



Hierarchal Divine Liturgy

Δόμη εἱγίχη χένη μῦροφόρων
Holy Myrrh-bearers
Ο Οἶκος τῶν Ἁγίων Μυροφόρων

www.myrrh-bearers.org

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MMXXIV



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MMXXIV

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Introduction

The Divine Services of the Orthodox Church aid and instruct us on the path to salvation. Not only do they teach us through their sacred words, but by their spiritual nature they place us in an environment of other-worldliness which transcends this earthly realm and brings us into direct contact with God and His Saints.

The Bishop is an Icon of Christ for the Church; thus, when the Bishop celebrates the Divine Liturgy the Service takes on a particular solemnity and splendor by which we acknowledge the role of the Bishop as Spiritual Father and Archpastor and, on a higher level, the honor that is due to God from Whom all grace proceeds.

The purpose of this service book is to present in a usable form the Hierarchical celebration of the Divine Liturgy according to the Russian Typicon. There is a great diversity of practices in Orthodoxy, and the Bishop himself is always the final authority for local usage. For this reason it has not always been possible to present a universal practice. Where choices had to be made, they were based on that usage which seemed to be the most common and the most practical.

Preparatory Notes

The Proskomedia is celebrated early, before the arrival of the Bishop. The Junior Priest (or whomever the Bishop assigns) and one of the Deacons vest fully and serve the Proskomedia up through the Deacon's censing of the Gifts, however, he does not cense the Holy Table, the Altar, or any of the Temple—this will be done later, after the Vesting of the Hierarchy. The Lamb and the Prospophora for the Living and the Dead should be sufficiently large and there should be enough wine poured into the Chalice for all of the Clergy and People who will be communicated. At the conclusion of the Proskomedia, the curtain is opened but the Holy Doors remain closed.

A tray is prepared, covered with an Aer, upon which is laid the blessing Cross for the Bishop. Also, if he is arriving from a journey, bread and salt may be placed on another tray which is similarly covered with an Aer.

The Deacons, Subdeacons, and Servers arrive early, receive blessings from the Celebrant of the Prothesis (or whomever is the highest-ranking Priest present), vest, and lay out the Bishop's vestments. They place the Orletzi (at the Western Door of the Temple, at the Kathedra, at the foot of the Ambo, in front of the Icons of Christ and the Theotokos [all facing East] and at the High Place [facing West]—if the Bishop will vest inside the Altar an Orletzi is laid at the place of vesting). Two additional Orletzi should be in the Altar to be set in front of the Holy Table and the Altar of Prothesis at the appropriate times during the Liturgy.

The Concelebrating Priests arrive before the Bishop and wait inside the Altar clothed in their Riassas (Mandyas and Klobuks, if monks) and Crosses.

Greeting the Hierarchy

At the time for the Liturgy, the Blagovest rings as normal.

As the Bishop nears the Temple, escorted by the Subdeacons, the Trezvon¹ rings and then the Blagovest² continues ringing until the Bishop enters the Temple.

The Priests come out the two Deacons' Doors and stand according to rank in two rows, near the Western Door of the Temple, facing to the center: the Senior Priest will be to the Bishop's right as he enters the Temple, the Second Priest to the Bishop's left, the Third Priest again on the right (to the East of the Senior Priest), and so on.

The President of the Parish (or whomever is appointed) holds the tray with the bread and salt and stands nearest the door of the Temple.

The Celebrant of the Prothesis (who is fully vested) carries the tray with the Hand Cross; he stands last in the line of Priests.

The Protodeacon (with Trikirion and censer) follows the Priests who went out the South Door, the First Deacon (with Dikirion and censer) and the Candle-bearer follow the Priests who went out the North Door. The Remaining Deacons follow. The Deacons stand side by side in a single line about a yard to the East of the most junior priests; the Candle-bearer stands in the very Center with the Dikirion and Trikirion to either side.

The First Subdeacon carrying the Bishop's Mandyas together with another Server follow the Candle-bearer out the North Door. (This Server will take the Bishop's walking stick when he enters the Temple.) The Second Subdeacon and the Crozier-bearer (with the Crozier) follow the Protodeacon out the South Door. These four stand near the Western Door.

The Priests stand facing to the center and the Deacons and other Servers stand facing towards the West.

As the Bishop arrives at the door of the Temple, he is presented with the bread and salt. If he wishes, the President of the Parish may greet the Bishop with words of welcome. The Parish Priest may also address the Bishop, asking for his holy prayers, etc.

Note: In some places, as the Bishop enters the vestibule the Chanters sing:

Chanters: *From the rising to the setting of the sun, the Name of the Lord is to be praised. Blessed be the Name of the Lord, henceforth and forever more.*

The Bishop hands his walking-stick to the Server (who puts it away). The Bishop then stands on the Orletz by the door and he and the Clergy make three metanias to the East. The Clergy turn and bow to the Bishop who [bows left and right, and] blesses them.

The Protodeacon and the First Deacon raise the censers and the Protodeacon asks the blessing for the censers:

Protodeacon: *Bless, Master, the censers.*

The Subdeacons place the Mandyas on the Bishop as the Celebrant of the Prothesis

1 Blagovest—Called the “Annunciation bell” is a slow, rhythmic, unhurried striking of one bell; it signals the beginning of Services and important moments during Services.

2 Trezvon (peal)—A musical measure with a definite harmony of many selected bells, repeated three times.

brings him the Cross on the tray.

The Bishop makes a metania to the Cross, takes the Cross and kisses it. The Celebrant of the Prothesis kisses the Bishop's hand and returns to his place.

All of the Priests, according to rank, come to kiss the Cross and the Bishop's hand.

Finally, the Celebrant of the Prothesis comes forward to kiss the Cross and the Bishop's hand. The Bishop returns the Cross to the tray. The Crozier-bearer hands the Crozier to the Bishop.

The Clergy again bow to the Bishop who blesses them.

Second Deacon: *Wisdom!*

The Protodeacon begins to say quietly, but in an audible voice: "*It is truly meet...*" or the appropriate Zadostoinik³.

Chanters (slowly and melodiously): *It is truly meet to bless thee, the Theotokos, ever-blessed and most blameless, and Mother of our God. More honorable than the Cherubim, and beyond compare more glorious than the Seraphim, who without corruption gavest birth to God the Word, the very Theotokos, thee do we magnify.*

As the Chanters sing "*It is Truly Meet*" (or the appropriate Zadostoinik) the Bishop proceeds with his Clergy to the foot of the Ambo for the entrance prayers, as follows:

The Celebrant of the Prothesis leads the procession, ascends the Ambo, turns left at the Holy Doors, enters by the North Door and places the Cross on the Holy Table and puts the tray in its place.

Note: If the Bishop will be vested in the center of the Temple, the Celebrant of the Prothesis remains inside the Altar until the Bishop blesses with Dikirion and Trikirion (see page 7). If the Bishop is vested in the Altar, the Celebrant of the Prothesis goes out when the Chanters sing "*Eis Polla eti, Despota*" (see page 5).

The Candle-bearer follows in the procession after the Celebrant of the Prothesis but stops at the foot of the Ambo in front of the Icon of the Theotokos and stands there facing East.

The Protodeacon and First Deacon follow after the Candle-bearer and go to the foot of the Ambo. They turn occasionally to cense the Bishop.

The Bishop follows after the Deacons. The Crozier-bearer carries the train of his Mandyas.

The Priests follow the Bishop in pairs—the senior most first—and stand behind him when he stops on the Orletz at the foot of the Ambo.

The Second Deacon and the other Deacons follow the Priests and stand to either side of and behind the Bishop in a line, facing East. The Crozier-bearer should stand near the Bishop's left. Servers who are not needed should go into the Altar.

During the procession, the Protodeacon recites the following quietly (timing it so that the Bishop may give the blessing when he reaches the Orletz at the foot of the Ambo):

³ Zadostoinik—Hymn (the Irmos of the Ninth Ode from the Canon chanted at Matins) which replaces the Hymn "*It is Truly Meet*" at the Liturgy on Great Feasts of the Lord and the Theotokos and during their Afterfeasts.

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

Lord have mercy. (Thrice)

As the Bishop reaches the foot of the Ambo, he hands his Crozier to the Crozier-bearer.

Protodeacon: *Most reverend Master, bless.*

Bishop (Quietly): *Blessed is our God always, now and ever, and unto the ages of ages.*

Protodeacon: *Amen.*

The Protodeacon gives the Trikirion and censer to the First Subdeacon and recites the entrance prayers (below).

The Servers (except the Crozier-bearer and Subdeacons) enter the Altar by the two Deacons' Doors. The Trikirion, Dikirion, and censers are put away.

Protodeacon: *O Heavenly King, O Comforter, Spirit of Truth, Who art everywhere present and fillest all things, Treasury of good things and Giver of life: Come and dwell in us, and cleanse us of all impurity, and save our souls, O Good One.*

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

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

O Most Holy Trinity, have mercy on us. O Lord, blot our sins. O Master, pardon our iniquities. O Holy One, visit and heal our infirmities, for Thy name's sake.

Lord, have mercy. (Thrice)

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

Our Father, Who art in the Heavens, hallowed be Thy name. Thy Kingdom come, Thy will be done, on earth as it is in heaven. Give us this day our daily bread, and forgive us our debts, as we forgive our debtors; and lead us not into temptation, but deliver us from the evil one.

Bishop: *For Thine is the Kingdom, and the power, and the Glory, of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto the ages of ages.*

Protodeacon: *Amen.*

Have mercy on us, O Lord, have mercy on us; for at a loss for any defense, this prayer do we sinners offer unto Thee as Master, have mercy on us.

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

O Lord, have mercy on us; for we have hoped in Thee, be not angry with us greatly, neither remember our iniquities; but look upon us now as Thou art compassionate, and deliver us from our enemies; for Thou art our God, and we Thy people, all are the works of Thy hands, and we call upon Thy name.

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

The Bishop ascends the Ambo, assisted by the Subdeacons.

Protodeacon: *The door of compassion open unto us, O blessed Theotokos, for hoping in thee, let us not perish; through thee may we be delivered from adversities, for thou art the salvation of the Christian race.*

The Bishop makes two metanias', removes his Klobuk, kisses the portal Icon of Christ and makes a third metania as the Protodeacon says:

Protodeacon: *We worship Thine immaculate Icon, a Good One, asking the forgiveness of our failings, a Christ God; for of Thine Own will Thou wast well-pleased to ascend the Cross in the flesh, that Thou mightest deliver from slavery to the enemy those whom Thou hadst fashioned. Wherefore, we cry to Thee thankfully: Thou didst fill all things with joy, O Our Saviour, when Thou camest to save the world.*

The Bishop turns and venerates the portal Icon of the Theotokos as the Protodeacon says:

Protodeacon: *As thou art a well-spring of compassion, vouchsafe mercy unto us, O Theotokos. Look upon a sinful people: show forth, as always, thy power. For hoping in thee we cry "Rejoice!" to thee, as once did Gabriel, the Supreme Commander of the Bodiless Hosts. Let us pray to the Lord.*

Bishop: *Lord, have mercy.*

The Bishop standing before the Holy Doors and, bowing his head, recites the following prayer with head uncovered:

Bishop: *O Lord, stretch forth Thy hand from Thy holy dwelling place on high, and strengthen me for this, Thine appointed service; that standing uncondemned before Thy dread altar, I may celebrate the bloodless ministry. For Thine is the power and the Glory unto the ages of ages. Amen.*

The Bishop replaces the Klobuk on his head, makes three metanias, takes his Crozier and waits for the Chanters to finish singing. Then, the Protodeacon says:

Protodeacon: *Eis Polla eti, Despota.*

The Bishop turns and blesses with the Crozier and his hand to the center, to the South and to the North.

Chanters: *Ton Despotin kai Archierea imon, Kyrie fylatte. Eis polla eti, Despota.* (Thrice)

Note: If the Bishop is to be vested in the Altar rather than in the center of the Temple, the Choir Sings "*Eis polla eti, Despota*" (Once) rather than "*Ton Despotin...*" See Appendix V, page 66.

As they sing, the Bishop descends the Ambo, assisted by the Subdeacons, and goes to the center of the Temple to stand on the Kathedra, facing East—the Crozier-bearer carries the train of his Mandyas; Deacons other than the Protodeacon and First Deacon enter the Altar.

Vesting the Hierarchy

As the Bishop moves from the Ambo to the Kathedra, a Deacon with the Dikirion and a censer and the Book-bearer (who carries a round tray) exit the Altar through the North Door. Another Deacon with the Trikirion and censer and a Server with the Bishop's vestments laid out on a tray, exit the Altar by the South Door.

The Deacons hand the censers to the Protodeacon and First Deacon who stand on the Ambo facing the Bishop. The other two Deacons stand to either side of them holding the Trikirion and Dikirion. If there is only one Deacon serving, he holds the Trikirion in his left hand and the censer in his right; if two deacons' serve, the Protodeacon holds the Trikirion and a censer, the other Deacon holds the Dikirion and censer.)

The Priests come up to the Bishop when he is on the Kathedra in two rows, according to rank, receive the Bishop's blessing, enter the Altar by the Deacons Doors and proceed to vest.

The Bishop hands his Crozier to the Crozier-bearer, who then stands in front of the Ambo (opposite the Candle-bearer) before the Icon of the Saviour, facing East.

The Book-bearer receives the Bishop's Klobuk, Panagias, (Pectoral Cross,) and Chotki on the tray. The Subdeacons divest the Bishop of his Mandyas and lay the Mandyas over the

arms of the Book-bearer.

The Book-bearer enters the Altar; he puts the Klobuk and Mandyas in their proper places and puts the Bishop's Miter, Pectoral Cross, and Panagias on the tray—he will carry this tray over later when the Subdeacons put the Omophor on the Bishop.

The Server with the vestments stands between the two Subdeacons in front of the Bishop. (An analogion or table may be used to set the vestments on if there are not enough Servers.)

The Protodeacon and First Deacon make a metania before the Holy Doors, turn, and raise the censers as the Protodeacon says,

Protodeacon: *Bless, Most Reverend Master, the censers.*

The Bishop blesses with both hands, saying:

Bishop: *Incense do we offer unto Thee, O Christ our God, as an odour of spiritual fragrance; accepting it upon Thy most heavenly altar, do Thou send down upon us the grace of Thy Most Holy Spirit.*

First Deacon: *Let us pray to the Lord.*

As the Protodeacon begins the prayer for the Sticharion (see below), the Chanters sing:

Chanters: *Thy soul shall rejoice in the Lord, for He hath clothed thee in the garment of salvation; and with the vesture of gladness hath He covered thee; He hath placed a crown upon thee as on a bridegroom, and He hath adorned thee as a bride with comeliness.*

The Chanters continue repeating this until the Bishop is fully vested in the Sticharion, and the Dikirion and Trikirion are brought to the Bishop.

The Bishop is vested by the Subdeacons. As each vestment is brought to the Bishop, he blesses it with both hands and kisses the cross on it; the First Deacon says (quietly), "*Let us pray to the Lord*" and the Protodeacon recites the appropriate vesting prayer as the both of them swing the censers.

The Sticharion

First Deacon: *Let us pray to the Lord.*

Protodeacon: *Thy soul shall rejoice in the Lord, for He hath clothed thee in the garment of salvation; and with the vesture of gladness hath He covered thee; He hath placed a crown upon thee as on a bridegroom, and He hath adorned thee as a bride with comeliness, always, now and ever, and unto the ages of ages. Amen.*

The Epitrachelion

First Deacon: *Let us pray to the Lord.*

Protodeacon: *Blessed is God, who poureth out His grace upon His high priests, like unto the oil of myrrh upon the head, which runneth down upon the beard, upon the beard of Aaron, which runneth down to the fringe of his raiment, always, now and ever, and unto the ages of ages. Amen.*

The Zone

First Deacon: *Let us pray to the Lord.*

Protodeacon: *Blessed is God, who girded thee with power, and hath made thy path blameless, Who maketh thy feet like the feet of a hart, and setteth thee upon high places always, now and ever, and unto the ages of ages. Amen.*

The Right Cuff

First Deacon: *Let us pray to the Lord.*

Protodeacon: *Thy right hand, O Lord, is glorified in strength. Thy right hand, O Lord, hath shattered enemies, and in the multitude of Thy Glory hast Thou ground down the adversaries always, now and ever, and unto the ages of ages. Amen.*

The Left Cuff

First Deacon: *Let us pray to the Lord.*

Protodeacon: *Thy hands have made me and fashioned me; give me understanding and I will learn Thy commandments always, now and ever, and unto the ages of ages. Amen.*

The Palitza

First Deacon: *Let us pray to the Lord.*

Protodeacon: *Gird Thy sword upon Thy thigh, O Mighty One, in Thy comeliness and Thy beauty, and bend Thy bow, and proceed prosperously, and be king, because of truth and meekness and righteousness, and Thy right hand shall guide Thee wondrously, always, now and ever, and unto the ages of ages. Amen.*

The Sakkos

First Deacon: *Let us pray to the Lord.*

Protodeacon: *Thy High Priests, O Lord, shall be clothed with righteousness, and Thy saints with rejoicing shall rejoice, always, now and ever, and unto the ages of ages. Amen.*

As the Great Omophor is put on the Bishop, the Book-bearer comes out of the Altar with a tray on which are the Bishop's Miter, Cross and Panagias.

