inappropriate. It is a good habit for all who serve, including acolytes, to wash the hands both after vesting before

the service, and before leaving the Altar at the conclusion of the service. Prayer while serving is not the same as prayer at other times, and places ("One who sings prays twice..."). Those who serve lead others in prayer, which is in fact worship, so focus, and attention are necessary, as is avoiding calling attention to oneself in any way, to help others focus on the Lord.

Attentiveness may be revealed also in disposition towards the smaller details of liturgical action – such as the activity of insects . . . . Although more recent buildings have fewer such insect visitors, they still present themselves, and certainly at outdoor celebrations. The ripidi (fans) were originally designed for this express purpose. The observant deacon, or subdeacon may observe the rubrics for fanning at any time in the context of this. If the decorative ripidi are too large, or unavailable, the chalice, and diskos veils will suffice to ward off insects.

Only the bishop himself may place the mitre on the Holy Table. Presbyters of any rank, having the blessing to wear the mitre, may not place their own mitres on the Holy Table. The Holy Table is not to accumulate any extra items, which may well rest elsewhere. Therefore, the Holy Table ought properly to have on it only the Antimension, and Ileton, Gospel Book, Blessing Cross(es), and Artophorion.

✠ ON "SILENT" PRAYERS ✠

The rubrics prescribe in various places that the one leading prayer read certain prayers in a low, or quiet voice. In current custom, this is often wrongly interpreted as "silent." Silent reading, as we know it, is a recent invention, and not understood in this manner by our ancestors. No public liturgical prayers ought to be read silently, that is, only with the mind. Rather, "mysticos", or quietly, means with less volume, but nevertheless articulated, and vocalised. This is a very important point for remembering, as it applies not only to such prayers, but to all prayers, and especially the Psalter. All prayers, liturgical, or private, are best vocalised to some degree, so that they may truly find their way into the heart in due time by God's mercy. These comments on vocalisation are not related to debates about reciting prayers, such as the Anaphora, aloud for the hearing of the faithful.

✠ ON THE RUBRICS ✠

Although the foundation of the rubrics of this present work is that of the Bishop's Service Book as produced by the Orthodox Church in Russia, our Orthodox Church in America has episcopates which follow other typicons, and customs. The foundation of our customs is pre-revolutionary Russian, however ; and our territorial dioceses have parishes founded by immigrants, bringing to us many regional yet legitimate customs not expressed in the usual rubrics. In the ancestral countries, there is a natural flexibility which allows for this variety, but in North America there is often a temptation to concretise rubrics, and obliterate legitimate variants because of forgetfulness of the breadth of history. This work, albeit not exhaustively comprehensive in this realm, offers, for the sake of convenience, such alternatives as are known, and readily available to the present redactor.

✠ NOTES FOR DEACONS ✠

From the beginning dialogue before the Liturgy, until after the Entrance of the Holy Gospel, the deacons approach the icon of the Lord, or of the Theotokos, on the Iconostasis. Bowing to the bishop before, and after litanies, deacons remain just to the side of the Royal Doors, so as not to turn the back directly towards the bishop (which is considered disrespectful). If there be ever occasion to stand with one's back to the bishop (such as at "Your own of Your own"), it is correct first to bow to him for the blessing to do so.

During the Anaphora, at the Anamnesis, the deacons point to the Diskos, and Chalice with the Orar at the appropriate places. At the Epiclesis, it is to be noted whether, if the bishop take the Tropar of the Third Hour, it be taken before "Again, we offer . . .", or after, so as to ask the blessing on the Bread, and Cup in the appropriate place.

The Tropar of the Third Hour, when it was introduced, interrupted the prayer of the Invocation of the Holy Spirit. If this tropar be taken, it is better to take it before the Epiclesis, as is found now in Greek books, rather than in its midst. The positioning in the middle of the prayer may, and perhaps should be, regarded as a misprint. But it must be as the bishop will bless.

✠ ABOUT THE ORLETS (EAGLE-RUG) ✠

There are many different customs relating to the use of the Eagle-rug[3]. In maximum use, a bishop must always be standing on the rug, and they are placed, and replaced according to the liturgical movement. In lesser use, the orlets are placed in principal places with minimal movement. In minimal use, the rug is stationary at the Episcopal seat(s), or before the Holy Table. Greek use seems to omit it. Local custom is to prevail, according to the bishop's blessing.

✠ MANNER OF SERVING ✠

Because there are so many local customs, and there are so many different circumstances, it is important that those preparing to serve ask the bishop, in advance, how he blesses the manner of serving the Liturgy.

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The bishop at all times, but most especially when he is presiding at the Divine Liturgy, is presenting Christ to the faithful. This accounts for the manner of his being received, and the manner of his vesting, and serving.

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With regard to the Royal Doors : although the doors are customarily open for much of the Episcopal Liturgy in "Russian" practice, they are closed at the Communion of the Clergy. Modern Romano-Constantinopolitan custom keeps them open at all times during an Episcopal Liturgy. In modern "Ukrainian" use, both the Royal Doors, and Deacon's Doors, are open, as at Pascha, and ordinations, for the whole time of the bishop's presence in the Temple, and sometimes even while he is on the local territory.

The Royal Doors, and the Deacon's Doors are open during an ordination.

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[3] The connexion between the bishop, and the eagle is also concerned with the relationship between the bishop, and the people. The bishop is to be an example, as far as he is able, and an encouragement to the faithful by his example in Christ. The eagle is recalling the words of the Prophet Esaias 40:31 : **"They who wait for the Lord shall renew their strength, they shall mount up with wings like eagles, they shall run, and not be weary, they shall walk, and not be faint".**

THE PREPARATION:

GREETING THE BISHOP

The Royal Doors are closed, but the curtain is open. At the appointed time, the ringers begin to ring the Blagovest. The clergy, and servers exit via the deacon doors. The presbyter, who served at the Proskomedia, carries the cross on a tray. The "handle" is to the bishop's right.[4]

IN ORDINARY TIME :

The Primikiri with lamp does not go to the bishop's residence, or waiting-place, nor is the bishop accompanied by singers.

Nevertheless, the bishop does not arrive unaccompanied.

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[4] *According to the Romano-Constantinopolitan custom, while Matins is being sung, the bishop is greeted after the Prayer of Intercession. The Bishop is greeted with the Gospel Book, and a shortened form of the Augmented Litany. With the hand cross, he blesses the people from the solea, as they sing "Many years." He is taken to the Throne, and the clergy receive the blessing to serve, and vest. The bishop begins the Canon. After the first verse of the Praises, the psalmody is interrupted for the Entrance Prayers ; and as they are said, the singers begin slowly to sing "Ton despotin . . . ." At the end of the prayers, the bishop blesses with dikiri, and trikiri, and he enters the Alta,r where he is vested by the deacons. The bishop, vested, returns to the Throne, while those present sing "Many years." $He is accompanied by the clergy, and deacons with dikiri, and trikiri. The Great Doxology begins, while the clergy quietly complete Matins. The initial dialogue before the actual beginning of the Liturgy is taken during the tropar after the doxology. However, vesting of the bishop may also be accomplished in the midst of the solea, in the manner described in the main text.*

ON A FEAST :

When the time is come to serve the Divine Liturgy, ***the bishop waits*** *at his residence, or a suitable place, surrounded by archimandrites, presbyters, deacons, singers, acolytes, and church dignitaries.*

The Primikiri comes with a tall lighted candle, or a lamp, and he bows to the bishop. ***The Bishop then stands up****, and he walks to the church, preceded by the dignitaries, deacons, presbyters, and acolytes (and sometimes with children spreading flower-petals before him), while all singing stikhs of the feast. The Primikiri walks in front of, and slightly to the right of, the bishop. The bishop is followed by, and slightly to either side, by the Archdeacon, and/or Protodeacon. Then come, two-by-two, the archimandrites, igumens, priestmonks, and priests.*

As the bishop approaches the temple, all the bells are rung. When he enters the temple, the ringing stops, and the Blagovest is resumed until the beginning of the vesting of the bishop.

The bishop, and his attendants *are met by the Primikiri, and the deacons at the entrance to the Church, and they bow to the bishop. And, if it be the custom for a lay dignitary of the parish to present bread, and salt, it happens at this moment. The bishop is vested in the Mantiya (if not worn in procession) at the door, and the Staff is given in place of the Walking-stick (if this was not done previously). An acolyte should carry the train of the bishop's mantle. At the entrance of the bishop to the Temple, the singers sing :*

Readers : From the rising of the sun unto its setting, the name of the Lord is to be praised. Blessed be the name of the Lord, henceforth, and forevermore. *(Psalm 112)*

Then, the Holy Cross is offered to the bishop by the presbyter who served proskomedia. The handle of this Cross is to be towards the Bishop's right hand. After the bishop, all the presbyters, according to rank, in turn, kiss the Cross in the hands of the Bishop. The presbyter, receiving it back on the tray, will ***immediately*** *return it to the Holy Table, going ahead of the procession, and returning through the north deacon's door.*

As the bishop approaches the entrance to the Church itself *(i.e., the nave), he is met by two deacons with censers. The senior deacon, censing the bishop, says :*

Deacon : "WISDOM. MORE HONOURABLE THAN THE CHERUBIM . . .

GLORY BE . . . NOW, AND EVER . . . Lord, HAVE MERCY (3x), MASTER, BLESS."[5]

Then the singers sing :

Response : It is truly meet to bless you . . . ; *or, the festal substitute, the ninth irmos of the Canon of Matins.*

On entering the Church, ***the bishop says,*** *in a quiet 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.[6]

(*Psalm 5:8)*

And the bishop leads *the clergy to the foot of the Solea, and he stands on the prepared orlets there. If there be relics, or one, or more special icons on the way, the bishop may stop to venerate these, before arriving at the Solea. The senior deacon is at his right, and the archimandrites, igumens, archpriests, and priests all stand behind the bishop, according to rank, on both sides of him.*

The bishop *gives his staff to the one appointed to hold it. The protodeacon gives the trikiri, and censer to the subdeacon, and the censer, dikiri, and trikiri are taken to their places.*

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[5] *The root meaning of "Master" for us is "Rabbi", that is, "Teacher", as in the Gospel. See Mark 10:51*
Older texts have only "Master, bless" for all texts. Blessings pronounced always invoke Christ's blessing, and it may logically be understood that it is He whom we are addressing as Master through any cleric. Matthew 23:10-12.

[6] *In the West, Psalm 42 (Judge me, O God...) is the main entrance Psalm. Its additional use by readers, or singers during the time of Entrance, under some circumstances, could be appropriate.*

They say the Entrance Prayers.

THE ENTRANCE PRAYERS

The protodeacon says :

Protodeacon : Bless, Master.

***The bishop bows** three times, and he says :*

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

The protodeacon, standing near the bishops, says :

Protodeacon : Amen.

O heavenly king . . . , *and the rest, through Our Father . . . .*

*And **the bishop says :***

FOR YOURS ARE THE KINGDOM . . . ,

*and then **he says the tropars** of the entrance :*[7]

HAVE MERCY ON US, O LORD, HAVE MERCY ON US ; FOR LAYING ASIDE ALL EXCUSE, WE SINNERS OFFER TO YOU, AS TO OUR MASTER, THIS SUPPLICATION, HAVE MERCY ON US.

And the protodeacon says :

Protodeacon : GLORY BE TO THE FATHER, THE SON, AND THE HOLY SPIRIT.

*And **the bishop says** the second tropar :*

O LORD, HAVE MERCY ON US ; FOR IN YOU HAVE WE PUT OUR TRUST. DO NOT BE ANGRY WITH US, NOR

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[7] *But it is now usual for the deacon to read these tropars.*

REMEMBER OUR INIQUITIES, BUT LOOK DOWN ON US EVEN NOW, SINCE YOU ARE COMPASSIONATE, AND DELIVER US FROM OUR ENEMIES ; FOR YOU ARE OUR GOD, AND WE ARE YOUR PEOPLE, WE ARE ALL THE WORK OF YOUR HANDS, AND WE CALL ON YOUR NAME.[8]

And the protodeacon says :

Protodeacon : NOW, AND EVER, AND UNTO THE AGES OF AGES. AMEN.

*And **the bishop says** the third tropar :*

O BLESSED THEOTOKOS, OPEN THE DOORS OF COMPASSION TO US WHOSE HOPE IS IN YOU, THAT WE MAY NOT PERISH, BUT BE DELIVERED FROM ADVERSITY, THROUGH YOU, THAT ARE THE SALVATION OF THE CHRISTIAN PEOPLE.

*Then **the bishop approaches** the icon of Christ on the right side of the Iconostas, and having bowed to it, he says the tropar :*

WE VENERATE YOUR MOST PURE IMAGE, O GOOD ONE, AND ASK

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[8] Psalm 135:24 ; Isaias 64:8

FORGIVENESS OF OUR TRANSGRESSIONS, 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".[9]

And uncovering his head, he kisses the icon.

Then he goes *in the same way to the left side, to the icon of the Theotokos, and he 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 HOPE IN YOU. REJOICE, WE CRY out TO YOU, AS ONCE DID GABRIEL, THE

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[9] *Tropar of the Sunday of Orthodoxy*

LEADER OF THE BODILESS HOSTS.[10]

And he kisses the holy icon.

***Then he goes** in the same way to the icons of the Temple, and of the Feast, and to the relics of saints, as locally practiced, saying the tropars, and kissing the icons, and/or relics.*

[*Meanwhile the singers may continue to sing "It is truly meet . . . ."*]

*Then **the bishop returns** to his place on the Solea, and facing east, he bows his head, and he says :*

O LORD, STRETCH FORTH YOUR HAND FROM YOUR HOLY DWELLING PLACE ON HIGH, AND STRENGTHEN ME FOR THIS, YOUR APPOINTED SERVICE, THAT STANDING WITHOUT CONDEMNATION BEFORE YOUR THRONE, I MAY OFFER THE BLOODLESS SACRIFICE ;
FOR YOURS IS THE POWER, AND THE GLORY, UNTO THE AGES OF AGES. AMEN.[11]

***Then the bishop**, or the protodeacon, says the following prayer of St John Chrysostom :*

O GOD, ABSOLVE, PARDON, REMIT, AND FORGIVE ALL MY SINS –

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[10] Psalm 32:22 ; Luke 1:28
[11] Psalm 143:7

VOLUNTARY, OR INVOLUNTARY, OF WORD, DEED, OR THOUGHT – FORGIVE ME EVERYTHING; FOR YOU ARE GOOD, AND THE LOVER OF MAN.

And then, standing erect, ***he covers his head, receives*** *the staff into his* ***left*** *hand,* ***he turns*** *towards the people, and* ***he blesses*** *them thrice, with both hands, holding his staff in the left hand ; and the choir sings melodiously :* "**TON DESPOTIN KAI ARKHIEREIA IMON, KYRIE, PHILATE", and then "EIS POLLA ETI DESPOTA**" (*three times*). ***The bishop then goes, and ascends*** *the Cathedra, and he is followed by those who are to concelebrate with him, two by two, archimandrites, and the rest, according to rank.*

The bishop sits *on the Cathedra, with his staff in his left hand.*[12]

However, according to the practice of some, the bishop goes into the Altar for vesting, and then exits for the beginning of the Liturgy.

And the archimandrites, and other presbyters approach the bishop, bow to him, and kiss his right hand ; and stepping back, they bow to him again. ***The bishop blesses*** *them, making the sign of the Cross with his hand, and they enter the Altar by the south, and north doors, by rank, and they vest themselves.*

Meanwhile, the acolytes prepare the vestments for the bishop, and then bring them on a folding table, before him.

The protodeacon, and second deacon (or it may be subdeacons), who wish to dress the bishop, go up on the Cathedra, one on the right, and one on the left. Two other deacons stand below the Cathedra, in front of, and facing the bishop, and holding censers.[13] *They ask blessing for the incense, and then they cense the bishop continuously.*

Protodeacon : Bless, Master, the incense.

The bishop *blesses the incense, with both hands :*

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[12] *The prevailing current practice is that the bishop remain standing until the antiphons.*

[13] *According to some, the deacons will also carry dikiri, and trikiri, or other deacons will stand beside them, holding them. The dikir,i, and trikiri may also remain in the Altar until required.*

WE OFFER YOU INCENSE, O CHRIST OUR GOD, AS AN ODOUR OF SPIRITUAL FRAGRANCE.[14] ACCEPT IT ON YOUR HEAVENLY ALTAR, AND SEND DOWN UPON US THE GRACE OF YOUR MOST HOLY SPIRIT.

***The bishop stands**, and gives his staff to one of the readers, who holds it with both hands, and stands slightly behind the bishop.*

[14] Ephesians 5:2

THE VESTING PRAYERS

The vesting deacons, or subdeacons take the bishop's klobuk, mantiya, panagia, prayer-rope, and riassa ; and they put them on a tray, held by a subdeacon, or acolyte (or book-bearer), who takes them aside, to a safe place.

When the deacons begin the vesting with the stikhar, the singers begin to sing "Your soul shall rejoice . . .", and later, "The prophets proclaimed . . .", or "Heavenly King . . .", or something else pertaining to the day, or the feast.

The other subdeacons, or acolytes take the vestments that have been prepared,[15] *and reverently bring them to the deacons, who take them, and give the Stikhar to the bishop.*

*The **first** deacon, censing, says :*

Deacon : Let us pray to the Lord.

*And while also censing, the **second** deacon says the vesting verses, adjusting them so as to address the bishop in the second person singular. He recites in a loud, and clear voice :*

Deacon : YOUR SOUL SHALL REJOICE IN THE LORD ; FOR HE HAS CLOTHED YOU WITH THE GARMENT OF SALVATION ; HE HAS COVERED YOU WITH THE ROBE OF GLADNESS ; AS A BRIDEGROOM, HE HAS SET A CROWN ON YOU, AND AS A BRIDE ADORNS HERSELF WITH JEWELS, SO HE HAS ADORNED YOU. (*Isaiah 61:10*)

***The bishop meanwhile blesses** the Stikhar (alb), kisses it, and they invest the bishop with the Stikhar (Alb).*

The deacon reads the verses slowly, so as to allow time for the bishop to be vested reverently.

The Epitrachil is taken next. The first deacon, censing, says :

Deacon : Let us pray to the Lord.

And the second deacon says :

Deacon : BLESSED IS GOD, WHO POURS OUT HIS GRACE UPON HIS BISHOPS, AS MYRRH OVER THE HEAD, RUNNING DOWN THE BEARD, THE

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[15] *They are laid out in the correct order on a table, or analoy. In some cases, however, especially for the head of the local Church, they are brought one-by-one by presbyters from the Altar.*

BEARD OF AARON, THAT RUNS DOWN TO THE FRINGE OF HIS RAIMENT ; ALWAYS, NOW, AND EVER, AND UNTO THE AGES OF AGES. AMEN.

(*Psalm 132:2*)

And having blessed it, ***the bishop kisses*** *the Cross on the Epitrachil (stole), and they put it around his neck.*

The same is done with the Belt.[16] ***The bishop blesses*** *the belt, making the sign of the Cross over it, and kissing the Holy Cross on it. They put it around him, while the protodeacon, and deacon say :*

Deacon : Let us pray to the Lord.

Deacon : BLESSED IS GOD, WHO GIRDS YOU AROUND WITH POWER, AND HAS MADE YOUR WAY BLAMELESS, HE WHO PERFECTS YOUR FEET AS THOSE OF THE HART, SETTING YOU ON THE HIGH PLACES ; ALWAYS, NOW, AND EVER, AND UNTO THE AGES OF AGES. AMEN.

(*Psalm 17:32-33*)

And they invest the bishop with the Belt (Zone, Girdle).

The same is done with the other vestments. The first deacon says, "Let us pray to the Lord", while the second deacon reads the customary verses, and ***the bishop blesses,*** *and kisses each vestment.*

For the Right Cuff :

Deacon : Let us pray to the Lord.

Deacon : YOUR RIGHT HAND, O LORD, HAS BEEN GLORIFIED IN POWER. YOUR RIGHT HAND, O LORD, HAS SHATTERED THE ENEMIES. IN THE GREATNESS OF YOUR MAJESTY, YOU HAVE OVERTHROWN YOUR ADVERSARIES ; ALWAYS, NOW, AND EVER, AND UNTO THE AGES OF AGES. AMEN. (*2 Moses 15:6-7*)

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[16] *For some, the order of vesting here differs : the cuffs are each taken first, and then the belt, afterwards.*

And they invest the bishop with the Right Cuff.

For the Left Cuff :

Deacon : Let us pray to the Lord.

Deacon : YOUR HANDS HAVE MADE, AND FASHIONED ME; MAKE ME UNDERSTAND, AND I SHALL LEARN YOUR COMMANDMENTS ; ALWAYS, NOW, AND EVER, AND UNTO THE AGES OF AGES. AMEN.

(*Psalm 118:73*)

And they invest the bishop with the Left Cuff.

For the Palitsa :

Deacon : Let us pray to the Lord.

Deacon : GIRD YOUR SWORD ON YOUR THIGH, O POWERFUL ONE ; IN YOUR COMELINESS, AND IN YOUR BEAUTY, SPREAD OUT, PROSPER, AND REIGN, BECAUSE OF TRUTH, MEEKNESS, AND RIGHTEOUSNESS. YOUR RIGHT HAND SHALL MARVELLOUSLY GUIDE YOU ; ALWAYS, NOW, AND EVER, AND UNTO THE AGES OF AGES. AMEN. (*Psalm 44:3-4*)

And they invest the bishop with the Palitsa (Epigonation, sword).

For the Sakkos :

Deacon : Let us pray to the Lord.

Deacon : YOUR PRIESTS SHALL PUT ON RIGHTEOUSNESS, AND YOUR HOLY ONES SHALL EXULT ; ALWAYS, NOW, AND EVER, AND UNTO THE AGES OF AGES. AMEN.

(*Psalm 131:9*)

And they invest the bishop with the Sakkos.[17]

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[17] *The ancestor of the Sakkos for bishops is the Phelon, worn until recent centuries, and may still be worn. In accordance with former use, only the great omophor would then be used. It is, however, the present custom for bishops to serve only in a simple manner when using the Phelon, and then to use the more recently developed small omophor. At*

For the Omophor :

Deacon : Let us pray to the Lord.

Deacon : WHEN YOU HAD TAKEN UPON YOUR SHOULDERS, HUMAN NATURE, WHICH HAD GONE ASTRAY, O CHRIST, YOU BORE IT TO HEAVEN, TO YOUR GOD, AND FATHER ; ALWAYS, NOW, AND EVER, AND UNTO THE AGES OF AGES. AMEN. (*Cf Luke 15:5*)

And they invest the bishop with the Great Omophor (Pallium).

***And the tray** with Mitre, Panagia(s), and Holy Cross is brought before the bishop.*

For the first(or only) panagia :[18]

Deacon : Let us pray to the Lord.

Deacon : MAY GOD BUILD IN YOU A CLEAN HEART, AND RESTORE AN UPRIGHT SPIRIT IN YOU ; ALWAYS, NOW, AND EVER, AND UNTO THE AGES OF AGES. AMEN. (*Psalm 50:12*)

And they invest the bishop with the Panagia.

*If the bishop be a Metropolitan blessed to wear **two** panagias, then :*

Deacon : Let us pray to the Lord.

Deacon : YOUR HEART HAS BUBBLED FORTH A GOOD WORD; YOU SHALL SPEAK OF HIS WORKS TO THE KING ; ALWAYS, NOW, AND EVER, AND UNTO THE AGES OF AGES. AMEN. (*Psalm 44:1*)

And they invest the bishop with the second Panagia.

