THE

BISHOP'S

SERVICE

BOOK

PART II

1994/1997/2002/2005
USDAOC, ed.

MATÏNS

(That is, Morning Prayer)

Following the "Jerusalem Typicon", the bishop is expected to be participating in a Vigil, and so will have re-entered the Altar at the conclusion of Vespers. He is then customarily given some bread and wine from the Litiya to taste for refreshment, while they begin Matins. He would therefore also read the Morning Prayers as follows here, in the place where he stands, and begin again to serve at the Polyelei, if it be prescribed. At that time, he would be vested in all his episcopal vestments, as for Divine Liturgy. If, however, Matins be served separately from Vespers, then the bishop, following the Russian manner, would be received at the beginning of Matins, as he would before the Divine Liturgy, or at any other time.

*According to the "Romano-Byzantine" custom, Matins is usually served immediately before the serving of the Divine Liturgy, and the bishop is not received into the Temple until the Intercession is completed. It is to be remembered that this order of Matins is slightly different from that followed in the "Jerusalem Typicon". In this case, the usual order of "Romano-Byzantine" greeting with the Gospel Book is served. The bishop ascends the throne in the Nave. All the concelebrating clergy approach him, receive the blessing, enter the Altar, and vest. Then the bishop begins the singing of the canon. At the Praises, deacons, with dikiri and trikiri, come to stand beside the bishop at the throne. After the first verse, the bishop descends from the throne, and the singing is interrupted. The bishop stands in the centre of the solea, and while they sing slowly "*Our Master, and High Priest …,*" the Entrance Prayers are read. When they are completed, the bishop, with dikiri and trikiri, blesses those present, while they sing "*Many years, master*". If the vesting be not in the Nave, then the bishop enters the Altar through the Royal Doors, where he is vested, and they resume the singing of the Praises. The doors are closed. At "*Glory …,*" the doors are opened ; and the bishop, preceded by the presbyters, goes out and ascends the throne, while they sing "*Many years …*". The presbyters stand on either side, in double-file, seniors nearest the bishop. Deacons. with dikiri and trikiri. stand at either hand. They conclude the singing of the Praises, and they begin the singing of the Great Doxology. During this singing, the bishop and clergy quietly recite the remainder of Matins. If there is to be a setting apart of acolyte or reader, or ordination to subdeacon, this is accomplished at the conclusion of the Great Doxology, before the prescribed Tropar. When the Tropar following the Great Doxology is sung, the senior deacon approaches the bishop, and they begin the dialogue before the Divine Liturgy.*

If the bishop be present at Matins, but not serving, he nevertheless reads the prayers, and gives necessary blessings, according to the custom.

A presbyter, often a junior, is appointed to commence the serving of Matins.

When the Six Psalms are begun, the bishop begins to read the morning prayers in his place, while the presbyter, head uncovered, reads them first at the Holy Table, and then before the closed Royal Doors, as prescribed.

MORNING PRAYERS[1]

(*presbyter at the holy table*)

The Bishop, *with head uncovered, says these prayers :*

1. We give thanks to You, O Lord our God, Who have raised us up from our beds, and have put into our mouths a word of praise, that we may worship and call on Your Holy Name. We entreat You, by Your mercies which You have always exercised in our life, now also, send down Your help upon those who stand before the face of Your Holy Glory, and await the rich mercy which is from You. Enable them always to serve You with fear and love, to praise You, to hymn You, and to worship Your inexpressible goodness ;
for unto You are due all glory, honour, and worship, to the Father, the Son, and the Holy Spirit, now, and ever,

[1] *In the Russian Bishop's Service Book, only these main prayers are given, and no other rubrics..*

AND UNTO THE AGES OF AGES. AMEN.