The Omophor

First Deacon: *Let us pray to the Lord.*

Protodeacon: *When Thou hadst taken upon Thy shoulders human nature which had gone astray, O Christ, Thou didst bear it to heaven, unto Thy God and Father, always, now and ever, and unto the ages of ages. Amen.*

The Cross

First Deacon: *Let us pray to the Lord.*

Protodeacon: *Whosoever will come after Me, let him deny himself, and take up his Cross, and follow Me, always, now and ever, and unto the ages of ages. Amen.*

The (First) Panagia

First Deacon: *Let us pray to the Lord.*

Protodeacon: *May God create in thee a clean heart and renew a right spirit within thee, always, now and ever, and unto the ages of ages. Amen.*

The Second Panagia, if there be one

First Deacon: *Let us pray to the Lord.*

Protodeacon: *May thy heart pour forth a good word and thou shalt speak of thy works to the king, always, now and ever, and unto the ages of ages. Amen.*

The Miter

First Deacon: *Let us pray to the Lord.*

Protodeacon: *The Lord hath set upon thy head a crown of precious stones; thou asked life of Him and He gaveth thee length of days, always, now and ever, and unto ages of ages. Amen.*

The Subdeacons take the Dikirion and Trikirion from the Deacon's and hand them to the Bishop, kissing his hand.

When the Chanters finish singing, the First Deacon exclaims:

First Deacon: *Let us pray to the Lord.*

Protodeacon: *May thy light so shine before men that they may see thy good works and glorify our Father who is in heaven, always, now and ever, and unto ages of ages.*

Chanters: *Ton Despotin kai Arkhierea imon, Kyrie fylatte. Eis polla eti, Despota.* (Thrice)

As the Chanters sing, the Bishop blesses with the Dikirion and Trikirion to all four sides (East, West, South, and North) and then hands the Dikirion and Trikirion back to the Subdeacons.

During this blessing, the Celebrant of the Prothesis exits the Altar via the Southern Door and the Reader, holding the Horologion in his left hand and resting it on his shoulder, exits by way of the Northern Door; they go to the Kathedra and stand opposite each other facing West, the Priest to the right—South.

The Subdeacons take the Dikirion and Trikirion and go and stand to either side of the Protodeacon and First Deacon, facing the Bishop.

As the Chanters on the Kliros come to the words, "*Eis polla eti, Despota*" (above) the Protodeacon and First Deacon cense the Bishop (Three-times-three)—the Bishop bows, blesses the Deacons with both hands, and bows again; The Priest and Reader make three metanias to the East.

The Protodeacon and First Deacon together with the Subdeacons turn and make a metania to the East.

The Deacons, Subdeacons, Priest and Reader turn and bow to the Bishop. The Subdeacons take the censers and go into the Altar by way of the Deacons' Doors—the Trikirion, Dikirion and censers are put away.

One of the Servers takes the tray from the Second Deacon, another moves the Orletz which is at the foot of the Ambo so that it is on the Ambo (facing West). All Servers enter the Altar by way of the Deacons' Doors. The tray is put away.

The Deacons approach the Bishop according to rank, take his blessing, kiss his hand and enter the Altar (the Protodeacon may remain, standing off to the right side and in back of the Kathedra).

The Hours

As soon as the Chanters finish singing "*Eis polla eti, Despota*" the Celebrant of the Prothesis bows to the Bishop and gives the opening blessing of the Hours:

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

Reader: *Amen.*

The Reader begins the Third and Sixth Hours.

Before each ekphonesis the Priest bows to the Bishop. After each ekphonesis the Priest and the Reader bow to the Bishop. Instead of "*Father, bless*" the Reader says "*Master, bless!*"

At each of the Hours the Bishop sits for the three Psalms; he stands at "*Alleluia... Glory to Thee, O God,*" and remains standing for the remainder of the Hour.

After the Trisagion the First and Second Deacons (with censers) come out the side doors to stand on the Ambo, bow towards the Holy Doors, and, at the ekphonesis of the Priest, "*For Thine is the Kingdom...*", turn, bow to the Bishop and raise their censers to him. The Bishop blesses them and they re-enter the Altar to begin a complete censuring. The Deacons cense opposite each other—The First Deacon censes on the right (South) side, the Second Deacon on the left (North):

The First and Second Deacons stand before the Holy Table and together cense the front of it (Thrice), then they separate and cense the sides of the Holy Table, and coming together again behind the Holy Table they cense the back of it. The Second Deacon censes the Table of Oblation. Then they turn and cense the High Place. Dividing again, they cense the Icons around the walls of the Altar. At this point they cense the Clergy and Servers within the Altar.

They come out the two Deacon's Doors and together cense the Holy Doors; they part and cense the Icons on the Iconostasis. Then returning to the center of the Ambo they cense

the Bishop (Three-times-three), he bows, blesses them and bows again. The First Deacon censes the Priest and the Second Deacon censes the Reader. The Deacons then cense the Chanters and people. (If there be an analog in the center of the Temple with a festal Icon, the Deacons descend from the Ambo to cense it.)

They then separate to cense the entire Temple: the First Deacon goes to his left; (the South side) and the Second Deacon goes to his right (the North side), walking along the walls and censing. They meet at the Western Door of the Temple and together proceed up the center of the Temple, walking to either side of the Kathedra, to ascend the Ambo. They cense the Holy Doors the Icons of the Saviour and the Theotokos, turn and cense the Bishop (three single swings of the censer and turn to face the Holy Doors. They make a metania to the East, turn and bow to the Bishop and enter the Altar through the Deacon's Doors. They cense the front of the Holy Table, separate and meet again behind the Holy Table, cense the High Place and cense each other. Servers take the censers and put them away.

After the Deacons enter the Altar, the Protodeacon (if he did not remain outside earlier); the Subdeacons, and a Server come out the Deacons Doors. The Server is holding a tray upon which are a basin and a ewer filled with water and having a towel laid unfolded around his neck and shoulders. They all move to the foot of the Ambo and stand facing East—the Server between the two Subdeacons. They make a metania to the Holy Doors, turn, bow to the Bishop and approach the Kathedra for the washing of hands.

Note: If there is to be a Tonsure of a Reader or Ordination of a Subdeacon, it takes place after Psalm 90, "*Glory... both now... Alleluia...*" at the Sixth Hour (or at some other convenient time during the Hour). The Washing of Hands would, in this case, take place following the Ordination.

If there was an Ordination of a Sub-Deacon, or if there will be an Ordination of a Deacon or a Priest, the one ordained is the one who holds the tray and the towel for the Bishop as he washes his hands.

The first Subdeacon pours water over the Bishop's hands, then he and the other Subdeacon take the towel from the shoulders of the one between them, lifting it over his head, and give it to the Bishop. When the Bishop has finished drying his hands he allows the Subdeacons to replace the towel on the original bearer's shoulders. The Bishop blesses the Subdeacons—one with each hand—and each kisses the hand that blessed him. Bishop then blesses the Server with his right hand and the Server kisses his hand.

During the washing of the Bishop's hands, the Protodeacon, standing to the Bishop's right, says:

Protodeacon: *Let us pray to the Lord.*

I will wash my hands in innocency, and I will compass Thine altar, O Lord, that I may hear the voice of Thy praise, and tell of all Thy wondrous works, O Lord, I have loved the beauty of Thy house, and the place where Thy Glory dwelleth, Destroy not my soul with the ungodly, nor my life with men of blood, in whose hands are iniquities; their right hand is full of bribes. But as for me, in mine innocency have I walked; redeem me, O Lord, and have mercy on me. My foot hath stood in uprightness; in the congregations will I bless Thee, O Lord.

Note: If there was an Ordination of a Subdeacon, or if there will be an Ordination of a Deacon or a Priest, the one being ordained is now led by the Subdeacons to stand (still holding the tray) in front of the Icon of the Theotokos. Here he will remain until the Great Entrance.

After the completion of the washing of hands, the Subdeacons and the Server return to the Altar—the Server puts the tray away. The Protodeacon takes his place behind and to the right of the Bishop.

The Beginning of the Liturgy

Near the completion of the Hours, the Priests line up in proper order at the Holy Table; make two metanias, kiss the Holy Table, make a third metania, bow to one another, and leave the Altar by the two Deacon's Doors, preceded by the Book-bearer with the Bishop's book (Chinovnik).

The Priests go to stand near the Kathedra facing each other as at the Holy Table, according to rank (the senior-most nearest the Bishop, on his right). The Deacons stand in a single line to East of the Priests, facing the Altar.

The Candle-bearer and Crozier-bearer take their places near the Holy Doors: Candle-bearer to the left at the Icon of the Theotokos, Crozier-bearer to the right at the Icon of the Saviour. The Book-bearer stands to the left of the Bishop.

All bow to the Holy Doors, turn, bow to the Bishop. The Priests turn to face towards the center (the two lines of Priests facing each other and the Deacons face the Bishop (West).

The Trezvon rings.

The Deacons raise their Oraria, holding them up with three fingers of their right hands.

All make three metanias, as the Bishop says:

Bishop: *O God, cleanse us sinners and have mercy on us* (Thrice).

Then:

Bishop (with hands uplifted): *O Heavenly King, O Comforter, Spirit of Truth, Who art everywhere present and fillest all things, Treasury of good things and Giver of life: Come and dwell in us, and cleanse us of all impurity, and save our souls, O Good One.*

Then all make a metania.

Bishop (with hands uplifted): *Glory to God in the highest, and on earth peace, good will among men* (Twice).

Then all make a second metania while the Bishop says:

Bishop (with hands uplifted): *O Lord, Thou shalt open my lips, and my mouth shall declare Thy praise.*

Then all make a third metania.

From Pascha to its Apodosis, in place of "*O Heavenly King...*", "*Glory to God in the highest...*" and "*O Lord, Thou shalt open my lips...*" the Bishop says:

Bishop (with hands uplifted): *Christ is risen from the dead, trampling down death by death, and upon those in the tombs bestowing life.* (Thrice, followed by a metania each time.)

From the Ascension of our Lord to its Apodosis, the Bishop says:

Bishop (with hands uplifted): *Thou hast ascended in Glory, O Christ our God, granting joy to Thy disciples by the promise of the Holy Spirit. Through the blessing they were assured that Thou art the Son of God, the Redeemer of the world.*

Then all make a metania.

Bishop (with hands uplifted): *Glory to God in the highest and on earth peace, good will among men* (Twice).

Then all make a second metania while the Bishop says (with hands uplifted):

O Lord, Thou shalt open my lips, and my mouth shall declare Thy praise.

Then all make a third metania.

All turn and bow to the Bishop and the Protodeacon says:

Protodeacon: *It is time for the Lord to act; Most Reverend Master, bless.*

The Bishop blesses, saying:

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

The Bishop extends his right hand with a blessing to the Senior Priest, who kisses it and enters the Altar by the South Door. The Senior Priest kisses the Holy Table and stands before it.

The Protodeacon and the other Deacons approach the Bishop and the Protodeacon says:

Protodeacon: *Pray for us, holy Master.*

The Bishop blesses them on their heads, saying:

Bishop: *May the Lord direct your steps.*

Protodeacon: *Remember us, Holy Master.*

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

Protodeacon: *Amen.*

The Deacons approach according to rank, kiss the Bishop's hand, and withdraw.

The Protodeacon ascends the Soleas and stands to the right of the Holy Doors, close to the Icon of the Saviour. The other Deacons stand in two rows behind the Bishop at the Kathedra (First Deacon to the Bishop's right, Second Deacon to the Bishop's left, and so on according to rank).

After the Reader finishes the Hours, the Celebrant of the Prothesis takes his place in line with the other Priests.

Two Subdeacons open the Holy Doors and stand in the portal thereof (but still inside the Sanctuary), facing East—to either side of and a little behind the Senior Priest.

The Senior Priest makes two metanias, kisses the Holy table and makes a third metania. The Protodeacon makes metanias simultaneously with the Priest saying quietly at each metania:

Protodeacon: *O Lord, Thou shalt open my lips, and my mouth shall show forth Thy praise.*

Then the Senior Priest and the Protodeacon turn and bow to the Bishop, who blesses them with both hands.

Protodeacon: *Bless, Master.*

The Senior Priest, holding the Gospel Book upright in both hands and making the sign of the Cross horizontally with it over the Antimension, exclaims:

Senior Priest: *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.

The Senior Priest lays the Gospel Book back down on the Holy Table and kisses it.

Chanters: *Amen.*

The Senior Priest, Protodeacon, and Subdeacons make the sign of the Cross to the East, turn, and bow to the Bishop.

The Senior Priest moves to his place to the right of the Holy Table, facing to the center.

Note: The Bishop will not make any exclamations until after the Little Entrance.

The Great Litany

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

Chanters: *Lord, have mercy.*

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

Chanters: *Lord, have mercy.*

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

Chanters: *Lord, have mercy.*

Protodeacon: *For this holy temple, and for them that with faith, reverence, and the fear of God enter herein, let us pray to the Lord.*

Chanters: *Lord, have mercy.*

Protodeacon: *For our Archbishop (or Bishop) [Name]; for the venerable priesthood, the diaconate in Christ, for all the Clergy and people, let us pray to the Lord.*

Chanters: *Lord, have mercy.*

Protodeacon: *For this land, its authorities and armed forces, let us pray to the Lord.*

Chanters: *Lord, have mercy.*

Protodeacon: *For the much-suffering Russian Land and its Orthodox people both in the homeland and in the diaspora, and for their salvation, let us pray to the Lord.*

Chanters: *Lord, have mercy.*

Protodeacon: *That He may deliver His people from enemies both visible and invisible, and confirm in us oneness of mind, brotherly love and piety, let us pray to the Lord.*

Chanters: *Lord, have mercy.*

Protodeacon: *For this city (or this town, or this holy monastery), for every city and country, and the faithful that dwell therein, let us pray to the Lord.*

Chanters: *Lord, have mercy.*

Protodeacon: *For seasonable weather, abundance of the fruits of the earth, and peaceful times, let us pray to the Lord.*

Chanters: *Lord, have mercy.*

Protodeacon: *For travelers by sea, land and air, for the sick, the suffering, the imprisoned, and for their salvation, let us pray to the Lord.*

Chanters: *Lord, have mercy.*

At this point the First and Second Deacons leave the Kathedra and go down the middle—between the two rows of Priests—to the Soleas: the First Deacon stands at the Icon of the Saviour, and the Second Deacon stands to the left of the Protodeacon.

Protodeacon: *That we may be delivered from all tribulation, wrath, and necessity, let us pray to the Lord.*

Chanters: *Lord, have mercy.*

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

Chanters: *Lord, have mercy.*

Protodeacon: *Calling to remembrance our most holy, most pure, most blessed, glorious Lady Theotokos and Ever-Virgin Mary with all the saints, let us commit ourselves and one another and all our life unto Christ our God.*

Chanters: *To Thee, O Lord.*

The Senior Priest bows to the Bishop, turns to face the Holy Table, and exclaims:

Senior Priest: *For unto Thee are due all Glory, honor, and worship: to the Father, and to the Son, and to the Holy Spirit, now and ever and unto ages of ages.*

Chanters: *Amen.*

The Senior Priest, the Protodeacon, and the Second Priest (who is at the Kathedra) bow to the Bishop.

The Chanters begin the First Antiphon.

The Protodeacon leaves the Soleas, goes to the Kathedra and stands to the right and in back of the Bishop.

The Second Priest enters by the Northern Door, stands to the side of the Holy Table, makes two metanias, kisses the Holy Table, makes a third metania, bows to the Bishop, and stands in his place to the left of the Holy Table, opposite the Senior Priest.

At the beginning of the Antiphon, the Book-bearer stands before or to the side of the Bishop and opens the book to the Prayer of the First Antiphon.

The Bishop stands and, together with the other Priests (including the Senior Priest in the Altar), offers the prayer—the Bishop says the prayer in a subdued voice while the Priests say the words silently within themselves.

The Prayer of the First Antiphon:

O Lord our God, Whose dominion is indescribable, and Whose Glory is incomprehensible, Whose mercy is infinite, and Whose love for mankind is ineffable: Do Thou Thyself, O Master, according to Thy tender compassion, look upon us, and upon this holy temple, and deal with us, and then pray with us, according to Thine abundant mercies and compassions.

The Book-bearer returns to his place to the left of the Bishop.

The Bishop sits.

The First Antiphon

Psalm 102

Chanters: *Bless the Lord, o my soul; blessed art Thou, O Lord. Bless the Lord, O my soul, and all that is within me bless His holy name.*

Bless the Lord, O my soul, and forget not all that He hath done for thee,

Who is gracious unto all thine iniquities, who healeth all thine infirmities,

Who redeemeth thy life from corruption, Who crowneth thee with mercy and compassion,

Who fulleth thy desire with good things; thy youth shall be renewed as the eagle's.

The Lord performeth deeds of mercy, and executeth judgement for all them that are wronged. He hath made His ways known unto Moses, unto the sons of Israel the things that He hath willed.

Compassionate and merciful is the Lord, long-suffering and plenteous in mercy.

Not unto the end will He be angered, neither unto eternity will He be wroth. Not according to our iniquities hath He rewarded us.

For according to the height of heaven from the earth, the Lord hath made His mercy to prevail over them that fear Him.

As far as the east is from the west, so far hath He removed our iniquities from us.

Like a father hath compassion upon His sons, so hath the Lord had compassion upon them that fear Him.

For He knoweth whereof we are made, He hath remembered that we are dust.

As for man, his days are as the grass; as a flower of the field, so shall he blossom forth.

For when the wind is passed over it, then it shall be gone, and no longer will it know the place thereof.

But the mercy of the Lord is from eternity, even unto eternity, upon them that fear Him.

And His righteousness is upon sons of sons, upon them that keep His testament and remember His commandments to do them.

The Lord in heaven hath prepared His throne, and His kingdom ruleth over all.

Bless the Lord, all ye His angels, mighty in strength, that perform His word, to hear the voice of His words.

Bless the Lord, all ye His hosts, His ministers that do His will.

Bless the Lord, all ye His works, in every place of His dominion.

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

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

Bless the Lord, O my soul, and all that is within me bless His holy name; blessed art Thou, O Lord.

For weekday antiphons, see Appendix IV, page 65. Great Feasts of the Lord also have their own antiphons.

The First Small Litany

The Bishop stands.

Near the end of the Antiphon, the First Deacon makes a metania to the east, turns and bows to the Bishop.