For the Cross :

Deacon : IF ANY MAN WILL COME AFTER ME, LET HIM DENY HIMSELF, SAYS THE LORD, AND TAKE UP HIS CROSS, AND FOLLOW ME ; ALWAYS, NOW, AND EVER, AND UNTO THE AGES OF AGES.

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present, for an hierarchical liturgy, it is not customary to wear other than the Sakkos.

[18] *It is the custom for some to take the Cross first. The prudent deacon would ask the bishop his will on this, and other matters.*

AMEN. (*Mark 8:34*)

And they invest the bishop with the Holy Cross.

For the Mitre :

Deacon : Let us pray to the Lord.

Deacon : THE LORD HAS PLACED ON YOUR HEAD, A CROWN OF PRECIOUS STONES. YOU ASKED LIFE OF HIM, AND HE GAVE YOU A LENGTHY SPAN OF DAYS ; ALWAYS, NOW, AND EVER, AND UNTO THE AGES OF AGES. AMEN.

(*Psalm 20:5*)

And they invest the bishop with the Mitre.

And the Dikiri, and Trikiri, alight, are brought beside the bishop (the Dikiri at his left hand, the Trikiri at his right hand), and the protodeacon, and deacon (or vesting subdeacons) step down, and receive them, and present them to the bishop, ***who takes them*** *into his hands. They kiss his hands, as he takes them.*

And the protodeacon says :

Deacon : Let us pray to the Lord.

Deacon : 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. (*Matthew 5:16*)

The singers sing "TON DESPOTIN KAI ARKHIEREIA IMON, KYRIE, PHILATE", and then "EIS POLLA ETI DESPOTA" (*three times*) *; and with the Dikiri, and Trikiri,* ***the bishop blesses*** *the four directions, making the sign of the Cross : east, west, south, and north.*[19] *The subdeacons take back the Dikiri, and Trikiri, go up to the Solea beside the deacon(s), and face the bishop. The deacon(s) censes the bishop three times three. They all turn to bow to the Altar, turn again to bow to the bishop, while the deacon censes thrice. The servers, and subdeacons take the censer(s) from the deacon(s), and they enter the Altar. The deacon(s) approach(es) the bishop for a blessing, kiss(es) his hand, and he stand(s) beside (and behind) him. Meanwhile,* ***the bishop sits down.*** *The one holding*

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[19] *This is the order provided in our service books ; but there are local customs which follow a different order of blessing the four directions.*

the bishop's staff, and the Primikiri with the lighted lamp, bow to the bishop, and withdraw. The holder of the staff stands before the icon of Christ, facing the Royal Doors, and the Primikiri stands on the left side near the big lampions, facing the Royal Doors. [*And in the entrances, they lead the procession silently, bearing staff, and lamp.*]

A basin, and towel [*either at this time, or during the Hours*] *are brought to the bishop with a ewer with water, and he washes his hands while seated. If there is to be, or has been already, a sanctification of a singer, reader, or subdeacon, the candidate carries the basin.*

The protodeacon reads :

Deacon : I SHALL WASH MY HANDS AMONG THE INNOCENT, AND I SHALL CIRCLE AROUND YOUR ALTAR, O LORD, TO HEAR THE VOICE OF YOUR PRAISE, AND TO RECOUNT ALL YOUR WONDERS. O LORD, I HAVE LOVED THE SPLENDOUR OF YOUR HOUSE, AND THE PLACE WHERE THE HABITATION OF YOUR GLORY STANDS. DO NOT DESTROY MY SOUL WITH THE IMPIOUS, AND MY LIFE WITH MEN OF BLOOD, IN WHOSE HANDS ARE INIQUITIES : THEIR RIGHT HANDS HAVE BEEN FILLED WITH BRIBES. BUT I HAVE WALKED IN MY GUILELESSNESS ; REDEEM ME, AND HAVE MERCY ON ME. MY FOOT HAS STOOD IN UPRIGHTNESS ; IN THE CHURCHES SHALL I BLESS YOU, O LORD. (*Psalm 25:6-112*)

[*If the Hours are not read, then the washing of the hands takes place immediately after the singing of TON DESPOTIN, and the return of the Dikiri, and Trikiri to the Altar. Yet another custom, in this case, places the washing of the hands during the singing of the first antiphon.*]

THE HOURS

Then the reading of the Hours begins.

The archimandrites, igumens, and archpriests, all fully vested, leave the Altar by the south, and north doors, and having bowed to the Altar, and then to the bishop, stand to his right, and left, according to rank. Only the one who serves Proskomedia is active in the Altar, although presbyters who are serving also remain in the Altar. The archimandrites, igumens, and archpriests, standing in the Church by the bishop, keep silent during the Proskomedia.

During the reading of the Hours, ***the bishop sits,*** *standing up only for Alleluias, Trisagion prayers, and "*More honourable . . .*" (Other rubrics direct that he sit only during the psalm-reading).*

The reader, carrying the Book of the Hours, approaches the bishop for the blessing, and then goes to read at, and near the bishop's left ; and the appointed presbyter (or the presbyter who served the Proskomedia) approaches for the blessing, and stands to the bishop's right. The deacon(s) cense(s) the temple during the reading of the psalms of the third hour. They come first to the solea, and, facing the bishop, ask for the blessing of the incense ; and then return to the Altar to begin the censing in the usual way. After censing the iconostas, they stand on the ambo, and cense the bishop thrice three times, and then the two kliroses, and the people, and then the whole temple. As they complete the censing, by censing the Royal Gates, and the icons of the Saviour, and the Theotokos, they turn to cense the bishop thrice, then return as usual to the Altar, and cense the front of the Holy Table.

At the beginning of the Sixth Hour, the ringers ring the Trezvon. But if there be a tonsuring of a reader, and/ or ordination of a subdeacon, the Trezvon is rung after the beginning of the bishop's prayers before the Liturgy.

If there be a tonsuring of a reader, and/ or ordaining of a subdeacon, it may be accomplished either after the reading of the Psalms, and Glory be . . . Now . . . Alleluia ... at the Sixth Hour ; or if the bishop direct, it may be accomplished after the completion of the hour. In some places, this is done during the Liturgy's antiphons.

If there was an ordination of a subdeacon, or if there will be an ordination of a Deacon, or Presbyter, the one being ordained is afterwards led by the subdeacons to stand in front of the icon of the Theotokos, to wait until the appointed time. He remains there, holding the basin, and keeping the towel about his shoulders.

THE "PHIMI"

The prayerful singing of the bishop's title is prescribed, in some circumstances. When it is taken, it follows this pattern :

> **To His Grace (Eminence, Beatitude, Holiness) N , beloved of God, Orthodox (Arch)Bishop (Metropolitan, Patriarch) of the God-protected city(*ies*) of N (and N) , and the diocese of N , may the Lord grant a holy archpastorate, and many years.**

In the course of serving, whether the presbyters approach the bishop for blessing at his hand, or whether blessing is taken by a bow, and his signing, it is a matter of local custom, and id to be done according to the direction of the bishop.

[THE END OF GREETING, VESTING, PREPARATION]

✠

Episcopal Liturgy: The Serving of the Divine Liturgy of Saint John Chrysostom, in the Manner of a High-Priest

Following Romano-Constantinopolitan custom, the bishop may be standing either in the nave Throne, or in the midst of the solea. According to the "Russian" custom of the Jerusalem typicon, the bishop stands in the midst of the nave, (and according to the Georgian custom, at the Throne) in the midst.

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

O heavenly King, Comforter, Spirit of truth, everywhere present, and filling all things, treasury of blessings, and giver of life, come, and abide in us ; cleanse us from every impurity, and save our souls, O good one.[20]

Glory be to God in the highest, and on earth, peace, good will

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[20] *Except between Pascha, and Pentecost, when the Paschal, Ascension, or Pentecost tropars are used.*

TOWARDS MEN.[21] (Twice)
O LORD, OPEN MY LIPS, AND MY MOUTH SHALL SHOW FORTH YOUR PRAISE.[22] (***Once**, according to the Ordo.*)

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

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

Protodeacon : It is the time[23] for the Lord to act.
Master, bless.

And the bishop says :

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

And the protodeacon replies :

Protodeacon : Amen.

*And **the bishop blesses** the protodeacon on the head, and he continues :*

Protodeacon : Pray for us, holy Master.

*And **the bishop signs** the protodeacon on the head,[24] and he says :*

MAY THE LORD DIRECT YOUR STEPS.[25]

And again, they say to him :

Protodeacon : Remember us, holy Master.

*And **he signs** the protodeacon on the head, and he says :*

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[21] Luke 2:14 ; 19:38. "Men", here, refers to the Race of Man, the plural of the Greek word "anthropos".

[22] Psalm 50:15

[23] *This is "kairos" – the appropriate time, not "chronos" – time in general. Psalm 118:126*

[24] *But at this time, the blessing is generally given into the hand of the deacon(s), as described at the last.*

[25] *Proverbs 16:9*

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

And they all reply :

Protodeacon : Amen.

The protodeacon, and the deacons, kiss his holy right hand,[26] *step aside, and bow to him. The other deacons take their stand in their place, behind the bishop. Also, the first archimandrite, igumen, or archpriest bows to the bishop, kisses his hand,*[27] *and goes to the Altar by the south door, and he orders the opening of the Royal Doors.*[28]

THE ENARXIS

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

Protodeacon : Bless, Master. [29]

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

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.

Then he puts the Holy Gospel on the Holy Table, and he bows to the bishop.

Response : Amen.

If it be the Paschal Season, the Paschal beginning is now taken, according to whether it be Bright Week, or the remainder of the Paschal Season.

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[26] *Although it may be that the bishop will give also his left hand to the deacons on his left.*

[27] *It is to be noted that the rubrics expect the completion of the dialogue, and blessing of deacons, before the blessing of the presbyter. This order may be respected. All need only move, and speak, deliberately. However, it is considered practical to bless the presbyter silently in advance of the dialogue, to allow time for him to arrive first at the Holy Table, and to open the doors.*

[28] *After opening the Royal Doors, the presbyter, together with the protodeacon, bows first to the bishop, before turning towards the Holy Table. The protodeacon is careful not to turn his back directly towards the bishop, but stands to one side of the Royal Doors.*

[29] *In current practice, the form used is often : Right Reverend, or Most Reverend, or Most Blessed Master, or Holy Master. The simpler form in the text is always acceptable, and perhaps preferable. "Master" properly refers to Christ, not necessarily to a particular bishop, and to his particular rank. The bishop is standing in the place of Christ.*

While the protodeacon reads the Great Litany, ***the bishop remains seated****, and he reads the prayers from the Service Book (Tchinovnik), and likewise for the two little litanies. He rises only for the exclamations (— this sitting, and rising is done in Greek countries).* [30]

The protodeacon, holding his orar with three fingers of his right hand, reads the petitions reverently, in a loud, and measured voice :

GREAT LITANY

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

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

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

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

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

For *our Metropolitan, N , for* our shepherd, and (Arch)Bishop, N , (*for the Abbot (Abbess), N , of this holy habitation)*, for the honourable priesthood, for the diaconate in Christ, for all the clergy, and the people, let us pray to the Lord.

In the mean time, ***the bishop reads quietly*** *he prayer of oblation :*

O GOD, OUR GOD, WHO SENT THE HEAVENLY BREAD, THE FOOD OF THE WHOLE WORLD, OUR LORD, AND GOD, JESUS CHRIST, TO BE OUR SAVIOUR, REDEEMER, AND BENEFACTOR, BLESSING, AND SANCTIFYING US, BLESS THIS OFFERING, AND ACCEPT

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[30] *Customarily, the bishop sits for the antiphons, and he rises for the Litanies ; or, he remains always standing.*

IT UPON YOUR HEAVENLY ALTAR. REMEMBER THOSE WHO OFFERED IT, AND THOSE FOR WHOM IT WAS OFFERED ; FOR YOU ARE GOOD, AND YOU LOVE MAN.[31] PRESERVE US BLAMELESS IN THE CELEBRATION OF YOUR DIVINE MYSTERIES ;
FOR SANCTIFIED, AND GLORIFIED IS YOUR MOST HONOURABLE, AND MAJESTIC NAME, OF THE FATHER, THE SON, AND THE HOLY SPIRIT, NOW, AND EVER, AND UNTO THE AGES OF AGES. AMEN.

(*And, if he wish, he may read the prayer of the first antiphon now, also.*)

Deacon : 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.[32]

For this [*capital*] city (*town, village, monastery*), for every city, and countryside, and for the faithful who dwell in them, let us pray to the Lord.

For favourable weather ; for an abundance of the fruits of the earth ; and for peaceful times, let us pray to the Lord.

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[31] *"Man" in this case refers to the whole race of human beings, not to one, or another gender of it.*

[32] *We usually mention the head of state by title only, unless one be Orthodox, in which case the name is included. Let it be known that in older texts, there is not a specific petition in the litanies for the armed forces. "Public service" can be inclusive of all.*

For travellers by land, by sea, and by air ; for the sick, and the suffering; for captives, and their deliverance, let us pray to the Lord.

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

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

Commemorating our most holy, most pure, most blessed, and glorious Lady, Theotokos, and ever-Virgin Mary, with all the saints, let us commend ourselves, each other, and our whole life, unto Christ our God.[33]

Response: To You, O Lord.

The Prayer of the First Antiphon :

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

And the first presbyter gives 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.

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[33] Hebrews 7:26

Response : Amen.

And the first presbyter, and the deacon turn to the bishop, and bow to him. The first deacon goes to his place behind the bishop.[34]

And the singers sing the First Antiphon.

TYPICAL PSALM 102

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

OR :

DAILY PSALM 91

Readers : It is good to give thanks to the Lord, to sing praises to Your name O Most High. *Or the festal replacement*

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

Meanwhile, another deacon makes reverence to the bishop, and goes to stand at the usual place. And the second archimandrite, igumen, or archpriest makes his reverence to the bishop,[35] *and he goes into the Altar by the northern door, kisses the Holy Table, bows to the bishop, and says the prayer of the second antiphon by the Holy Table.*

After the completion of the First Antiphon, the second deacon begins the Little Litany :

LITTLE LITANY

Deacon : Again,[36] and again, in peace let us pray to the Lord.

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

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

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

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[34] *It may be that only the senior presbyter will enter the Holy Altar, and that all the other clergy remain with the bishop, in the midst, until the Entrance with the Holy Gospel, as the bishop may bless.*

[35] *It has become usual, in many places, following the Mediterranean custom, that the clergy, making their reverence, also kiss the hand of the bishop, before going to the Altar. This movement now usually occurs during the exclamation of the first litany. Further, the clergy first bow to the Altar during the exclamation, and then make the reverence to the bishop.*

[36] "Again", here, and elsewhere, carries the sense of "moreover", rather more than a simple repetition.

life, unto Christ our God.

Response : To You, O Lord.

The Prayer of the Second Antiphon

O LORD OUR GOD, SAVE YOUR PEOPLE ; BLESS YOUR INHERITANCE ; PRESERVE THE FULNESS OF YOUR CHURCH ; SANCTIFY THOSE WHO LOVE THE BEAUTY OF YOUR HOUSE ; GLORIFY THEM IN RETURN BY YOUR DIVINE POWER, AND FORSAKE US NOT, WHO PUT OUR HOPE IN YOU.[37]

And the exclamation :

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

R : Amen.

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

And the singers sing the Second Antiphon.

TYPICAL PSALM 145

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

OR :

DAILY PSALM 92 *Or the festal replacement*

REFRAIN : Through the prayers of *all Your saints*, O Saviour, save us. [38]

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

*When "Only-begotten Son" is sung, **the bishop stands up**, and remains standing*

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[37] Psalm 25:8 ; 27:9

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

to the end, and then he again sits.

ANTHEM OF THE SECOND ANTIPHON
ONLY-BEGOTTEN SON[39]

Readers: Glory be to the Father, the Son, and the Holy Spirit ;
now, and ever, and unto the ages of ages. Amen.
Only-begotten Son, and Immortal Word of God, who, for our salvation willed to be incarnate of the holy Theotokos, and ever-Virgin Mary ; who without change became Man, and were crucified, – O Christ our God, trampling death by death, who are one of the Holy Trinity, glorified with the Father, and the Holy Spirit : save us.

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

And another archimandrite, or presbyter bows to the bishop, goes into the Altar by the south door in the same manner as others before,[40] *and by the Holy Table, he says the prayer of the Third Antiphon.*

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

LITTLE LITANY

Deacon : Again, and again, in peace let us pray to the Lord.
Response : Lord, have mercy. (*and so, after the next petition*)
Deacon : Help us, save us, have mercy on us, and keep us, O God, by Your grace.
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.

The Prayer of the Third Antiphon :

O LORD OUR GOD, YOU HAVE GIVEN US THE GRACE TO MAKE OUR

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[39] *By Justinian, in Tone 2*
[40] *According to Romano-Constantinopolitan custom, all remaining clergy enter the Altar during the singing of the Second Antiphon.*

COMMON APPEALS UNTO YOU WITH ONE MIND ; AND YOU HAVE PROMISED THAT, WHEN TWO, OR THREE AGREE IN YOUR NAME, YOU WILL GRANT THEIR REQUESTS. FULFIL NOW, O LORD, THE PETITIONS OF YOUR SERVANTS, AS MAY BE BEST FOR THEM. GRANT US, IN THIS AGE, THE KNOWLEDGE OF YOUR TRUTH, AND IN THE AGE TO COME, LIFE EVERLASTING.

And the exclamation :

Presbyter : For You are a good God, and the Lover of Man, and unto You we give[41] glory, to the Father, the Son, and the Holy Spirit, now, and ever, and unto the ages of ages.

Response : Amen.[42]

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

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

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[41] *"Give" is used here, and elsewhere, for "anapempomen", which means "send up", and for which "give" or "ascribe" are synonyms, sometimes preferred as an alternative.*

[42] *Sometimes the "Amen" is repeated, but it is better to prolong the singing, once.*

[No one is permitted to enter by the Royal Doors in the presence of a bishop, except at the little, and great entrances, and after the prayer behind the ambo, and the deacons as directed.][43]

The clergy remove their kamilavkas, or klobuks until the Litany of Thanksgiving. And the singers sing the Third Antiphon :

THE BEATITUDES[44]

REFRAIN : IN YOUR KINGDOM, REMEMBER US, O LORD, WHEN YOU COME IN YOUR KINGDOM.[45]

Readers : Blessed are the poor in spirit ; for theirs is . . . , *etc.*
Glory be to the Father, the Son, and the Holy Spirit ;

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

OR :

THIRD DAILY ANTIPHON

PSALM 94 *Or the festal replacement*

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

REFRAIN : O Son of God, *who are glorious in Your saints :*[46] save us, who sing to You, Alleluia.

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

When the singers sing "Glory . . ." the first archimandrite bows to the bishop, and gives the Holy Gospel to the protodeacon.[47]

THE ENTRANCE OF THE HOLY GOSPEL

The bishop *stands up as the Holy Gospel comes forth from the Altar.*[48]

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[43] *However, in the Romano-Consta tinopolitan use, and in others, also, presbyters, and deacons do, in fact, enter, and exit the Holy Doors.*

[44] *Matthew 5: 3-12*

[45] Luke 23:42

[46] On certain feasts this phrase may be adjusted.

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

[48] *If it be according to Romano-Constantinopolitan custom, the bishop descends the Throne, and goes to the centre of the Solea, where he awaits the procession. But, if the custom be that he begin in the centre, he remains there.*

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

And the deacons with censers, proceeded by subdeacons with dikiri, and trikiri, and readers carrying two candles, exit from the Altar. The protodeacon carries the Holy Gospel reverently, with two hands. Archimandrites, igumens, archpriests, and presbyters follow him, and they come to stand on the right, and left side of the bishop. The one bearing the Holy Gospel, and those who stand to the right of the bishop, pass behind him to find their places. All bow their heads, and ***the bishop bows*** *his head.*[49]

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

Protodeacon : Let us pray to the Lord.

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

O MASTER, LORD OUR GOD, YOU APPOINTED IN HEAVEN ORDERS, AND HOSTS OF ANGELS, AND ARCHANGELS FOR THE SERVICE OF YOUR GLORY. MAKE OUR ENTRANCE BE AN ENTRANCE WITH HOLY ANGELS, SERVING AND GLORIFYING YOUR GOODNESS WITH US ;
FOR UNTO YOU ARE DUE ALL GLORY, HONOUR, AND WORSHIP, TO THE FATHER, THE SON, AND THE HOLY

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[49] *Another order : Primikiri, Staff-bearer, dikiri, and trikiri, ripidi (fan), deacons with censers, Gospel, ripidi, presbyters ("seniores priores"), acolyte(s).*
The bowing of heads is together, towards the Altar, and then the clergy bow to the bishop, who, bowing his head, gives the blessing with both hands.

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

And if there be an elevation of a cleric, it is accomplished at this moment.

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

Protodeacon : Amen.

Bless, Master, the holy entrance.

And the bishop, *blessing to the east with one hand, says :*

BLESSED IS THE ENTRANCE OF YOUR HOLIES, ALWAYS, NOW, AND EVER, AND UNTO THE AGES OF AGES.[50]

And the protodeacon replies :

Protodeacon : Amen.

And the bishop *approaches the edge of the cathedra, and he kisses the Holy Gospel. The protodeacon kisses the bishop's right hand, as it touches the Holy Gospel to support it ; and having turned around, and looking to the east, the protodeacon lifts the Holy Gospel. The deacons continually cense the Gospel from before it, and they hold the ripidi over it. Making a small sign of the Cross with the Holy Gospel, the protodeacon says :*

Protodeacon : Wisdom.

Stand upright.[51]

And the protodeacon turns to face the bishop, so that the bishop may bow before the Gospel (an icon of Christ). And the subdeacons bring the Dikiri, and Trikiri to the bishop.

The bishop takes *the Trikiri in his right hand, and the subdeacon kisses it ; and the Dikiri he takes into his left hand, and the subdeacon kisses it.*

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[50] Hebrews 10:19

[51] (*Or* : "Be upstanding".)

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

Deacon : Wisdom. Let us stand upright. . . . .

and then also the entrance (introit) verse of the Feast ; and then the bishop, and concelebrants sing "O come, let us worship ...", and the rest, according to the usual rubrics.

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

O come, let us worship, and fall down before Christ.[52]

O Son of God,

– who rose from the dead, (*Sundays*)

– through the prayers of the Theotokos, (*of the Theotokos*)

– who are wonderful in Your saints, (*Feasts, and Weekdays*)

– or the special phrase from the Second Antiphon for a Great Feast

save us who sing to You, Alleluia.

*And when he says "***and fall down . . .***", they all reverently bow their heads, singing "*O Son of God . . .*".*[53]

***The bishop blesses** with both hands, holding the Dikiri, and Trikiri, to the east, west, south, and north. **The bishop then enters** the Altar, supported by two archimandrites, or igumens, up to the Royal Door, and he blesses the people on the right, and left sides.*[54]

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

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

***When the bishop enters** the Royal Doors of the Altar, having given the Trikiri to the protodeacon, he kisses the doors (or the icons) on the right, and left side. As he enters, he says :*

I SHALL COME INTO YOUR HOUSE, IN THE MULTITUDE OF YOUR MERCY. I WILL WORSHIP TOWARDS YOUR HOLY TEMPLE IN FEAR OF YOU. (*Psalm 5:8*)

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[52] Psalm 94:6

[53] *Another manner of reverence is to bow the head at "let us worship", and to make a very low bow at "and fall down".*

[54] *But for some, this procedure is simplified — the Bishop does not bless from the ambo, but goes straight to the Altar for the censing. There are, also, not necessarily the choral repetitions.*

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

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

The bishop*, holding the Dikiri in his left hand,* [55] *takes the censer, and censes the sanctuary, and around the Altar, the Table of Oblation, and everywhere. He also goes in front of the Royal Doors, and censes the icon of Christ, of the Theotokos, and the people, and he censes those in the Altar, while standing in front of the Holy Table, unless he have previously done so from the High Place.*[56]

And while he censes the Iconostasis, the other clergy kiss the Holy Table.