2. FROM THE NIGHT, OUR SPIRIT WAKES EARLY UNTO YOU, O OUR GOD, FOR YOUR COMMANDMENTS ARE A LIGHT UPON THE EARTH. TEACH US, IN THE FEAR OF YOU, TO DO WHAT IS RIGHT AND HOLY, FOR WE GLORIFY YOU, OUR TRULY EXISTING GOD. SEND YOUR EAR, AND HEAR US. O LORD, REMEMBER BY NAME ALL THOSE WHO ARE WITH US AND PRAY WITH US, AND SAVE THEM BY YOUR MIGHT. BLESS YOUR PEOPLE, AND SANCTIFY YOUR INHERITANCE. GIVE PEACE TO YOUR WORLD, TO YOUR CHURCHES, TO YOUR PRESBYTERS, AND TO ALL YOUR PEOPLE ;
FOR BLESSED AND GLORIFIED IS YOUR ALL-HONOURABLE AND MAJESTIC NAME, OF THE FATHER, THE SON, AND THE HOLY SPIRIT, NOW, AND EVER, AND UNTO THE AGES OF AGES. AMEN.

3. FROM THE NIGHT, OUR SPIRIT WAKES EARLY UNTO YOU, O OUR GOD, FOR YOUR COMMANDMENTS ARE LIGHT. TEACH US YOUR RIGHTEOUSNESS, YOUR

COMMANDMENTS, AND YOUR STATUTES, O GOD. ENLIGHTEN THE EYES OF OUR REASON, LEST AT ANY TIME WE FALL ASLEEP UNTO DEATH IN SINS. DRIVE ALL DARKNESS FROM OUR HEARTS. GRANT US THE SUN OF RIGHTEOUSNESS ; AND BY THE SEAL OF YOUR HOLY SPIRIT, PRESERVE OUR LIFE UNASSAILED. GUIDE OUR FOOTSTEPS INTO THE WAY OF PEACE. GRANT US TO BEHOLD THE DAWN AND THE DAY WITH JOY, THAT WE MAY RAISE OUR MORNING PRAYERS TO YOU ;
FOR YOURS IS THE MAJESTY, AND YOURS ARE THE KINGDOM AND THE POWER AND THE GLORY, OF THE FATHER, THE SON, AND THE HOLY SPIRIT, NOW, AND EVER, AND UNTO THE AGES OF AGES. AMEN.

(*presbyter before the Royal Doors*)

4. O LORD GOD, HOLY, AND UNSEARCHABLE, YOU COMMANDED THE LIGHT TO SHINE FORTH FROM THE DARKNESS. YOU HAVE REFRESHED US BY THE SLEEP OF NIGHT ; AND YOU HAVE RAISED US UP TO GLORIFY AND SUPPLICATE YOUR GOODNESS. BEING IMPLORED BY YOUR OWN LOVING-KINDNESS, ACCEPT US NOW, WHO PROSTRATE OURSELVES BEFORE YOU,

AND GIVE THANKS TO YOU, ACCORDING TO THE MEASURE OF OUR STRENGTH. GRANT ALL OUR PETITIONS WHICH ARE UNTO SALVATION. SHOW US TO BE CHILDREN OF THE LIGHT, AND OF THE DAY, HEIRS OF YOUR ETERNAL GOOD THINGS. REMEMBER, O LORD, IN THE MULTITUDE OF YOUR COMPASSION, ALL YOUR PEOPLE HERE PRESENT WITH US, WHO MAKE THEIR SUPPLICATIONS UNTO YOU, AND ALL OUR BROTHERS AND SISTERS ON LAND, ON THE SEA, AND IN THE AIR, AND IN EVERY PLACE OF YOUR DOMINION, WHO ARE IN NEED OF YOUR MERCY AND LOVE FOR MAN. GRANT YOUR GREAT MERCY TO ALL OF THEM ; THAT, BEING ALWAYS PRESERVED IN SAFETY OF SOUL AND BODY, WE MAY, WITH BOLDNESS, MAGNIFY YOUR WONDROUS AND BLESSED NAME, OF THE FATHER, THE SON, AND THE HOLY SPIRIT, NOW, AND EVER, AND UNTO THE AGES OF AGES. AMEN.