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

Chanters: *Lord, have mercy.*

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

Chanters: *Lord, have mercy.*

First Deacon: *Calling to remembrance our most holy, most pure, most blessed, glorious Lady Theotokos and Ever-Virgin Mary with all the saints, let us commit ourselves and one another and all our life unto Christ our God.*

Chanters: *To Thee, O Lord.*

The Second Priest bows to the Bishop from where he stands, turns to face the Holy Table and exclaims:

Second Priest: *For Thine is the dominion, and Thine is the kingdom, and the power, and the Glory: of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto the ages of ages.*

Chanters: *Amen.*

The Second Priest, the Third Priest according to rank, and the First Deacon all bow to the Bishop.

The Chanters begin the Second Antiphon.

The Third Priest enters the Sanctuary through the Deacon's Door, kisses the Holy Table, bows to the Bishop from the Holy Doors and takes his place at the Holy Table,

At the beginning of the Second Antiphon, the Book-bearer again takes his place in front of the Bishop and the prayer is said as before.

The Prayer of the Second Antiphon:

O Lord our God, save Thy people and bless Thine inheritance, preserve the fulness of Thy Church, sanctify them that love the beauty of Thy house: do Thou glorify Them by Thy divine power, and forsake not us that hope in Thee.

The Second Antiphon

Psalm 145

Chanters: *Glory to the Father, and to the Son, and to the Holy Spirit.*

Praise the Lord, O my soul. I will praise the Lord in my life, I will chant unto my God for as long as I have my being.

Trust ye not in princes, in the sons of men, in whom there is no salvation.

His spirit shall go forth, and he shall return unto his earth. In that day all his thoughts shall perish.

Blessed is he of whom the God of Jacob is his help, whose hope is in the Lord his God, Who hath made heaven and the earth, the sea and all that is therein,

Who keepeth truth unto eternity, Who executeth judgement for the wronged, Who giveth food unto the hungry.

The Lord looseth the fettered; the Lord maketh wise the blind;

The Lord setteth aright the fallen; the Lord loveth the righteous;

The Lord preserveth the proselytes. He shall adopt for His own the orphan and widow, and the way of sinners shall He destroy.

The Lord shall be king unto eternity; thy God, O Sion, unto generation and generation.

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

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

Only-begotten Son and Word of God, Who art immortal, yet didst deign for our salvation to be incarnate of the Holy Theotokos and Ever-Virgin Mary, and without change didst become man, and wast crucified, O Christ God, trampling down death by death; O Thou Who art one of the Holy Trinity, glorified with the Father and the Holy Spirit, save us.

When the Chanters near the end of "*Only Begotten Son*" the Second Deacon bows to the Bishop, from his place on the Soles.

The Second Small Litany

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

Chanters: *Lord, have mercy.*

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

Chanters: *Lord, have mercy.*

Second Deacon: *Calling to remembrance our most holy, most pure, most blessed, glorious Lady Theotokos and Ever-Virgin Mary with all the saints, let us commit ourselves and one another and all our life unto Christ our God.*

Chanters: *To Thee, O Lord.*

The Third Priest bows to the Bishop, turns to face the Holy Table, and exclaims:

Third Priest: *For Thou art a good God and lovest mankind, and unto Thee we ascribe Glory: to the Father, and to the Son, and to the Holy Spirit, now and ever and unto ages of ages.*

Chanters: *Amen.*

The Chanters begin the Third Antiphon.

The Third Priest bows to the Bishop. Simultaneously, any remaining Priests at the Kathedra and the Deacons all bow to the Bishop and enter the Altar by the two Deacon's Doors.

The Crozier-bearer and the Candle-bearer take their place in front of the North Door in preparation for the Little Entrance.

Note: Igumens and Archpriests are permitted to wear the Klobuk until after the Little Entrance, Archimandrites and Mitered Archpriests are permitted to wear the Miter until the Anaphora; all other Hieromonks and Priests should remove their head covering upon entering the Altar. Hierodeacons and Deacons blessed to wear the Kamilavka remove their head coverings before the Little Entrance. The Clergy replace their head coverings during the Litany of Thanksgiving after the Gifts have been returned to the Table of Oblation.

The Priests entering the Altar kiss the Holy Table, again bow to the Bishop, and stand in their proper places.

At the beginning of the Third Antiphon, the Book-bearer moves to stand in front of the Bishop, and the Prayer of the Third Antiphon is read.

The Prayer of the Third Antiphon:

O Thou Who hast bestowed upon us these common and concordant prayers, and who hast promised that when two or three are agreed in Thy name, Thou wouldst grant their requests: Do Thou Thyself now fulfil the requests of Thy servants to their profit, granting us in this present age the knowledge of Thy truth, and in that to come, life everlasting.

Then, the Book-bearer, the First and Second Deacons on the Ambo and all other Deacons bow to the Bishop and enter the Altar.

The Bishop sits.

The Third Antiphon

The Beatitudes

May be chanted with Troparia from the Oktoekhos, Menaion, Triodion or Pentecostarion.

Chanters: *In thy kingdom remember us, O Lord, when Thou comest in Thy Kingdom.*

Blessed are the poor in spirit, for theirs is the Kingdom of heaven.

Blessed are they that mourn for they shall be comforted.

on 10

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

Blessed are they that hunger and thirst after righteousness, for they shall be filled.

on 8

Blessed are the merciful, for they shall obtain mercy.

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

on 6

Blessed are the peacemakers, for they shall be called sons of God.

Blessed are they that are persecuted for righteousness' sake, for theirs is the Kingdom of heaven.

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

Rejoice and be exceedingly glad, for great is your reward in the Heavens.

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

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

The Little Entrance

During the Third Antiphon, the First and Second Deacons take censers; the Subdeacons take the Trikirion and Dikirion; the Servers take the Fans.

The Senior Priest comes to stand in front of the Holy Table, the Protodeacon stands to the Right of the Senior Priest. The other Deacons (with censers) stand behind the Holy Table together with the Subdeacons, all facing toward the Bishop.

The Senior Priest and the Protodeacon make two metanias, bow to the Bishop, and make a third metania.

The Senior Priest picks up the Gospel Book and hands it to the Protodeacon, who kisses the Priest's hand, and proceeds to the High Place where he turns to face the Bishop.

The Bishop stands.

All of the Priests make two metanias, kiss the Holy Table, make a third metania, bow to the Bishop and follow the Procession in single-file, elder-most first. At the very end of the Procession walks the Book-bearer or a Server who walks empty-handed

An Orletz is placed in the entrance to the Holy Doors, and on each of the four sides of the Holy Table.

The procession exits through the North Door in this order:

- Candle-bearer
- Crozier-bearer
- Dikirion and Trikirion
- Fan
- Deacons with Censers
- Gospel
- Fan
- Priests (elder first)
- Book-bearer or Server

The procession circles around the Kathedra. The priests who were on the left of the Bishop at the beginning of the service stop at their former places, those Priests who were on the Bishop's right circle on around to take up their former places, all Priests face to the center.

As the Protodeacon passes behind the Bishop he says, quietly:

Protodeacon: *Let us pray to the Lord.*

The Candle-bearer and Crozier-bearer take up their places on the Ambo to either side of the Holy Doors, facing to the center—the Candle-bearer on the Theotokos side and the Crozier-bearer on the Christ side.

The Deacons with the censers stand near the foot of the Ambo.

The Subdeacons with Dikirion and Trikirion stand to either side of the Bishop (Dikirion on the Theotokos side, Trikirion on the Christ side), facing towards the center.

The Fan-bearers and Protodeacon take up their places to the West of the Priests, the Protodeacon standing in the center between the two junior-most Priests, facing East. The Fan-bearers stand to either side of him, facing one another and holding the fans above the Gospel.

Meanwhile, the Bishop and the Priests pray the silent prayer:

Bishop: *O Master Lord our God, Who hast appointed in the heavens the ranks and hosts of angels and archangels unto the service of Thy Glory: With our entry do Thou cause the entry of the holy angels, serving and glorifying Thy goodness with us. For unto Thee is due all glory, honour and worship: to the Father, and to the Son, and to Holy Spirit, now and ever, and unto the ages of ages.*

When they complete the prayer, the Priests make a metania, turn and bow to the Bishop.

Note: At this point, the Bishop may confer awards upon the Clergy.

The Protodeacon turns to face to the North, leans the Gospel against his left shoulder and, pointing to the Holy Doors with his Orarion, says quietly:

Protodeacon: *Bless, Most Reverend Master, the entrance.*

Bishop: *Blessed is the entry of Thy holy ones, always, now and ever, and unto the ages of ages.*

The Protodeacon brings the Gospel Book to the Bishop, who kisses the Gospel as the Protodeacon kisses the Bishop's right hand which he has placed on the Gospel.

The Protodeacon returns to his place between the fans as the Subdeacons hand the Bishop the Dikirion and Trikirion.

The Protodeacon stands facing East and turns the Gospel Book so that the appropriate Icon (Resurrection or Crucifixion) faces East.

At the conclusion of the Third Antiphon the Protodeacon raises the Gospel Book and exclaims:

Protodeacon: *Wisdom! Aright!*

Then the Protodeacon (sings the proper Introit, if there be one—see Appendix II, page 60.) and turns to face the Bishop turning the Gospel Book so that the Icon of the Resurrection faces the Bishop and the other Clergy sing:

Clergy: *O Come let us worship and fall down before Christ, O Son of God Who didst rise from the dead, save us who chant unto Thee, Alleluia!*

When the Clergy get to "from the dead", the Chanters sing:

Chanters (Quickly): *O Son of God Who didst rise from the dead, save us who chant unto Thee, Alleluia!*

Clergy: *O Son of God Who didst rise from the dead, save us who chant unto Thee, Alleluia!*

"Who didst rise from the dead" is used on Sundays and from Pascha to its Apodosis.

Other days have their own verses:

Weekdays: *Who art wondrous in the saints*

Feasts of the Theotokos: *Through the prayers of the Theotokos*

Palm Sunday: *Who sat upon a foal*

Ascension: *Who ascended in Glory*

On Pentecost Sunday, Monday and Tuesday we replace the sentence entirely:
O gracious Comforter, save us who chant unto Thee: Alleluia!

Exaltation of the Cross: *Who wast Crucified in the flesh*

Nativity of our Lord and Synaxis of the Theotokos: *Who wast born of the Virgin*

Theophany and Synaxis of the Forerunner: *Who wast baptized in the Jordan*

Transfiguration: *Who wast transfigured on the mount*

These festal verses are used throughout the Afterfeast, except on Sundays, when we sing as normal, *Who didst rise from the dead.*

Meanwhile, the Bishop slowly bows down to the Holy Gospel, as the First and Second Deacons cense the Gospel (Three-times-three).

The Deacons then turn to cense the Bishop (Three-times-three) as he blesses with Dikirion and Trikirion in four directions (East, West, South and North).

The Protodeacon, preceded by the other Deacons, enters through the Holy Doors and lays the Gospel on the Holy Table (with the appropriate Icon facing up). The First Deacon puts more incense in his censer, the Second Deacon puts his censer away.

The Subdeacons, Fan-bearers, Book-bearer, and Reader enter the Altar by the two Deacon's Doors. The Fans are put away.

The two senior Priests assist the Bishop as he descends the Kathedra (still holding the Dikirion and Trikirion). The Bishop moves toward the Holy Doors.

The Priests follow the Bishop in pairs. The Subdeacons assist the Bishop as he ascends the Ambo.

At the moment the Chanters sing, "*Who rose from the dead...*" (or the appropriate verse) the Bishop turns around to face the people, blesses to his left and to his right, and turns back toward the Altar.

The Protodeacon takes the Trikirion from the Bishop and stands behind the Holy Table. The Bishop (still holding the Dikirion) kisses the small Icons on the right and left portals of the Holy Doors and the Holy Table and receives the censer from the First Deacon.

The Priests follow the Bishop in and take their places at the Holy Table. The Priests who are to the Bishop's right kiss the portal Icon of the Saviour as they enter, those on his left kiss the portal Icon of the Theotokos.

After all have entered, the Candle-bearer and Crozier-bearer descend from the Soleas and stand below the Ambo, facing East.

The Bishop, upon entering, censes the Holy Table on all four sides, the Altar of Prothesis (Thrice), the High Place, the right and left sides of the Sanctuary, and the Cross behind the Holy Table. Then, standing again in front of the Holy Table, he censes the Priests on the

right and left side and the other Clergy and Servers. The Protodeacon, holding the Trikirion, stays opposite him as he censes.

The Bishop turns and censes the opened Holy Doors, and then goes through the Holy Doors, preceded by the Protodeacon. The Priests kiss the Holy Table.

Trio: *Eis polla eti, Despota*. (Thrice, slowly and melodiously)

As they sing, the Bishop censes the opening of the Holy Doors, the right side of the Iconostas, the left side of the Iconostas, and the people (from his left to his right as he faces them). Then he turns to face the Holy Doors, censing them three times and the Icons of Christ and the Mother of God, each three times.

The Bishop re-enters the Altar and censes the front of the Holy Table (three swings of the censer), the Priests to his right and left and the Protodeacon.

Chanters: *Eis polla eti, Despota* (Once)

And the Chanters begin the Troparia and Kontakia according to the Typicon.

The Candle-bearer and Crozier-bearer return to their places on the Ambo, facing to the center.

The Protodeacon hands the Trikirion to the first Subdeacon and receives the censer from the Bishop. The Second Subdeacon receives the Dikirion from the Bishop. All three of them move to stand behind the Holy Table (the Protodeacon between the two Subdeacons), facing the Bishop. The Protodeacon censes the Bishop (Three-times-three). The three of them turn and make a metania to the east, turn and bow to the Bishop. The censers are put away. The Protodeacon returns to his place to the right of the Bishop.

The Bishop recites the Trisagion Prayer (the other Priests pray the prayer silently):

Bishop: *O Holy God, Who restest in the saints, Who art praised with the thrice-holy hymn by the Seraphim, and art glorified by the Cherubim, and art worshipped by all the heavenly hosts, Who hast created man according to Thine image and likeness, and hast adorned him with Thine every gift; Who givest wisdom and understanding to him that asketh, and Who disdainest not him that sinneth, but hast appointed repentance unto salvation; Who hast vouchsafed us, Thy lowly and unworthy servants, to stand even in this hour before the Glory of Thy holy altar, and to offer the worship and Glory due unto Thee: Do Thou Thyself, O Master, accept even from the lips of us sinners the thrice-holy hymn, and visit us in Thy goodness. Pardon us every sin, voluntary and involuntary; sanctify our souls and bodies, and grant us to serve Thee in holiness all the days of our life, through the intercessions of the holy Theotokos, and of all the saints, who from ages past have been pleasing unto Thee. For holy art Thou, O our God, and unto Thee do we send up Glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.*

The Deacons and Servers line up to the East of the Holy Table, facing West.

The Clergy sing the "*Both now...*" and the final Kontakion. The following Kontakion is usually appointed:

Clergy: *Both now and ever, and unto the ages of ages. Amen.*

Tone 6

O Protection of Christians that cannot be put to shame, O mediation unto the Creator un-failing: Disdain not the suppliant voices of sinners; but be thou quick, O good one, to help us who in faith cry unto thee; hasten to intercession and speed thou to make supplication, thou who dost ever protect, O Theotokos, them that honor thee.

Note: Certain Feasts have their own Kontakia.

The Trisagion

Near the conclusion of the final Kontakion, the Protodeacon kisses the Holy Table and says quietly to the Bishop:

Protodeacon: *Bless, Most Reverend Master, the time of the Thrice-Holy.*

The Protodeacon kisses the Bishop's hand, goes out to the Soleas, stands at the Icon of the Saviour, facing East, and exclaims:

Protodeacon: *Let us pray to the Lord!*

Chanters: *Lord, have mercy.*

Bishop: *For holy art Thou, O our God, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever.*

Protodeacon: *O Lord, save the pious.*

Chanters: *O Lord, save the pious.*

Protodeacon: *And hearken unto us.*

Chanters: *And hearken unto us.*

The Protodeacon, with his Orarion uplifted, turns around towards the People while exclaiming:

Protodeacon: *And unto the ages of ages.*

The Protodeacon returns through the Holy Doors, goes to the High Place, makes a metania to the East, and turns and bows to the Bishop. He then receives the Dikirion from the Subdeacon and hands it to the Bishop.

The Bishop takes the Dikirion with his right hand.

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

Note: Certain days have special hymns which replace "*Holy God...*"

Third Sunday of Great Lent, August 1 and September 14: *Before Thy Cross we bow down in worship, O Master, and Thy holy Resurrection we glorify.*

Nativity, Theophany, Lazarus Saturday, Pascha, and Bright Week: *As many us have been baptized into Christ have put on Christ. Alleluia!*

Then, as the Clergy sing, the Bishop makes the Sign of the Cross (horizontally) over the Gospel with the Dikirion:

Clergy: *Holy God, Holy Mighty, Holy Immortal, have mercy on us.* (or the appropriate hymn)

The Second Priest (who stands to the Bishop's left) takes the Hand Cross on the Holy Table by the upper and lower ends and turns if so that the image which was on top is now on the bottom.

The Bishop receives the Cross from the Priest with his left hand and turns to go to the Ambo (he is now holding the Dikirion in his right hand and the Cross in his left).

The Candle-bearer and Crozier-bearer go to the foot of the Ambo and face the Holy Doors.

The two Subdeacons come out the Deacons' Doors and stand to either side of the Holy Doors, facing West.

Chanters (Rapidly): *Holy God, Holy Mighty, Holy Immortal, have mercy on us.*

The Bishop stands on the Ambo facing West and looking up (i.e., gazing at the Icon of Christ in the dome).