And outside the sanctuary, the singers sing the ***tropars, and kontaks*** *of the day.*

And the bishop, *standing before the Holy Table, sings together with the clergy* "now, and ever. . .", *and the last kontak.*

THE TRISAGION

Then the protodeacon says :

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

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

Protodeacon : Let us pray to the Lord.

Response : Lord have mercy.

And the bishop says :

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

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[55] *If the bishop be the head of a Church, he carries the censer, and pastoral staff. If it be Romano-Constantinopolitan custom, the Dikiri, and Trikiri are taken by deacons, who accompany the bishop, first facing him across the Holy Table as he censes, and then preceding him for the remainder. The bishop carries censer, and pastoral staff.*

[56] *In some places it is the custom that the clergy move around the Altar, with, and facing the Bishop, while he is censing.*

And the protodeacon, standing near the doors, and holding his Orar in his right hand with three fingers, points to those who stand without, and turning slowly clockwise, he says : [57]

Protodeacon : And unto the ages of ages.

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

Meanwhile, the first choir sings the Trisagion, or its replacement :

Response : Amen.

Readers : Holy God, Holy Mighty, Holy Immortal, have mercy on us.[58]

And the bishop *silently, and slightly bending his head, reads the prayer of the Thrice- holy :*[59]

O HOLY GOD, YOU REST IN THE HOLIES. THE SERAPHIM PRAISE YOU WITH THE THRICE-HOLY CRY. THE

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

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

And it should be known that when the Metropolitan serves, the responsorial commemoration of the Heads of Autocephalous Churches as Diptychs may follow here, before continuing to the deacon's "unto the ages of ages," in which case the above deacon's responsorial addition must be included. And when the commemoration is taken, the received manner of performing it is that for each person, the protodeacon first proclaims, then the clergy choir repeats, then the singers repeat. The exact manner is as the Metropolitan blesses.

It is also a custom that at any hierarchical service, the deacon names the Head of the Church, and also the ruling bishop, and if another bishop serve, that bishop also.

There is yet another opinion that the Diptychs ought not to be recited until after the Trisagion is completed.

[58] ***OR :*** *its special replacement, in the same manner. In modern Russian practice, when it is a bishop's service, the whole, or some part of the Trisagion, is often sung in Greek : "Agios o Theos. . . ." This seems, in part, to be for historical reasons.*

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

CHERUBIM GLORIFY YOU, AND EVERY HEAVENLY POWER WORSHIPS YOU. OUT OF NON-BEING, YOU HAVE BROUGHT ALL THINGS INTO BEING. YOU HAVE CREATED MAN AFTER YOUR OWN IMAGE, AND LIKENESS, ADORNING HIM WITH YOUR EVERY GIFT. YOU GIVE WISDOM, AND UNDERSTANDING TO THOSE WHO ASK. YOU DO NOT DESPISE THE SINNER ; BUT INSTEAD, YOU HAVE APPOINTED REPENTANCE UNTO SALVATION. YOU HAVE MADE US, YOUR HUMBLE, AND UNWORTHY SERVANTS, WORTHY, EVEN IN THIS HOUR, TO STAND BEFORE THE GLORY OF YOUR HOLY ALTAR, AND TO OFFER THE WORSHIP, AND PRAISE, WHICH ARE DUE TO YOU. O MASTER, ACCEPT, EVEN FROM THE MOUTHS OF US SINNERS, THE THRICE-HOLY HYMN, AND VISIT US IN YOUR

GOODNESS. FORGIVE US EVERY OFFENCE, BOTH VOLUNTARY, AND INVOLUNTARY. SANCTIFY OUR SOULS, AND BODIES, AND ENABLE US TO SERVE YOU IN HOLINESS, ALL THE DAYS OF OUR LIFE ; THROUGH THE INTERCESSIONS OF THE HOLY THEOTOKOS, AND OF ALL THE SAINTS, WHO, FROM THE BEGINNING OF THE WORLD, HAVE BEEN WELL-PLEASING UNTO YOU.[60]

And after the prayer, ***the bishop takes*** *the dikiri, and sings with the rest of the clergy :*

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

And, holding the Dikiri in his right hand, ***he makes the sign of the Cross*** *over the Gospel, and makes a reverence.*

And again the singers sing :

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

While they sing, ***the bishop****, lifting his eyes, and holding the Dikiri in his right hand, and taking the Holy Cross (which is given to his hand by the presbyter at his left) in his left hand, stands in front of the Royal Doors, faces the people, and he says :*[61]

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[60] 1 Moses 1:26-27 ; Isaias 6:3 ; 54:8-9 ; 57:15 ; Luke 1:74-75 ; 2 Corinthians 7:10

[61] *But in Balkan use, the bishop takes dikiri, and trikiri for this prayer-blessing.*

LOOK DOWN FROM HEAVEN, O GOD,[62] AND SEE, AND WATCH OVER THIS VINE, WHICH YOU HAVE PLANTED WITH YOUR OWN RIGHT HAND, AND PERFECT IT. (*Psalm 79:14*)

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

Readers : Holy God ;

And then he blesses the right side, while they sing : [63]

Readers : Holy Mighty ;

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

Readers : Holy Immortal : have mercy on us.

And he enters the Altar, while they sing again :

Readers : Holy God, Holy Mighty, Holy Immortal : have mercy on us. [*If there be an ordination of a bishop, it may be accomplished here, at this time, OR, at the completion of the Thrice-holy.*]

Meanwhile the protodeacon says to the bishop :

Protodeacon : Command, Master.

And the bishop says :

BLESSED IS HE THAT COMES IN THE NAME OF THE LORD.[64]

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

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

[63] *The order of direction of blessing, for some, is instead to the left side first, and to the right side afterwards.*

[64] *Psalm 117:26 ; Matthew 21:9 ; Mark 11:9 ; Luke 13:35*

These words are said when the Bishop enters the Temple, and when he enters the Altar. They may be said by any Christian upon entry. Saint John Chrysostom comments on these words : "Step on holy ground. Then immediately a flight of holy angels soars to the throne of God, to the Unapproachable Glory, with the news of your holy coming."

Protodeacon : Bless, Master, the High Place.

The bishop says :

BLESSED ARE YOU ON THE GLORIOUS THRONE OF YOUR KINGDOM, SEATED UPON THE CHERUBIM, ALWAYS, NOW, AND EVER, AND UNTO THE AGES OF AGES.[65]

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

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

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

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

And the bishop *gives away the trikiri, while the singers outside continue :*

Readers : Glory be to the Father, the Son, and the Holy Spirit ; now, and ever, and unto the ages of ages. Amen.
Holy Immortal, have mercy on us.
Holy God, Holy Mighty, Holy Immortal, have mercy on us.

If there be an ordination of a bishop, it is taken at this time.

☞(The Order of the Trisagion, Romano-Constantinople)

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[65] 1 Kingdoms 4:4 ; Song of the Three Children

According to one Romano-Constantinopolitan custom, this is an order of singing the Trisagion :

1. **Response :** Holy God . . . .
2. **Clergy :** Holy God . . . .
   The bishop blesses the Gospel Book with the Dikiri.
3. **Response :** Holy God . . . .
4. **Clergy :** Holy God . . . .
   The bishop blesses the Gospel Book with the Trikiri.
   (*Or, it may be that the people sing the Trisagion thrice, and then the clergy thrice.*)
5. **Response :** Glory ... Now . . . . Holy Immortal . . . .
   Two deacons go out through the Holy Doors, and stand on the solea, facing the bishop.
6. **People :** Holy God.
   Response : O Lord, Lord . . . .
   He blesses to the west with Dikiri, and Trikiri.
   Response : Many years, Master.
7. **Response :** Holy Mighty.
   Bishop : O Lord, Lord . . . .
   He blesses to the south.
   Response : Many years, Master.
8. **Response :** Holy Immortal.
   Bishop : O Lord, Lord . . . . *He blesses to the north.*
   Response : Many years, Master.
9. **Response :** Have mercy on us.
   He, and the deacons return to the Altar. He gives the Dikiri, and Trikiri to the deacons. The first deacon stands in the Holy Doors, facing west, and he says :
10. **Deacon :** With strength ("*dynamis*").
11. **Response :** Holy God . . . . (*complete*)
12. **Deacon :** O Lord, save the pious [*God-fearing*].
13. **Clergy :** O Lord, save the pious [*God-fearing*].
14. **Deacon :** O Lord, save the pious [*God-fearing*].
15. **Response :** O Lord, save the pious [*God-fearing*].
16. **Deacon :** O Lord, save those of true worship.
17. **Response :** O Lord, save those of true worship.
18. **Deacon :** And hear us. ☞

19. Response : And hear us.

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

Then the appointed reader comes to the middle of the Temple, in front of the Royal Doors, and he bows, and he holds the Apostle Book closed, until the time.[66] [67]

THE PROKEIMENON

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

Deacon : Let us attend.

And the bishop says :

PEACE BE UNTO ALL.[68]

Reader : And to your spirit.

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

And the protodeacon says :

Deacon : Wisdom.

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

The reader intones the prokeimenon in the tone of the day. The singers sing the prokeimenon, in the appointed tone. The reader intones the verse. They sing the

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[66] *Since these rubrics do not reflect the North American custom, in which the reader comes to the bishop for the blessing during the Trisagion, thus making additional movement at an active moment, it may be assumed that the reader received the blessing earlier, before the reading of the Hours (along with the leader of the singers, and any others), which is actually more practical. Moreover, if two, or more deacons serve, the second deacon is usually blessed to read the Epistle. If so, he takes the bishop's blessing and exits to his place, through the Royal Doors.*

[67] *The bishop, standing in the High Place, on the elevated Synthrone, is representing Christ enthroned in Glory.*

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

prokeimenon again. The reader intones the first part of the prokeimenon. They complete the prokeimenon (or if that day be the feast of a saint, then the prokeimenon of that Epistle is sung instead).

THE EPISTLE

The protodeacon then says :

Deacon : Wisdom.

And the reader says :

Reader : The reading from the Epistle of the Holy Apostle Paul to the N.

(*OR* –from the Acts of the Holy Apostles.

OR –from the Catholic Epistle of the Holy Apostle N.)

And the protodeacon says :

Deacon : Let us attend.

The reader intones the reading(s) for the day, reading loudly, and clearly (*If it be the **Acts**, he begins :* "In those days . . ." ; OR, *If it be from the Catholic Epistles, he begins,* "Beloved" ; OR, *If it be from the Epistles of St Paul, he begins :* "Brethren . . ." OR, *if from a Pastoral Epistle of St Paul, he begins :* "My child N. . .").

And during the reading of the epistle, the protodeacon takes the censer, and another deacon the incense, and they both come to the bishop.[69]

***And the bishop** puts incense into the censer, saying the Prayer of the Censer :*

INCENSE WE OFFER YOU, O CHRIST OUR GOD, FOR AN ODOUR OF SPIRITUAL FRAGRANCE.[70] RECEIVE IT UPON YOUR HEAVENLY ALTAR, AND SEND DOWN UPON US, IN RETURN, THE GRACE OF YOUR ALL-HOLY

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[69] *But sometimes this preparation, and offering of incense, happens at, or before the Prokeimenon.*

[70] Ephesians 5,2

SPIRIT.[71]

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

THE ALLELUIA

At the completion of the reading, ***the bishop says :***

PEACE BE UNTO YOU.

Reader : And to your spirit.

And the protodeacon says :

Deacon : Wisdom.

And the reader says :

Reader : The Alleluia in the __Nth__ tone : Alleluia. Alleluia. Alleluia.

Reader : Alleluia. (*three times*)

The reader intones the verses, and we reply, Alleluia, as above, each time. And when the Alleluia is completed, the reader, if he be not a deacon, raises the Apostle Book, and retires to his place.

If a deacon has read, then at the conclusion of the Alleluia he returns to the Altar, and stands on the north side of the Holy Table. Facing across from him on the south side will be, upon his return, the deacon holding the omophor.

THE GOSPEL

And one of the deacons says to the bishop, who is standing at the High Place :

Deacon : Let us pray to the Lord.

And the bishop reads the Prayer before the Gospel :

ILLUMINE OUR HEARTS, O MASTER, AND LOVER OF MAN, WITH THE PURE LIGHT OF YOUR DIVINE KNOWLEDGE.

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[71] Ephesians 5,2

OPEN THE EYES OF OUR MIND THAT WE MIGHT COMPREHEND THE PREACHING OF YOUR GOSPEL. IMPLANT ALSO IN US THE FEAR OF YOUR BLESSED COMMANDMENTS ; THAT, TRAMPLING ALL CARNAL DESIRES, WE MAY PURSUE A SPIRITUAL WAY OF LIFE, BOTH THINKING, AND DOING SUCH THINGS AS ARE WELL-PLEASING TO YOU ; FOR YOU ARE THE ILLUMINATION OF OUR SOULS, AND BODIES, O CHRIST OUR GOD, AND WE GIVE GLORY TO YOU, TOGETHER WITH YOUR FATHER, WHO IS FROM EVERLASTING, AND YOUR ALL-HOLY, GOOD, AND LIFE-CREATING SPRIT, NOW, AND EVER, AND UNTO THE AGES OF AGES.[72]

Deacon : Amen.

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

And the protodeacon, having returned the censer, comes to the Holy Table, and

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

takes the Holy Gospel from the archimandrite, or archpriest, and he comes to the bishop, and bowing his head, and holding the Gospel, he says :[73]

Deacon : Bless, Master, him who proclaims the Gospel according to the Holy Apostle, and Evangelist, N.

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

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

And the bishop *returns to the High Place.*

The protodeacon says :

Protodeacon : Amen.

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

And a deacon, holding the bishop's omophor on outstretched hands, precedes the Gospel, together with two subdeacons, holding Dikiri, and Trikiri.[74] *The protodeacon follows them, holding the Holy Gospel, and also his orar with two fingers. Outside the*

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[73] *This dialogue is often taken with the deacon already in his place in the midst of the temple, and therefore aloud. The blessing of the deacon by the bishop's hand would happen as the Gospel is brought to the bishop to kiss.*
"Gospel" means, precisely, "Good News".

[74] *The Omophor is carried here, and at the Great Entrance, in the fore of the procession. This may be an echo of Romano-Constantinopolitan Imperial times when bishops were considered to be of senatorial rank. As such they would, and sometimes still do, wear the vertical purple stripe on the stikhar. The carrying of the omophor may be taken as parallel to the carrying of the "fasces" before senators, as a sign of their office, and authority. The omophor is the main sign of the bishop's authority. It is removed also, because the bishop here becomes a hearer of the Scripture.*

Royal Doors stand two readers, with lit candles on candle-stands, and they go to the Ambo, or to the designated place. And the protodeacon ascends the ambo, or designated place (usually the cathedral daïs in the midst, sometimes a pulpit) together with the deacon carrying the omophor, and the subdeacons with the Dikiri, and Trikiri, and the readers with the candles having walked around the analoy. And the deacon with the omophor returns to the Altar, while the subdeacons with the Dikiri, and Trikiri stand on either side of the Holy Gospel. And the readers, having placed the candles on both sides of the analoy, step aside, and stand waiting. If the Ripidi are used, they are held over the Holy Gospel throughout. If it be that a deacon has read the epistle, he carries the Epistle Book back to the Altar through the Royal Doors, passing the protodeacon with the Gospel, and he stands on the north side of the Holy Table until after the Peace is pronounced by the bishop.

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

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

And having so said, he enters the Royal Doors, and goes to the south side of the Holy Table, until after the Peace is pronounced by the bishop.

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

PEACE BE UNTO ALL.

Response : And to your spirit.

And the protodeacon says :

Protodeacon : 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.

During the reading of the Holy Gospel, the bishop does not remove his mitre, only the archimandrites do, and others their klobuks, and all lower their phelons. The deacons, holding the Epistle Book, and the omophor, then come to the bishop for the blessing to lay aside the Book, and the omophor.

And 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 if it be a feast day of a Saint, he also reads the Gospel of that Saint.

And after the Gospel, the singers sing :

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

***And the bishop** leaves the High Place, and supported by two archimandrites, or*

igumens, he goes to the Royal doors, and he blesses them with his hand, and stepping in front of the Royal Doors, he takes the dikiri, and trikiri, and blesses the people according to the custom.

And they sing :

Response : Eis polla eti, despota.

And the bishop *goes into the Altar, blessing those who wait there, and on giving the dikiri, and trikiri, he kisses the Holy Gospel, and he says to the protodeacon :*

PEACE BE TO YOU, THAT HAVE PROCLAIMED THE HOLY GOSPEL.

Protodeacon : And to your spirit.

And the deacon kisses the bishop's right hand.

And the bishop *takes the Holy Gospel from the protodeacon, and he puts it on the designated place on the Holy Table, behind the antimins.*[75]

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

SERMON

A sermon, on the Scriptures, and Menaion, is to be preached now.[76]

When the bishop is the preacher, he should be given his pastoral staff, if he will use it, to hold ; otherwise, it should be held beside him.

When the sermon is concluded, the service-book is brought by a server to the bishop; and another deacon (other than he who read the Gospel) leaves the Altar by the north door, and standing in the customary place, begins :

LITANY OF FERVENT SUPPLICATION [77]

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[75] *However, the Holy Gospel is usually taken, and placed by another bishop, or a presbyter, or by the deacon himself, while the bishop is blessing with dikiri, and trikiri.*

[76] *Although others may preach, it is proper for the bishop to do so. In some places, others preach, and then the bishop preaches after them, at this time In other cases, the bishop preaches now, and others speak at convenient moments, later in the service. But it is better that the bishop preach later, even if it be at the end, his words being last, and most prominent as teacher(master).*

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

This litany has many variants as to the number, and nature of petitions.

Local custom ought to prevail, according to the blessing of the ruling bishop.

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

Response : Lord, have mercy.[78]

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: [Again, we pray for all pious, and Orthodox Christians.]

Again, we pray for *our Metropolitan,* N , *for* our Shepherd, and (Arch)Bishop, N , for priests, deacons, and all other clergy ; and for all our *brethren*[79] in Christ.

Again, 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.[80]

Aagain, we pray for our Abbot (Abbess), N *, for our brethren, the priests, the priestmonks, and for all our brethren in Christ.*[81]

Again, 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,*[82]

the Orthodox departed this life before us,[83] who here, and in all the world, lie asleep in the Lord.

Again, 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*.)

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

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

[80] 1 Timothy 2:2

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

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

[83] *If the Litany of the Departed be not taken, it is here that names are often read.*

Again, 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.[84]

The bishop reads *The Prayer of the Litany of Fervent Supplication :*

O LORD OUR GOD, ACCEPT THIS FERVENT SUPPLICATION FROM YOUR SERVANTS, AND HAVE MERCY ON US, OUT OF THE PLENITUDE OF YOUR MERCY. SEND DOWN YOUR HEAVENLY ABUNDANCE 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 THE LOVER OF MAN, AND TO YOU, WE GIVE GLORY, TO THE FATHER, THE SON, AND THE HOLY SPIRIT, NOW, AND EVER, AND UNTO THE AGES OF AGES.[85]

Response : Amen.

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[84] Philippians 1:27

[85] Psalm 50:1 ; 86:5 ; 102:8 ; 1 Peter 2:3

LITANY FOR THE DEPARTED

*This Litany is **not** to be used on Sundays, or Feast days.*

At times when this litany is blessed to be taken, the deacon, on the solea, and censing, begins:

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 following.*)

Deacon : Again, we pray for the repose of the soul(*s*) of the servant(*s*) of God, N, who has(*have*) (*newly*) fallen asleep ; and that *he(she, they)* may be pardoned all *his(her, their)* sins, both voluntary, and involuntary.
That the Lord God will establish *his(her, their)* soul(*s*) where the righteous repose.
For the mercies of God, the Kingdom of heaven, and the remission of *his(her, their)* sins, let us ask of Christ, our King immortal, and our God.

Response : Grant this, O Lord.

Deacon : Let us pray to the Lord.

Response : Lord, have mercy.

*And the deacon gives the censer to **the bishop**, who says the prayer :*

O GOD OF SPIRITS, AND OF ALL FLESH, YOU HAVE TRAMPLED DEATH, AND OVERTHROWN THE DEVIL, GIVING LIFE TO YOUR WORLD. GIVE REST, O LORD, TO THE SOUL(S) OF YOUR SERVANT(S) N, WHO HAS(HAVE) (NEWLY) FALLEN ASLEEP, IN A PLACE OF LIGHT, A PLACE OF REFRESHMENT, A PLACE OF REPOSE,

whence all sickness, sighing, and sorrow have fled away. Forgive every offence, which he(she, they) has(have) committed, in word, or deed, or thought, because there is no man who lives, yet does not sin. You only are without sin, and you are a good God, and love man, and your righteousness is to all eternity, and your word is truth ;[86]
for you are the resurrection, the life, and the repose of your servant(s) __N__, who has(have) [newly] fallen asleep, O Christ our God, and to you, we give glory, together with your Father, who is from everlasting, and your all-holy, good, and

[86] 4 Moses 16:22 ; 27:16 ; Isaias 51:11 ; Psalm 50:11 ; 118: 142

LIFE-CREATING SPIRIT, NOW, AND EVER, AND UNTO THE AGES OF AGES.[87]

Response : Amen.

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.[88]
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 unto the Lord, you catechumens.

Response : To You, O Lord.

The bishop *says the prayer over the catechumens, blessing them :*

O LORD OUR GOD, YOU DWELL ON HIGH, AND YOU REGARD THE HUMBLE OF HEART. YOU HAVE SENT FORTH, FOR THE SALVATION OF THE RACE OF MAN, YOUR ONLY-BEGOTTEN SON,

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[87] John 11:25

[88] *At this time, the two second priests open the top portion of the Antimins. In a Romanian custom, the Antimins is opened, one part at a time, during each petition, leaving it completely open at the last. At the exclamation, the Sponge is presented to the concelebrating clergy to venerate.*

OUR LORD, AND GOD, JESUS CHRIST. LOOK UPON YOUR SERVANTS, THE CATECHUMENS,[89] WHO HAVE BOWED THEIR NECKS BEFORE YOU. MAKE THEM WORTHY, IN DUE TIME, OF THE WASHING OF REBIRTH, THE FORGIVENESS OF SINS, AND THE ROBE OF INCORRUPTION. UNITE THEM TO YOUR HOLY, CATHOLIC, AND APOSTOLIC CHURCH, AND NUMBER THEM WITH YOUR CHOSEN FLOCK ;[90]

And the archimandrite says the exclamation :

Presbyter : That with us, they, too, may glorify Your all-honourable, and majestic Name : of the Father, and of the Son, and of 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.[91]

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[89] It may be appropriate to name the catechumen(s) now.