5. O TREASURY OF BLESSINGS, EVER-FLOWING FOUNTAIN, ALL-HOLY FATHER, WHO WORK WONDERS, ALMIGHTY AND ALL-POWERFUL, WE WORSHIP YOU, AND

ENTREAT YOU, CALLING YOUR MERCIES AND YOUR GENEROSITY TO THE HELP AND DEFENCE OF OUR LOWLINESS. REMEMBER YOUR SERVANTS, O LORD, AND ACCEPT OUR MORNING PRAYERS AS INCENSE BEFORE YOU. LET NONE OF US FALL INTO TEMPTATION, BUT SURROUND US ALL WITH YOUR COMPASSION. REMEMBER, O LORD, THOSE WHO KEEP VIGIL AND SING TO YOUR GLORY, AND TO THE GLORY OF YOUR ONLYBEGOTTEN SON AND OUR GOD, AND OF YOUR HOLY SPIRIT. BE THEIR HELPER AND THEIR SUPPORT. RECEIVE THEIR SUPPLICATIONS ON YOUR HEAVENLY, AND NOETIC ALTAR ; FOR YOU ARE OUR GOD, AND UNTO YOU WE SEND UP GLORY, TO THE FATHER, THE SON, AND THE HOLY SPIRIT, NOW, AND EVER, AND UNTO THE AGES OF AGES. AMEN.

6. WE THANK YOU, O LORD, GOD OF OUR SALVATION, FOR YOU DO ALL THINGS WHICH ARE GOOD FOR OUR LIFE, THAT WE MAY ALWAYS LOOK UP TO YOU, THE SAVIOUR AND THE BENEFACTOR OF OUR SOULS. YOU HAVE GIVEN US REPOSE IN THAT PART OF THE NIGHT WHICH IS PAST ; YOU HAVE RAISED US

FROM OUR BEDS, AND YOU HAVE LED US TO STAND HERE, IN WORSHIP OF YOUR PRECIOUS NAME. THEREFORE, WE ENTREAT YOU, O LORD, GRANT US GRACE, AND POWER, THAT WE MAY BE ENABLED TO SING PRAISES TO YOU WITH UNDERSTANDING, AND TO PRAY WITHOUT CEASING, WORKING OUT OUR OWN SALVATION IN FEAR AND TREMBLING, THROUGH THE HELP OF YOUR CHRIST. O LORD, REMEMBER THOSE WHO CALL OUT TO YOU IN THE NIGHT. HEARKEN TO THEM, AND HAVE MERCY ON THEM, DESTROYING UNDER THEIR FEET INVISIBLE, AND WARRING ENEMIES ;
FOR YOU ARE THE KING OF PEACE, AND THE SAVIOUR OF OUR SOULS, AND UNTO YOU WE SEND UP GLORY, TO THE FATHER, THE SON, AND THE HOLY SPIRIT, NOW, AND EVER, AND UNTO THE AGES OF AGES. AMEN.

7. O GOD, AND FATHER OF OUR LORD JESUS CHRIST, YOU HAVE RAISED US UP FROM OUR BEDS, AND GATHERED US TOGETHER AT THE HOUR OF PRAYER. GRANT US GRACE IN THE OPENING OF OUR LIPS, ACCEPT OUR THANKS ACCORDING TO OUR POWER, AND TEACH US

YOUR STATUTES. WE DO NOT KNOW HOW TO PRAY AS WE OUGHT, UNLESS YOU, O LORD, BY YOUR HOLY SPIRIT, GUIDE US. THEREFORE, WE BESEECH YOU, PARDON, REMIT, FORGIVE WHATSOEVER SINS WE MAY HAVE COMMITTED UP TO THIS PRESENT HOUR, BY WORD OR DEED OR THOUGHT, VOLUNTARILY OR INVOLUNTARILY. IF YOU, O LORD, SHOULD MARK INIQUITY, O LORD, WHO SHOULD WITHSTAND? BUT THERE IS FORGIVENESS WITH YOU - YOU ONLY ARE HOLY, THE STRONG HELPER AND DEFENDER OF OUR LIFE, AND OUR SONG SHALL ALWAYS BE OF YOU.
BLESSED, AND MOST GLORIFIED BE THE MIGHT OF YOUR KINGDOM, OF THE FATHER, THE SON, AND THE HOLY SPIRIT, NOW, AND EVER, AND UNTO THE AGES OF AGES. AMEN.