Bishop: *Lord, O Lord, look down from heaven and behold, and visit this vineyard, and*

perfect that which Thy right hand hath planted. (or he may say merely: *Holy God.*)

The Bishop blesses to the West as the Trio sings: *Holy God.*

The Bishop repeats the above in a different language, or he says: *Holy Mighty.*

The Bishop blesses to the South as the Trio sings: *Holy Mighty.*

The Bishop repeats the above in a third language, or he says: *Holy Immortal, have mercy on us.*

The Bishop blesses to the North as the Trio sings: *Holy Immortal, have mercy on us.*

The Bishop re-enters the Altar and returns the Cross to the Second Priest, who kisses the Cross and the Bishop's hand and replaces the Cross on the Holy Table. The Bishop still holds the Dikirion.

The Bishop kisses the Holy Table.

The Subdeacons re-enter the Altar.

The Candle-bearer and Crozier-bearer return to their places on the Soleas, facing to the center.

Chanters (Rapidly): *Holy God, Holy Mighty, Holy Immortal, have mercy on us.*

When the Bishop kisses the Holy Table (above), the Protodeacon says quietly:

Protodeacon: *Command, Most Reverend Master.*

The Bishop proceeds to the High Place, going between the Priests and the Holy Table, followed by the Protodeacon.

As he walks, the Bishop says:

Bishop: *Blessed is he that cometh in the name of the Lord.*

Note: Here Bishops are Consecrated.

After the Bishop has passed the Holy Table, all of the Priests kiss the Holy Table and go to the High Place, according to rank, seniors passing between the juniors and the Holy Table to take their places nearest the Hierarchy, facing West.

Protodeacon: *Bless, Most Reverend Master, the High Throne.*

The Bishop blesses the High Place with the Dikirion, saying:

Bishop: *Blessed art Thou on the throne of the Glory of Thy Kingdom, Thou that sittest on the Cherubim, always, now and ever, and unto the ages of ages.*

The Bishop ascends the High Place and stands at the throne, facing the People.

The Bishop hands the Dikirion to the Subdeacon, who puts it in its place and the Protodeacon hands the Bishop the Trikirion. The Protodeacon, meanwhile, recites the troparion:

Protodeacon: *When Thou wast baptized in the Jordan, O Lord, the worship of the Trinity was made manifest; for the voice of the Father bore witness to Thee, calling Thee His beloved Son. And the Spirit in the form of a dove confirmed the certainty of the word. O Christ Our God, Who hast appeared and hast enlightened the world, Glory be to Thee.*

As the Clergy sing, the Bishop blesses with the Trikirion to the center, left, and right:

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

The Subdeacon takes the Trikirion from the Bishop and puts it in its place.

The First Deacon (or Reader) approaches the Bishop with the Apostol (Epistle Book), places his Orarion over it for the Bishop's blessing:

The Bishop blesses and places his hand on the book of the Apostle.

The First Deacon kisses the Bishop's hand, goes around the Holy Table, kisses the side of the Holy Table, and exits through the Holy Doors to the center of the Temple to wait for the Chanters to finish singing

Note: If a Reader rather than a Deacon will be reading the Apostle, after receiving the Bishop's blessing he does not kiss the Holy Table and he exits the Altar through the North Door.

Chanters: *Glory to the Father, and to the Son, and to the Holy Spirit, both 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.*

Apostle and Gospel

Protodeacon: *Let us attend!*

The Bishop blesses with both hands, saying:

Bishop: *Peace be unto all.*

First Deacon (or Reader): *And to thy spirit.*

Protodeacon: *Wisdom!*

First Deacon (or Reader): *The Prokimenon in the ___ Tone.*

The Subdeacons remove the Great Omophorion from the Bishop and place it on the outstretched hands of the Second Deacon, who kisses the Bishop's hand and stands on the right side of the Altar in line with the Priests.

As the Prokimenon is being chanted the Protodeacon brings the censer to the Bishop and a Server stands to the Bishop's right holding a vessel with incense and a spoon.

Protodeacon: *Bless, Most Reverend Master, the censer.*

The Bishop puts incense in the censer and blesses, saying:

Bishop: *Incense do We offer unto Thee, O Christ our God, as an odour of spiritual fragrance; accepting it upon Thy most heavenly altar, do Thou send down upon us the grace of Thy Most Holy Spirit.*

The Protodeacon kisses the Bishop's hand and goes to the Holy Table to begin the censuring.

Protodeacon: *Wisdom!*

First Deacon (or Reader): *The reading is from (the Acts of the Holy Apostles, the catholic Epistle of ___, the Epistle of the Holy Apostle Paul to the ___, or to Timothy, etc.).*

Protodeacon: *Let us attend!*

First Deacon (or Reader): *In those days,...* (Acts); *Beloved,...* (I, II, III John); *Brethren,...* or *Child Timothy,...* etc. (Epistles of the Apostle Paul). And he chants the reading.

When the First Deacon (or Reader) begins to read the Apostle the Bishop and Priests sit. The Deacons and Servers remain standing.

According to common practice, the lesser censuring may be performed by the Protodeacon during the reading of the Apostle—originally it was done during the "*Alleluia*" which was much longer than it is now.

The Protodeacon censes around the Holy Table, the Altar of Prothesis, the High Place, and the Icons in the Altar; he then goes through the Holy Doors and censes the Icons of Christ and the Theotokos. Returning through the Holy Doors he goes to the High Place—the Bishop and Priests stand—the Protodeacon censes the Bishop (Three-times-three), who blesses him, and the Priests, who bow as they are censed—the Bishop and Priests then sit. Going again through the Holy Doors the Protodeacon censes the Reader of the Apostle, the Chanters and the People (from his left to his right as he faces them) and then returns

through the Holy Doors to cense the front of the Holy Table (three single swings of the censer). He again goes to the High Place and censes the Bishop (three single swings of the censer)—this time neither the Bishop nor the Priests stand. The Protodeacon hands the censer to a Server who puts it away.

When the First Deacon (or Reader) finishes the reading from the Apostle, all stand.

Bishop: *Peace be unto thee.*

First Deacon (or Reader): *And to thy spirit. Alleluia in the ___ tone.*

An analogion is set out for the Gospel to be read from: it is placed on the Ambo in front of the Holy Doors (facing East).

The Servers take the Fans and the Subdeacons the Dikirion and Trikirion and go out the North and South Doors. Dikirion and Trikirion stand on either side of the analogion—note that the Trikirion should be on the Deacon’s right as he reads the Gospel (i.e.. on the Christ side). The Fan-bearers stand to the East of the Dikirion and Trikirion.

As the Alleluia is being sung the Bishop and Priests recite the Prayer before the Gospel:

Bishop: *Shine forth within our hearts the incorruptible light of Thy knowledge, O Master, Lover of mankind, and open the eyes of our mind to the understanding of the preaching of Thy Gospel; instill in us also the fear of Thy blessed commandments, that, trampling down all lusts of the flesh, we may pursue a spiritual way of life, being mindful of and doing all that is well-pleasing unto Thee. For Thou art the enlightenment of our souls and bodies, O Christ God, and unto Thee do we send up Glory, together with Thine unoriginate Father, and Thy most holy and good and life-creating Spirit, now and ever, and unto the ages of ages. Amen.*

The Senior Priest and Protodeacon bow to the Bishop, receive his blessings and go to the Holy Table. The Senior Priest kisses the Gospel Book while the Protodeacon kisses the Holy Table. The Senior Priest gives the Holy Gospel to the Protodeacon, who places his Orarion over the Gospel and takes it to the Bishop. The Bishop kisses the Gospel as the Protodeacon kisses the Bishop’s hand. The Senior Priest returns to his place next to the Bishop.

The Second Deacon, holding the Bishop’s Omophorion, circles around the back of the Holy Table followed by the Protodeacon with the Gospel. They go through the Holy Doors and around the Analogion. As the Second Deacon goes around the analogion, the First Deacon (if he read the Apostle) leads him into the Altar through the Holy Doors.

Note: If a Reader chanted the Apostle, he enters the Altar by the South Door.

The Protodeacon remains at the Analogion. The Second Deacon stands to the North of the Holy Table, and the First Deacon (or Reader) stands to the South. They both stand facing the Holy Table.

The Fan-bearers raise the Fans above the Gospel.

The Protodeacon stands the Gospel Book upright on the analogion and bows his head, exclaiming:

Protodeacon: *Bless, Most Reverend Master, the bringer of the good tidings of the holy Apostle and Evangelist (Matthew, Mark, Luke or John the Theologian).*

Bishop (from where he stands at the High Place):

May God, through the intercessions of the holy, glorious, all-praised Apostle and Evangelist [Name], give speech with great power unto thee that bringest good tidings, unto the fulfillment of the Gospel of His Beloved Son, our Lord Jesus Christ.

Protodeacon: *Amen.*

The Protodeacon lays the Gospel down and opens it.

Second Deacon: *Wisdom, Aright! Let us hear the Holy Gospel.*

The Bishop blesses the People with both hands, saying:

Bishop: *Peace be unto all!*

Chanters: *And to thy spirit.*

Protodeacon: *The Reading is from the Holy Gospel according to [Name].*

Chanters: *Glory to Thee, O Lord, Glory to Thee.*

First Deacon: *Let us attend!*

The Bishop and Clergy turn to the High Place, make the sign of the Cross and bow, then they turn to the West again.

The First Deacon and the Second Deacon kiss the Holy Table, go to the Bishop for a blessing and kiss his hand. (Note that if a Reader is reading the Epistle he does not kiss the Holy Table.) The First Deacon (or Reader) puts the Apostle in its place and stands to the right of the Holy Table while the Second Deacon puts the Great Omophor on its tray, places the Little Omophor on top of the Great Omophor, and takes his place to the left of the Holy Table.

The Protodeacon reads the Gospel. The Clergy listen to the Gospel with heads uncovered—the Bishop does not remove his Miter.

Note: If the Bishop himself wishes to read the Gospel he would do so from the Ambo, facing West, and would remove his Miter.

After the reading of the Gospel the Chanters sing:

Chanters: *Glory to Thee, O Lord, Glory to Thee.*

The Analogion is taken away and the Fans return through the Deacon's Doors—the Fans are put away.

The Dikirion and Trikirion move to the foot of the Ambo and crisscross so that the Trikirion will be at the Bishop's right hand as he comes through the Holy Doors.

The Protodeacon carries the Gospel through the Holy Doors and stands in front of the Holy Table holding the Gospel for the Bishop to kiss.

Meanwhile, the two Senior Priests assist the Bishop as he descends the High Place.

The Bishop stands on the Orletz in front of the Holy Table and kisses the Gospel Book. The Protodeacon kisses the Bishop's hand and then stands the Gospel Book upright on the Holy Table in front of the Artophorion.

The Bishop then proceeds through the Holy Doors to stand on the Orletz on the Ambo.

The Bishop takes the Dikirion and Trikirion and blesses the people once to the center as the Chanters sing:

Chanters: *Eis polla eti, Despota.* (Once)

The Bishop hands the Dikirion and Trikirion back to the Subdeacons who crisscross again and re-enter the Altar through the Deacon's Doors,

The Bishop enters the Altar.

The Servers line up in front of the High Place, facing East', make a metania, turn and bow to the Bishop—the Dikirion, and Trikirion are put away.

A Sermon may take place here, usually preached by the Bishop.

Then the Priests take their places at the Holy Table. The First Deacon goes to the High Place, makes a metania to the East, turns, bows to the Bishop and exits through the North Door and takes his place in front of the Holy Doors to give the Litany.

As the First Deacon begins the litany, the Book-bearer opens the book so that the

Bishop can read the silent prayer (below).

Litany of Fervent Supplication

First Deacon: *Let us all say with our whole soul and with our whole mind, let us say.*

Chanters: *Lord, have mercy.*

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

Chanters: *Lord, have mercy.*

At this point, all Servers (Deacons, Subdeacons, Altar Boys, etc.) line up according to rank between the Holy Table and the High Place, facing East,

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

The Servers make a metania, turn and bow to the Bishop.

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

Here, the Senior Priest and the Second Priest help the Bishop unfold the Antimension. First, the Blessing Crosses are moved up, then the Iliton is unfolded completely: right, left, bottom, top; then the Antimension itself is unfolded three-quarters of the way: right, left, and bottom—the top remains folded.

First Deacon: *Again we pray our Archbishop* (or *Bishop*) [Name], (whose diocese it is) *and all our brethren in Christ.*

All Servers now turn, again make a metania to the East, turn and bow to the Bishop and return to their normal places.

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

The Prayer of Fervent Supplication:

Bishop: *O Lord our God, accept this fervent supplication from Thy servants, and have mercy on us according to the multitude of Thy mercies, and send down Thy compassions upon us, and upon all Thy people that await of Thee abundant mercy.*

First Deacon: *Again we pray for this land, its authorities and armed forces.*

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

First Deacon: *Again we pray for the much-suffering Russian Land and its Orthodox people both in the homeland and in the diaspora, and for their salvation.*

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

First Deacon: *Again we pray that He may deliver His people from enemies both visible and invisible, and confirm in us oneness of mind, brotherly love and piety.*

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

First Deacon: *Again we pray for our brethren, the priests, the priest-monks, and all our brethren in Christ.*

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

First Deacon: *Again we pray for the blessed and ever-memorable, holy Orthodox patriarchs; for pious kings and right-believing queens; and for the founders of this holy temple* (if it be a monastery: *this holy monastery*): *and for all our fathers and brethren gone to their rest before us, and the Orthodox here and everywhere laid to sleep.*

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

Here may be inserted various petitions as desired.

(If the Litany for the Departed is to be said, the Protodeacon presents the censer to the Bishop for his blessing and kisses the Bishop's hand. He goes to the High Place, makes a

metania to the East, turns and bows to the Bishop, and proceeds out the North Door to stand in front of the Icon of the Theotokos.)

(If however, there is to be no Litany for the Departed, the Second Deacon now goes to the High Place, makes a metania, bows to the Bishop and exits through the North Door to stand in front of the Icon of the Theotokos until the Bishop completes the ekphonesis.)

First Deacon: *Again we pray for them that bring offerings and do good works in this holy and all-venerable temple; for them that minister and them that chant, and for all the people here present, that await of Thee great and abundant mercy.*

The First Deacon now stands in front of the Icon of the Saviour.

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

Bishop: *For a merciful God art Thou, and the Lover of mankind, and unto Thee do we send up glory, to the Father, and to the Son, and to the Holy Spirit, now and ever and unto the ages of ages.*

Chanters: *Amen.*

Here should be said the Prayer for the Salvation of Russia. On major feasts it may be omitted.

The Prayer for the Salvation of Russia

The Protodeacon removes the Bishop's Mitre.

Protodeacon: *Let us pray to the Lord.*

Chanters: *Lord, have mercy.* (Slowly)

Bishop: *O Lord Jesus Christ Our God: Accept from us, Thine unworthy servants, this fervent supplication, and having forgiven us all our sins, remember all our enemies that hate and wrong us, and render not unto them according to their deeds, but according to Thy great mercy convert them: the unbelieving to the faith and piety, and the believing that they may turn away from evil and do good. By Thine all-powerful might, mercifully deliver all of us and Thy holy church from every evil circumstance. Free the Russian Land from every adverse action of its enemies, visible and invisible; hearken unto the painful cry of Thy faithful servants who cry unto Thee day and night in tribulation and sorrow, O our most merciful God, and lead their life out of corruption. Grant peace and tranquility, love and steadfastness, and swift reconciliation to Thy people, whom Thou hast redeemed by Thy precious Blood. But unto them that have departed from Thee and seek Thee not, be Thou manifest, that not one of them perish, but that all of them be saved and come to the knowledge of the truth; that all in harmonious oneness of mind and unceasing love may glorify Thy most holy name, O patient-hearted Lord Who art quick to forgive, unto the ages of ages.*

Chanters: *Amen.*

The Protodeacon replaces the Bishop's Miter.

Litany for the Departed

Note: The Litany for the Departed is not said on Sundays or if there is Sung Doxology, Polyeleos, All-Night Vigil. It is not said during Forefeasts and Afterfeasts, or during the period from Great Monday through Thomas Sunday, and from the Feast of the Nativity of our Lord until the Apodosis of the Theophany. However, if the fortieth day of an Orthodox Christian's repose falls on one of these days, it is permitted to chant the Litany of the Departed for him.

The Protodeacon takes up his place in front of the Holy Doors—he will swing the censer throughout the Litany.

The Litany for the Departed and its responses are generally chanted to a special melody.

As the Protodeacon begins the Litany for the Departed, the Book-bearer opens the book for the Bishop to read the silent prayer (below).

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

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

Protodeacon: *Again we pray for the repose of the soul (souls) of the departed servant (servants) of God [Names], and that he (she)(they) may be forgiven every transgressions, both voluntary and involuntary.*

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

Protodeacon: *That the Lord God will commit his (her) (their) soul (souls) to where the righteous repose.*

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

Protodeacon: *The mercy of God, the kingdom of heaven, and the remission of his (her)(their) sins, let us ask of Christ the Immortal King and our God.*

Chanters: *Grant this, O Lord.*

Protodeacon: *Let us pray to the Lord.*

Chanters: *Lord, have mercy.*

The Protodeacon hands the censer through the Holy Doors to the Bishop.

The Second Deacon goes to the High Place, makes a metania, bows to the Bishop, and exits through the North Door to stand to the left of the Protodeacon.

The Bishop says silently:

Bishop: *O God of spirits and of all flesh, Who hast trampled down death, and overthrown the devil, and given life to Thy world: Do Thou Thyself, O Lord, give rest to the souls of Thy departed servant (servants) [Names], in a place of light, a place of green pasture, a place of repose, whence all sickness, sorrow and sighing are fled away. Pardon every sin committed by him (her)(them) in word, deed, or thought, in that Thou art a good God, the Lover of mankind; for there is no man that liveth and sinneth not, for Thou alone art without sin, Thy righteousness is an everlasting righteousness, and Thy word is truth.*

Bishop: *For Thou art the resurrection, and the life, and the repose of Thy servant (servants) [Names], who is (are) fallen asleep, O Christ our God, and unto Thee do we send lip Glory, together with Thine unoriginate Father, and Thy most holy and good and life-creating Spirit, now and ever, and unto the ages of ages.*

Chanters: *Amen.*

The Bishop hands the censer to a Deacon or Server to be put away.