[90] Psalm 112:5 ; Titus 3:5 ; Matthew 26:28

[91] *But in current North American use, the Antimins is usually opened at the bottom, signature area, during the Litany of Fervent Supplication, and then at the top, during the petition in this litany, at the petition : "That He may reveal to them the gospel of righteousness."*
In some places, the bishop gives the sponge to the concelebrating clergy, to be kissed, before placing it on the Antimins.

DISMISSAL OF THE CATECHUMENS[92]

And the protodeacon standing in the Royal Doors, and facing out, says :

Protodeacon : All catechumens : depart.

The third deacon, standing on the Ambo, and facing towards the Altar, says :

Deacon : Depart, catechumens.

And the second deacon, standing in the Royal Doors, and facing out, says :

Deacon : All that are catechumens : depart.

And the third deacon, remaining on the Ambo, says :

Deacon : Let no catechumen remain.

And the same deacon then says the following Litany :

FIRST LITANY OF PREPARATION

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

Response : Lord, have mercy.

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

Response : Lord, have mercy.

Deacon : Wisdom.

The bishop says *the first Prayer of Preparation :*

WE GIVE THANKS TO YOU, O LORD, THE GOD OF THE POWERS OF HEAVEN FOR YOU DEEMING US WORTHY TO STAND, EVEN NOW, BEFORE YOUR HOLY ALTAR, AND TO FALL DOWN BEFORE YOUR COMPASSION FOR OUR SINS, AND FOR THOSE COMMITTED IN IGNORANCE BY YOUR PEOPLE.

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[92] *In some places, the Dismissal of the Catechumens is not always taken.*

ENABLE US, WHOM YOU HAVE PLACED IN THIS, YOUR SERVICE, BY THE POWER OF YOUR HOLY SPIRIT, TO CALL UPON YOU AT ALL TIMES, AND IN EVERY PLACE, WITH THE WITNESS OF A PURE CONSCIENCE, WITHOUT BLAME, AND WITHOUT CONDEMNATION; THAT HEARING US, YOU MAY BE MERCIFUL TO US, ACCORDING TO THE ABUNDANCE OF YOUR GREAT GOODNESS.[93]

And the second archimandrite, or igumen says :

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.

SECOND LITANY OF PREPARATION

Deacon : 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.[94]

*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.

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[93] Hebrews 9:7

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

*For our deliverance from all affliction, wrath, danger, and necessity, let us pray to the Lord.
Help us, save us, have mercy on us, and keep us, O God, by Your grace.

Response : Lord, have mercy.

Deacon : Wisdom.

The bishop says *the second Prayer of Preparation :*

AGAIN, AND MANY TIMES, WE FALL DOWN BEFORE YOU, AND WE BESEECH YOU, THE GOOD ONE , AND THE LOVER OF MAN, TO LOOK UPON OUR PETITION, AND TO CLEANSE OUR SOULS, AND BODIES FROM EVERY CORRUPTION OF FLESH, AND SPIRIT. ALLOW US, WITHOUT GUILT, AND WITHOUT CONDEMNATION, TO STAND BEFORE YOUR HOLY ALTAR. GIVE TO THOSE WHO PRAY WITH US, O GOD, PROGRESS IN LIFE, AND FAITH, AND SPIRITUAL UNDERSTANDING. GRANT THAT they ALWAYS WORSHIP YOU WITH FEAR, AND LOVE, and PARTAKE, WITHOUT CONDEMNATION OF YOUR HOLY MYSTERIES, AND BE deemed

WORTHY OF YOUR HEAVENLY KINGDOM ; [95]

And the bishop *exclaims :*

THAT, BEING GUARDED ALWAYS BY YOUR MIGHT, WE MAY give GLORY UNTO YOU, TO THE FATHER, THE SON, AND THE HOLY SPIRIT, NOW, AND EVER, AND UNTO THE AGES OF AGES.

Response : Amen.[96]

And the deacon takes the censer, and upon receiving the blessing of the bishop, he censes the Holy Table round about, and the Altar, and the holy icons, and the bishop, as is the custom.[97]

THE GREAT ENTRANCE
CHERUBIC HYMN

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

Response : Let us, who mystically represent the Cherubim, and who sing the thrice-holy hymn to the life-creating Trinity, now lay aside all earthly cares.

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

NO-ONE, WHO IS BOUND BY THE DESIRES, AND PLEASURES OF THE

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[95] 2 Corinthians 7:1

[96] *Sometimes the "Amen" is repeated, although it is better to prolong the singing, once.*

[97] *According to Romano-Constantinopolitan custom, it is the bishop who censes, accompanied by deacons, after first having thrice said the cherubic hymn. In censing icons, rubrics generally prescribe censing only the principal icons of the iconostas, rather than all of them.*

FLESH, IS WORTHY TO APPROACH, OR DRAW NEAR TO SERVE YOU, O KING OF GLORY ; FOR TO MINISTER TO YOU IS GREAT, AND AWESOME, EVEN TO THE HEAVENLY POWERS. NEVERTHELESS, THROUGH YOUR INEXPRESSIBLE, AND BOUNDLESS LOVE FOR MAN, YOU BECAME MAN, BUT WITHOUT CHANGE, OR ALTERATION ; AND AS RULER OF ALL, BECAME OUR HIGH PRIEST, AND HAVE HANDED OVER TO US THE MINISTRY OF THIS LITURGICAL, AND BLOODLESS SACRIFICE. YOU ALONE, O LORD OUR GOD, RULE OVER ALL THINGS IN HEAVEN, AND ON EARTH. YOU ARE BORNE ON THE THRONE OF THE CHERUBIM, THE LORD OF THE SERAPHIM, THE KING OF ISRAEL. YOU ALONE ARE HOLY, AND REST IN THE HOLY ONES. YOU ALONE ARE GOOD, AND READY TO LISTEN.

THEREFORE, I IMPLORE YOU : LOOK UPON ME, THE SINNER, YOUR UNPROFITABLE SERVANT, AND CLEANSE MY SOUL, AND MY HEART FROM AN EVIL CONSCIENCE. BY THE POWER OF YOUR HOLY SPIRIT, ENABLE ME, WHO AM CLOTHED WITH THE GRACE OF THE PRIESTHOOD, TO STAND BEFORE THIS, YOUR HOLY TABLE, AND TO CELEBRATE THE SACRED MYSTERY OF YOUR HOLY, AND PURE BODY, AND YOUR PRECIOUS BLOOD. I DRAW NEAR TO YOU ; AND BOWING MY NECK, I IMPLORE YOU : DO NOT TURN YOUR FACE AWAY FROM ME, NOR CAST ME OUT FROM AMONG YOUR CHILDREN, BUT MAKE ME, WHO AM YOUR SINFUL, AND UNWORTHY SERVANT, WORTHY TO OFFER GIFTS TO YOU ; FOR YOU ARE THE OFFERER, AND THE OFFERED, THE RECEIVER, AND THE

RECEIVED, O CHRIST OUR GOD, AND WE GIVE GLORY TO YOU, TOGETHER WITH YOUR FATHER, WHO IS FROM EVERLASTING, AND YOUR ALL-HOLY, GOOD, AND LIFE-CREATING SPIRIT, NOW, AND EVER, AND UNTO THE AGES OF AGES. AMEN.[98]

And when he has completed the prayer, the subdeacons (one of whom would be a newly-ordained subdeacon, or one who would be ordained a deacon (or presbyter) at this Liturgy) bring to the bishop, in front of the Royal Doors, the basin, and the towel, ***and the bishop****, blessing, washes his hands, and says this prayer :*

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

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

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[98] Psalm 23:7-10 ; Isaias 57:15 ; Luke17:10 ; John 1:49 ; Hebrews 10:27

And, as the bishop returns to the Altar, the protodeacon brings to the bishop the omophor, and lays it over his shoulders, with the fringes on the left side.[99] And the bishop makes three reverences, saying three times :

LET US, WHO MYSTICALLY REPRESENT THE CHERUBIM, AND WHO SING THE THRICE-HOLY HYMN TO THE LIFE-CREATING TRINITY, NOW LAY ASIDE ALL WORLDLY CARES.

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

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

And the other concelebrants do the same.

And the bishop comes to the Offering, and, after censing the Gifts, taking the Aer in both hands, he puts it on the shoulder of one of the deacons.[100] And, if there be an ordination to the presbyterate, then the bishop puts the Aer on the shoulder of the one, who is to be ordained,[101] and this one shall stand with the presbyters. And the presbyter, having one prosphora ready, and the Holy Spear, opens the Holy Diskos.

And the bishop makes three reverences, saying :

O GOD, CLEANSE ME, THE SINNER (AND HAVE MERCY ON ME).[102]

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

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

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[99] *This may be taken as an indication of how the omophor was used before the recent invention of the small omophor . It would likely later have been fully replaced upon him.*

[100] *In current North American practice, the deacon censes only the Altar, and clergy before the Cherubic Hymn is recited ; and after receiving the Aer, he continues censing the iconostas, and people, according to the usual pattern, and he returns to the bishop.*

[101] *But some place the Aer upon the head, and the candidate holds it with his hands.*

[102] Luke 18:13

AND HAVE MERCY.

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

And the other concelebrants come to the bishop, and making a reverence, say : **Through the prayers of our holy Master, O Lord, Jesus Christ our God, have mercy on us**. And they mention their own name, and also whomever they wish, among those who are alive, just mentioning their names. And they each kiss the bishop's shoulder, and they step aside.

And the bishop continues to cut particles, repeating all the time :

REMEMBER, O LORD . . .

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

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

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

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

Protodeacon : Lift up, Master.

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

LIFT UP YOUR HANDS TO THE HOLY THINGS, AND BLESS THE LORD.[103]

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

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

And the protodeacon goes forth through the north door. The protodeacon, on walking out of the Altar, does not say anything. And two deacons follow, each holding a ripidi [fan]

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[103] *Cf.* Psalm 133:2 This refers to the Holy Places of the Temple. Eucharistically, the reference, in this context, is directed to the Holy Gifts.

over the Diskos, and fanning over it. Then comes the Holy Cup, and two deacons fanning in the same way over the Cup. And the other deacons proceed with censers, the mitre, and the omophor.

And outside the Altar, in front of the north door, two candlebearers [acolytes] with lit lamps are ready, and they precede the procession, along with the one who carries the bishop's staff. In front of everyone walks the primikiri with a lighted lamp. And the reader with the staff, and the primikiri with the lamp, go in front of the Royal Doors, they bow to the bishop, and stand on either side of the Doors. And the deacons with the mitre come, and the bishop kisses it, and they enter the Altar by the left side ; and the deacons with the omophor come, and the bishop kisses it, and they enter the Altar by the right side ; and the deacons of the other concelebrating archimandrites enter the Altar by the right, and left side, by their rank.[104] And the protodeacon comes in front of the bishop, and facing the bishop, he [perhaps kneeling] says :

Protodeacon : **Your episcopate, may the Lord God remember in His Kingdom, always, now, and ever, and unto the ages of ages**.[105]

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

BLESSED IS HE THAT COMES IN THE NAME OF THE LORD.

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

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

And if there be other bishops concelebrating he remembers them

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[104] *But in current practice, no one else enters the Altar until after the offering of the Cup.*

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

also.[106]

Response : Amen.

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

THE NOBLE JOSEPH, WHEN HE HAD TAKEN DOWN YOUR MOST PURE BODY FROM THE TREE, WRAPPED IT IN FINE LINEN, AND ANOINTED IT WITH SPICES, AND PLACED IT IN A NEW TOMB.[107]

And the bishop, or another bishop, *comes out again. And the one who carries the Cup says, as the protodeacon before :*

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

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

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

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[106] *If it be the Metropolitan himself presiding, he recites the Diptychs of the Heads of Churches.*

[107] John 19:40-41

And they respond :[108]

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

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

IN THE TOMB WITH THE BODY, IN HADES WITH THE SOUL AS GOD, IN PARADISE WITH THE THIEF, AND ON THE THRONE WITH THE FATHER, AND THE SPIRIT, WERE YOU, O CHRIST, FILLING ALL THINGS, ENCOMPASSED BY NONE.
BEARING LIFE, AND MORE FRUITFUL THAN PARADISE, BRIGHTER THAN ANY ROYAL CHAMBER, YOUR TOMB, O CHRIST, IS THE FOUNTAIN OF OUR RESURRECTION.

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

Presbyters : **May the Lord God remember your high priesthood (*episcopate*) in His kingdom, always, now, and ever, and unto the ages of ages.**

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

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

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

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

And the deacon says :

Deacon : Do good, master.

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

DO GOOD, O LORD, TO SION, IN YOUR GOOD-PLEASURE ; AND MAY THE WALLS OF JERUSALEM BE BUILT. THEN WILL YOU BE PLEASED IN A SACRIFICE OF RIGHTEOUSNESS, AN OFFERING, AND WHOLE BURNT-OFFERINGS. THEN SHALL THEY OFFER YOUNG BULLOCKS UPON YOUR ALTAR. (*Psalm 50:18-end*)

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

PRAY FOR ME, BROTHERS AND FELLOW-MINISTERS, ARCHIMANDRITES, AND PRESBYTERS.

Then they all lower their phelons, and they say :

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

And the bishop says :

THE HOLY SPIRIT HIMSELF WILL MINISTER TOGETHER WITH US ALL THE DAYS OF OUR LIFE.[109]

Also, the protodeacon says, along with the rest :

Protodeacon : Pray for us, holy Master.

And the bishop replies :

MAY THE LORD DIRECT YOUR STEPS.

And they say :

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[109] **NOTE :** *The dialogue, as presented, is appropriate for a concelebration of one, or more bishops, and presbyters, with deacons. However, the following order, which is more appropriate to a concelebration of one, or more presbyters, with deacons, or of a bishop, with a deacon, or deacons, may be used instead :*

BISHOP : Remember me, brothers, and fellow ministers.

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

BISHOP : Pray for me, my fellow ministers.

PROTODEACON : The Holy Spirit will descend upon you, and the power of the Most High will overshadow you.

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

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

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

PROTODEACON : Amen.

Then all the deacons come to the bishop from both sides ; and taking the blessing, they kiss his hand, on the right, and on the left.

Protodeacon : Remember us, holy Master.

And the bishop replies :

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

Protodeacon : Amen.

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

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

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

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

LITANY OF SUPPLICATION

Deacon : Let us bring to fulness our prayer unto the Lord.

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

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

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

For our deliverance from all affliction, wrath, danger, and necessity, let us pray to the Lord.[110]

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 transgressions, 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.

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[110] *According to another custom, the veneration of the Gifts, and the Kiss of Peace of the Presbyters is accomplished during this Litany.*

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.[111]
Commemorating our most holy, most pure, most blessed, and glorious Lady, Theotokos, and ever-Virgin Mary, with all the saints, let us commend ourselves, and each other, and all our life, unto Christ our God.

Response : To You, O Lord.

The Prayer of the Offering, after the Holy Gifts have been placed on the Holy Table:

O LORD, GOD ALMIGHTY, YOU ALONE ARE HOLY, AND YOU ACCEPT THE SACRIFICE OF PRAISE FROM THOSE WHO CALL UPON YOU WITH THEIR WHOLE HEART. ACCEPT ALSO THE PRAYER OF US SINNERS, AND BRING US TO YOUR HOLY ALTAR. DEEM US WORTHY TO OFFER YOU GIFTS, AND SPIRITUAL SACRIFICES, FOR OUR SINS, AND FOR THE SINS COMMITTED IN IGNORANCE[112] BY THE PEOPLE. MAKE US WORTHY TO FIND GRACE IN YOUR SIGHT, THAT OUR SACRIFICE MAY BE ACCEPTABLE

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[111] 2 Corinthians 5,10
[112] Hebrews 9: 7

UNTO YOU, AND THAT THE GOOD SPIRIT OF YOUR GRACE MAY REST UPON US, AND UPON THESE GIFTS HERE SET FORTH, AND UPON ALL YOUR PEOPLE ;[113]

And then the bishop says :

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

Response : Amen.

THE PEACE

And the bishop *comes out, and making the sign of the Cross with both hands, he blesses the people, and says :*

PEACE BE UNTO ALL.

Response : And to your spirit.

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

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

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

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[113] Philippians 4:18 ; Hebrews 5:1 ; 9,7 ; 1 Peter 2:5

I WILL LOVE YOU, O LORD, MY STRENGTH. THE LORD IS MY STEADFASTNESS, MY REFUGE, AND MY RESCUER.[114] (*Psalm 17:1-2*)

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

HOLY GOD.

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

HOLY MIGHTY.

And he kisses the Holy Table, saying :

HOLY IMMORTAL, HAVE MERCY ON US.

And the bishop *takes the mitre once again.*

And the archimandrites that are present come next, by rank, having taken off their mitres, and they kiss the Holy Gifts[115] *in the same manner as the bishop, and they also exchange the kiss with the bishop.*

The bishop says :

CHRIST IS IN OUR MIDST.

And they answer :

Response : He is, and shall be.

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

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[114] **NOTE :** *In some places, especially in Constantinople, and in Churches following her custom, at large concelebrations, it is customary for the singers to sing, in Tone 5, this phrase, while the Kiss of Peace is being exchanged, for the sake of time, before the beginning of the Symbol of Faith. This Symbol of Faith should be said, together, by all, including the celebrating clergy.*

[115] Ezechiel 22:26

their rank, kissing each other, saying : **Christ is in our midst,** *and answering :* **He is, and shall be.** *And the deacons kiss their orars.*[116]

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

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

The deacon, standing outside the altar, when he sees that they in the altar are ready, bends his head slightly, kisses his orar which is the symbol of the Cross, and on lifting his right hand, and holding the orar with three fingers, he exclaims :

Deacon : The doors. The doors.[117] In wisdom, Let us attend.

THE SYMBOL OF FAITH[118]

Response : I believe in one God, the Father Almighty : Maker of heaven, and earth, and of all things visible, and invisible ;
And in one Lord, Jesus Christ, the Son of God, the Only-begotten, begotten of the Father before all ages : Light of Light, true God of true God, begotten, not made ; of one essence with the Father ; through whom all things were made ; who for us Men, and our for salvation, came down from heaven, and was incarnate of the Holy Spirit, and the Virgin Mary, and became Man ;
and He was crucified for us under Pontius Pilate, and suffered, and was buried; and the third day He arose, in accordance with the Scriptures ;
and ascended into Heaven, and sits at the right hand of the Father ;
and He shall come again with glory, to judge the living and the dead ; whose Kingdom shall have no end ;
And in the Holy Spirit : the Lord, the Giver of Life, Who proceeds from the Father ; who, with the Father and the Son together is worshipped, and glorified ; who spoke

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

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

[118] *The Symbol of Faith ought to be said, or sung by all the Faithful, together. A deacon may direct this singing.*

by the prophets ;
In one, holy, catholic, and apostolic Church ;
I confess one baptism for the remission of sins ;
I await the resurrection of the dead ;
and the life of the age to come. Amen.

The Aer is folded, and put in its place ; ***and the bishop****, having stood straight, again takes his mitre. The deacons begin to fan the Holy Gifts with the ripidi (or with veils, if there be no ripidi).*[119]

During the singing of the Symbol of Faith, which consists of twelve parts, the bell may be rung twelve times, unhurriedly, to inform those Christians who are absent that the time of the Consecration of the Holy Gifts is approaching.[120]

The subdeacons bring the dikiri, and trikir to the bishop, as he stands before the Holy Table.

THE HOLY ANAPHORA (*Offering*)

And a deacon standing outside the altar says :

Deacon : Let us stand aright. Let us stand with fear.
Let us attend, that we may offer the holy offering in peace.

Response : Mercy, peace, a sacrifice of praise.

And bowing, the deacon enters the altar.

And the bishop*, facing the people, and with dikiri, and trikiri in his hands, says :*

THE GRACE OF OUR LORD JESUS CHRIST, AND THE LOVE OF GOD THE FATHER, AND THE COMMUNION OF THE HOLY SPIRIT BE WITH YOU ALL.[121]

Response : And with your spirit.

And the bishop *lifts his hands, eyes, and thoughts ; and blessing the*

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[119] Ezecheil 22:26

[120] *This is a custom of Ukraine. The ringing during the Symbol of Faith, introduced under Patriarch Joachim, was following a western example. However, after Archbishop Benjamin of St Petersburg, and Archpriest K. Nikolsky, this ringing may begin instead at* "It is meet, and right to worship…," *and be continuous through the Anaphora, until the Hymn to the Theotokos.*

[121] 2 Corinthians 13:14

south, he says in a loud voice :

LET US LIFT UP OUR HEARTS.[122]

Response : We lift them up unto the Lord.

And the bishop *blesses the north side, saying :*

LET US GIVE THANKS UNTO THE LORD.

Response : It is fitting, and right, *to worship the Father, and the Son, and the Holy Sprit, the Trinity, one in essence, and undivided.*[123]

And the bishop *enters the Altar, blesses the east, gives away the Dikiri, and Trikiri, and begins the prefatory prayer with his head bowed :*[124]

IT IS WORTHY, AND RIGHT TO HYMN YOU, TO BLESS YOU, TO PRAISE YOU, TO GIVE THANKS TO YOU, AND TO WORSHIP YOU IN EVERY PLACE OF YOUR DOMINION ; FOR YOU ARE GOD, INEFFABLE, INCONCEIVABLE, INVISIBLE, INCOMPREHENSIBLE,

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

[123] *The Slavic custom is to sing the complete response. The more ancient response, and the current Romano-Constantinopolitan use, is to say only the beginning.*
Some ask for the clergy to make a deep reverence, or a prostration at this time.

[124] *The presbyters are also* ***quietly*** *saying the prayer, as all prayers, as concelebrants, according to some; however, other say that the chief-celebrant's saying the prayers, and therefore necessarily audibly, suffices for the concelebrants, who participate in the heart, and mind.*
It may be that the bishop will take off the mitre at this time, and don the Small Omophor, in order to retain this manner of habiliment throughout, until the prayer, "And grant that with one mouth....." This is appropriate, since the prayer is all of one piece.

EVER-EXISTING, AND ETERNALLY THE SAME - YOU, AND YOUR ONLY-BEGOTTEN SON, AND YOUR HOLY SPIRIT. YOU BROUGHT US FROM NON-BEING INTO BEING. YOU RAISED US UP AGAIN WHEN WE HAD FALLEN AWAY ; AND YOU DID NOT CEASE TO DO ALL THINGS, UNTIL YOU HAD BROUGHT US UP TO HEAVEN, AND HAD GRANTED US YOUR KINGDOM, WHICH IS TO COME.

FOR ALL THESE THINGS WE GIVE THANKS TO YOU, AND TO YOUR ONLY-BEGOTTEN SON, AND TO YOUR HOLY SPIRIT ; FOR ALL THE GOOD THINGS THAT WE HAVE RECEIVED, BOTH KNOWN, AND NOT KNOWN, WHETHER MANIFEST, OR HIDDEN. WE ALSO GIVE THANKS TO YOU FOR THIS LITURGY, WHICH YOU HAVE BEEN PLEASED TO ACCEPT FROM OUR HANDS, EVEN THOUGH THERE STAND

BY YOU THOUSANDS OF ARCHANGELS, AND MYRIADS OF ANGELS, THE CHERUBIM, AND THE SERAPHIM, SIX-WINGED, MANY-EYED, SOARING ALOFT, BORNE ON THEIR PINIONS, [125]

At this moment, the deacon, who was saying the litany, bows to the bishop, kisses the Holy Table, and takes the star-cover with three fingers of his right hand ; and while the bishop makes the following exclamation, he makes the sign of the Cross over the diskos ; and having kissed the asterisk, he puts it with the other covers, he bows to the bishop, and goes to his place.