8. O LORD OUR GOD, YOU HAVE DRIVEN FROM US THE SLUGGISHNESS OF SLEEP, AND YOU HAVE ASSEMBLED US BY A HOLY CALL ; THAT EVEN IN THE NIGHT, WE MIGHT LIFT UP OUR HANDS, AND GIVE THANKS TO YOU FOR YOUR RIGHTEOUS JUDGEMENTS. ACCEPT OUR

PRAYERS AND PETITIONS, THANKSGIVINGS, AND NOCTURNAL WORSHIP. GRANT US, O GOD, A FAITH IRREPROACHABLE, A SURE HOPE, A LOVE UNFEIGNED. BLESS OUR COMINGS AND GOINGS, OUR DEEDS, AND WORDS, AND WORKS, AND THOUGHTS. AND GRANT THAT WE MAY BEGIN THIS DAY PRAISING, SINGING, AND BLESSING THE GOODNESS OF YOUR INEFFABLE BENEFICENCE ;
FOR BLESSED IS YOUR ALL-HOLY NAME, AND GLORIFIED IS YOUR KINGDOM, OF THE FATHER, THE SON, AND THE HOLY SPIRIT, NOW, AND EVER, AND UNTO THE AGES OF AGES. AMEN.

9. ENLIGHTEN OUR HEARTS, O MASTER, LOVER OF MAN. MAKE THE UNDEFILED LIGHT OF YOUR DIVINE KNOWLEDGE OPEN THE EYES OF OUR REASONING TO THE COMPREHENDING OF YOUR PREACHING. IMPLANT ALSO IN US, THE FEAR OF YOUR BLESSED COMMANDMENTS ; THAT, TRAMPLING ALL CARNAL DESIRES, WE MAY PURSUE A SPIRITUAL MANNER OF LIVING, BOTH THINKING, AND DOING SUCH THINGS AS

are well-pleasing to you ;
for you are the sanctification, and
enlightenment of our souls and bodies,
O Christ our God, and unto you we send
up glory, together with your father,
who is from everlasting, and your all-
holy, good, and life-giving spirit,
now, and ever, and unto the ages of
ages. Amen.

10. O Lord our God, you have granted
unto man pardon through repentance,
and you have set the repentance of the
prophet David as an example for us, of
the acknowledgement of sin and
confession unto forgiveness. O
master, yourself, have mercy upon us,
in accordance with your great mercy,
on account of the many and great
iniquities into which we have fallen ;
and in accordance with your abundant
mercy, blot out our transgressions.
For we have sinned against you, O Lord,
who know the secret and hidden things
of the heart of man, and who alone
have authority to pardon sins. Since

YOU HAVE CREATED IN US A CLEAN HEART, AND ESTABLISHED US WITH YOUR GUIDING SPIRIT, AND MADE KNOWN TO US THE JOY OF YOUR SALVATION, CAST US NOT AWAY FROM YOUR PRESENCE. RATHER, SINCE YOU ARE GOOD AND LOVE MAN, GRACIOUSLY GRANT TO US THAT, EVEN UNTIL OUR LAST BREATH, WE MAY OFFER TO YOU THE SACRIFICE OF RIGHTEOUSNESS, AND AN OFFERING UPON YOUR HOLY ALTARS ; THROUGH THE MERCY AND COMPASSION AND LOVE FOR MAN OF YOUR ONLYBEGOTTEN SON, WITH WHOM YOU ARE BLESSED, TOGETHER WITH YOUR ALL-HOLY, GOOD, AND LIFE-GIVING SPIRIT, NOW, AND EVER, AND UNTO THE AGES OF AGES. AMEN.