The Second Deacon moves to stand in front of the Holy Doors and begins the Litany for the Catechumens.

The Litany for the Catechumens.

Second Deacon: *Pray, ye catechumens to the Lord.*

Chanters: *Lord, have mercy.*

Second Deacon: *Ye faithful, let us pray for the catechumens, that the Lord will have mercy on them.*

Chanters: *Lord, have mercy.*

Second Deacon: *That He will catechize them with the Word of Truth.*

Chanters: *Lord, have mercy.*

During the following petition, the Third and Fourth Priests unfold the upper portion of the Antimension.

Second Deacon: *That He will reveal unto them the Gospel of righteousness.*

Chanters: *Lord, have mercy.*

Second Deacon: *That He will unite them to His Holy, Catholic, and Apostolic Church.*

Chanters: *Lord, have mercy.*

Second Deacon: *Save them, have mercy on them, help them, and keep them, O God, by Thy grace.*

Chanters: *Lord, have mercy.*

Second Deacon: *Ye catechumens, bow your heads unto the Lord.*

The Second Deacon stands to the left of the Holy Doors.

Chanters: *To Thee, O Lord.*

The Prayer for the Catechumens Before the Holy Anaphora

Bishop (Quietly): *O Lord our God, Who dwellest on high and lookest down on things that are lowly, Who unto the human race hast sent forth salvation, Thine Only-begotten Son, and God our Lord Jesus Christ: Look upon Thy servants, the catechumens, who have bowed their necks before Thee, and vouchsafe unto them at a seasonable time the laver of regeneration, the remission of sins, and the garment of incorruption; unite them to Thy Holy, Catholic and Apostolic Church, and number them among Thy chosen flock.*

During the following ekphonesis, the Bishop takes up the Sponge and makes the Sign of the Cross with it over the Antimension as a Priest invokes the Name of the Most Holy Trinity:

Priest: *That with us they also may glorify Thy most honorable and majestic name, of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto the ages of ages.*

The Bishop kisses the sponge and places it on the Antimension on the right-hand side.

Chanters: *Amen.*

First Litany of the Faithful

The Protodeacon and First Deacon stand side by side under the arch of the Holy Doors, facing the people.

The Second Deacon takes his place on the Ambo to give the litany, facing East.

Protodeacon: *As many as are catechumens, depart.*

Second Deacon: *Catechumens, depart.*

First Deacon: *As many as are catechumens, depart.*

Second Deacon: *Let no catechumen remain. Let us, the faithful, again and again in peace pray unto the Lord.*

Chanters: *Lord, have mercy.*

The Protodeacon and First Deacon enter the Altar, go to the High Place, make a metania to the East, turn and bow to the Bishop and take their places to the Bishop's right.

The First Prayer of the Faithful

Bishop: *We thank Thee, O Lord God of hosts, Who hast vouchsafed us to stand even now before Thy Holy Altar, and to fall down before Thy compassion for our sins, and for the errors*

of the people. Receive, O God, our supplication: make us -to be worthy to offer unto Thee supplications and entreaties and bloodless sacrifices for all Thy people. And enable us whom Thou hast placed in this Thy ministry, by the power of Thy Holy Spirit, without condemnation or faltering, with the clear witness of our conscience, to call upon Thee at all times and in every place, that, hearkening unto us, Thou mayest be gracious unto us in the multitude of Thy goodness.

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

Chanters: *Lord, have mercy.*

Second Deacon: *Wisdom!*

The Second Deacon moves to stand in front of the Icon of the Saviour.

Another Priest: *For unto Thee is due all Glory, honour, and worship: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.*

Chanters: *Amen.*

The Protodeacon or Second Deacon takes his place in front of the Holy Doors and begins the Second Litany of the Faithful (below),

The First Deacon takes the censer, receives the Bishop's blessing, and censes the Holy Table, Altar of Prothesis, the High Place, the Icons in the Altar, the Bishop (Three-times-three), all of the Clergy, the front of the Holy Table, and the Bishop again (three single swings of the censer), Then he and a Server go to the High Place, make a metania to the East, turn and bow to the Bishop. The Server takes the censer and both return to their places—Server puts the censer away,

Second Litany of the Faithful

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

Chanters: *Lord, have mercy.*

Second Deacon: *For the peace from above, and the salvation of our souls, let us pray to the Lord.*

Chanters: *Lord, have mercy.*

Second Deacon: *For the peace of the whole world, the good estate of the holy churches of God, and the union of all, let us pray to the Lord.*

Chanters: *Lord, have mercy.*

Second Deacon: *For this holy temple, and for them that with faith, reverence, and the fear of God enter herein, let us pray to the Lord.*

Chanters: *Lord, have mercy.*

Second Deacon: *That we may be delivered from all tribulation, wrath, and necessity, let us pray to the Lord.*

Chanters: *Lord, have mercy.*

The Second Prayer of the Faithful:

Bishop: *Again and oftentimes we fall down before Thee, and we pray Thee, O Good One and Lover of mankind, that, regarding our supplication, Thou wilt cleanse our souls and bodies of all defilement of flesh and spirit, and grant us to stand guiltless and uncondemned before Thy holy altar. Grant also, O God, to them that pray us, advancement in life and faith and spiritual understanding. Grant them ever to serve Thee with fear and love, and to partake, guiltless and uncondemned, of Thy Holy Mysteries, and to be vouchsafed Thy heavenly kingdom.*

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

Chanters: *Lord, have mercy.*

Second Deacon: *Wisdom!*

The Second Deacon enters the Altar by way of the South Door, goes to the High Place, makes a metania to the East, bows to the Bishop and goes to stand to the left of the Bishop.

Bishop: *That being kept always under Thy dominion, we may send up Glory unto Thee: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.*

Chanters: *Amen.*

The Great Entrance

The Chanters begin to sing The Cherubic Hymn, repeating it as necessary until the beginning of the procession:

Chanters: *Let us who mystically represent the Cherubim, and chant the thrice-holy hymn unto the life-creating Trinity, now lay aside all earthly care.*

Meanwhile, the Candle-bearer and Staff-bearer enter the Altar by way of the two Deacon's Doors.

One of the Priests on the Bishop's left goes to the Altar of Prothesis, removes the Aer from the Gifts and places it on the right-hand corner of the Altar of Prothesis, removes the veil and star cover from the Diskos and places them on the left-hand side, and places a piece with the prosphora for the living and the dead along with a spear in front of the Diskos. The Priest returns to his place at the Holy Table.

One of the Servers places an Orletz in Front of the Altar of Prothesis.

Two Subdeacons exit through the Deacons Doors and a Server (who carries a tray with the basin and ewer and has a towel around his shoulders) goes out the North Door. They stand in front of the Ambo, facing East (Server between the two Subdeacons) to wait for the Bishop to wash his hands.

Note: If a Subdeacon was Ordained or a Priest or Deacon will be Ordained at the same Liturgy, the two Subdeacons' lead him to stand in front of the Ambo to wash the Bishop's hands, rather than the Server mentioned above.

Meanwhile, The Bishop and Priests pray the Silent Prayer:

Bishop: *None is worthy among them that are bound with carnal lusts and pleasures, to approach or to draw nigh, or to minister unto Thee, O King of Glory, for to serve Thee is a great and fearful thing even unto the heavenly host themselves. Yet because of Thine ineffable and immeasurable love for mankind, without change or alteration Thou didst become man, and didst become Our High Priest, and didst deliver unto us the ministry of this liturgical and bloodless sacrifice, for Thou art the Master of all. Thou alone, O Lord our God, dost rule over those in heaven and those on earth, art borne upon the throne of the Cherubim, art Lord of the Seraphim and King of Israel, Thou alone art holy and retest in the saints, I implore Thee, therefore, Who alone art good and inclined to listen: Look upon me Thy sinful and unprofitable servant, and purge my soul and heart of a wicked conscience, and, by the power of Thy Holy Spirit, enable me, who am clothed with the grace of the priesthood, to stand before this Thy Holy Table, and to perform the sacred Mystery of Thy holy and immaculate Body and precious Blood. For unto Thee do I draw nigh, bowing my neck, and I pray Thee: Turn not Thy countenance away from me, neither cast me out from among Thy children, but vouchsafe that these gifts be offered unto Thee by me, Thy sinful and unworthy servant: for Thou art He that offereth and is offered, that accepteth and is distributed, O Christ our God, and unto Thee do*

we send up Glory, together with Thine unoriginate Father, and Thy most holy and good and life-creating Spirit, now and ever, and unto the ages of ages.

A Server takes the Small Omophor and stands to the left of the Holy Table close to the Second Deacon.

The Bishop goes through the Holy Doors to wash his hands. He blesses the water with both hands.

The First Subdeacon pours water over the Bishop's hands, then he and the other Subdeacon take the towel from the shoulders of the one between them, lifting it over his head, and give it to the Bishop.

As he washes his hands, the Bishop says the following prayer silently:

Bishop: *O Lord our God, who didst sanctify the streams of Jordan by Thy saving manifestation: Do Thou now, also, send down the grace of Thy Holy Spirit, and bless this water, to the sanctification of all Thy people for blessed art Thou unto ages of ages.*

When the Bishop has finished drying his hands he allows the Subdeacons to replace the towel on the original bearer's shoulders.

The Bishop may sign himself with the blessed water. He also sprinkles the people with the blessed water.

Then the Subdeacons and Server kiss the Bishop's hands and together with the Candle-bearer and Staff-bearer enter the Altar by the Deacon's Doors. A Server puts incense in the censer and stands near the First Deacon.

The Protodeacon and the Second Deacon hold the Small Omophor above the Bishop in the arch of the Holy Doors. As the Bishop turns and re-enters the Altar, they put the Small Omophor around his shoulders.

The Bishop, Priests and Deacons make three metanias.

The Deacons raise their Oraria and the Bishop raises his hands as they recite the Cherubic Hymn:

Bishop: *Let us who mystically represent the Cherubim, and chant the thrice-holy hymn unto the Life-creating Trinity, now lay aside all earthly care.*

Protodeacon: *That we may receive the King of all, Who cometh invisibly upborne in triumph by the ranks of angels. Alleluia, alleluia, alleluia* (all make a metania).

Bishop: *Let us who mystically represent the Cherubim, and chant the thrice-holy hymn unto the Life-creating Trinity, now lay aside all earthly care.*

First Deacon: *That we may receive the King of all, Who cometh invisibly upborne in triumph by the ranks of angels. Alleluia, alleluia, alleluia* (all make a metania).

Bishop: *Let us who mystically represent the Cherubim, and chant the thrice-holy hymn unto the Life-creating Trinity, now lay aside all earthly care.*

Second Deacon: *That we may receive the King of all, Who cometh invisibly upborne in triumph by the ranks of angels. Alleluia, alleluia, alleluia* (all make a metania).

After the third metania, the Second Deacon takes the tray from the Server. The First Deacon receives the censer and goes behind the Holy Table to stand to the right of the Altar of Prothesis.

The Protodeacon removes the Miter from the Bishop's head and places it on the tray held by the Second Deacon.

The Bishop kisses the Holy Antimension and the edge of the Holy Table, blesses the Priests to his right and left, turns to bless the People, and goes directly to the Altar of Prothesis.

The Priests according to rank (Seniors first), come by pairs to the front of the Holy

Table, make two metanias, kiss the Antimension and the Holy Table, make one more metania and bow to one another saying:

May the Lord God remember thy (thine) (Arch-)Priesthood (Abbacy, etc.) in His Kingdom, now and ever, and unto ages of ages.

The Priests then bow to the people and follow the Bishop to the Altar of Prothesis—Priests who were on the left go directly to the Altar of Prothesis, Priests who were on the right pass behind the Holy Table, going between the Holy Table and the other Priests.

The Deacons and Servers line up according to rank behind the Priests at the Altar of Prothesis

Meanwhile, the First Deacon gives the censer to the Bishop.

The Bishop censens the Gifts on the Altar of Prothesis (Three-times-three), saying:

Bishop: *O God, cleanse me, a sinner.* (Thrice)

The Bishop hands the censer back to the First Deacon and places the Aer on the Deacon's left shoulder. The Bishop then takes up the prosphoron for the living (the one with two particles taken out of the top of it) and begins his commemorations.

The First Deacon bows to the Bishop and exits by the Holy Doors to cense the Icons of the Saviour and the Theotokos and the people. He then returns through the Holy Doors to the High Place, makes a metania, turns and bows to the Bishop, and goes to stand behind the Protodeacon.

Note: If a Deacon is going to be ordained to the Priesthood at the same Liturgy he will stand after the Priests in the Altar and he will be the one to carry the Aer (on his head rather than on his shoulder) during the Great Entrance.

The Priests, Protodeacon, Deacons, Subdeacons, and Servers all approach the Bishop from his right, according to rank, kiss his right shoulder and say:

Remember me, Most Reverend Master, the Priest (Deacon, Subdeacon, Server) [Name].

The Bishop remembers them by name as well as any others among the living whom he will.

The Servers take up the Fans. The Candle-bearer and Crozier-bearer stand near the North Door, the Second Deacon (holding the tray with the Bishop's Miter) stands behind them.

After commemorating the living, the Bishop takes up the prosphoron for the dead (the one with one particle taken out of the top of it), and commemorates whom he will among the dead.

Then the Subdeacons remove the little Omophor from the Bishop, set it under the Miter on the tray held by the Second Deacon, and get the Dikirion and Trikirion.

Note: If a Priest will be Ordained the Bishop keeps the Omophor on until after he blesses with the Dikirion and Trikirion, page 39.

The First Deacon holds the censer up and one of the Priests hands the Bishop the Star Cover.

The Bishop censens the Star-cover by making the Sign of the Cross with it over the censer, kisses it and places it on the Diskos. He then censens the veil, wrapping it around the censer, and places it over the Diskos and Star-cover.

The First Deacon with the censer goes to stand behind the Second Deacon, the

Subdeacons with the Dikirion and Trikirion stand behind him, and the Servers with the Fans stand behind them.

The Protodeacon kneels down on his right knee and, holding his Orarion in his right hand, says:

Protodeacon: *Lift up, Most Reverend Master.*

The Bishop takes the Diskos with both hands, kisses the Cross on the veil, and holds it so that the Protodeacon may kiss the Cross and his hand. He then hands it to the Protodeacon, saying:

Bishop: *Lift up your hands to the holies and bless the Lord.*

The Protodeacon rises and withdraws to take his place in the procession behind the Fans.

The Senior Priest comes to the Bishop and bowing to him says:

Senior Priest: *May the Lord God remember thine Episcopate in His Kingdom, now and ever, and unto ages of ages.*

The Bishop takes the Chalice, kisses it and holds it for the Senior Priest to kiss. The Priest kisses the Chalice and the Bishop's hand, takes the Chalice by the base, holding it with both hands and goes to his place behind the Protodeacon for the Entrance.

The other Priests, according to rank approach the Bishop with their heads bowed and holding blessing Crosses in their hands. Each holds the Cross with both hands by the upper and lower ends so that the Bishop call take it and offer it back to the Priest to kiss. As he does so the Priest says:

Priest: *May the Lord God remember thine Episcopate in His Kingdom, now and ever, and unto ages of ages.*

The Priest takes the Cross, kisses it and the Bishop's hand and takes his place, holding the Cross upright by its base at eye level with both hands in front of him.

The Junior Priest does not bring a Cross to the Bishop, but instead the Bishop gives him the Spear and Spoon, crossed. He says the same as the other Priests:

Junior Priest: *May the Lord God remember thine Episcopate in His Kingdom, now and ever, and unto ages of ages.*

The Procession forms in this order:

- Candle-bearer
- Staff-bearer
- Second Deacon with Omophor and Miter
- First Deacon with censer
- Trikirion and Dikirion
- Fans
- Protodeacon with Diskos
- Senior Priest with Chalice
- Priests (most senior first)
- Junior Priest

Note: If a Priest will be Ordained, he follows last with the Aer on his head.

During the Procession the Protodeacon commemorates only the Bishop who is celebrating the Liturgy:

Protodeacon: *Our Archbishop (or Bishop) [Name], may the Lord God remember in His kingdom, always, now and ever, and unto the ages of ages.*

The Candle-bearer and Crozier-bearer stand to the West of the Ambo, facing to the East, leaving enough room for the Priests to stand between them and the Ambo. The Candle-bearer stands to the North, Crozier-bearer to the South.

The Second Deacon with the Omophor and Miter enters through the Holy Doors and stops at the right-front corner of the Holy Table.

The First Deacon follows the Second Deacon in and stands to his left.

The Subdeacons with Trikirion and Dikirion stand on the Ambo to either side of the Holy Doors (the Trikirion to the North), facing to the center.

The Fan-bearers stand to the West of and in line with the Trikirion and Dikirion, facing to the center, and hold the Fans so that they will be over the Chalice and Diskos.

The Protodeacon kneels on one knee on the edge of the Ambo.

The Priests stand in two rows, facing East. The Senior Priest will be nearest the Holy Doors on the South side.

The Candle-bearer and Staff-bearer stand at the west end of the two lines of Priests, facing East:

The Bishop leaves the Altar of Prothesis, approaches the Second Deacon, kisses the Miter and places his hand on it. The Second Deacon kisses the Bishop's hand and says:

Second Deacon: *May the Lord God remember thine Episcopate in His Kingdom.*

The Second Deacon then places the Miter upon the Holy Table and returns the Omophor to its place.

The Bishop takes the censer from the First Deacon, stands under the arch of the Holy Doors and censens the Diskos.