And the bishop *makes the exclamation :*

SINGING THE TRIUMPHANT HYMN - SHOUTING, CRYING OUT, AND SAYING,

Response : Holy. Holy. Holy. Lord Sabaoth[126]. Heaven, and earth are full of Your glory. Hosanna in the highest.
Blessed is He, that comes in the Name of the Lord. Hosanna in the highest.[127]

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

WITH THESE BLESSED POWERS, O MASTER, AND LOVER OF MAN, WE ALSO CRY ALOUD, AND SAY, HOLY, AND ALL-HOLY ARE YOU - YOU, AND

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[125] Psalm 102:22 ; 2 Moses 3:14

[126] "Sabaoth" is a Hebrew word, which means "of hosts". Sometimes, this phrase is translated as "Lord of Hosts" (a title).

[127] Isaias 6:3 ; Matthew 21:9 ; Mark 11:9-10

YOUR ONLY-BEGOTTEN SON, AND YOUR HOLY SPIRIT. HOLY ARE YOU, AND ALL-HOLY, AND MAGNIFICENT IS YOUR GLORY.[128]

YOU HAVE SO LOVED YOUR WORLD, AS TO GIVE YOUR ONLY-BEGOTTEN SON, THAT WHOEVER BELIEVES IN HIM SHOULD NOT PERISH, BUT HAVE ETERNAL LIFE.[129] WHEN HE HAD COME, AND HAD FULFILLED ALL THE DIVINE STEWARDSHIP[130] FOR US, IN THE NIGHT IN WHICH HE WAS GIVEN UP - OR RATHER, GAVE HIMSELF UP FOR THE LIFE OF THE WORLD - HE TOOK BREAD IN HIS HOLY, PURE, AND BLAMELESS HANDS ; AND WHEN HE HAD GIVEN THANKS, AND BLESSED IT, AND HALLOWED IT, AND BROKEN IT,

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[128] 2 Peter 1:17
[129] John 3:16
[130] *Cf.* Isaiah 22:21 ; Ephesians 1:10 ; 3:2 ; Colossians 1:25 ; 1 Timothy 1:4

He gave it to His holy disciples, and apostles, saying :

And the bishop *points with his right hand to the diskos,*[131] *and the protodeacon does the same, pointing with his orar, which he holds with three fingers of his right hand.*

The bishop *says these words with authority ; for he is saying the words uttered by the Lord, Himself. And these words, and the following words, said over the bread, and the wine, are uttered by everyone in the altar, in a low voice, together with the bishop ; and no one should be saying it faster, or slower than the bishop, but it should sound as one person.*[132] *And this same should be done later over the diskos :* **And make this bread ...**, *and over the cup :* **And that which is in this cup ....** *But only the bishop blesses the diskos, and the cup with his hand.*[133]

And the bishop exclaims :

Take, eat. This is My Body, which is broken for you, for the remission of sins.[134]

And the singers, making a reverence, answer :

Response : Amen.

And the bishop *says these words quietly :*

And likewise, after supper, He took the cup, saying :[135]

And the bishop *points to the cup, and says :*

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[131] *Although these rubrics direct that the bishop make a pointing gesture at these words, it is a more recent addition. Older, and other texts, including the modern Greek, assume that the hands are simply raised in prayer, in the orant position, through the Anaphora, as was the older manner, with gestures from the bishop only at the Epiclesis. Should the bishop not make a gesture, the deacons may nevertheless make their gesture.*

[132] *In some Churches, the custom is that the concelebrating clergy intone, in harmony, the words customarily intoned aloud.*

[133] *Regardless of these directions, in most places, at this time, it is only the chief-celebrant who utters these words.*

[134] 1 Corinthians 11:23-24 ; *Cf Matthew 26:26 ; Mark 14:22 ;* Luke 22:19 ; John 6:51 ; 1 Corinthians 10:16

[135] 1 Corinthians 11:25 ; *Cf* Mark 14: 23 ; Luke 22:20

DRINK OF THIS, ALL OF YOU. THIS IS MY BLOOD OF THE NEW COVENANT, WHICH IS SHED FOR YOU, AND FOR MANY, FOR THE REMISSION OF SINS. [136]

And the singers, making a reverence, answer :

Response : Amen.

And the bishop *continues the prayer :*[137]

REMEMBERING THIS SAVING COMMANDMENT, AND ALL THOSE THINGS WHICH HAVE COME TO PASS FOR US - THE CROSS, THE TOMB, THE RESURRECTION ON THE THIRD DAY, THE ASCENSION INTO HEAVEN, THE SITTING AT THE RIGHT HAND, AND THE SECOND, AND GLORIOUS COMING ;

At this time the protodeacon, having first kissed the Holy Table, and having bowed to the bishop, elevates the diskos, and the cup (crossing his

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[136] Matthew 26:27-28 ; *Cf* Mark 14: 24 ; Luke 22:20 ; 1 Corinthians 11:25

[137] *According to some, it is appropriate to complete these words, following the Anaphora of St Basil the Great, by saying :*
Do this in remembrance of me ; for as often as you eat this bread, and drink this cup, you proclaim my death, you confess my resurrection.
This is asserted to be correct, in order to connect the Words of Institution with the word that follow.

right hand over his left),[138] ***and the bishop exclaims :***

YOUR OWN, OF YOUR OWN, we offer TO YOU, ON BEHALF OF ALL, AND FOR ALL. [139]

And the singers make a reverence, and continue, singing :

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

The bishop *bows reverently, and everybody else bows likewise ; and the deacon puts away the ripidi, and bows reverently ;*

then, they all say :

O LORD, WHO SENT DOWN YOUR ALL-HOLY SPIRIT UPON THE APOSTLES AT THE THIRD HOUR, TAKE HIM NOT FROM US, O GOOD ONE, BUT RENEW HIM IN US, WHO PRAY TO YOU.[140]

(*three times, with three reverences)*[141]

And after the first time, the protodeacon says :

Protodeacon : Create in me a clean heart, O God, and put a new, and

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[138] **NOTE :** *The rubrics in no place direct the deacon to make the sign of the Cross with the Diskos, and Cup during the elevation. Although it is done in some places, it is not recommended, since these movements greatly increase the danger of spilling, or dropping something. The movement is better straight up, and straight down. Nevertheless, all is done according to the blessing of the Authority.*

Further, *it may be that two deacons, each taking one vessel, accomplish together the elevation, especially if the vessels are very large.* ***And also,*** *the deacon(s), after bowing to the bishop, stands directly in front of him, and accomplishes the elevation. He does not stand on an angle to one side, which is also a risky position in elevating the Gifts.*

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

[140] Acts 2:3-4, 17-21

[141] *Although even older service books of the seventeenth century place the recitation of this tropar before the words : "And make this bread...," we have placed them, as do the Greeks, before the Epiclesis. The other position is interruptive of the Epiclesis itself, and being a late introduction to the text, was inserted in the wrong place. Because it is a recent addition, it may be considered to be optional, and devotional prayer, rather than part of the actual text.*

right spirit within me.

And after the second time, the deacon says :

Deacon : Cast me not away from Your presence, and take not Your Holy Spirit from me.

And after the third time, **]]]**

the bishop says the prayer :

ALSO, WE OFFER YOU THIS RATIONAL, AND BLOODLESS WORSHIP,[142] AND WE ASK YOU, AND PRAY YOU, AND SUPPLICATE YOU : SEND DOWN YOUR HOLY SPIRIT UPON US, AND UPON THESE GIFTS HERE OFFERED ;

And then, the protodeacon, coming closer to the bishop, with head bowed, and holding the orar in his hand, points to the Holy Bread, and says to the bishop :

Protodeacon : Bless, Master, the Holy Bread.

And the bishop *lifts his eyes, and reverently prays :*

AND MAKE THIS BREAD, THE PRECIOUS BODY OF YOUR CHRIST ;

And with his hand, he blesses the Holy Bread.

Protodeacon : Amen.[143]

And again, the protodeacon says :

Protodeacon : Bless, Master, the Holy Cup.

And the bishop says :

AND THAT WHICH IS IN THIS CUP, THE PRECIOUS BLOOD OF YOUR CHRIST ;

And with his hand, he blesses the Holy Cup.

Protodeacon : Amen.

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[142] Romans 12:1

[143] *It is increasingly customary that all join the protodeacon in the "Amens".*

And the protodeacon, again, points to both, while saying :

Protodeacon : Bless both, Master.

And the bishop *blesses them both, with the sign of the Cross, and says :*

MAKING THE CHANGE BY YOUR HOLY SPIRIT.

Protodeacon : Amen. Amen. Amen.

And he also says to the bishop :

Remember us, holy Master.

And the bishop replies :

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

Protodeacon : Amen.

And the deacons resume fanning over the Holy Gifts, as before.

And if there be a newly ordained presbyter, the bishop calls him, and taking the Holy Bread, and breaking a piece of the portion ***XC*** *(Christos) from the top of it, he gives it to him (perhaps on another diskos), saying :*

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

The newly -ordained presbyter takes it, kisses the bishop's hand, and having stepped away, stands behind the Holy Table ; and placing his hands on the Holy Table , hesays Psalm 50 (Have mercy on me . . .) to the end. And when "Holy things are for the holy" is to be said, the newly ordained presbyter gives the Bread back to the bishop, and the bishop puts it back on the Holy Diskos. And the newly ordained presbyter is given communion before the other presbyters. He is also to read the Prayer Behind the Ambo.

Then the bishop *removes his omophor, and puts on the mitre, and bowing his head, he continues the prayer ; and when it is given, he also takes the censer, and censes the Holy Gifts :*[144]

THAT THEY MAY BE TO THOSE WHO PARTAKE FOR VIGILANCE OF SOUL, FOR THE REMISSION OF SINS, FOR THE COMMUNION OF YOUR HOLY SPIRIT,[145] FOR THE FULFILMENT OF THE KINGDOM OF HEAVEN, FOR BOLDNESS BEFORE YOU, AND NOT FOR JUDGEMENT, OR CONDEMNATION.[146]

And the bishop *commences the memorial of the living, and the departed :*

ALSO, WE OFFER UNTO YOU THIS RATIONAL WORSHIP[147] FOR THOSE WHO HAVE FALLEN ASLEEP IN THE FAITH : ANCESTORS, FATHERS, PATRIARCHS, PROPHETS, APOSTLES,

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[144] *The offering of incense here accompanies our prayers for the living, and the departed, together with honour of the Presence. It is not offered simply, and only in honour of the Theotokos.*
The omophor may be retained, and the mitre not donned until "All Mankind", in recognition of the continuity of the commemoration of the living, and the departed with the rest of the Anaphora, especially if the prayers be aloud.

[145] 2 Corinthians 13:14

[146] 1 Corinthians 11:34

[147] Romans 12:1

PREACHERS, EVANGELISTS, MARTYRS, CONFESSORS, ASCETICS, AND EVERY RIGHTEOUS SPIRIT MADE PERFECT IN FAITH ; [148]

And censing, ***the bishop says :***

ESPECIALLY FOR OUR MOST HOLY, MOST PURE, MOST BLESSED, AND GLORIOUS LADY, THEOTOKOS, AND EVER-VIRGIN MARY.

And they sing :

IT IS TRULY MEET

(*or : its festal replacement, the ninth irmos of the matins canon*)

Response : It is truly fitting to bless you, O Theotokos, ever blessed, and most pure, and the Mother of our God.
More honourable than the cherubim, and more glorious beyond compare than the seraphim : without corruption, you gave birth to God the Word. True Theotokos : we magnify you.[149]

While the protodeacon censes around the Holy Table, the Altar, and the clergy, he recites the

DIPTYCHS OF THE DEPARTED.[150]

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[148] James 2:22

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

[150] *The direction, regarding the Diptychs of the Departed, and also of the Living, reproduced here, is found in service books until recently, but was omitted in most recent books. It is a venerable practice, and may be continued as directed, albeit quietly. The censing of the Altar by the deacon need not cease with the completion of the censing of the area, and clergy. The deacon may continue offering incense, along with the commemoration, at the front of the Holy Table, until the time for his exclamation.*

***And the bishop**, with bowed head, continues commemoration of saints, and the memory of the living, and the dead :*

WE OFFER THIS RATIONAL WORSHIP ALSO FOR THE HOLY PROPHET, FORERUNNER, AND BAPTISER JOHN ; FOR THE HOLY, GLORIOUS, AND ALL-LAUDABLE APOSTLES ; FOR SAINT(S) N , WHOSE MEMORY WE KEEP TODAY ; AND FOR ALL YOUR SAINTS, AT WHOSE SUPPLICATION, LOOK DOWN UPON US, O GOD.

REMEMBER ALL THOSE WHO HAVE FALLEN ASLEEP BEFORE US IN THE HOPE OF RESURRECTION TO ETERNAL LIFE, ESPECIALLY N ; (*and he may commemorate the departed, mentioning them by their names*) GRANT THEM REST, O GOD, WHERE THE LIGHT OF YOUR FACE SHINES ON THEM. [151]

And the bishop commences the commemoration of the living :

AGAIN, WE ENTREAT YOU, REMEMBER, O LORD, ALL THE ORTHODOX BISHOPS, WHO RIGHTLY

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[151] Psalm 4:6

DIVIDE THE WORD OF YOUR TRUTH[152] ; ALL THE PRESBYTERS, THE DEACONS IN CHRIST, AND EVERY ORDER OF THE CLERGY.

AGAIN, WE OFFER UNTO YOU THIS RATIONAL WORSHIP[153] FOR THE WHOLE WORLD ; FOR THE HOLY, CATHOLIC, AND APOSTOLIC CHURCH ; FOR THOSE WHO CONDUCT THEIR LIFE IN PURITY, AND DIGNITY[154] ; FOR ALL CIVIL AUTHORITIES : GRANT THEM, O LORD, TO GOVERN IN PEACE, THAT, IN THE SERENITY OF THEIR RULE, WE, TOO, MAY LEAD A CALM, AND PEACEFUL LIFE, IN ALL PIETY, AND DIGNITY . [155]

ALL MANKIND

And the protodeacon places himself in the Royal Doors, a bit to one side of them, and holding the orar with three fingers of his right hand, and facing the people, he continues the

DIPTYCHS OF THE LIVING,

and he exclaims :[156]

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[152] 2 Timothy 2:15
[153] Romans 12:1
[154] 1 Peter 2:12
[155] 1 Timothy 2:2
[156] *According to another usage, other deacons stand in the high place, and they cense the bishops at this time.*

Protodeacon : And all Mankind.[157]
Response : And all Mankind.

And the bishop says :

REMEMBER AMONG THE FIRST, O LORD, HIS BEATITUDE, N, ARCHBISHOP OF N, METROPOLITAN OF ALL AMERICA, AND CANADA.[158] GRANT HIM, FOR YOUR HOLY CHURCHES, IN PEACE, SAFETY, HONOUR, HEALTH, AND LENGTH OF DAYS, RIGHTLY TO DIVIDE[159] THE WORD OF YOUR TRUTH.[160]

And following quietly along with the bishop, or after him, and aloud, the first archimandrite, or archpriest says :

Presbyter : Remember, O Lord, our father, N, (Arch) Bishop of N, and N. Grant him, for Your holy church, in peace, safety, honour, health, and length of days, rightly to define the word of Your truth.[161]

*And after this exclamation, **the bishop blesses** him, saying :*

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

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[157] *More exactly :* **And all creation**, *or,* **And all the people**. *"All" in other languages is masculine plural, and neuter plural.*

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

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

[160] *In Romano-Constantinopolitan custom, after the bishop says "Among the first . . . ." the clergy in unison repeat it, mentioning only the name of the chief celebrating bishop. The deacon does not continue.* 1 Timothy 2,15

[161] *And if there be other bishops serving, the next after commemorates aloud the chief celebrating bishop, and other presbyters similarly but quietly commemorate each bishop, one per bishop, and each approaches the bishop he commemorates for a blessing.*

When receiving this blessing, the archimandrite kisses the holy right hand of the bishop, and also his mitre.

Response : Amen.

The archdeacon, or protodeacon, standing by the Royal Doors, facing the people, may continue the DIPTYCHS OF THE LIVING,[162] *and says in a loud voice, slowly, and deliberately:*

Deacon : And for our father, the Right (Most) Reverend, N, [*and whoever also has to be remembered, in the right order*] who offer(s) these Holy Gifts [*while saying this, he turns, enters the Altar, points with the orar to the bishop, and the Holy Gifts*] to the Lord, our God, [*he goes to the High Place, and points to it, blesses himself, bows to the bishop, and returns to face west, standing in the arch of the Royal Doors*] ; for the most reverend metropolitans, archbishops, bishops, and for all the presbyterate, and the diaconate in Christ, and for every clerical, and monastic order ; for our God-protected country, for those who answer before the face of God for their responsibility in civil authority, and in the public service ; for the peace of the whole world ; for the good estate of God's holy Churches ; for the salvation of, and help for, those who diligently labour, and serve with fervour, in the fear of God ; for the healing of the sick ; for the repose, pardon, blessed memory, and remission of sins, of all the Orthodox who have fallen asleep ; for the salvation of all the people here present, each one mindful of his sins ; for all those for whom there are intentions, [*and he may now recite any names from the local diptychs of the living*] [*and then he begins moving clockwise to proceed into the Altar towards the High Place*] and for all Mankind. [*and he goes to the high place, bows, bows to the bishop(s), kisses his (their) right hand(s), and returns to his own place*]**.**[163]

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[162] *The deacon may use this shorter version, if the blessing be given :*

And for His [Beatitude, Eminence] Grace, our father, the Right (Most) Reverend, N, (Arch) Bishop of N , and N , who offers these holy gifts to the Lord, our God ; for the salvation of the Holy Orthodox Patriarchs, Metropolitans, Archbishops, Bishops, Priests, and Deacons ; for the peace of the Government of this country, *province and city*, and for all civil authorities ; for the sick, and the suffering ; for the faithful departed ; for all here present, each mindful of one's sins, and for all Mankind.

[163] *In order that this may be done with due decorum, the deacon ought to discipline movements, and voice, so that he declaims more slowly, and deliberately whilst he must move to one, or another place, and point hither, and thither, and then somewhat more*

Response : And for all Mankind.[164] [165]

And the bishop continues the prayer *commemorating the living :*

REMEMBER, O LORD, THE CITY (TOWN, VILLAGE, HABITATION, etc.) IN WHICH WE SOJOURN, AND EVERY CITY, TOWN, VILLAGE, AND COUNTRYSIDE, AND THE FAITHFUL SOJOURNING IN THEM. REMEMBER, O LORD, TRAVELLERS BY LAND, BY SEA, AND BY AIR ; THE SICK, AND THE SUFFERING ; CAPTIVES, AND THEIR DELIVERANCE. REMEMBER, O LORD, THOSE WHO BEAR FRUITS,[166] AND DO GOOD WORKS IN YOUR HOLY CHURCHES ; THOSE WHO REMEMBER THE POOR ; AND UPON US ALL, SEND FORTH YOUR MERCIES.

Then the bishop *here remembers the names of the living faithful ;*

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rapidly whilst he is able to remain in one place.

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

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

Response : **And each, and all.**

[165] *For some, the glorification of the feast, or saint, is sung now.*

[166] Philippians 1:27 ; Colossians 1:10

and the bishop exclaims :

AND GRANT THAT, WITH ONE MOUTH, AND ONE HEART,[167] WE MAY PRAISE, AND 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.

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

MAY THE MERCIES OF OUR GREAT GOD, AND SAVIOUR, JESUS CHRIST, BE WITH YOU ALL.[168]

Response : And with your spirit.

And if there be an ordination of a deacon*, it takes place according to the custom at this time. And if there be an ordination, after its completion,* ***the bishop blesses*** *with dikiri, and trikiri.*

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

LITANY BEFORE OUR FATHER

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

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

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

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[167] Romans 15:6

[168] Titus 2:13

That our God, who loves Man, having accepted them on His holy, heavenly, and spiritual[169] 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.

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

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

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

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

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

Pardon, and remission of our sins, and offences, let us 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.[170]*

Having asked for the unity of the Faith, and the communion of the Holy Spirit,[171] let us commend ourselves, and each other, and all our life, unto Christ our God.

Response : To You, O Lord.

And the bishop says the prayer :

UNTO YOU, WE ENTRUST OUR WHOLE LIFE, AND OUR HOPE, O MASTER, WHO LOVE MAN. WE ASK YOU, AND PRAY

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

[170] *Between asterisks, are petitions presently omitted by churches under Constantinople. If there be multiple Cups, the Blood is divided into them (and they must be brought to the Table empty) from the One, during this litany, by the deacons, and presbyters, according to the custom.* 2 Corinthians 5:10

[171] 2 Corinthians 13:14

YOU, AND SUPPLICATE YOU : MAKE US WORTHY TO PARTAKE OF YOUR HEAVENLY, AND AWESOME MYSTERIES OF THIS SACRED, AND SPIRITUAL TABLE, WITH A PURE CONSCIENCE, FOR THE REMISSION OF SINS, FOR THE FORGIVENESS OF TRANSGRESSIONS,[172] FOR THE COMMUNION OF THE HOLY SPIRIT,[173] FOR THE INHERITANCE OF THE KINGDOM OF HEAVEN,[174] BUT NOT FOR JUDGEMENT NOR FOR CONDEMNATION ;[175]

Then the bishop exclaims :

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,

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[172] Matthew 26:28
[173] 2 Corinthians 13:14
[174] Ephesians 5:5
[175] 1 Corinthians 11:34

OUR FATHER [176]

Response : Our Father, who are in the heavens[177]: 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 ;[178]

The bishop, *and the other clergy say it also, quietly.*
And 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 with both hands, the bishop *blesses the people, 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 says the prayer :

WE GIVE THANKS UNTO YOU, O KING INVISIBLE,[179] WHO BY YOUR MEASURELESS POWER, MADE ALL THINGS ; AND IN THE GREATNESS OF

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[176] *Although the rubrics call for the removal of the mitre after the prayer of bowing of the heads, the custom is to remove the mitre before "Our Father," and to take the omophor after the "peace", which follows.*
[177] *Or, "in heaven"*
[178] Matthew 6:9-13 ; Luke 11:2-4
[179] 1 Timothy 1:7

YOUR MERCY,[180] BROUGHT ALL THINGS FROM NON-BEING INTO BEING. LOOK DOWN FROM HEAVEN, O MASTER, UPON THOSE WHO HAVE BOWED THEIR HEADS UNTO YOU ; FOR THEY HAVE NOT BOWED DOWN TO FLESH, AND BLOOD, BUT TO YOU, THE AWESOME GOD. THEREFORE, O MASTER, MAKE SMOOTH OUR PATH FOR GOOD, THROUGH WHAT LIES BEFORE US, ACCORDING TO THE NEED OF EACH : SAIL WITH THOSE WHO SAIL, BY SEA, AND BY AIR ; TRAVEL WITH THOSE WHO TRAVEL BY LAND ; HEAL THE SICK, YOU THAT ARE THE PHYSICIAN OF OUR SOULS, AND BODIES ;

And the exclamation :

THROUGH THE GRACE, AND COMPASSION, AND LOVE TOWARDS MAN, OF YOUR ONLY-BEGOTTEN SON,

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[180] Psalm 50:1

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.[181]

Then the bishop *says the prayer :*[182]

O LORD JESUS CHRIST OUR GOD, WHO SIT ON HIGH WITH THE FATHER, AND ARE HERE INVISIBLY PRESENT WITH US, GIVE HEED,[183] OUT OF YOUR HOLY DWELLING-PLACE, FROM THE THRONE OF YOUR GLORIOUS KINGDOM, AND COME TO SANCTIFY US ; AND BY YOUR MIGHTY HAND, IMPART UNTO US YOUR MOST PURE BODY, AND PRECIOUS BLOOD, AND THROUGH US, TO ALL THE PEOPLE. [184]

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[181] *Sometimes the "Amen" is repeated, but it is better that it be once with an elaborated melody, to give time for the prayers.*

[182] *Although the Royal Doors are often closed at this time, it is premature. The rubric requires it later, as is elsewhere prescribed also ("when the deacon sees that he is ready, he says..."), so that the Doors, and curtain are closed at the time of "holy things. . .". For some, however, the Royal Doors are left open, and they are not closed at all.*

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

[184] Jeremias 18:19 ; 2 Paralipominon 30:27 ; Song of the Three Children, 33 ; 1 Thessalonians 5:23 ; 5 Moses 9:26

Then the bishop *puts on his omophor, and takes off his mitre.* ***And the bishop*** *makes three reverences together with the others, saying quietly, three times :*

O GOD, CLEANSE ME, THE SINNER, AND HAVE MERCY ON ME.[185]

The deacon outside the Altar does the same.