11. O GOD, OUR GOD, BY YOUR WILL YOU HAVE MADE ALL THE POWERS ENDOWED WITH INTELLIGENCE AND SPEECH. WE BESEECH YOU AND SUPPLICATE YOU, ACCEPT THE DOXOLOGY WHICH WE OFFER WITH ALL YOUR CREATURES ACCORDING TO OUR POWER. REWARD US WITH THE RICH GIFTS OF YOUR GOODNESS. FOR UNTO YOU DOES EVERY KNEE BOW, IN HEAVEN, ON EARTH, OR

UNDER THE EARTH, AND EVERY BREATH AND CREATURE SINGS YOUR INEFFABLE GLORY, FOR YOU ONLY ARE THE TRUE AND MOST MERCIFUL GOD ;
FOR ALL THE POWERS OF HEAVEN PRAISE YOU, AND UNTO YOU WE SEND UP GLORY, TO THE FATHER, THE SON, AND THE HOLY SPIRIT, NOW, AND EVER, AND UNTO THE AGES OF AGES. AMEN.

12. WE PRAISE, BLESS, SING, AND GIVE THANKS TO YOU, O GOD OF OUR FATHERS ; FOR YOU HAVE BROUGHT US SAFELY THROUGH THE SHADOWS OF NIGHT, AND YOU HAVE SHOWN US AGAIN THE LIGHT OF DAY. AND WE ENTREAT YOUR GOODNESS, CLEANSE US FROM OUR SINS, AND ACCEPT OUR PRAYER IN YOUR GREAT TENDERNESS OF HEART, FOR WE RUN TO YOU, THE MERCIFUL AND ALL-POWERFUL GOD. ILLUMINE OUR HEARTS WITH THE TRUE SUN OF YOUR RIGHTEOUSNESS. ENLIGHTEN OUR MIND, AND GUARD ALL OUR SENSES ; THAT WALKING UPRIGHTLY AS IN THE DAY, IN THE WAY OF YOUR COMMANDMENTS, WE MAY ATTAIN UNTO LIFE ETERNAL (FOR WITH YOU IS THE

FOUNTAIN OF LIFE, AND GRACIOUSLY BE MADE WORTHY OF ENJOYING YOUR UNAPPROACHABLE LIGHT ;
FOR YOU ARE OUR GOD, AND UNTO YOU WE SEND UP GLORY, TO THE FATHER, THE SON, AND THE HOLY SPIRIT, NOW, AND EVER, AND UNTO THE AGES OF AGES. AMEN.

*At the conclusion of the Six Psalms, the deacon comes to the ambo, and the presbyter returns to the Altar. The deacon begins the Great Litany, and then following it, "*God is the Lord *…", as appointed. They sing the tropars following, as appointed.*

If they will read the kathismas, then these are read after the tropars. Kathisma Hymns are sung, as appointed. Little Litanies are introduced by the deacon before the Royal Doors. The presbyter remains in the Altar for the exclamations.

When the Polyelei is sung (or if not, then at the appropriate moment), then the bishop, and clergy go forth through the opened Royal Doors, to the cathedral dais in the midst, and the clergy bow to the east, and to the bishop, who blesses them with both hands. Acolytes with candles, primikiri, and staff-bearer, and subdeacons with dikiri and trikiri accompany them. The bishop distributes lit candles to the presbyters, and the bishop, also holding a candle, censes. If there be a magnification, the clergy all sing this the first time, and the last time. The bishop, accompanied by deacons and subdeacons with candles and dikiri and trikiri, will cense around the analoy, the Altar, and the whole temple, while it is repeated with verses. However, if it be Sunday, the bishop does not begin this general censing until the commencement of the Evlogitaria of the seventeenth kathisma. After the Little Litany, the Hymns of Ascent, in the appointed tone, are sung, and the deacon goes through the south door to the Altar, and he takes in his hands the Gospel Book.[2] *The subdeacons, with lit dikiri and trikiri and fans (ripidi), go up to stand on either side of the Royal Doors. The deacon holds the Book in both hands, and stands in the Royal Doors facing the bishop ; and when it is time, he pronounces the proper prokeimenon and its verses. Then he says :*

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[2] *When a bishop is serving, the Gospel is read in the midst. However, the Gospel of a* ***Sunday*** *is otherwise usually read* ***on*** *the Holy Table, in its centre, and then brought into the midst by the deacon, at the words "*Come, O you people, let us venerate ...*".*

Deacon : Let us pray to the Lord.