Protodeacon: *May the Lord God remember thine Episcopate in His Kingdom.*

Bishop: *May the Lord God remember thy diaconate in His Kingdom.*

The First Deacon receives the censer from the Bishop, kissing his hand.

The Bishop takes the Diskos from the Protodeacon and offers the commemorations:

Bishop: *Our Archbishop [Name], may the Lord God remember in His kingdom, always, now and ever, and unto the ages of ages.*

Chanters: *Amen.*

The Bishop places the Diskos on the Holy Table.

The Protodeacon rises, follows the Bishop through the Holy Doors, and takes his place to the right-hand side of the Holy Table.

The First Deacon hands the censer to the Bishop. The Senior Priest comes to stand in front of the Ambo.

The Bishop censens the Chalice and gives up the censer.

The First Deacon takes the censer from the Bishop and goes around the Holy Table to the right side.

The Bishop takes the Chalice from the Senior Priest, who kisses his hand, saying:

Senior Priest: *May the Lord God remember thine Episcopate in His Kingdom, now and ever, and unto ages of ages.*

The Senior Priest moves back to stand in his own place in the right-hand line of Priests.

Bishop: *This land, its authorities and the faithful that dwell therein, the much-suffering Russian land and its Orthodox people both in the homeland and in the diaspora, may the Lord God remember in His kingdom always, now and ever, and unto the ages of ages.*

The Clergy, the monastics, all that are persecuted and suffer for the Orthodox Faith; the founders, benefactors and the brotherhood of this holy temple (or holy monastery), and all of you Orthodox Christians, may the Lord God remember in His kingdom always, now and ever,

and unto the ages of ages.

When the Bishop completes his commemorations, he blesses the People with the Chalice.

Chanters: *Amen. That we may receive the King of all, Who cometh invisibly upborne in triumph by the ranks of angels. Alleluia! Alleluia! Alleluia!*

Meanwhile, the Bishop, assisted by the Protodeacon and the other Deacons, places the Chalice upon the Holy Table, as the Bishop says:

Bishop: *The noble Joseph, having taken Thy most pure Body down from the Tree and wrapped It in pure linen and covered It with spices, laid It in a new tomb.*

The Priests follow the Bishop in through the Holy Doors and take their places at the Holy Table.

The Fans go in the Deacons Doors.

The Deacons remove the veil from the Diskos and Chalice and place them on the Holy Table.

Bishop: *In the grave bodily, but in hades with Thy soul as God; in Paradise with the thief, and on the throne with the Father and the Spirit wast Thou Who fillest all things, O Christ the inexpressible.*

How life-giving, how much more beautiful than Paradise and truly more resplendent than any royal palace hath Thy tomb appeared, O Christ, the source of our Resurrection.

The Bishop takes the Aer from the shoulder of the First Deacon, wraps it around the open censer and then places it over the Chalice and Diskos, saying:

Bishop: *The noble Joseph, having taken Thy most pure Body down from the Tree and wrapped It in pure linen and covered It with spices, laid It in a new tomb.*

The Bishop puts his Miter on, takes the censer from the First Deacon and censes the Gifts, saying:

Bishop: *Do good, O Lord, in Thy good pleasure unto Sion, and let the walls of Jerusalem be builded. Then shalt Thou be pleased with a sacrifice of righteousness, with oblation and whole-burnt offerings. Then shall they offer bullocks upon Thine altar.*

The Bishop returns the censer to the First Deacon, then he bows his head and says:

Bishop: *Remember me, Brothers and Concelebrants.*

Clergy: *The Holy Spirit shall come upon thee, and the power of the Most High shall overshadow thee.*

Protodeacon: *The same Spirit shall minister with us all the days of our life. Remember us, holy Master.*

Bishop: *May the Lord direct your steps.*

Deacons: *Remember us, holy Master.*

The Bishop blesses the Deacons, saying:

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

Protodeacon: *Amen.*

The Deacons kiss the Bishop's hand.

The First Deacon stands at the eastern side of the Holy Table and censes the Bishop (Three-times-three) after which he gives the censer to the Server; the both of them make a metania to the East, turn and bow to the Bishop, who blesses them. The First Deacon leaves the Altar by the North Door to be ready to give the litany when the Chanters finish the Cherubic Hymn. The censer is put away.

Note: Priests are ordained here.

The Bishop goes through the Holy Doors and takes the Dikirion and Trikirion.

When the Chanters finish singing, the Bishop blesses with the Dikirion and Trikirion once to the center as the Chanters sing:

Chanters: *Eis polla eli, Despota.* (Once)

The Bishop hands the Dikirion and Trikirion back to the Subdeacons and returns to the Altar.

The Subdeacons carry the Dikirion and Trikirion into the Altar by way of the two Deacon's Doors and return to their places on the Holy Table.

The Crozier-bearer and Candle-bearer return to their places on the Soleas to either side of the Holy Doors, facing to the center.

The First Deacon moves to stand in front of the Holy Doors and offers the litany. The Bishop and Priests say the silent prayer (below).

The Litany of Supplication

First Deacon: *Let us complete our prayer unto the Lord.*

Chanters: *Lord, have mercy.*

First Deacon: *For the precious gifts set forth, let us pray to the Lord.*

Chanters: *Lord, have mercy.*

First Deacon: *For this holy temple, and for them that with faith, reverence, and the fear of God enter herein, let us pray to the Lord.*

Chanters: *Lord, have mercy.*

First Deacon: *That we may be delivered from all tribulation, wrath, and necessity, let us pray to the Lord.*

Chanters: *Lord, have mercy.*

The Prayer of the Oblation After placing the Divine Gifts on the Holy Table:

Bishop: *O Lord God Almighty, Who alone art holy, Who dost accept a sacrifice of praise from them that call upon Thee with their whole heart: Accept also the supplication of us sinners, and bring it to Thy Holy Altar, and enable us to offer unto Thee both gifts and spiritual sacrifices for our sins and for the errors of the people, and vouchsafe us to find grace before Thee, that our sacrifice may be acceptable unto Thee, and that the good Spirit of Thy grace may rest upon us, and upon these Gifts set forth, and upon all Thy people.*

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

Chanters: *Lord, have mercy.*

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

Chanters: *Grant this, O Lord.*

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

Chanters: *Grant this, O Lord.*

First Deacon: *Pardon and remission of our sins and offences, let us ask of the Lord.*

Chanters: *Grant this, O Lord.*

First Deacon: *Things good and profitable for our souls, and peace for the world, let us ask of the Lord.*

Chanters: *Grant this, O Lord.*

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

Chanters: *Grant this, O Lord.*

First Deacon: *A Christian ending to our life, painless, blameless, peaceful, and a good defense before the dread judgment seat of Christ, let us ask.*

Chanters: *Grant this, O Lord.*

First Deacon: *Calling to remembrance our most holy, most pure, most blessed, glorious Lady Theotokos and Ever-Virgin Mary with all the saints, let us commit ourselves and one another and all our life unto Christ our God.*

The First Deacon moves to stand in front of the Icon of the Saviour.

Chanters: *To Thee, O Lord.*

Bishop: *Through the compassions of Thine only-begotten Son, with whom Thou art blessed, together with Thine all-holy, good, and life-creating Spirit, now and ever and unto ages of ages.*

Chanters: *Amen.*

The Peace

The Bishop turns and blesses the people from the Holy Doors with both hands as he says:

Bishop: *Peace be unto all.*

Chanters: *And to thy spirit.*

The Bishop returns to the Holy Table.

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

Chanters: *The Father, and the Son, and the Holy Spirit: the Trinity, one in essence, and indivisible.*

Meanwhile, the Bishop and Priests make three metanias, saying to themselves each time: *I will love Thee, O Lord, my strength; The Lord is my foundation, and my refuge.*

Those Priests who are standing on the right (South) side of the Holy Table begin to move around the back of the Holy Table to the left (North) side, seniors passing first between the Junior Priests and the Holy Table.

The Protodeacon removes the Bishop's Miter.

The Bishop kisses the Diskos saying:

Bishop: *Holy God.*

He kisses the Chalice, saying:

Bishop: *Holy Mighty.*

He kisses the edge of the Holy Table, saying:

Bishop: *Holy Immortal, have mercy on us.*

Then the Bishop stands to the right (South) of the Holy Table, facing North.

The Priests, in order of seniority, approach the front of the Holy Table from the left; each kisses the Diskos, Chalice, and the front edge of the Holy Table (saying nothing), and then approach the Bishop,

Bishop: *Christ is in the midst of us.*

Priest: *He is, and shall be.*

The Priest kisses the Bishop's right shoulder, left shoulder, and hand and then takes his place in line to the Bishop's right.

The Priests greet one another as they pass down the line with the same words and

kissing each other's shoulders and hand (if there are many Priests they may just kiss each other's hand).

Then all return to their proper places at the Holy Table.

The Subdeacons take up the Dikirion and Trikirion and stand behind the Holy Table, facing west.

The Symbol of the Faith

First Deacon: *The doors! The doors! In wisdom let us attend.*

As the Clergy and People begin to sing the Creed the Blagovest rings—12 strokes.

The Bishop bows his head over the Holy Table.

The Priests lift the Aer by the edges and wave it over the Holy Gifts and the Bishop's head.

All: *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; by Whom all things were made;// Who for us men, and for our salvation, came down from the Heavens,/ and was incarnate of the Holy Spirit and the Virgin Mary, and became man;// And was crucified for us under Pontius Pilate,/ and suffered,/ and was buried;/ and arose again on the third day according to the Scriptures;// And ascended into the Heavens, and sitteth at the right hand of the Father;/ And shall come again, with glory, to judge both the living and the dead; Whose kingdom shall have no end.// And in the Holy Spirit, the Lord, the Giver of life; Who proceedeth from the Father;/ Who with the Father and the Son together is worshipped and glorified; Who spake by the prophets.// In One, Holy, Catholic, and Apostolic Church./ I confess one baptism for the remission of sins.// I look for the resurrection of the dead,/ And the life of the age to come. Amen.*

The Bishop stands and kisses the Cross on the Aer. The Priests fold the Aer and one of the Priests puts it in its place (either on the Altar of Prothesis or on the upper left-hand corner of the Antimension).

The Protodeacon replaces the miter on the Bishop's head.

The Subdeacons turn, make a metania to the East, turn again and bow to the Bishop; then they take the Dikirion and Trikirion directly to the Bishop where he is standing at the Holy Table.

The Anaphora

First Deacon: *Let us stand well, let us stand with fear, let us attend, that we may offer the holy oblation in peace.*

Chanters: *A mercy of peace, a sacrifice of praise.*

The First Deacon returns to the Altar through the South Door, makes a metania at the High Place, turns and bows to the Bishop and takes his place to the left of the Bishop.

The Bishop goes our through the Holy Doors and blesses with Dikirion and Trikirion to the West as he says:

Bishop: *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.*

Chanters: *And with thy spirit.*

The Bishop blesses to his left saying:

Bishop: *Let us lift up our hearts.*

Chanters: *We lift them up unto the Lord.*

The Bishop blesses to His right, saying:

Bishop: *Let us give thanks unto the Lord.*

The Bishop returns to the Altar and hands the Dikirion and Trikirion back to the Subdeacons, who put them in their places.

Chanters: *It is meet and right to worship the Father, and the Son, and the Holy Spirit: the Trinity, One in essence, and indivisible.*

The Bishop and all of the Clergy in the Altar make a full prostration (if is a day on which prostrations are not made in the Altar, then they make a bow to the waist).

The Second Deacon moves to the North side of the Holy Table.

As the Chanters sing, the Bishop and Priests recite the Silent Prayer:

Bishop: *It is meet and right to hymn Thee, to bless Thee, to praise Thee, to give thanks unto Thee, to worship Thee in every place of Thine dominion, for Thou art God inexpressible, incomprehensible, invisible, unattainable, ever-existing, eternally the same, Thou and Thine Only-begotten Son and Thy Holy Spirit. Thou didst call us from nonbeing unto being, and when we had fallen away, Thou didst raise us up again, and didst not cease to do all things until Thou hadst brought us up to heaven, and hadst bestowed upon us Thy kingdom which is to come. For all these things we give thanks unto Thee, to Thine Only-begotten Son, and to Thy Holy Spirit, for all things whereof we know, and whereof we know not; for the benefits both manifest and hidden which have come upon us. We give thanks unto Thee also for this service which Thou hast been pleased to accept from our hands, though there stand before Thee thousands of archangels and ten thousands of angels, the cherubim and seraphim, six-winged, many-eyed, borne aloft on their wings.*

The Second Deacon bows to the Bishop, kisses the Holy Table and takes up the Star Cover.

When the Chanters finish singing, the Bishop exclaims:

Bishop: *Singing the triumphal hymn, shouting, crying aloud and saying:*

As the Bishop chants the above, the Second Deacon touches the Diskos with each of the points of the Star Cover (thus making the Sign of the Cross); he then holds the Star Cover for the Bishop to kiss, kisses the Bishop's hand, folds the Star Cover and lays it on the left side of the Holy Table, above the blessing cross.

Chanters: *Holy, Holy, Holy, Lord of Sabaoth; heaven and earth are full of Thy glory: Hosanna in the highest! Blessed is He that cometh in the name of the Lord. Hosanna in the highest!*

As the Chanters sing, the Bishop and Priests say the silent prayer:

Bishop: *With these blessed hosts, O Master, Lover of mankind, we also cry aloud and say: Holy art Thou and most holy, Thou, and Thine Only-begotten Son, and Thy Holy Spirit: holy art Thou and most holy, and majestic is Thy Glory, O Thou Who so loved Thy world that Thou gavest Thine Only-begotten Son, that whosoever believeth in Him should not perish, but have ever-lasting life; Who when He had come and fulfilled all the dispensation for us, on the night in which He was betrayed, or rather gave Himself up for the life of the world, took bread in His holy and most pure and unblemished hands, and when He had given thanks, and had blessed it, and hallowed, and broke it, He gave it to His holy disciples and apostles, saying:*

The Protodeacon removes the Bishop's Miter and places it on the Holy Table; the Subdeacons place the Little Omophor on his shoulders.

When the Chanters finish singing, the Protodeacon points to the Lamb on the Diskos with his Orarion in his right hand.

The Bishop, pointing to the Lamb with his right hand, says aloud:

Bishop: *Take, eat, This is My Body, which is broken for you for the remission of sins.*

Chanters: *Amen.*

The Bishop says quietly and the Priests pray silently:

Bishop (Quietly): *And likewise the Cup after Supper, saying:* The Protodeacon points to the Chalice as the Bishop says aloud:

Bishop: *Drink of it, all of you: This is My Blood of the New Testament, which is shed for you and for many, for the remission of sins.*

Chanters: *Amen.*

The Bishop and Priests pray the Silent Prayer:

Bishop: *Mindful, therefore, of this saving commandment and all those things which came to pass for us: the cross, the grave, the resurrection on the third day, the Ascension into the heavens, the session at the right hand, the second and glorious coming again:*

The Protodeacon bows to the Bishop, moves to the front of the Holy Table, crosses his right hand over his left, and elevates the Holy Gifts.

Bishop (with hands upraised): *Thine Own of Thine Own we offer unto Thee, on behalf of all and for all.*

The Protodeacon sets the Chalice and Diskos down on the Antimension and steps aside.

Chanters: *We praise Thee, we bless Thee, we give thanks unto Thee, O Lord; and we pray unto Thee, O our God.*

As the Chanters sing, the Bishop and Priests pray the Silent Prayer:

Bishop: *Again we offer unto Thee this rational and bloodless service, and we ask of Thee, and we pray Thee, and we entreat Thee: Send down Thy Holy Spirit upon us and upon these Gifts set forth.*

All make three metanias as the Bishop says:

Bishop: *O God, cleanse us sinners and have mercy on us* (Thrice).

The Bishop raises his hands and the Protodeacon and Deacons raise their Oraria as they pray:

Bishop: *O Lord, Who didst send down Thy Most Holy Spirit at the third hour upon Thine apostles: Take Him not from us, O Good One, but renew Him in us who pray unto Thee* (All make a metania at this point).

Protodeacon: *Create in me a clean heart, O God, and renew a right spirit within me.*

Bishop: *O Lord, Who didst send down Thy Most Holy Spirit at the third hour upon Thine apostles: Take Him not from us, O Good One, but renew Him in us who pray unto Thee* (Metania).

First Deacon: *Cast me not away from Thy presence, and take not Thy Holy Spirit from me.*

Bishop: *O Lord, Who didst send down Thy Most Holy Spirit at the third hour upon Thine apostles: Take Him not from us, O Good One, but renew Him in us who pray unto Thee* (Metania).

The Protodeacon, bowing his head and pointing with his orarion to the Holy Bread, says quietly:

Protodeacon: *Bless, Master, the Holy Bread.*

The Bishop rising, makes the Sign of the Cross over the Holy Gifts thrice, saying:

Bishop: *And make this Bread the precious Body of Thy Christ.*

Protodeacon: *Amen.*

The Protodeacon points to the chalice, saying:

Protodeacon: *Bless, Master, the Holy Cup.*

The Bishop blesses the Holy Cup with the Sign of the Cross, saying:
Bishop: *And that which is in this Cup the precious Blood of Thy Christ.*
Protodeacon: *Amen.*

The Protodeacon pointing to both the Holy Things, says:

Protodeacon: *Bless them both, Master.*

The Bishop blesses both the Holy Things, making the Sign of the Cross over them, saying:

Bishop: *Changing them by Thy Holy Spirit.*

Protodeacon: *Amen, Amen, Amen.*

If it is a weekday, all in the Altar make a full prostration; if it is a Sunday or a day on which prostrations are forbidden, all make a low bow at the waist.

The Protodeacon and Deacons approach the Bishop from both sides with bowed heads and holding up their Oraria in their right hands.

Protodeacon: *Remember us sinners, holy Master.*

The Bishop blesses them saying:

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

The Deacons kiss the Bishop's hand and withdraw.