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

The deacon, having put his orar over his chest in the form of the Cross (which by early custom he may keep so to the end of the Liturgy), seeing that the bishop is ready, and bowing his head, says :

Deacon : Let us attend.

Meanwhile, the Royal Doors are being closed.

Then the bishop*, taking the Holy Bread, and elevating it somewhat over the holy Diskos, but without making the sign of the cross with it, says :*[186]

THE HOLY THINGS FOR THE HOLY.[187]

Response : One is holy. One is Lord – Jesus Christ, to the glory of God the Father.
Amen.[188]

THE FRACTION

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

Protodeacon : Divide, Master, the holy Bread.

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

BROKEN, AND DISTRIBUTED IS THE LAMB OF GOD, WHO IS broken, YET NOT DIVIDED, WHO IS EVER EATEN,

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[185] *What is italicised is not in the text, but customarily added.* Luke 18:13

[186] *This elevation is not necessarily for showing the Lamb (although some do so), but for breaking it. Excessive elevation may allow particles to drop, and scatter.*

[187] Ezechiel 22:26

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

YET NEVER CONSUMED, BUT SANCTIFIES THOSE WHO PARTAKE THEREOF.[189]

Then the bishop *arranges the four parts on the rim of the Diskos, in the form of a Cross :*

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

IC
NI KA
XC

COMMUNION PSALM

And they sing the prescribed Communion Psalm, or Hymn of the day.

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

THE COMMUNION

And the protodeacon, pointing with his orar, says :

Protodeacon : Fill, Master, the holy Cup.

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

THE FULNESS OF THE HOLY SPIRIT.

Then the protodeacon replies :

Protodeacon : Amen.

And then the protodeacon, taking the warm water, points to it, and he says to the bishop :

Protodeacon : Bless, Master, the warm water.

The bishop *blesses it, saying :*

BLESSED IS THE FERVOUR OF YOUR HOLY THINGS, ALWAYS, NOW, AND

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

EVER, AND UNTO THE AGES OF AGES.

Protodeacon : Amen.

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

Protodeacon : The fervour of faith, full of the Holy Spirit. Amen.[190]

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

COMMUNION OF THE CLERGY

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

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

– many times, for as long as he is breaking, or cutting the pieces.

The deacons go to stand to the east of the Holy Table, awaiting the time of communion. They may also exchange the kiss of peace with each other.

Then the bishop *asks the forgiveness of those who concelebrate with him.* ***And the bishop*** *takes one piece of the Holy Bread that he has broken into his right hand, and bowing his head he prays as usual, saying :*[191]

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

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

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.

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 IN 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.[192]

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 .[193]

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

THE PRECIOUS, ALL-HOLY, AND MOST PURE BODY OF OUR LORD, GOD, AND SAVIOUR, JESUS CHRIST, IS GIVEN

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[192] *In Constantinopolitan books, this paragraph, and the one following are in reverse order.*
[193] Matthew 16:16 ; 26:28 ; 26:49 ; Mark 14:45 ; Luke 23:42 ; 1 Corinthians 11:34 ; 1 Timothy 1:15

UNTO ME, THE UNWORTHY N, THE BISHOP, FOR THE REMISSION OF SINS, AND UNTO LIFE ETERNAL ;[194] IN THE NAME OF THE FATHER, AND OF THE SON, AND OF THE HOLY SPIRIT. AMEN.

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

THE PRECIOUS, AND ALL-HOLY, AND LIFE-GIVING BLOOD OF OUR LORD, GOD, AND SAVIOUR, JESUS CHRIST, IS GIVEN UNTO ME, THE UNWORTHY N, THE BISHOP, FOR THE REMISSION OF MY SINS, AND UNTO LIFE ETERNAL ;[195] IN THE NAME OF THE FATHER, AND OF THE SON, AND OF THE HOLY SPIRIT. AMEN.[196]

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[194] Matthew 26:8

[195] Matthew 26:28

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

Bishop : In the Name of the Father.
Protodeacon : Amen.
Bishop : And of the Son.
Protodeacon : Amen.
Bishop : And of the Holy Spirit.

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

LO, THIS HAS TOUCHED MY LIPS, AND SHALL TAKE AWAY MY INIQUITIES, AND SHALL purge AWAY MY SINS.[197]

He kisses the holy Cup, and says :

GLORY BE TO YOU, O LORD.

(*three times*)

The bishop *puts the mitre on his head.*[198]

The protodeacon then calls each of the archimandrites, saying :

Protodeacon : Archimandrites, draw near.

An archimandrite approaches from the left side of the bishop ; and bowing his head, he kisses the Holy Table. Then, having put his hands crosswise, and extended them, with the right hand on top of the left, he says aloud :

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

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

TO THE SERVANT OF GOD, THE ARCHIMANDRITE (or presbyter) N, IS GIVEN THE PRECIOUS, ALL-HOLY, AND MOST PURE BODY OF OUR LORD, GOD, AND SAVIOUR JESUS CHRIST, FOR THE

Protodeacon : Amen. Amen. Amen.
Eis Polla Eti, Despota.

[197] Isaias 6:7

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

REMISSION OF HIS SINS, AND UNTO LIFE ETERNAL ; IN THE NAME OF THE FATHER, AND OF THE SON, AND OF THE HOLY SPIRIT.[199]

Response : Amen.[200]

And the presbyter kisses the bishop's hand, and shoulder, and steps away, going around towards the other side of the Holy Table by way of the High Place ; and bowing his head over his hands, he prays, and partakes, as the bishop has done before. ***It must be remembered by all that, while carrying the Holy Body in the hand, walking behind anyone is to be carefully avoided.***

If there were an ordination to the presbyterate, it is the newly-ordained presbyter who shall come first, after the most senior presbyter.

Then the protodeacon summons the other presbyters according to rank, and they approach similarly.

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.

If there has been an ordination to the diaconate, it is the newly-ordained deacon who shall come first, after the most senior deacon.

Then the bishop *goes near to the Holy Cup to give communion to all the others, or else another bishop gives the Cup. 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, God, and Saviour, Jesus Christ.

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[199] Matthew 26:28

[200] *Although not in the rubrics, it is customary for the bishop, on imparting the Holy Body, to greet the receiver thus (or with a festal greeting) :*

Bishop : Christ is in our midst.

Response : He is, and shall be.

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 :

TO THE SERVANT OF GOD, THE ARCHIMANDRITE (or presbyter) N, IS GIVEN THE PRECIOUS, AND ALL-HOLY BLOOD OF OUR LORD, GOD, AND SAVIOUR, JESUS CHRIST, FOR THE REMISSION OF HIS SINS, AND UNTO LIFE ETERNAL ;[201]

IN THE NAME OF THE FATHER, AND OF THE SON, AND OF THE HOLY SPIRIT.

Response : Amen.

The bishop *gives the holy Cup three times. And the one who is receiving communion takes the holy communion-veil, and wipes his mouth, and the holy Cup, and 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 .[202]

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

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[201] Matthew 26:28

[202] Isaias 6:7

***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 :*[203]

WE THANK YOU, O MASTER WHO LOVE MAN,[204] BENEFACTOR OF OUR SOULS, THAT YOU HAVE MADE US WORTHY THIS DAY OF YOUR HEAVENLY, AND IMMORTAL MYSTERIES. MAKE STRAIGHT OUR PATH[205] ; STRENGTHEN US ALL IN YOUR FEAR ; GUARD OUR LIFE ; MAKE SECURE OUR STEPS ; THROUGH THE PRAYERS, AND INTERCESSIONS OF THE GLORIOUS THEOTOKOS, AND EVER-VIRGIN MARY, AND OF ALL YOUR SAINTS . [206]

And after all the presbyters, and deacons have received communion, they take antidoron, and wash their hands. Great care is to be taken by all to cleanse the mouth, because of receiving Communion, and to exercise caution about the mouth for this reason, for some time after. The appointed deacon, or presbyter divides the two remaining portions of the Lamb according to the number who wish to receive communion, and places these

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[203] *From the Litany of Thanksgiving, which follows later. The bishop is also often given bread, and wine (and also, perhaps, water) to taste, to cleanse his mouth, after which his hands are washed, as prescribed..*

[204] Matthew 26:28 ; Apolcalypse 11:17

[205] Proverbs 3:6 ; Matthew 3:3

[206] *According to available time, a deacon, or an acolyte may read for the bishop the remainder of the Prayers of Thanksgiving After Communion.*

particles in the holy Cup. He then covers the holy Cup with the holy communion-veil, and lays the spoon over the top. It is customary that all those in the Altar, by rank, approach the bishop(s), and congratulate him(them) on receiving the Holy Mysteries, with the Kiss of Peace.

COMMUNION OF THE FAITHFUL

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

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

Response : Blessed is He that comes in the name of the Lord. The Lord is God, and has revealed Himself to us.[207]

And the bishop *takes the holy Cup from the protodeacon, and, if it is the custom, 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 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 ETERNAL.

Response : Amen.

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

[*Although the following Hymn is customarily sung always during Communion of the Faithful, it is prescribed only at*

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[207] 1 Kingdoms 3:21 ; Psalm 117:26-27 ; Matthew 21:9 ; Mark 11:9 ; Luke 13:35

certain times. The Psalm prescribed may be sung instead, with refrains.][208]

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

*After all have received communion, **the bishop returns** to the Altar, and places the holy Cup on the Holy Table.*[209]

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

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

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 while he is doing this, he is saying the Hymns of the Resurrection :

Protodeacon : Having beheld the Resurrection of Christ, let us worship the Holy Lord Jesus, the only sinless One. We venerate Your Cross, O Christ, and we praise, and glorify Your holy Resurrection ; for You are our God, and we know no other than You. We call on Your Name. Come, all you faithful : let us venerate Christ's holy Resurrection ; for, behold, through the Cross, joy has come into all the world. Let us ever bless the Lord, praising His Resurrection ; for by enduring the Cross for us, He has destroyed death by death.
Shine, shine, O new Jerusalem ; for the glory of the Lord has shone on you. Exult now, and be glad, O Sion.[210] Be radiant, O pure Theotokos, in the Resurrection of your Son.

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

[209] *It is customary, in some places, that all who have received the Offering remain together, to one side, greeting each other with the Kiss of Peace, following St John Chrysostom's direction, and returning to their places after "always, now, and ever...".*

[210] Isaias 60:1

O Christ, great, and most holy Pascha, O Wisdom, Word, and Power of God[211] : grant that we may more perfectly partake of You in the never-ending Day of Your Kingdom.

And he bows three times.

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.[212]

Then the singers reply :

Response : Eis Polla Eti, Despota.

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

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

The bishop *returns to the Altar, and blesses those in the Altar, and gives away the dikiri, and trikiri.*

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.[213]

Then 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, he goes to the Table of Oblation, and puts it there, without saying anything.*[214]

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[211] 1 Corinthians 1:24 ; 5:7 ; Apocalypse 19:13

[212] Psalm 27:9

[213] Psalm 56:11

[214] *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. It is also customary, for some, that the deacon (or presbyter) recite the Tropar of the Ascension at this time, although it is not prescribed.*

The bishop *takes the holy Cup, kisses it, and gives it*[215] *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.[216]

Response : Amen.

Let our mouths be filled with Your praise, O Lord,[217] 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 on Your righteousness.[218] Alleluia. Alleluia. Alleluia.

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

Then the archimandrite goes to the Table of Oblation. He places the holy Cup there, and he censes it, three times. It is customary with some that he recite the Tropar of the Ascension as he does this.

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

LITANY OF THANKSGIVING

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

Response : Lord, have mercy.

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

Response : Lord, have mercy.

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[215] *But in some places, it is the bishop himself who takes the Cup to the Prothesis.*

[216] *Although it is not in the rubrics, it is customary to bless the people with the holy Cup in the form of the Cross.* [*In some places some people expect to be touched on the head with the Cup. This piety is rather dangerous, and ought not to be encouraged, but rather, the faithful need education away from this practice.*]

[217] Psalm 70:8

[218] Psalm 39:11 ; Philippians 4:8

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, *together 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.[219]

Response : Amen.

Then the bishop says :

LET US DEPART IN PEACE.

Response : In the name of the Lord.

Protodeacon : Let us pray to the Lord.

Response : Lord, have mercy.

PRAYER BEHIND THE AMBO

The presbyter comes forth ; and standing at the foot of the ambo, he prays :[220]

Presbyter : O Lord, who bless those who bless You,[221] and sanctify those, who trust n You, save Your people, and bless Your inheritance.[222] Protect the fulness of Your Church. Sanctify those who love the beauty of Your house[223] ; glorify them in

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[219] 1 Corinthians 1:30

[220] *It is customarily the most junior presbyter, or a newly-ordained presbyter, who is blessed to read this prayer.*

NOTE : *In some places, the existing alternative seasonal Ambo Prayers are taken. See the appendix for some of these. The prayer in common use, here given, was formerly of St Basil's Liturgy.*

[221] Beauty = Comeliness 4 Moses 24:9

[222] Psalm 27:9

[223] Psalm 24:8

return by Your divine power, and do not forsake us, who put our hope in You. Give peace to Your world, to your priests, to all those in civil authority, and to all Your people ;
for all good giving, and every perfect gift is from above, coming down from You, the Father of Lights,[224] and unto You, we send up glory, thanksgiving, and worship, to the Father, the Son, and the Holy Spirit, now, and ever, and unto the ages of ages.

Or, this alternative prayer :[225]

O Lover of Man, what songs of praise, what thanks are we able to give You, in return for the freedom You have bestowed on us, when our sins had already condemned us to death ? How can we repay You for allowing us to share in the eternal, and heavenly delights of the Body, and Blood of Your Christ ? We entreat You : keep us, Your servants, and ministers, free from all condemnation. Maintain us, and those here present with us, in honour, and piety of life. Deem us worthy of sharing in the mysteries of Your Altar to our very last breath ; that, having observed Your commandments, and attained holiness of body, and soul, we may be found worthy of Your heavenly kingdom, together with all who have been pleasing to You, by the prayers, and intercession of the all-holy Theotokos, and of all Your saints ;
for You are holy, O our God, and the Lover of Man, 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.

Blessed be the Name of the Lord, henceforth, and forevermore. [226] (*three times*)

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

The bishop *meanwhile says this prayer :*

O CHRIST OUR GOD, WHO ARE YOURSELF THE FULFILMENT OF THE LAW, AND THE PROPHETS, WHO

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[224] James 1:17

[225] *This prayer was formerly of St John Chrysostom's Liturgy.*

[226] Psalm 112:2

FULFILLED ALL THE DIVINE ECONOMY OF THE FATHER, FILL OUR HEARTS WITH JOY, AND GLADNESS, ALWAYS, NOW, AND EVER, AND UNTO THE AGES OF AGES. AMEN.[227]

After the prayer, the bishop *goes out of the Altar, and he goes to the ambo while they sing :* Blessed be the name . . . . *And they read Psalm 33, while the deacon(s) consume(s) the Holy Gifts, and while the bishop distributes the antidoron to all the people for the blessing, and for the cleansing of their soul ; for it is blessed, and should be eaten on an empty stomach. If anyone has had anything to eat, or drink (save what has been given after communion), let him not take any antidoron.*[228]

PSALM 33

Reader(s) : I shall bless the Lord at all times ; forever shall His praise be in my mouth. In the Lord shall my soul be praised ; let the meek listen, and be glad. Magnify the Lord with me, and let us exalt His name together. I have sought out the Lord, and He has listened to me, and out of all my afflictions has He rescued me. Come close to Him, and be illumined, and your faces shall not be ashamed. This poor one cried out, and the Lord heard him, and from all his afflictions has He saved him. An angel of the Lord shall encamp around those who fear Him, and He will rescue them. O taste, and see how gracious is the Lord : blessed is the man who hopes in Him. Fear the Lord, all you His holy ones : for there is no want for those who

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[227] *It is customary that the deacon(s), who is (are) to consume the Holy Gifts now approach the bishop at the Holy Table, and kneel beside the Holy Table, at its north side, while the bishop gives the blessing upon his (their) head(s). The prayer of the bishop, and the blessing of the deacons are not intended to be part of the same action, although the prayer is sometimes recited at the same time.* Romans 13:10

[228] *This rubric expresses the seriousness with which holy things are to be approached. It also expresses the expectation that receiving Communion is connected with receiving antidoron, and that fasting is proper preparation for the Liturgy, even if one might not receive Communion.*
It is not now customary that the bishop distribute the antidoron as prescribed, but he rather waits until the end, since in these days, the people would likely leave the temple after receiving the antidoron.

fear Him. The rich have become poor, and hungry, but those who seek out the Lord shall not lack any good thing.[229] **[**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

Then the bishop says :

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[229] *The singing, or recitation usually ends here. The remainder of the Psalm is provided, if required.*

GLORY BE TO YOU, O CHRIST, OUR GOD, AND OUR HOPE, GLORY BE TO YOU.[230]

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

The bishop, *on the ambo, pronounces the dismissal according to the day, and custom,*[231] *including the name of Saint John Chrysostom, Archbishop of Constantinople, and he remains standing where he is. And they bring to him the dikiri, and trikiri, and he takes them.*

Response : Amen.[232] [*Some omit "Amen"*]

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

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

*Then they sing the "*Many Years*" (Polychronion) according to the custom.*

*It may be customary to sing the "*Phimi*" of the bishop at this time : that is, naming him, and his full title, asking for him Many Years (see the introductory notes).*[233]

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[230] 1 Timothy 1,1

[231] *It is not prescribed in our inherited formulæ that we commemorate other than the author of the Liturgy, the patron of the temple, and the saints of the day.*

[232] *In Constantinopolitan practice, after the dismissal, the people respond :*
"O Lord, grant many years to him who blesses, and sanctifies us."
And the Bishop *says :* "Through the prayers of our holy Fathers. . . ."
And the presbyters say : "Through the prayers of our holy Master. . . ."

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

For laity, and clergy :

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

For bishops :

TO HIS GRACE (EMINENCE, BEATITUDE, HOLINESS), NN , (ARCH)BISHOP OF N , AND N , GRANT, O LORD, A PEACEFUL LIFE, HEALTH, SALVATION, VISITATION, LENGTH OF DAYS,

After the bishop gives *away the Dikiri, and Trikiri ; he enters the Altar, and they take off his high-priestly vestments in front of the Holy Table. Meanwhile, they may say some, or all of the Prayers after Receiving Communion, but nevertheless they conclude :*

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

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

(*three times*)

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

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

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

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

Our Father, who are in the heavens,[234] 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.[235]

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

Reader : Amen.

AND FURTHERANCE IN ALL GOOD THINGS, AND PRESERVE HIM FOR MANY YEARS.

[234] *Or, "in heaven"*

[235] Matthew 6:9-13 ; Luke 11:2-4

TROPAR, AND KONTAK

Grace, shining forth from your lips like a beacon, has enlightened the universe. It has shown to the world the riches of poverty. It has revealed to us the heights of humility. Teaching us by your words,[236] O Father John Chrysostom, intercede before the Word, Christ our God, to save our souls.

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

From Heaven, you received divine Grace ; and by your lips, you teach all to worship the One God in Trinity, O venerable, and all-blessed John Chrysostom. We worthily extol you ; for you are a teacher, revealing things divine.

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

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

OR :

O steadfast Protectress[237] of Christians, constant advocate before the Creator, do not despise the cry of us sinners,[238] but in your goodness, come speedily to help us, who call on you in faith. Hasten to hear our petition, and to intercede for us, O Theotokos, for you always protect those who honour you.

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

The lesser dismissal is given.

Before the bishop departs, they wash his hands again (for hygienic reasons, as well as for liturgical, historical reasons).

Then the bishop *comes out through the Holy Door, turns to the holy icons, and holding his staff in his left hand, bows to them three times.*

He also turns to the people, and blesses them, saying :

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

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[236] 1 Corinthians 10:11
[237] Psalm 115:9
[238] Psalm 101:17

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

And they ring the Trezvon.

And the primikiri with the lamp precedes the bishop if it be a feast day, but if it be not a feast day, he does not go. The others precede, and follow the bishop, as at the beginning, and the bishop leaves the Temple.

On entering the bishop's residence, the bishop places himself on a high place, so that he might be seen by all, and he turns to the people, and he blesses everyone with both hands, while holding his staff ; and he enters into his house, and the people go in peace, wherever they will.

[**THE END OF THE DIVINE LITURGY OF ST JOHN CHRYSOSTOM]**

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, the Son, and 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*]

PRAYERS AFTER COMMUNION

These prayers are often recited corporately at the conclusion of the Liturgy. ***However,*** *it may be desirable that they be recited in place of Psalm 33, which is not commonly taken at present, during which time the consuming of the Gifts may take place.*

Regardless, *it is customary that these prayers be read in the presence of the bishop by a deacon, subdeacon, or other attendant, either immediately after Communion, or at a convenient moment before his departure from the Temple. The initial exclamation need not be proclaimed by a cleric, although it be often the custom.*

Response : Glory be to You, O God. Glory be to You, O God. Glory be to You, O God.

1.

Reader : I thank You, O Lord, my God, for You have not rejected me, the sinner, but have made me worthy to be a partaker of Your holy things. I thank You, for You have permitted me, the unworthy, to commune of Your most pure, and heavenly Gifts. But, O Master who love Man, who for our sakes died, and rose again, and gave us these awesome, and life-giving Mysteries for the good, and sanctification of our souls, and bodies : let them be for the healing of soul, and body, the repelling of every adversary, the illumining of the eyes of my heart, the peace of my spiritual powers, a faith unashamed, a love unfeigned, the fulfilling of wisdom, the observing of Your commandments, the receiving of Your divine grace, and the attaining of Your Kingdom. Preserved by them in Your holiness, may I always remember your grace, and live not for myself alone, but for You, our Master, and Benefactor. May I pass from this life in the hope of eternal life, and so attain to the everlasting rest, where the voice of those who feast is unceasing, and the gladness of those who behold the goodness of Your countenance is unending ;

for You are the true desire, and the ineffable joy of those who love You, O Christ our God, and all creation sings Your praise forever.[239]

Response : Amen.