And the bishop *says :*

FOR YOU ARE HOLY, O OUR GOD, WHO REST IN THE SAÏNTS ; AND UNTO YOU WE SEND UP GLORY, TO THE FATHER, THE SON, AND THE HOLY SPÏRÏT, NOW, AND EVER, AND UNTO THE AGES OF AGES.

Response : Amen.

Then the deacon pronounces the prokeimenon : "Let every breath …," *with its verses.*

After that, he introduces the Gospel :

Deacon : And that we may be made worthy of hearing the Holy Gospel, let us pray to the Lord God.

Response : Lord, have mercy. Lord, have mercy. Lord, have mercy.

Deacon : Wisdom. Let us attend. Let us listen to the Holy Gospel.

Then the deacon comes down from the ambo, and he stands in front of the bishop, holding the Gospel up in front of him, and he helps him to open it. He holds it, perhaps supporting it on his head, so that the bishop can read it. The subdeacons accompany the deacon, and they stand with the Gospel, with the dikiri and trikiri and fans on either side.

And the bishop *blesses the people :*

PEACE BE TO ALL.

Response : And to your spirit.

And the bishop *says :*

THE READÏNG FROM THE HOLY GOSPEL ACCORDÏNG TO __N__.

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

Deacon : Let us attend.

The bishop *takes off his mitre, and he reads the Holy Gospel, in a loud voice. And when he has concluded, they sing :*

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

The bishop replaces his mitre, and he extinguishes his candle, and likewise do the other clergy, and they give the candles away.

If it be Sunday, the deacon places the Gospel Book on the analoy for

veneration,[3] *at the conclusion of which it is returned to the Altar ; and before placing it on the Holy Table, the people are blessed with the Book in the form of a Cross. If it be a feast, however, the deacon carries the Gospel Book directly back to the Altar, and places it on the Holy Table.*

And they begin the stikhs. After Psalm 50 and the other verses, the deacon bows to the bishop, and takes his place, towards the Altar from the clergy, and begins the Great Intercession, and the people respond as usual, and then there is the exclamation :

Presbyter : Through the mercy, and compassions, and love for mankind of Your onlybegotten Son, with whom You are blessed, together with Your all-holy, good and life-giving Spirit, now, and ever, and unto the ages of ages.

Response : Amen.[4]

Then they begin to sing the Canon as appointed.[5]

The bishop descends to venerate the Gospel Book and/or icon ; he is given the brush with which he anoints his forehead with oil from the litiya, puts on his mitre, and returns to the cathedral dais, from where he anoints the clergy, and the faithful, as they come to stand before him, whether singly or in pairs ; and they kiss his hand. After being anointed, the clergy, and acolytes return to the Altar,[6] *but remaining with the bishop, are those appointed to assist him. And a presbyter so appointed pronounces the exclamations of the Little Litanies, which a deacon pronounces :*

After the third ode :

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

Response : Amen.

After the sixth ode :

Presbyter : For You are the King of peace, and the Saviour of our souls, and unto You we send up glory, to the Father, the Son, and the Holy Spirit, now, and ever, and unto the ages of ages.

Response : Amen.

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[3] *But in the "Romano-Byzantine" custom, it is a presbyter who holds the Gospel for veneration.*

[4] *And in the "Romano-Byzantine" custom, it is now that the bishop is greeted and received.*

[5] *According to "Romano-Byzantine" custom, it is the bishop who sings the canon.*

[6] *And it is here that the Proskomedia is begun, if Matins be served just before Divine Liturgy.*

After the ninth ode :

Presbyter : For all the powers of heaven praise You, and unto You we send up glory, to the Father, the Son, and the Holy Spirit, now, and ever, and unto the ages of ages.

Response : Amen.

At the eighth ode, the deacon asks the bishop to bless the censer, and the censing is as usual. It is customary for the deacon, standing with censer before the Icon of the Theotokos on the Iconostas, to introduce the ninth ode of the canon, as follows :

Deacon : The Theotokos, and the Mother of the Light, let us honour, and magnify in song.