Note: If a Priest was Ordained at this same Liturgy, the Bishop now calls him forward. Taking the Holy Bread and breaking the XC portion from it he places it upon another Diskos and hands it to the newly-ordained, saying:

Bishop: *Receive this pledge, and preserve it whole and unharmed until thy last breath, because thou shalt be held accountable for it at the Second and terrible Coming of our great Lord, and God, and Saviour, Jesus Christ.*

The newly-ordained Priest kisses the Bishop's hand and going to stand at the back of the Holy Table, he prays Psalm 50 quietly to himself.

The Bishop and Priests pray the Silent Prayer:

That to them that shall partake thereof, they may be unto sobriety of soul, unto the remission of sins, unto the communion of Thy Holy Spirit, unto the fullness of the kingdom of heaven, unto the boldness toward Thee; not unto judgement or condemnation.

Again we offer unto Thee this rational service for them that in faith have gone to their rest before us: the forefathers, fathers, patriarchs, prophets, apostles, preachers, evangelists, martyrs, confessors, ascetics, and for every righteous spirit in faith made perfect.

The Protodeacon places the Miter on the Bishop's head and the Subdeacons remove the Little Omophorion from him.

The Hymn to the Theotokos

The First Deacon hands the Bishop the censer.

The Bishop slowly censens the Gifts and when the Chanters finish singing, the Bishop makes the Sign of the Cross with the censer and says:

Bishop: Especially for our most holy, most pure, most blessed, glorious Lady Theotokos, and ever-Virgin Mary.

The Bishop hands the censer back to the First Deacon who censens around the Holy

Table, the High Place, the Bishop (Three-times-three), the Priests, and again the front of the Holy Table (three single swings of the censer). During the censuring, the Deacon may commemorate whom he wishes among the living and the departed. Then he bows to the Bishop and moves away.

The Blagovest rings during the singing.

Chanters: *It is truly meet to bless thee, O Theotokos, ever-blessed and most pure, and the Mother of our God. More honorable than the Cherubim, and more glorious beyond compare than the Seraphim: without defilement thou gavest birth to God the Word: true Theotokos, we magnify thee.*

As the Chanters sing "*It is Truly Meet...*" or the appropriate Zadostoinik, the Bishop and Priests pray the Silent Prayer:

Bishop: *For the holy Prophet, Forerunner and Baptist John; the holy and all-praised apostles; of Saints [Name], whose memory we also celebrate; and for all Thy saints: through whose intercessions do Thou visit us, O God; and remember all that have departed in the hope of the resurrection unto life everlasting, and grant them rest where the light of Thy countenance shall visit them.*

Again we pray Thee; Remember, O Lord, all the Orthodox episcopate that rightly divide the word of Thy truth, all the priesthood, the diaconate in Christ, and every sacred rank.

Again we offer unto Thee this rational service for the whole world; for the Holy, Catholic, and Apostolic Church; for them that abide in purity and an honourable life; for the suffering Orthodox Russian people; for this land, its rulers and armed forces. Grant them, O Lord, peaceful governance, that in their calm we, also, may lead a quiet and peaceable life in all godliness and honesty.

Near the conclusion of the singing, the Protodeacon kisses the Holy Table and the Bishop's hand and goes through the Holy Doors to stand by the Icon of Christ, facing East. When the Chanters finish singing, he exclaims:

Protodeacon: *And each and everyone.*

Chanters: *And each and every one.*

Bishop: *Among the first, remember, O Lord, our Archbishop [Name]; whom do Thou grant unto Thy holy churches, in peace, surety, honor, health, and length of days, rightly dividing the word of Thy truth.*

Chanters: *And each and every one.*

The Senior Priest quietly commemorates the Bishop who is the Chief celebrant at the Liturgy:

Senior Priest: *Among the first, remember, O Lord, our Most Reverend Master [Name], Bishop of ____, whom do Thou grant unto Thy holy churches, in peace, safety, honor, health, and length of days, rightly dividing the word of Thy truth.* (If more than one bishop serve, this is said by the chief celebrant, who mentions the others.)

The Senior Priest kisses the Bishop's hand, Miter, and again the Bishop's hand.

Here the Bishop and Priests pray the Silent Prayer, *Remember, O Lord...* below).

Meanwhile, at the conclusion of the Bishop's ephony, *Among the first...* (above) and the Chanters' response, the Protodeacon turns to face the people and exclaims:

Protodeacon: *And our Archbishop* (or *Bishop*) [Name] (whose diocese it is—or the name of the senior hierarch celebrating, or the name of the hierarch who said the preceding commemoration).

He turns and enters the Altar through the Holy Doors and points to the Diskos and Chalice with his right hand, as he says:

...offering these Holy Gifts...

He continues to the High Place and makes a metania to the east as he says:

...to the Lord our God...

He turns and bows to the Bishop and coming out the Holy Doors again faces the people and says:

For the honorable priesthood and for the diaconate in Christ, and for all those in the clerical and monastic order; for our much-suffering Russian land and her Orthodox people both in the homeland and in the diaspora; for our brethren confined in prisons, and in bitter labors and in every affliction; for the peace and well-being of the whole world; for the well-being of the holy churches of God; for the salvation and help of our brethren who are laboring and serving with heedfulness and the fear of God; for the healing of them that lie in infirmities; for the repose, the release in blessed memory and remission of sins of all our fathers and brethren gone to their rest before us, and the Orthodox here and everywhere laid to sleep; for the salvation of the people that stand here and pray, each of them calling to remembrance their transgressions; and in behalf of all and for all.

Chanters: *And in behalf of all and for all.*

The Protodeacon then goes again to the High Place, makes a metania, saying:

Protodeacon: *May the Lord our God remember thine episcopate in His kingdom, always, now and ever, and unto the ages of ages.*

He returns to his place and kisses the Bishop's hand saying, *Eis polla eti, Despota.*

Meanwhile, the Bishop says the following:

Bishop: *Remember, O Lord, this city (or town, or monastery) wherein we dwell, and every city and country and the faithful that dwell therein. Remember, O Lord, them that travel by sea, land, and air; the sick, the suffering, the imprisoned, and their salvation. Remember, O Lord, them that bear fruit and do good works in Thy holy churches, and them that are mindful of the poor, and upon us all send down thy mercy.*

The Bishop remembers the living Faithful whom he will.

When the Chanters finish singing "*And in behalf of all and for all,*" the Bishop exclaims:

Bishop: *And grant unto us that with one mouth and one heart we may glorify and hymn Thy most honorable and majestic Name: of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto the ages of ages.*

All of the Clergy bow to the Bishop.

The Second Deacon goes to the High Place, makes a metania to the East, bows to the Bishop and exits via the North Door to stand on the Soleas in front of the Icon of the Theotokos.

Chanters: *Amen.*

The Bishop goes through the Holy Doors and blesses the people with both hands:

Bishop: And may the mercies of our great God and Savior Jesus Christ be with you all.

Chanters: *And with thy spirit.*

Note: Here Deacons are Ordained.

The Second Deacon takes his place in front of the Holy Doors.

The Bishop returns to the Holy Table and, together with the Priests, prays the Silent Prayer (below).

The Litany Before the Lord's Prayer

Second Deacon: *Having called to remembrance all the saints, again and again, in peace let us pray to the Lord.*

Chanters: *Lord, have mercy.*

Second Deacon: *That our God, the Lover of mankind, Who hath accepted them upon His holy and most heavenly and noetic altar as an odor of spiritual fragrance, will send down upon us divine grace and the gift of the Holy Spirit, let us pray.*

Chanters: *Lord, have mercy.*

Second Deacon: *That we may be delivered from all tribulation, Wrath, and necessity, let us pray to the Lord.*

Chanters: *Lord, have mercy.*

The Bishop and Priests pray silently:

Unto Thee we offer our whole life and hope, O Master, Lover of mankind, and we ask Thee, and pray Thee, and supplicate Thee, vouchsafe us to partake of Thy heavenly and dread Mysteries of this holy and spiritual Table, with a pure conscience, unto remission of sins, unto pardon of offences, unto communion of Thy Holy Spirit, unto inheritance of the kingdom of heaven, unto boldness towards Thee; not unto judgement, nor unto condemnation.

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

Chanters: *Lord, have mercy.*

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

Chanters: *Grant this, O Lord.*

Second Deacon: *Pardon and remission of our sins and offences, let us ask of the Lord.*

Chanters: *Grant this, O Lord.*

Second Deacon: *Things good and profitable for souls, and peace for the world, let us ask of the Lord.*

Chanters: *Grant this, O Lord.*

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

Chanters: *Grant this, O Lord.*

Second Deacon: *A Christian ending to our life, painless, blameless, peaceful, and a good defense before the dread judgment seat of Christ, let us ask.*

Chanters: *Grant this, O Lord.*

Second Deacon: *Having asked for the unity of the faith and the communion of the Holy Spirit, let us commit ourselves and one another and all our life unto Christ our God.*

The Second Deacon moves to stand in front of the Icon of the Saviour.

Chanters: *To Thee O Lord.*

The Protodeacon removes the Bishop's miter and places it on the Holy Table.

Bishop: *And vouchsafe us, O Master, with boldness and without condemnation to dare to call upon Thee the heavenly God, as Father, and to say:*

If it is a weekday the Bishop and all in the Altar make a full prostration and may remain prostrated throughout the "*Our Father*" up to the time of the ecphonesis—If it is Sunday or some other day upon which prostrations are forbidden, they merely make a low bow.

Chanters: *Our Father, Who art in the heavens, hallowed be Thy name, Thy Kingdom come; Thy will be done on earth, as it is in heaven; give us this day our daily bread, and forgive us our debts, as we forgive our debtors; and lead us not into temptation, but deliver us from the*

evil one.

Bishop: *For Thine is the kingdom, and the power, and the glory, of the Father, and of the Son, and of the Holy Spirit, now and ever and unto the ages of ages.*

Chanters: *Amen.*

The Bishop turns and blesses the people with both hands:

Bishop: *Peace be unto all.*

The Bishop returns to the Holy Table. The Subdeacons place the Omophor on his shoulders.

Chanters: *And to thy spirit.*

Second Deacon: *Bow your heads unto the Lord.*

Chanters: *To Thee, O Lord.*

The Deacons bind their Oraria around themselves.

The Bishop and Priests bow their heads and recite the Silent Prayer:

We give thanks unto Thee O King Invisible, Who by Thine immeasurable might hast created all things, and in the multitude of Thy mercies hast brought all things from non-being into being; do Thou Thyself, O Master, look from heaven upon them that have bowed their heads unto Thee, for they have not bowed down unto flesh and blood, but unto Thee, the awesome God. Do Thou, therefore, O Master, distribute these Things here set forth unto us all for good, according to the need of each; sail with them that voyage, travel with them that journey, heal the sick, O Thou Physician of our souls and bodies.

Bishop: *Through the grace and compassions and love for mankind of Thine Only-begotten Son, with Whom Thou art blessed, together with Thy most holy and good and life-creating Spirit, now and ever and unto the ages of ages.*

Chanters: *Amen.*

The Bishop and Priests pray the Silent Prayer:

Attend, O Lord Jesus Christ our God, out of Thy holy dwelling place and from the glorious throne or Thy Kingdom, and come and sanctify us, O Thou that sittest with the Father on high, and that invisibly abidest here with us: and vouchsafe by Thy strong right hand to impart unto us Thy most pure Body and precious Blood, and through us to all the people.

The Subdeacons close the Holy Doors and the Curtain.

Note: If a Priest was ordained at the same Liturgy, the Bishop now calls him forward and the XC portion of the Lamb is returned to the Diskos.

The Bishop and Clergy make three metanias, the Bishop saying at each one:

Bishop: *O God, cleanse me a sinner, and have mercy on me.*

Second Deacon: *Let us attend!*

The Bishop elevates the Lamb slightly above the Diskos.

Bishop: *Holy things are for the Holy!*

The Second Deacon returns to the Altar by way of the South Door, goes to the High Place, makes a metania, turns and bows to the Bishop and takes his place to the left of the Bishop.

Chanters: *One is Holy, One is the Lord: Jesus Christ, to the Glory of God the Father. Amen.*

The Communion Hymn:

Chanters: *Praise the Lord from the heavens, praise Him in the highest. Alleluia, Alleluia,*

Alleluia.

(Weekdays, Saints and Feasts have their own Communion Hymns.)

Appropriate anthems may be sung (or the Prayers Before Communion may be read).

The Candle-bearer puts the candle in front of the closed Holy Doors. the Crozier-bearer leans the crozier on the Iconostas next to the Icon of Christ, and the both of them go in by the Deacons Doors.

Holy Communion

The Protodeacon points to the Lamb with his Orarion. saying:

Protodeacon: *Break the Holy Bread, Most Reverend Master.*

The Bishop divides the Holy Bread into four parts, saying:

Bishop: *Broken and distributed is the Lamb of God: broken, yet not divided; ever eaten, though never consumed, but sanctifying them that partake thereof.*

The Bishop arranges the Particles on the rim of the Diskos in the form of a cross, thus:

IC
NI KA
XC

The portion IC will be placed in the Chalice. The portion XC is for the communion of the celebrants. The other two portions, NI and KA, will be broken up for the communion of the Faithful.

The Protodeacon points to the Chalice with his Orarion, saying:

Protodeacon: *Fill the holy chalice, Most Reverend Master.*

The Bishop takes the IC portion of the Lamb, makes the Sign of the Cross with it over the Chalice, and places it in the Chalice saying:

Bishop: *The fullness of the Holy Spirit.*

Protodeacon: *Amen.*

The Protodeacon holds up the Zeon (the warm water), saying:

Protodeacon: *Bless the warm water, Most Reverend Master.*

The Bishop blesses the warm water, saying:

Bishop: *Blessed is the fervour of Thy saints, always, now and ever, and unto the ages of ages. Amen.*

The Protodeacon pours a sufficient quantity of warm water into the chalice, cruciformly, saying:

Protodeacon: *The fervour of faith, full of the Holy Spirit. Amen.*

The Protodeacon and other Deacons line up according to rank between the eastern side of the Holy Table and the High Place, kiss one another on the right shoulder and greet one another with the same words the Priests used earlier at the Peace (see page 38).

Using a second diskos, the Bishop cuts the portion XC into a number of pieces corresponding to the number of Priests and Deacons who take part in the Liturgy.

Then the Bishop turns to the Clergy and says:

Bishop: *Forgive me, my brothers and fellow-ministers.*

The concelebrants bow and say:

Clergy: *Also forgive us, Most Reverend Master, and bless.*

The Bishop blesses all and bows (or, if it is a weekday, makes a prostration) before the Holy Mysteries, saying:

Bishop: *Behold, I approach unto the Immortal King and our God.*

The Bishop with his left hand reverently takes a particle of the precious Body of our Lord and places it into his right hand as he says:

Bishop: *The precious and most holy Body of our Lord and God and Saviour Jesus Christ is imparted unto me, the Bishop [Name], unto the remission of my sins, and life everlasting.*

The Bishop, bowing his head, prays:

I believe, O Lord, and I confess that Thou art truly the Christ, the Son of the Living God, Who came into the world to save sinners, of whom I am chief. Moreover, I believe that this is truly Thy most pure Body, and this is truly Thine Own precious Blood; wherefore I pray Thee: Have mercy on me and forgive me my transgressions, voluntary and involuntary, whether in word or deed, in knowledge or ignorance. And vouchsafe me to partake without condemnation of Thy most pure Mysteries, unto the remission of sins and life everlasting. Amen.

Of Thy Mystical Supper, O Son of God, receive me today as a communicant; for I will not speak of the Mystery to Thine enemies; nor will I give Thee a kiss as did Judas; but like the thief do I confess Thee: Remember me, O Lord, in Thy Kingdom.

Let not the Communion of Thy Holy Mysteries be unto me for judgement or condemnation, O Lord, but for the healing of soul and body.

The Bishop then communes of the Precious Body of our Lord as the Protodeacon says:

Protodeacon: *Eis polla eti, Despota!*

Then the Bishop takes up the Chalice and the red cloth used for the communion of the Clergy. He puts one edge of the veil in his collar and holds the other end wrapped around the stem of the Chalice.

Bishop: *Of the precious and holy Blood of our Lord and God and Saviour Jesus Christ do I, the servant of God, the Bishop [Name], partake unto the remission of my sins and life everlasting. Amen.*

The Bishop sips three times from the Chalice, saying:

Bishop: *In the Name of the Father.*

Protodeacon: *Amen.*

Bishop: *And of the Son.*

Protodeacon: *Amen.*

Bishop: *And of the Holy Spirit.*

Protodeacon: *Amen.*

The Bishop wipes his lips with the veil and kisses the Chalice saying:

Bishop: *Behold, this hath touched my lips, and taketh away mine iniquities, and purgeth away my sins.*

Then the Protodeacon says:

Protodeacon: *(Archimandrites, Archpriests, Abbots,) Priests and Deacons draw near.*

All Clergy proceed, according to rank, to the left (North) side of the Holy Table—the side with the Diskos—, saying:

Clergy: *Behold, I approach unto the Immortal King and our God.*

Note: If a Priest was Ordained at the same Liturgy, he is the second to be communicated, after the Senior Priest. If a Deacon was Ordained, he will be communicated after the Protodeacon.

Any non-celebrating Clergy in the Altar will receive after the celebrating Clergy—Priests vested in Epitrachel, Cuffs and Phelon; Deacons vested fully.

As each approaches the Bishop he makes a prostration or a metania to the Gifts

(depending on the day), kisses the Holy Table and says to the Bishop:

Priest or Deacon: *Impart unto me, the Priest (Deacon) [Name], Most Reverend Master, the precious and holy Body of our Lord and God and Saviour Jesus Christ.*

He holds his hands, right over left, in the form of a Cross, palms upward.