2. BY ST BASIL THE GREAT

Reader : O Master, Christ our God, King of the ages, Maker of all things, I thank You for all the good things You have given me, especially for the communion with Your most pure, and life-giving Mysteries. I pray You, O gracious Lover of Man, preserve me under Your protection, beneath the shadow of Your wings. Enable me, even to my last breath, to partake

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[239] 1 Moses 22:8 ; Psalm 71:7 ; Romans 12:9 ; 2 Corinthians 5:15 ; Ephesians 1:18 ; 12:9 ; 1 Timothy 1:12

worthily, and with a pure conscience of Your holy things, for the remission of sins, and unto life eternal ;
for You are the bread of Life, the Fountain of Holiness, the Giver of all Good ; to You, we send up glory, with the Father, and the Holy Spirit, now, and ever, and unto the ages of ages. [240]
Response : Amen.

3. BY ST SYMEON METAPHRASTES

Reader : Freely, You have given me Your Body for my food, You that are a fire consuming the unworthy. Consume me not, O my Creator, but instead enter into my members, my veins, my heart. Consume the thorns of my transgressions. Cleanse my soul, and sanctify my reasoning. Make firm my knees, and body. Illumine my five senses. Nail me to the fear of You. Always protect, guard, and keep me from soul-destroying words, and deeds. Cleanse me, purify me, and adorn me. Give me understanding, and illumination. Show me to be a temple of Your One Spirit, and not the home of many sins. May every evil thing, every carnal passion, flee from me as from a fire, as I become Your tabernacle through communion. I offer You as intercessors all the saints – the Leaders of the bodiless hosts ; Your Forerunner ; the wise Apostles ; and Your pure, and blameless Mother. Accept their prayers in Your love, O my Christ, and make me, Your servant, a child of light ;
for You are the only Sanctification, and Light of our souls, O Good One, and to You, our Master, and God, we send up glory day by day.[241]
Response : Amen.

4.

Reader : O Lord, Jesus Christ our God : let Your holy Body be my eternal life; Your precious Blood, my remission of sins. Let this Eucharist be my joy, health, and gladness. Make me, the sinner, worthy to stand on the right hand of Your glory at Your awesome Second Coming ;
through the prayers of Your most pure Mother, and of all the saints.[242]
Response : Amen.

5. TO THE THEOTOKOS

Reader : O most holy Lady Theotokos, the light of my darkened soul, my hope, my protection, my refuge, my rest, and my joy : I thank you ; for you have permitted me, the unworthy, to be a partaker of the most pure Body, and precious Blood of your Son. Give the light of understanding to my heart, you that gave birth to the True Light. Enliven me who am

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[240] Psalm 16:8 ; Matthew 26:28 ; John 6:35 & 47
[241] 1 Moses 15:1 ; Psalm 25:2 ; 1 Corinthians 2:19 ; Colossians 2:19
[242] Matthew 26:28

deadened by sin, you that gave birth to the Fountain of Immortality. Have mercy on me, O loving Mother of the merciful God. Grant me compunction, and contrition of heart, humility in my thoughts, and a release from the slavery of my own reasoning. And enable me, even to my last breath, to receive the sanctification of the most pure Mysteries, for the healing of soul, and body. Grant me tears of repentance, and confession, that I may glorify you all the days of my life ;
for you are blessed, and greatly glorified forever.[243]

Response : Amen.

Reader : Now You are letting Your servant depart in peace, O Master, according to Your word ; for my eyes have seen Your salvation, which You have prepared before the face of all people : a light to enlighten the Gentiles, and the glory of Your people, Israel.[244]

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

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

O Most Holy Trinity, have mercy on us. O Lord, cleanse us from our sins. O Master, pardon our iniquities. O Holy One, visit, and heal our infirmities, for Your Name's sake.[245]

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

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

Our Father, who are in the heavens[246]: 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.[247]

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

Reader : Amen.



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[243] Ephesians 1:18 ; Philippians 2:3
[244] Luke 2:,29-32
[245] Psalm 78:9
[246] *Or, "in Heaven"*
[247] Matthew 6:9-13 ; Luke 11:2-4

Reader :

A : Liturgy of St John Chrysostom :
TROPAR, AND KONTAK

Grace shining forth from your lips like a beacon has enlightened the universe. It has shown to the world the riches of poverty. It has revealed to us the heights of humility. Teaching us by your words, O Father John Chrysostom, intercede before the Word, Christ our God, to save our souls.[248]

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

From Heaven, you received divine Grace ; and by your lips, you teach all to worship the One God in Trinity, O venerable, and all-blessed John Chrysostom. We worthily extol you ; for you are a teacher revealing things divine.

Now, and ever . . .



B : Liturgy of St Basil the Great :
TROPAR, AND KONTAK

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

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

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

Now, and ever . . .



C : Liturgy of Presanctified Gifts :
TROPAR, AND KONTAK

As one endowed with discretion of speech, you proved to be a most excellent dispenser of the word of God, O bishop Gregory ; for by your life, you set the virtues before us, and you shone forth with the brilliance of holiness. O righteous father, entreat Christ God that we be granted great mercy.

OR :

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[248] 1 Corinthians 10:11

Tone 4

Having received from God from on high the divine Grace, and having been strengthened by His might, O Holy Gregory, you were spreading the Holy Gospel ; and you have received from Christ the reward of your labour, O all-holy one. Pray to Him, that He save our souls.

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

O Dialogist, you God-inspired harp of the Church, and truly God-possessed tongue of wisdom, we fittingly praise you ; for you emulated the zeal of the Apostles, and you manifestly followed in their footsteps ; and to you we say, "Rejoice, O Father Gregory".

OR :

Tone 3

You have shown yourself to be chief of the shepherds of Christ the Shepherd, O our father Gregory, leading the companies of monks to the heavenly fold. From there, you taught Christ's flock His commandments. Now you rejoice, and exult with them in the height of heaven. [249]

Now, and ever . . .





[249] Job 22:12 ; Matthew 2:10 ; John 10:11 ; Acts 6:7 ; Hebrews 13:20

Reader : Now, and ever, and unto the ages of ages. Amen.
The Church is revealed as a brilliantly lit heaven, leading the faithful in the way of the Light. Standing in it, we cry aloud, "Make firm the foundation of this house, O Lord".

OR :

O steadfast Protectress of Christians, constant advocate before the Creator, do not despise the entreating cry of us sinners, but in your goodness, come speedily to help us, who call on you in faith. Hasten to hear our petition, and to intercede for us, O Theotokos ; for you always protect those who honour you.[250]

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

Bishop : *pronounces the Dismissal of the day* (*as earlier in this text)*

Response : Amen.
Eis Polla Eti Despota.

[**END OF THE POST-COMMUNION PRAYERS**]

[250] Psalm 101:17 ; 114:9

APPENDIX :
ALTERNATIVE AMBO PRAYERS

(*Used in the Liturgies of Sts John Chrysostom, and Basil the Great*)

✚PASCHAL CYCLE :

ANCESTRAL SATURDAYS :

O Master, Lord, Almighty God, You do not reject Your servants, nor do You despise the souls of those who pray to You. Give rest now to the souls of Your servants in the bosom of Abraham, Isaac, and Jacob. Give them rest in the holy place of the light of life, in the paradise of delight. Disregard their sins, whether committed knowingly, or unknowingly. Deem them worthy of rest in the joy, which is to come ; and bring us, the living, into that joy when, and as You will ; for You alone provide for our lives, and keep us in repentance ;

through the intercessions of the glorious Theotokos, and ever Virgin Mary, and of all Your saints, who glorify, and give thanks to Your all-holy Name, of the Father, the Son, and the Holy Spirit, now, and ever, and unto the ages of ages.

SUNDAY OF THE LAST JUDGEMENT : [251]

O Christ our God, accept our humble prayer, as You accepted the tears, and anointing of the harlot. Be pleased with our hymns of praise, as You were pleased with her kisses. Give us a splendid conversion like hers, and deem us also worthy of the forgiveness of sins. You did not turn away from her, as she clung to Your pure feet ; do not reject us, who throw ourselves at the unseen feet of Your love for Man. Without words, she confessed You, that know the hearts of Men, and You did not send her away in shame ; do not put us to shame, when our hidden sins are revealed before angels, and men, in Your fearful judgement ; but make us heirs of Your eternal forgiveness, and incorruptible glory ;

for You are the Lover of Man, and You are glorified, together with Your eternal Father, and Your all-holy, good, and life-giving Spirit, now, and ever, and unto the ages of ages.

FORGIVENESS SUNDAY :

Blessed are You, O Lord, highly exalted, glorified, and good. In Your divine Providence, You have set the length of the year, and have anchored us in

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[251] *This prayer may be said also on all Sundays of Great Lent rather than those provided.*

these days of inner peace. Give the good fruit of righteousness to Your servants in all of their works. Give us might, and power for the destruction of sin, and for the renewal of heart, and soul, and mind ; that, during the Forty Days, we might overcome the crafty inventions of the intruder ; for You are our God. Through prayer, and fasting, You made Men equal to the angels ; and to the fasting Moses, You entrusted the tablets of the Law, written by Your own divine Hand. Now, O Lord, return us to the safe haven of the honourable passion of Your Christ ; that, with the wood of the Cross as our weapon, we may be victors over sin, and worthy of the joyful resurrection on the third day ;
through the intercessions, and supplications, of the most holy, and pure Theotokos, and ever-Virgin Mary, and of all Your saints, now, and ever, and unto the ages of ages.

FIRST SUNDAY OF GREAT LENT :
We give thanks to You, O Lord Jesus Christ, for You have brought us to this present time of fasting leading to salvation ; and it is You, that are able to restore Your image in us. We give thanks to You, for You cause the rejection of our many sins, and provide for the healing of the great wounds of our souls in this short time. O Good Master, we pray You, remove from us all pharisaical hypocrisy in fasting, and banish all false sadness. Drive far from us any pride in our self-moderation, or self-denial, in thought, word, or deed. Fill us with light, and truth, as You have prescribed. Strengthen us in the battle against passions, and in the war against sin. By the rejection of our passions, prepare us to follow You. By fasting, You have shown us the way to victory over the devil, how to partake in Your life-giving death, and resurrection, and to rejoice in the eternal joy which You have prepared for those who hunger, and thirst after righteousness ; for You are the God of mercy, and to You is due all glory, together with Your Father, and Your all-holy, good, and life-giving Spirit, now, and ever, and unto the ages of ages.

SECOND SUNDAY OF GREAT LENT :
O Master, and Lord, our God, because You are all-good, we beseech You to listen to Your unworthy servants, and to enable us to reach the desired end of these days of fasting, given to us for our correction. Lead us, who have started this present contest, to the hoped-for crowns of victory, filling us with Your Uncreated Light. Strip us of the covering of darkness, and clothe us with the armour of light. Grant us, O Lord, self-denial without hypocrisy ; prayer in secret – which is more acceptable to You ; and humble almsgiving – which is pleasing in Your sight;
through the mercies 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.

THIRD SUNDAY OF GREAT LENT :
O God, and Father of glory, for our sake, You gave us Your Only-begotten Son, and through Him You have made us again sons, and daughters of Your Spirit. By the power of Your Cross, have compassion on us now ; for we have broken Your commandments. Do not condemn us with those who have cut themselves off from You, nor leave us starved for Your spiritual gifts. Instead, make us worthy to draw near to You in our words, and in our hearts, and to prove by our deeds that we are Your children, as we emulate the conversion of the prodigal son ; for to him, You made known Your ineffable love for sinners. May we obtain the everlasting joy, which You have already prepared for those who do Your will ;
through the grace, and mercy, and love for 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.

FOURTH SUNDAY OF GREAT LENT :
O Lord, our God, although we are unworthy, You have deemed us worthy, to stand in this holy place. Although we have nothing good to offer You, that have no need of any of our things, we offer a humbled heart, and a contrite spirit to You. Although we have failed to ascend the ladder of virtues, we seek from You forgiveness of our sins, because You are good. As You did not turn away from the publican, who humbled himself before You, but instead proclaimed him righteous, so too, hear our unworthy prayers. Banish from our hearts the self-praise, and boasting of the self-righteous Pharisee. Grant us instead, the compunction of the publican, and the humility that draws us to You ; for You exalt the humble, and humble the exalted. Make us worthy of the joys of Your kingdom, which You have prepared for the poor in spirit ;
through the mercies 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.

FIFTH SUNDAY OF GREAT LENT :
O Christ God, You give strength to all who fall, and You rescue all who have been cast aside. Without leaving the bosom of the Father, You came to us, and took flesh of the holy Virgin Mary. You came into the world to raise up our nature from its fall among the spirit-killing thieves. We were stripped of everlasting life, and cruelly wounded by them ; yet You deemed us worthy of Your care, and restored us to our ancient homeland. O Lord,

by Your praiseworthy Blood poured out for us, and by the holy anointing You have given us ; heal the hurts, and bind up the wounds of our spirit ; deliver us from the constant blows of the powers of darkness, which hasten to rob us of faith, and hope in You ; for they plot to wash Your grace from us. In Your love for Man, deprive us not of Your healing salvation, so that, after we are healed, and cleansed of all stain, we may be made worthy of the Church of the first-born, inscribed in heaven ;
for You are the healer of our illnesses, both of body, and soul. You are our God, and to You we send up glory, together with Your Father, who is from everlasting, and Your all-holy, good, and life-giving Spirit, now, and ever, and unto the ages of ages.

LAZARUS SATURDAY :
O Christ God, by Your voice, You loosed Lazarus from the chains of death, and brought him to life. Bring to life us, who have been killed by sins, and give us that life which cannot be taken away. Give everlasting life to those who hope in You, and make us heirs of Your eternal kingdom ;
for You are our Life, and our Resurrection, and to You is due all glory, together with Your Father, who is from everlasting, and Your all-holy, good, and life-giving Spirit, now, and ever, and unto the ages of ages.

ENTRANCE OF THE LORD INTO JERUSALEM :
We praise, and glorify Your incomprehensible humility, O Christ our God ; for although You sit enthroned in heaven, with the earth as Your footstool, You did not consider it beneath You to take flesh from a holy virgin, to become man, and as a newborn child, to lie in a manger. Indeed, You sat upon the foal of an ass, and by Your own will, You went forth to Your passion, and death, for love of us. In eternity, by inspiration, the bodiless powers of heaven sing to You hymns worthy of Your Godhead ; but now, a new hymn is being sung to You on earth. You taught the troublesome mob, by perfecting praise from the mouths of infants, and children. You taught those who stammer how to tell about the glory of heaven, and peace on earth. Now, also with these, accept the hymns of Your unworthy servants, who give praise to Your victory over death. Bless those who acknowledge that You come in the Name of the Lord, without ever leaving the glory of the Father, and that You will come again to judge the whole world with righteousness. Make us worthy to receive You as You come. Arm us for a victorious battle against passions ; and, in return for our palms, and branches, crown us with virtue, that we may joyfully meet You, as You come upon the clouds in glory, and enter with You into Your kingdom ;
for You are the lover of Man, and You are glorified, together with Your

Father, who is from everlasting, and Your all-holy, good, and life-giving Spirit, now, and ever, and unto the ages of ages.

GREAT, AND HOLY THURSDAY :
We sing to You, we glorify You, and we thank You, O all-good, and all-merciful Master, our sinless God ; for by Your own will, You took flesh, and bore its pains for our sake ; for, while the glorious disciples were enlightened by the washing of their feet before the supper, the impious Judas was darkened by love of money. He took the thirty pieces of silver, the price that was set, and betrayed the Righteous Judge to the lawless high-priests, and scribes. We, the faithful, share the pure, and life-giving Body, and Blood in love. In fear, in faith, and in love, we worship, and we glorify the suffering on the Cross, the burial, and the resurrection of our Lord, God, and Saviour Jesus Christ ;
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.

GREAT, AND HOLY SATURDAY :
O Lord, Jesus Christ, Son of the living God, King of the ages, You have broken the gates of Hades, the kingdom of death, and You have crushed its iron bars. You have trampled death in triumph, and You have destroyed its chains. You have despoiled the kingdom of death, and have arisen, freeing Your holy ones from bondage to death. You have shone in the darkness, and revealed that which lay hidden. You have put the evil one to shame, and banished the treachery of his angels. O Lord, Jesus Christ, You have made us partakers of joy, through Your all-pure, and life-giving Mysteries. Make us worthy also, during this night in which You brought about our salvation, to be loosed from the darkness of our ignorance, and to be loosed from the bonds of sin, that we may rise from the tomb of dead works, and walk in newness of life ;
that we may glorify, bless, and exalt Your Name, together with Your Father who is from everlasting, and Your all-holy, good, and life-giving Spirit, now, and ever, and unto the ages of ages.

PASCHA :
Today, O Lord, Jesus Christ, a brilliant, saving day has dawned upon us, in Your glorious rising from the dead. Because of Your resurrection, the Church is honoured by men, and women of good will, everywhere. O King of the ages, after their valiant struggle to live the time of fasting as well as they could, the faithful stand here now, with lighted candles, eagerly waiting to offer You their gifts on this great day ; for the whole creation rejoices in Your resurrection. The world rejoices, while the heavens are

purified by the brilliance of divinity ; the earth is clothed in a festal mantle, the seas are calmed, tyranny is ended, reverence grows, the catechumens are enlightened, those who have wandered away are led back, sinners are freed from their sins, all Your Churches exult, and You, O Christ, are glorified. Mothers offer You their gifts, nestled in their arms ; the meadows are(will soon be) in full flower, and the newly-baptized are filled with the gifts of the Holy Spirit. Therefore, receive the sacrificial worship of Your unworthy priests ; and, in Your love for each of us, forgive the sins of all, both young, and old. O gracious Lord, preserve our God-loving bishop in his responsibility, in honour, and in health ; keep all the clergy, and the people, in oneness of mind, and of heart ; and inspire, and guide all those who serve our nation. Guard, preserve, keep, and have mercy upon the people, here present, and grant that they may enjoy Your divine, immortal, and life-giving mysteries all the days of their lives ; through the intercessions of Your all-pure Mother, the Theotokos, and ever-Virgin Mary, of the holy Apostles, and the Myrrh-bearing Women ;
for You are the Resurrection, O Christ our God, and to You we send up glory, together with Your Father, who is from everlasting, and Your all-holy, good, and life-giving Spirit, now, and ever, and unto the ages of ages.

MONDAY OF BRIGHT WEEK :[252]
Pascha, Pascha, and again, we cry out, Pascha ; for Christ, our Pascha, has been sacrificed for us. He alone is immortal. He alone can neither be seen, nor grasped. The angels, principalities, authorities, dominions, powers, cherubim, and seraphim praise Him. With these heavenly powers, we, Your unworthy servants, praise, bless, and worship You, O Lord, our God ; for in these last days, You came into the world, taking flesh from our all-holy, and pure Lady, the Theotokos, and ever-Virgin Mary, and You suffered crucifixion, that You might free us from the curse of the tree. For all this, how can we adequately render thanks to You – God by nature from all eternity, and Man in time by grace ? We offer You praise from our unworthy lips, “Glory be to You, that were baptised ; glory be to You, that were crucified ; glory be to You, that were buried ; glory be to You, risen from the dead, and raising us up with Yourself in glory”.
Glory be to You, together with Your Father, who is from everlasting, and Your all-holy, good, and life-giving Spirit, now, and ever, and unto the ages of ages.

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[252] *For some, this prayer is given for all liturgies until the Leave-taking of Pascha.*

TUESDAY OF BRIGHT WEEK :

O Lord, our God, and Saviour, Jesus Christ, You shattered the gates of brass, and the iron bars. You freed the holy souls held fast in the bowels of Hades, and You let them appear to many after Your resurrection. Give us part, and inheritance with all Your holy ones, in Your kingdom. O Lord, on this holy day of Your resurrection, remember those here present, and those absent for a cause worthy of a blessing ; those travelling ; those in affliction, or distress ; those who are oppressed ; and those infirm in mind, or body. Remember them all, and heal them. Blot out all their sins, whether they be rich, or poor, free, or in bondage. Reveal Your newly-enlisted warriors to be children of light, and heirs of Your everlasting good gifts. Pour out upon them the rich gifts of Your Holy Spirit, to raise up those who have come forth from the sun-surpassing radiance of the holy baptismal font. Increase our *city*, and every city, and countryside, and the faithful living within them. Implant reverent fear of You in their hearts, that they may always do Your will, and be pleasing to you ;

for You, O God, are good, and love Man, and to You we send up glory, together with Your Father, who is from everlasting, and Your all-holy, good, and life-giving Spirit, now, and ever, and unto the ages of ages.

THOMAS SUNDAY :

O Holy One, You have assembled us within Your dwelling-place ; You have opened Your tent, and have put on our lips a hymn of victory. You have gladdened us with Your pure, and holy Body. You have given us to drink from the ever-flowing fountain – Your pure, and life-giving side, which Thomas saw, touched, and worshipped, as he cried out in a loud voice, "My Lord, and my God", O Master, how can we repay You for what You have given us ? O Mighty King of all, clothe Your presbyters with righteousness ; protect, and give wisdom to our civil authorities ; strengthen those who govern us ; keep the people in peace; cause war to cease among the nations ; free the captives ; and give peace to the world, O God our Saviour ;

for to You are due all glory, honour, thanksgiving, and worship, together with Your Father, who is from everlasting, and Your all-holy, good, and life-giving Spirit, now, and ever, and unto the ages of ages.

MID-PENTECOST :

O Master, Lord, Jesus Christ our God, it was Your good pleasure to become flesh of the holy Virgin, and to lie speechless in a manger, and to be baptised by John, although You had no need of purification. In the middle of the feast, You went up to the temple, and You taught the crowds, who said in amazement, "How did this man learn, when he had no

teacher ?" They did not know that You are the Wisdom of the Father, and the Creator of all. O Lover of Man, on this day, make us, Your sinful, and unworthy servants, worthy to worship, and glorify You, and in joy to partake of Your most pure Body, and most precious Blood ; and deem us worthy, in blamelessness, and free of condemnation, to be presented to You at the glorious Second Coming. Inspire all, who are in authority over us, with wisdom, and understanding ; and lead them always to serve Your people in righteousness, and love. Keep our bishop in peace, safety, honour, health, and length of days. Rescue our brothers, and sisters, who are in captivity, and comfort those, who are afflicted, persecuted, homeless, or in any need, or distress. Grant rest to our departed parents, brothers, sisters, and children. Keep the faithful in peace, and unity, and deliver them from slavery, and domination by visible, and invisible enemies ;
for You are the King of peace, and the Saviour of our souls, and to You, we send up glory, together with Your Father, who is from everlasting, and Your all-holy, good, and life-giving Spirit, now, and ever, and unto the ages of ages.

ASCENSION OF THE LORD :
O Master, lift up our minds towards heaven, as we worship Your might ; and from earthly cares, raise up our understanding towards You ; for in Yourself have You lifted up our lowly nature, and enthroned it at the right hand of the Father. Make us worthy, on earth, as in heaven, to be citizens, who seek that which is above, where You are enthroned at the right hand of the Father. We await Your glorious, and awesome coming, which You revealed through the angels to Your blessed Apostles – the witnesses of Your ascension into heaven. When You shall come to judge the world in righteousness, number us among those, who shall be taken up into the clouds to meet You, that, together with them, we may rejoice unto the ages ;
through the good will, and love for Man, of Your co-eternal Father, with whom You are blessed, and glorified, together with Your all-holy, good, and life-giving Spirit, now, and ever, and unto the ages of ages.