Or, he may sing the festal replacement.

After the ninth ode, and its litany, if it be Sunday, the deacon introduces the Exaposteilarion of the Lord's Day : "Holy is the Lord our God …". *And they sing the other appointed Exaposteilarions, whether Sunday or feast.*

When the bishop has completed the anointing, if it be before the Great Doxology, he enters the Altar, and the doors are closed, and he goes to his accustomed place. And after the canon and Exaposteilarions, they begin the praises.[7] *At the conclusion of the Praises, and the verse on "*Now and ever …,*" the bishop stands before the Holy Table,*[8] *and the Royal Doors are opened, and he is given dikiri and trikiri ; and he says in a loud voice :*

GLORY BE TO YOU, THAT HAVE SHOWN US THE LÏGHT.

Then they sing the Great Doxology in the centre of the temple.

And the bishop *blesses those in the Altar with the dikiri and trikiri, and he turns, and goes out towards the people, and he blesses them, to the west, to the south and to the north. He returns, blessing, to the Altar, gives away the dikiri and trikiri, and remains before the Holy Table. They who take the dikiri and trikiri remain in the High Place, holding the lit dikiri and trikiri, until the end of the hymn. Then they extinguish them, and put them away. The deacon, during the tropar, goes to his accustomed place, and begins the Litany of Fervent Supplication, and then the Morning Litany of Supplication, in accordance with the*

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[7] *According to "Romano-Byzantine" custom, the bishop now descends to the solea for the Entrance Prayers.*

[8] *But according to "Romano-Byzantine" custom, the bishop, vested, leaves the Altar, and goes to the Throne for the beginning of the Doxology, during the singing of which the ending of morning prayer is read quietly by the clergy.*

If the bishop is still anointing in the middle of the temple, he is given there the dikiri and trikiri, and from there introduces the Great Doxology.

custom, and the blessing.

After the exclamation, the bishop, blessing, says to the people :

PEACE BE TO ALL.

Deacon : Let us bow our heads to the Lord.

Response : To You, O Lord.

And they bow their heads, ***and the bishop*** *meanwhile prays :*

BOWING OF HEADS

O HOLY LORD, YOU DWELL IN THE HIGHEST, AND REGARD THE HUMBLE OF HEART ; AND WITH YOUR ALL-SEEING EYE, YOU BEHOLD ALL CREATION. TO YOU HAVE WE BOWED THE NECK OF OUR SOUL AND BODY ; AND WE ENTREAT YOU, STRETCH FORTH YOUR INVISIBLE HAND FROM YOUR HOLY DWELLING-PLACE, AND BLESS US ALL. FORGIVE US, IF WE HAVE SINNED, VOLUNTARILY OR INVOLUNTARILY ; FOR YOU ARE A GOOD GOD, AND THE LOVER OF MAN, GRANTING US YOUR EARTHLY, AND HEAVENLY GOOD THINGS ;

And the exclamation :

FOR YOURS IT IS TO SHOW MERCY, AND TO SAVE US, O OUR GOD, AND UNTO YOU WE SEND UP GLORY, TO THE FATHER, THE SON, AND THE HOLY SPIRIT, NOW, AND EVER, AND UNTO THE AGES OF AGES.

Response : Amen.

And the deacon remains in his place on the solea, and he begins the great dismissal as usual.

At the conclusion of the dismissal, they do not say "Amen", but as the bishop blesses with dikiri and trikiri, they say : Eis polla eti, despota *and the*

polychronion, or "Phimi". Then the bishop returns to the Altar, they close the doors, and close the curtain.

And they begin the First Hour, in acordance with the custom.

The bishop is unvested, and he prepares to depart, according to the custom. At the end of the dismissal of the First Hour, they open the curtain, and the Royal Doors, ***and the bishop*** *comes forth.*

As he blesses the people, they sing to him : "Eis polla eti, despota", *and he is escorted from the temple to his place. The bishop is not left unaccompanied at any time.*

[THE END OF MORNING PRAYER - MATINS]