DESCENT OF THE HOLY SPIRIT – PENTECOST :
O Christ our God, after Your passion, death, and resurrection, You ascended into the heavens from which You had descended to take flesh of the holy Virgin for our salvation ; and You kept Your promise to send Your Holy Spirit upon Your Apostles here on earth. You sustain in them a constant, and all-holy unity, and perseverance ; and through them, You sustain the Church, by faith in You, and in the continuing presence of the

Holy Spirit, and His many gifts. Do not take His grace from us, although our sins deserve this ; but instead, put to death in us all the carnal desires that would hinder the coming of the Holy Spirit. Drive far from us every thought, word, and deed that grieves Him, as well as every coarse, and evil passion that darkens our souls with the loss of His light. Fashion us into pure, and spotless vessels of His glory, that our lives may be like the upper room in Sion, filled with His brilliance. Show us to be thrones of His spiritual fire, imitators of Your Apostles, who received His first-fruits ; for by His strength, shall we be led into the fullness of Your immortal, and blessed promise, while the whole world rejoices in You, and ceaselessly glorifies You ;
for You are most glorious, together with Your co-eternal Father, and Your co-eternal, all-holy, good, and life-giving Spirit, now, and ever, and unto the ages of ages.

SUNDAY OF ALL SAINTS :
O Lord, rightly glorified in the assembly of Your holy ones, You are the boast of the Apostles, the joy of the prophets, the strength of the martyrs, the joy of the saints, and the crown of the Theotokos. Grant us Your peace. Guide, and guard our lives by Your merciful goodness, that we may be found worthy to emulate their struggles ; and, when we have pleased You, of sharing their joy ;
for it is You, O Christ our God, who give us everlasting gifts, and to You we send up glory, together with Your Father, who is from everlasting, and Your all-holy, good, and life-giving Spirit, now, and ever, and unto the ages of ages.

✚ MONTHLY (*MENAION*) CYCLE :

1 SEPTEMBER : INDICTION :
O Master, Lord, our God, Source of life, and immortality, Author of all created things, both visible, and invisible, You have placed all seasons, and years in Your power, and You direct all things with Your most wise, and all-gracious providence. We thank You for the bounties, which You have poured out upon us during that portion of our life which is passed ; and we entreat you, O all-bountiful Lord, bless the crown of this beginning year with Your goodness. Preserve us, and multiply the days of our life in health, and grant us progress in all virtues. Bestow Your good things from above upon all people, as well as health, salvation, and prosperity in all things, which are food for our salvation. Deliver Your holy Church, this *city*, and every city, and countryside, from every evil assault, and grant them peace, and tranquillity. Grant also that we may always offer thanksgiving to You,
to the Father from everlasting, together with Your only-begotten Son, and Your all-holy, good, and life-giving Spirit, God glorified in one essence, and that we may sing praises to Your all-holy Name, unto the ages of ages.

8 SEPTEMBER : NATIVITY OF THE THEOTOKOS :
O Lord, Jesus Christ, our God, You are without beginning, and You surpass all being. You see, and rule over all ; You are the God, who works wonders, and You make the unexpected come to pass ; You alone accomplish great deeds. O Lord, who hear the petitions, which are good for our salvation, You are the Saviour of those in despair, and confusion ; You reward fit petitions, arising from prayer. For Your servants Joachim, and Anna, who lived blamelessly together, You changed sorrow-filled barrenness into the joy of children. You gave them a wondrous posterity, a shoot, growing forth from the root of Jesse, mystically foretold by God-inspired lips. From this shoot, You planned that the blossom, guiding the world aright, would be born according to the flesh. Now, You have sprung up, O light-giving fountain of all goodness, and bestower of riches. Born of a virgin, You filled Your kingdom with grace, and You revealed the birth of salvation. As we partake of Your divine Mysteries, Your deifying Body, and Blood, deliver us in good works from a sterile barrenness, and deem us worthy always to make virtues of our offering to You, that we may have a place in the land of the righteous in Your kingdom. Free us from bitter, and continual warfare ; relieve all oppression, and lift the yoke of slavery from the necks of all people, that all may be wholly free from tyranny, and judgement. Save Your people, and bless Your inheritance ; save us from all temptations of the enemy, and from all afflictions. Increase the glory of

people under the law of Christ, and exalt their estate. Give them earthly, and heavenly good things, and an abundance of blessings, that they in turn may give to those in need ; for You are indeed the source of all that is good ;
through the prayers of our all-pure Lady, the Theotokos, and ever-Virgin Mary, with whom we offer adoration, and worship, to You, together with Your Father, who is from everlasting, and Your all-holy, good, and life-giving Spirit, now, and ever, and unto the ages of ages.

14 SEPTEMBER : EXALTATION OF THE LIFE-GIVING CROSS :
O Lord, You dwell in the heights, and exalt all creation ; for by Your own will, You endured being lifted up upon the Cross, so that by Your pure, outstretched hands, You might draw all men to Yourself. You humbled Yourself, descending into Hades, that You might be exalted, and lift up our souls beyond the falsehood of pride, and the vanity of conceit. As you are glorified by the lifting up of hands on high, in sacrifices of praise to the Father, so by the teaching of truth, You are exalted before the nations of the world. You were denounced by being raised upon the Cross ; and by being taken down, You destroyed the power of Hades, triumphed over death, and ransomed Your people from the original fall. Today, we celebrate Your divine victory, and we bow before the image of Your sign of victory. Hear our petitions ; for we implore You, in Your compassion, and mercy, “Be a strong help for us against the insidious powers, which threaten to corrupt our souls. Be merciful to us, as You were to the Israelites of old, who were healed from the bites of serpents, by looking at the bronze serpent, raised up by the hand of Moses. Humble those who, in sin, rise up against us ; and lift us up in valour against him, who would throw obstacles in our path”. O Lord, quiet the uprisings of heresies ; crush the weapons of hate, and the arrogance of tyrants, on behalf of those whose only boast is in the Cross ; for the uplifted hands of Moses were an image of the Cross, and when his hands were lifted up, the Israelites turned back the onslaughts of Amalek. Cast down all those, who lift their hands against Your Church. Destroy all stirrings raised up against Your wisdom ; silence all mouths opened in blasphemy, and enlighten all those darkened by ignorance. Open our minds to the word of Your truth, that strengthened by meditation upon Your heavenly, and blessed good gifts, we may partake of that true exaltation of those who enjoy your pasture, and life, in the blessedness of Your kingdom ;
for it is You that raise up, and cast down, 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.

1 OCTOBER : PROTECTION OF THE THEOTOKOS :

O Lord, who can describe Your power, or who can give proper praise of all the good things You have done for our sake ? You desired to reveal the mystery hidden from the ages – the mystery of Your only-begotten Son's becoming man, for the salvation of Man. You desired to bring to its appointed end, that which the prophet David announced. For this, You chose Your Mother as a dwelling-place for Your manifestation according to the flesh. From her, You came among Men as a man, and saved Your fellow Man. From her, You assumed all that belongs to Man, and made it new. Today, we celebrate the feast of the revelation of her unfailing protection. We thank You ; for You have given us all that is good. Through her, we pray that You reveal Your face to us, and make known to us that which is pleasing in Your sight. Deliver us from the deceits of the evil one, and show us the way to salvation through repentance. Keep us joyful, as we celebrate this holy feast ;

for You are a God of mercy, and compassion, and to You we send up glory, with Your Father, who is from everlasting, and Your all-holy Spirit, now, and ever, and unto the ages of ages.

8 NOVEMBER : SYNAXIS OF ST MICHAEL, AND ALL ANGELS :

O Lord, our God, who does not praise the fearful powers, and hosts of heaven, Your archangels ? For the sake of Your beloved servants, they always keep those worthy of themselves in unchanging good. Rightly are they praised ; for they are mighty, and powerful as they worship You, O Master of all creation. Without ceasing, they hymn You, with a threefold voice, to proclaim clearly the Coëssential Trinity. For Men, they are guides to the unapproachable radiance of the one Godhead, as they lead in life the souls of those, who reverently praise the fearful, glorious mystery of the incomprehensible Trinity. Through their intercessions, make joyful all who celebrate them ;

for You are God, blessed, and most glorious, and to You is due glory, together with Your only-begotten Son, and Your life-giving Spirit, now, and ever, and unto the ages of ages.

21 NOVEMBER : ENTRANCE OF THE THEOTOKOS :

(*and other feasts of the Theotokos*)

O Lord, who can describe Your power, or who can give proper praise for all the good things You have done for our sakes ? You desired to reveal the mystery hidden from the ages – the mystery of Your only-begotten Son's becoming Man for the salvation of Man. You desire to bring to its appointed end, that which the prophet David announced. For this, You chose Your Mother as a dwelling-place for Your manifestation according to

the flesh. From her, You came among Men as a man, and saved Your fellow Man. From her, You assumed all that belongs to Man, and made it new. Today, we celebrate the feast of *her entrance into the temple*. We thank You, for You have given us all that is good. Through her, we pray that You reveal Your face to us, and make known to us that which is pleasing to You. Deliver us from the deceits of the evil one, and show us the way to salvation through repentance. Keep us joyful, as we celebrate this holy feast ;
for You are a God of mercy, and compassion, and to You we send up glory, with Your Father, who is from everlasting, and Your all-holy Spirit, now, and ever, and unto the ages of ages.

SUNDAY OF THE HOLY FATHERS – BEFORE THE NATIVITY :
O God of the holy, and blessed Fathers Abraham, Isaac, and Jacob, You are the All-holy, the Saviour of the martyrs, the boast of the righteous, the crown of those who have been pleasing to You from the beginning of time. Grant that we may commemorate all Your holy ones, and be partakers of their sufferings, and joy. You have allowed Your holy athletes, the martyrs, to fight the good fight, to finish the godly race, and to keep the faith they confessed. Give us part, and inheritance with them ; that in emulating them, we may be made worthy to share in the good things You have prepared for them. Through the prayers of the all-pure, and most holy Theotokos ; of the three holy, and glorious youths, Ananias, Azarias, and Misael ; of the most blessed prophet Daniel ; and of all Your holy ones, whose memory we celebrate, have mercy on us, and help us. Deem us worthy to venerate the glorious nativity of Christ our God, by the power of Your life-giving Spirit ;
for to 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.

24 DECEMBER : EVE OF NATIVITY :
Glory be to You, O Christ our God – "without Father, without mother, or ancestry, without beginning of days, or end of life" ; for in Your pure birth, the Virgin remained a virgin, and You became flesh in these last days without the union of a man, and a woman. Keeping the freedom of the spiritual divine nature, You took upon Yourself the form of a servant ; although Master, and Lord of all, You clothed Yourself as a man – a cave, and a manger hid Him, who sits at the right hand of the Father. The magi honour You with their gifts. The angelic hosts glorify You in song. The shepherds dance in joy. The bodiless powers praise You with a loud voice. As we approach this brilliant, and glorious feast of Your nativity, we sinners, and Your unworthy servants, join them, as we offer You these

hymns, and spiritual songs, “Glory be to God in the highest, and on earth, peace, good will among Men.” O Lover of Man, receive our lowly praise, and send down upon us in return, the riches of Your mercy. Give us a peaceful life, subject to Your will. Grant peace on earth to our nation, and to all nations. Make us all heirs of the kingdom of heaven, through the prayers of our most pure Lady, the Theotokos, and ever-Virgin Mary ;
for You are the King of peace, and to You we send up glory, to Your Father, who is from everlasting, and to Your all-holy, good, and life-giving Spirit, now, and ever, and unto the ages of ages.

25 DECEMBER : NATIVITY OF OUR LORD JESUS CHRIST :
Before all ages, O Christ our God, You shone forth from the eternal Father, and You are not subject to suffering. Yet, in these last days, You took flesh from a holy Virgin, and You were born from her, becoming poor for our sake, that in Your poverty, we might become rich. As a newborn child, You were wrapped in swaddling clothes, and laid in a manger, although, as God, You encompass all things. O Master, receive this, our humble praise, as You accepted the praise of the shepherds, and the worship, and gifts of the magi. Grant that we may be made worthy to join the heavenly hosts in glorifying You, and of being shown to be heirs of the heavenly joy You have prepared for those who rightly celebrate Your Nativity ;
for You are full of love for Man, and to You we send up glory, together with Your Father, who is from everlasting, and Your all-holy, good, and life-giving Spirit, now, and ever, and unto the ages of ages.

27 DECEMBER : ARCHDEACON, AND PROTOMARTYR STEPHEN :
O Christ God, You accepted the weakness of our flesh, strengthened it against the spiritual enemy, and, by Your life-giving death, gave it courage against death. Therefore, Your holy martyrs preferred to die for You, rather than to live apart from You. You revealed the man Stephen, as the founder of the assembly of martyrs. You gave him such wisdom that, in proclaiming Your revelation, he was unconquerable by his adversaries. You endowed him with the power to work wonders, and made him a witness to your indescribable glory. He was the first among Your martyrs, and passion-bearers. Through his intercessions, and the intercessions of all Your holy ones, especially of Your all-holy, and pure Mother, our Lady, the Theotokos, and ever-Virgin Mary, deem us worthy of Your mercy, and give us confidence in the face of Your enemies. Give us wisdom against all false teachings, and show us to be doers of your commandments. Give peace to our nation, and to all nations ; and make us partakers in the joy, which You have prepared for those who love You ;
for You are the source of all good, and to You belongs all glory, together

with Your Father, who is from everlasting, and Your all-holy, good, and life-giving Spirit, now, and ever, and unto the ages of ages.

1 JANUARY : CIRCUMCISION OF THE LORD ; ST BASIL :

O eternal, and holy God, the Lover of Man, You are tremendous in Your deeds, and marvellous in Your works. You made the heavens, the earth, the seas, and all that is in them. You have kept Your covenant, and fulfilled all Your decrees. You did not utterly abandon Man, and keep him in the darkness of sin, but You sent Your only-begotten Son, our Lord, Jesus Christ, from Your eternal bosom, that He might take flesh, and be born, that He might be wrapped in swaddling clothes, and be laid in a manger as a newborn child ; that He fulfil all that was spoken through the prophets, that He be circumcised on the eighth day, in Your infinite wisdom, a bait to conquer the wisdom of the wicked, and the plots of the evil one. On the day of His holy, and light-bearing birth, You shone both upon the flock of the shepherds, and upon the flock of the celebrated hierarch Basil. Now, through the intercessions of Saint Basil, show us to be imitators of his wondrous life. Keep Your church in peace, and concord. Hear us, and have mercy on us all ;

for You are the source of all good things, 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.

OR :

O Christ our God, Lamb, and Son of God, You accept this reasonable, and bloodless sacrifice for a sacrifice of praise, and well-pleasing worship. You take away the sin of the world. You are the blameless Calf, who did not receive the yoke of sin, and were voluntarily sacrificed for us. You are divided, yet not disunited ; You are eaten, yet not consumed, but sanctifying those who partake of You. And, in remembrance of Your voluntary Passion, and life-giving Resurrection on the third day, You have made us communicants of Your ineffable, heavenly, terrible Mysteries – Your holy Body, and Your precious Blood. Keep us, Your servants, and ministers, all civil authorities, the public service, and all Your people present here, in Your sanctification. Grant us to meditate on Your righteousness at every time, and season ; that, as we are led according to Your will, and do the things that please You well, we may become worthy of a place at Your right hand, when You shall come to judge the living, and the dead. Rescue our brothers, and sisters, who are captives ; visit the sick ; pilot those in peril on the sea, and in the air ; give rest to the souls of those, who have gone to their rest in the hope of resurrection to everlasting life. Hearken to all who ask Your aid ; for You are the giver of all good things ;

and to You we send up glory, together with Your Father, who is from everlasting, and Your all-holy, good, and life-giving Spirit, now, and ever, and unto the ages of ages.

5 JANUARY : EVE OF THEOPHANY :

O Lord, Jesus Christ, Source of our life, sanctify the sources of the waters. You made the waters a rescue for those held captive, a remission of debts, a forgiveness of sins, a laver of rebirth, a gift of sonship, and a garment of incorruption. You manifest Yourself as our God ; by water, You enlighten, and save Your people. Deem us worthy to celebrate Your holy Theophany in joy, with a pure conscience;

for to You belong all glory, honour, and worship, together with Your Father, who is from everlasting, and Your all-holy, good, and life-giving Spirit, now, and ever, and unto the ages of ages.

6 JANUARY : THEOPHANY OF OUR LORD JESUS CHRIST :

O Lord, our God, how ineffable is Your love for us ; for it pleased You that Your only-begotten Son be born of a pure woman, and that He be like us in everything except sin. So it was, that at the hands of John the Forerunner, He was baptised, although He had no need of purification, so that He might sanctify the very nature of water, and favour us with rebirth, through water, and the Holy Spirit. All this took place that we might recognise You, O eternal Father ; that we might worship, and praise Your beloved Son, who had come down from heaven, and that we might glorify Your Holy Spirit, who descended upon Him, and revealed Him to John. In Him, You sealed, and anointed us through baptism, and made us partakers of Your Christ. Do not abandon us, although we are sinners, but strengthen us against all evil powers through Him, and lead us all to Your kingdom.

In us, may Your holy Name be glorified, together with Your only-begotten Son, and Your all-holy Spirit, now, and ever, and unto the ages of ages.

2 FEBRUARY : MEETING OF OUR LORD JESUS CHRIST :

O Master, and Lord, You sent Your only-begotten Son, and Word into the world – born of a woman, born under the Law, to redeem those subject to the law. Beforehand, by the Holy Spirit, You announced His coming to Symeon the elder, and then revealed His presence to him. Bless us also, Your unworthy servants, by the dawn of His coming, and accept our prayers, just as You accepted the acknowledgement of the prophetess Anna. Make us worthy to embrace, and to hold Your Incarnate Word in our hearts, and to become consecrated temples of Your Holy Spirit. By Your strength, give joy to our civil authorities, and to all Your Church ;

that in us Your Name may be glorified, together with that of your only-begotten Son, and that of Your adorable, and life-giving Spirit, now, and ever, and unto the ages of ages.

25 MARCH : ANNUNCIATION TO THE THEOTOKOS :
O Lord, our God, ruler of all, it was Your good will that Your only-begotten Son take flesh from a Virgin, and become Man for our salvation. You sent Your archangel Gabriel to the holy Virgin Mary, to proclaim the good news of this seedless conception. She was chosen before all ages to be the vessel of this fearful mystery, foreknown to You, and to Your Word, who is glorified together with You. Through her prayers, and the intercessions of all Your saints, You reveal the good news to us of the forgiveness of sins through Your grace, and of the joy that has appeared today. Speak peace to Your people, and make known to us the way of repentance, so that we may be accepted into Your heavenly Kingdom ;
through the mercies 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.

24 JUNE : NATIVITY OF THE FORERUNNER :
O Forerunner, Prophet, and Baptist of the Lord, you knew the Master, while still in your mother's womb, and leapt in worship. You were born from a womb that had been barren. From your conception, you aspired to the summit of virtue, and you lived in the trackless desert. You were the Herald of repentance, the Baptist of the Lord, and by grace a Witness of the Holy Trinity. Rightly did the Lord greet you as greater than any born of woman. O Christ our God, by him, were You baptised, and You enlightened the whole world. Now, send forth Your help from heaven, and have mercy on us all ;
for to You is due all glory, together with Your Father, who is from everlasting, and Your all-holy, good, and life-giving Spirit, now, and ever, and unto the ages of ages.

29 JUNE : MARTYRDOM OF THE APOSTLES PETER, AND PAUL :
(*and for other apostles*)
O Lord, God, through Your holy apostles *Peter, and Paul*, You made known to us the mystery of Your Christ. Through *their* preaching, You have enlightened us ; and by the light of the grace of Your Son shining within *them*, You have led us to the truth. Shed Your grace upon us, who honour *their* memory, that we may gain Your everlasting gifts ;
through Jesus Christ, our Lord, with whom You are blessed, and glorified, together with Your all-holy, good, and life-giving Spirit, now, and ever, and

unto the ages of ages.

6 AUGUST : TRANSFIGURATION OF THE LORD :
O Master, Lord, Jesus Christ our God, lead us upon the all-holy mountain of love, just as You led Your chief apostles upon Mount Tabor. There, You surrounded Your bodily form with a marvellous brilliance, revealing the rays of Your divinity through Your body, for the benefit of those three disciples. So now, open the eyes of our minds to the sight of Your ineffable beauty, and by Your powerful right hand, guide us also to better things. Beyond our understanding, You transformed this limiting form ; so raise our senses, that we may perceive Your Lordship, as did Moses, and Elias. Give us a constant remembrance of the voice of Your eternal Father acknowledging You as His beloved Son, so that we may put Your commandments into practice, and may shine forth with You to those worthy of Your immortal kingdom ;
who see in You, the eternal Father, with whom You are blessed, together with Your all-holy, good, and life-giving Spirit, now, and ever, and unto the ages of ages.

15 AUGUST : DORMITION OF THE THEOTOKOS :
O Christ our God, through death, You transferred Your incorrupt, and spotless Mother from this life to the fullness of life, raising her to the heights in a manner beyond our understanding, although she had already been laid in a grave of corruption ; and You gathered Your apostles from the ends of the earth to be at her side. We, who celebrate today her dormition, entreat You to ransom us by her prayers from all deadly thoughts, and deeds. Preserve us from all spiritual corruption, and save us from the death of despair, ever protecting us from disbelief, or any memory of bad faith. Put to nothing all our tendencies to indifference, to treachery against the truth ; mortify the audacity of unfaithfulness, and humble the scoffing of Your teachings. Since You desire that all be saved, and come to the knowledge of the truth, make us worthy of eternal life ;
for to You belong all glory, honour, and worship, O Christ our God, together with Your Father, who is from everlasting, and Your all-holy, good, and life-giving Spirit, now, and ever, and unto the ages of ages.

29 AUGUST : BEHEADING OF THE FORERUNNER :
O Christ our God, You bowed down the heavens, and came down to earth, and showed to all Your meekness, and condescension. As an example of salvation, You gave us Your holy Forerunner, and Baptist, a herald of truth, an envoy of the call of repentance, and an inhabitant of the desert. You made him worthy to fight the good fight, to finish the race, and, in the

end, to receive the crown of righteousness, and truth, to spread in advance the good news of salvation, and redemption to those held in Hades. Give us the grace to imitate his illustrious life, and joyful citizenship in the Kingdom of God, by scorning earthly pleasures. Save us from the cosmic powers of this dark world. Guard us under the wings of Your goodness. Bless us, O Giver of blessings, and make us worthy of Your heavenly kingdom ;
for through You, and with You, all glory, honour, and worship are due, to the Father, the Son, and the Holy Spirit, now, and ever, and unto the ages of ages.

✚ FOR THE DEPARTED :
O Almighty God, Lord, and Master, who do not reject Your servants, nor disdain those who pray to You, give rest, now, to the souls of Your departed servants, in the bosom of Abraham, of Isaac, and of Jacob. Give them rest in a place of holiness, in a paradise of delight, where the light of life shines forth forever. Overlook their sins, whether of malice, or of weakness ; and deem them worthy of blessed repose in eternal joy. As for us, who are still alive, bring us also into that gladness in due time, when, and as You please, since it is You that provide for us, and sustain us in this life ; and forgive us all our sins, which we commit over, and over again, in our weakness ;
through the prayers of the Theotokos, and of all Your saints, who give thanks to You, and glorify Your holy name, of the Father, the Son, and the Holy Spirit, now, and ever, and unto the ages of ages.

[THE END OF ALTERNATIVE AMBO PRAYERS]