The Bishop takes a portion of the Holy Body in his right hand and places it in the Priest or Deacon's right hand, saying:

Bishop: *To the Priest (Deacon), [Name] is imparted the precious, and holy, and most pure Body of our Lord and God and Saviour Jesus Christ, unto the remission of his sins, and life everlasting.*

The Priest or Deacon kisses the Cross on the Bishop's right Cuff as he receives the Holy Bread, he and the Bishop kiss each other on the shoulders as they say:

Bishop: *Christ is in the midst of us.*

Priest or Deacon: *He is, and shall be.*

He cups his left hand over his right, and goes around to his left and behind the Holy Table to the right side—the Chalice side—of the Holy Table (passing between the Holy Table and the Other Priests and Deacons who are waiting to receive, being careful not to pass behind the back of any); there, bowing his head, he says the prayers, *"I believe, O Lord, and I confess..."*, etc., and partakes of that which he holds in his hand with fear and all heedfulness.

After all of the Clergy have received the Body of Christ, the Bishop gives them the Most Precious Blood.

Note that the Clergy do not make a prostration before receiving the Precious Blood, but make only the Sign of the Cross.

Each approaches according to rank and, using the sponge, wipes any remaining particles from his hand into the Chalice. He then says:

Priest or Deacon: *Impart unto me, the Priest [Name], Most Reverend Master, the precious and holy Blood of our Lord and God and Saviour Jesus Christ.*

The Bishop holding the Chalice, says:

Bishop: *The servant of God, the Priest (Deacon) [Name], partaketh of the precious and holy Blood of our Lord and God and Saviour Jesus Christ unto the remission of his sins and life everlasting.*

The Bishop holds the Chalice as he receives by sipping three times of the Precious Blood—the Priest or Deacon holds the cloth under his chin with his left hand and guides the Chalice by holding the base of it with, his right hand.

He wipes his lips and the Chalice with the veil and kisses the Chalice as the Bishop says:

Bishop: *Behold, this hath touched thy lips, and taketh away thine iniquities and purgeth away thy sins.*

After communing all of the Clergy, the Bishop goes to the left side of the Altar to a place prepared for him and says the following prayer:

Bishop: *We give thanks unto Thee, O Master, Lover of mankind, Benefactor of our souls, that on this very day Thou hast vouchsafed unto us Thy heavenly and immortal Mysteries. Direct our way, establish us all in Thy fear, preserve our life, make steadfast our steps, through the intercessions and supplications of the glorious Theotokos and Ever-Virgin Mary and of all Thy saints.*

He may also say the other Prayers of Thanksgiving After Communion.

After the Chalice has been given to all of the Clergy, the appointed Priest divides the **NI** and **KA** portions according to the number of Faithful who are going to receive, and places

them in the Chalice. He then covers the Chalice with the communion cloth used for the Faithful and lays the Spoon over the top (the Cross on the Chalice should face him and the handle of the spoon should be to his left).

The Subdeacons bring the Bishop a tray with a piece of antidoron and the zeon cup with wine and hot water in it—the Bishop takes the antidoron in his right hand and the zeon in his left.

After the Bishop consumes the antidoron and wine, the Subdeacons bring him water and a towel and the Bishop washes his hands and his lips.

All of the Clergy should partake of antidoron and the wine and water and wash their hands and lips, except the Deacon who will consume the Gifts at the end.

Note: The Deacon who will consume the remaining Gifts at the end does not kiss anyone's hand until after he has finished the ablutions, taken the antidoron with the wine and water, and washed his hands and lips.

After this, the Candle-bearer and Crozier-bearer go out the Deacon's Doors and take up their positions on the Soleas, facing to the center.

The Bishop puts on his Miter.

The Subdeacons take the Dikirion (out the North Door) and Trikirion (out the South Door), crisscross in front of the Ambo, and stand on either side of the Ambo, facing to center—Trikirion to the North. The Server brings out the antidoron and wine mingled with warm water for the faithful who will be communicating.

When the Chanters finish singing, the Curtain and Holy Doors are opened and the Bishop hands the Chalice to the Protodeacon (so that the handle of the spoon is to the Protodeacon's right), who takes the Chalice in both hands and stands under the arch of the Holy Doors, saying:

Protodeacon: *With fear of God and with faith, draw nigh.*

Chanters: *Blessed is He that cometh in the Name of the Lord. God is the Lord, and hath appeared unto us!*

The Bishop takes the Holy Chalice from the Protodeacon and says the Communion Prayers:

Bishop: *I believe, O Lord, and I confess that Thou art. truly the Christ, the Son of the Living God, Who came into the world to save sinners, of whom I am chief. Moreover, I believe that this is truly Thy most pure Body, and this is truly Thine Own precious Blood; wherefore I pray Thee: Have mercy on me and forgive me my transgressions, voluntary and involuntary, whether in word or deed, in knowledge or ignorance. And vouchsafe me to partake without condemnation of Thy most pure Mysteries, unto the remission of sins and life everlasting. Amen.*

Of Thy Mystical Supper, O Son of God, receive me today as a communicant; for I will not speak of the Mystery to Thine enemies; nor will I give Thee a kiss as did Judas; but like the thief do I confess Thee: Remember me, O Lord, in Thy Kingdom.

Let not the Communion of Thy Holy Mysteries be unto me for judgement or condemnation, O Lord, but for the healing of soul and body.

Then those that desire to partake draw nigh, and they come one by one, and bow with all compunction and fear, having their arms folded on their breast. Then each one receiveth the Divine Mysteries. The Bishop, as he communicates each one, says:

Bishop: *The servant (handmaid) of God [Name], partaketh of the precious and holy Body*

and Blood of our Lord and God and Saviour Jesus Christ unto the remission of sins and life everlasting.

During the communion of the people, the Chanters sing:

Chanters: *Receive ye the Body of Christ; taste ye of the Fountain of Immortality.*

The Protodeacon wipes the lips of each communicant as he receives.

After all have been communicated, the Bishop returns to the sanctuary and replaces the Chalice on the Holy Table.

Chanters: *Alleluia, Alleluia, Alleluia.*

The Bishop then turns and blesses the people with Dikirion and Trikirion once to the center as he says:

Bishop: *Save, O God, Thy people, and bless Thine inheritance.*

The Bishop hands the Dikirion and Trikirion back to the Subdeacons and returns to the Holy Table.

The Subdeacons carry the Dikirion and Trikirion into the Altar by the Deacon's Doors.

Chanters: *Eis polla eti, Despota!* (Once).

We have seen the True Light, We have received the Heavenly Spirit. We have found the True Faith. We worship the Indivisible Trinity: for He hath saved us.

Meanwhile, the Protodeacon wipes the spoon with the communion cloth and sets it aside; he then holds the Diskos over the chalice as he quietly says these Hymns of the Resurrection:

Protodeacon: *Having beheld the Resurrection of Christ, let us worship the holy Lord Jesus, the Only Sinless One. We worship Thy Cross, O Christ, and Thy holy Resurrection we hymn and glorify, for Thou art our God, and we know none other beside Thee; we call upon Thy name. O come, all ye faithful, let us worship Christ's holy Resurrection, for behold, through the Cross joy hath come to all the world. Ever blessing the Lord, we hymn His Resurrection, for having endured crucifixion, He hath destroyed death by death.*

Shine, shine, O new Jerusalem, for the Glory of the Lord is risen upon thee; dance now, and be glad, O Sion; and do thou exult, O pure Theotokos, in the rising of Him Whom thou didst bear.

O Christ, Thou great and most sacred Paschal O Wisdom, Word and Power of God Grant us to partake of Thee more fully in the unwaning day of Thy Kingdom.

The Protodeacon wipes the remaining particles from the Diskos into the Chalice with the sponge, as he says:

Protodeacon: *By Thy precious Blood, O Lord, wash away the sins of those here commemorated, through the intercessions of Thy saints.*

The Protodeacon gathers any particles that may have fallen onto the Antimension and places them in the Chalice; then, he covers the Chalice with the Chalice veil; he puts the Aer, communion cloths, Spear, Spoon, and Star Cover on the Diskos, and covers these with the Diskos veil.

The First Deacon gives the censer to the Bishop.

The Bishop censers the Chalice (Thrice), saying:

Bishop: *Be Thou exalted above the heavens, O God, and Thy Glory above all the earth.*

The Bishop hands the censer back to the First Deacon who goes around the back of the Holy Table to the left side of the Holy Table.

The Bishop places the Diskos in the Protodeacon's hand.

The Protodeacon places the Diskos above his forehead; he goes to the Holy Doors and momentarily faces the people he proceeds directly to the Table of Oblation, (preceded by

the First Deacon who censes the Diskos as they go) and places it on the Altar of Prothesis. The First Deacon returns to the North side of the Holy Table.

The Bishop takes the Holy Chalice, makes the Sign of the Cross horizontally with it over the Antimension and hands it to the Senior Priest, saying softly:

Bishop (Quietly): *Blessed is our God.*

The Senior Priest takes the Chalice by the base with both hands and turning towards the People raises the Chalice and exclaims:

Senior Priest (Aloud): *Always, now and ever and unto the ages of ages.*

The Senior Priest carries the Chalice to the Table of Oblation, preceded by the First Deacon who censes the Chalice as they go. After he sets the Chalice on the Altar of Prothesis, the Senior Priest takes the censer from the Deacon and censes the Gifts (Three-times-three). He then gives up the censer and makes a metania toward the Holy Gifts. The censer is put away.

Chanters: *Amen. Let our mouth be filled with Thy praise, O Lord, that we may hymn Thy Glory, for Thou hast vouchsafed us to partake of Thy holy, divine, immortal and life-creating Mysteries. Keep us in Thy holiness, that we may meditate on Thy righteousness all the day long. Alleluia, alleluia, alleluia.*

As soon as the Chalice is on the Altar of Prothesis, all of the Clergy return to their respective places. The Clergy replace their head-coverings.

The Deacons unhind their Oraria.

The Protodeacon goes to the High Place, makes a metania, bows to the Bishop and goes out the North Door to take his place in front of the Holy Doors for the litany.

Note: If a Deacon was ordained at the same Liturgy, he also exits the Altar at this point and is the one who gives the following litany. In this case, the Protodeacon stands in front of the Icon of Christ.

During the Litany of Thanksgiving the Bishop makes the Sign of the Cross with the sponge and places it in the center of the Antimension. The Priests help fold the Antimension (top, bottom, left, right) and the Iliton (in the same manner).

The Litany of Thanksgiving

Protodeacon (or newly-Ordained Deacon): *Aright! Having partaken of the divine, holy, most pure, immortal, heavenly and life-creating fearful Mysteries of Christ, let us duly give thanks unto the Lord.*

Chanters: *Lord, have mercy.*

—*Help us, save us, have mercy on us, and keep us, O God, by Thy grace.*

Chanters: *Lord, have mercy.*

—*Having asked that the whole day may be perfect, holy, peaceful and sinless, let us commit ourselves and one another and all our life unto Christ our God.*

The Protodeacon moves to stand in front of the Icon of the Saviour. (If a newly-ordained Deacon gave the litany he now enters the Altar by the South Door, goes to the High Place, makes a metania to the East, turns and bows to the Bishop).

Chanters: *To Thee, O Lord.*

The Second Priest hands the Gospel Book to the Bishop, who stands it upright on the folded antimension until the conclusion of the litany. Then, holding the Gospel Book

upright he makes the Sign of the Cross with it horizontally over the Antimension, as he says:

Bishop: For Thou art our sanctification, and unto, Thee do we send up glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

The Bishop kisses the Gospel Book and lays it on the Antimension.

Chanters: *Amen.*

Bishop: *Let us depart in peace.*

The Junior Priest kisses the Holy Table, bows to the Bishop and exits through the Holy Doors to stand in front of the Ambo, facing East—usually near the center of the Temple.

Note: If a Priest was ordained at the same Liturgy, He is the one who now exits to stand in front of the Ambo for the Prayer.

Chanters: *In the Name of the Lord.*

Protodeacon: *Let us pray to the Lord.*

Chanters: *Lord, have mercy.*

The Junior Priest begins the Prayer Before the Ambo.

The Prayer Behind the Ambo

Junior Priest: *O Lord Who dost bless them that bless Thee and sanctify them that put their trust in Thee: Save Thy people and bless Thine inheritance; preserve the fullness of Thy Church, sanctify them that love the beauty of Thy house; do Thou glorify them by Thy divine power, and forsake us not that hope in Thee. Give peace to Thy world, to Thy churches, to the priests, and to all Thy people. For every good gift and every perfect gift is from above, and cometh down from Thee, the Father of lights, and unto Thee do we send up Glory and thanksgiving and worship, to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.*

The Priest re-enters the Sanctuary through the Holy Doors, kisses the Holy Table, and bows to the Bishop.

Meanwhile, the Deacon (or Deacons) who will perform the ablutions goes to the High Place, makes a metania to the East and proceeds to the left-hand corner of the Holy Table next to the Bishop, there he kneels on one knee, holds his hands with palms down cross-wise on the edge of the Holy Table and places his head on them.

The Bishop blesses him and prays the following prayer over him:

Bishop: *Thou Who Thyself art the fulfillment of the law and the prophets, O Christ our God, Who didst fulfill all the Father's dispensation: Fill our hearts with joy and gladness, always, now and ever, and unto the ages of ages.*

The Deacon rises, makes the Sign of the Cross, kisses the Holy Table, bows to the Bishop and goes to the Altar of Prothesis to consume the Gifts.

Chanters: *Amen. Blessed be the name of the Lord from henceforth and forevermore.*
(Thrice)

In contemporary Russian practice, the Bishop or a Priest deliver a sermon at this point in the Liturgy. Following the sermon, the Bishop blesses the people with both hands from the Holy Doors, saying:

Bishop: *The blessing of the Lord be upon you, through His grace and love for mankind, always, now and ever, and unto the ages of ages.*

Chanters: *Amen.*

The Subdeacons bring the Dikirion and Trikirion out through the Deacon's Doors (Dikirion out the North Door, Trikirion out the South Door), crisscross in front of the Ambo, and stand on either side of the Ambo facing center.

The Dismissal

The Bishop turns to the Holy Table and says:

Bishop: *Glory to Thee, O Christ our God, our hope, Glory to Thee.*

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

Lord, have mercy (Thrice)

Master, bless.

The Bishop faces the People and offers' the appropriate Dismissal.

Bishop: *May Christ our true God*, (Sundays: *Who rose from the dead*), through the intercessions of His most pure Mother; of the holy, glorious, and all-praised apostles; of our father among the saints, John Chrysostom, archbishop of Constantinople; of Saint [Name], (whose Temple it is) *and of Saint* [Name], (whose day it is); *of the holy and righteous Ancestors of God, Joachim and Anna; and of all the saints, have mercy on us and save us, for He is good and the lover of mankind.*

For other dismissals, see Appendix I, page 57.

The Bishop then blesses with Dikirion and Trikirion once to the center.

Chanters: *Eis polla eti, Despota!* (Once.)

The Bishop gives the Dikirion and Trikirion back to the Subdeacons and takes the blessing Cross, which he kisses.

The Subdeacons crisscross again in front of the Ambo, go into the Altar by way of the Deacon's Doors and put the Dikirion and Trikirion away.

Chanters: *Save, O Lord, and have mercy on our Archbishop* [Name], */ the priest and parishioners of this holy church, and all Orthodox Christians:// preserve, O Lord, for many years!*

(If there is a feast of the Church or a visitation by the Bishop, the Protodeacon intones the above and the Trezvon rings. Otherwise, in a cathedral, as in every church, the Chanters sing the above.)

The Bishop holds the Cross for the Clergy and Faithful to kiss. A Priest should stand nearby, on his right, to distribute the antidoron. The Clergy enter the Altar by the Deacons' Doors after they kiss the Cross and receive the antidoron.

The Chanters may sing an appropriate anthem (or the Prayers After Communion may be read, before which the Bishop or a Priest says, "*Glory to Thee, O God! Glory to Thee, O God! Glory to Thee, O God!*").

After all have kissed the Cross, the Bishop enters the Altar and the Holy Doors and Curtain are closed.

The Bishop, Priests and Deacons kiss the Holy Table and the Bishop blesses them to his right and left.

The Clergy bow and withdraw to unvest.

The Subdeacons assist the Bishop as he unvests. They place the vestments on a tray held by a Server, who stands to the side.

The Protodeacon reads the following quietly for the Bishop as he is unvested.

Protodeacon: *Now lettest Thou Thy servant depart in peace, O Master, according to Thy*

word: for mine eyes have seen Thy salvation, which Thou hast prepared before the face of all peoples; a light of revelation for the Gentiles, and the Glory of Thy people Israel.

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

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

O Most Holy Trinity, have mercy on us. O Lord, blot our sins. O Master, pardon our iniquities. O Holy One, visit and heal our infirmities, for Thy name's sake.

Lord, have mercy. (Thrice)

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

Our Father, Who art in the Heavens, hallowed be Thy name. Thy Kingdom come, Thy will be done, on earth as it is in heaven. Give us this day our daily bread, and forgive us our debts, as we forgive our debtors; and lead us not into temptation, but deliver us from the evil one.

Bishop: For Thine is the Kingdom, and the power, and the Glory, of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto the ages of ages.

Protodeacon: Amen. Grace shining forth from thy mouth like a beacon hath illumined the universe, and disclosed to the world treasures of uncovetousness, and shown us the heights of humility; but while instructing us by thy words, O Father John Chrysostom, intercede with the Word, Christ our God, to save our souls.

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

From the heavens hast thou received grace, and by thy lips thou dost teach all to worship the One God in Trinity, O John Chrysostom, all-blessed righteous one. Rightly do we acclaim thee, for thou art a teacher revealing things divine.

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

O protection of Christians that cannot be put to shame, O mediation unto the Creator un-failing: Disdain not the suppliant voices of sinners; but be thou quick, O good one, to help us who in faith cry unto thee; hasten to intercession and speed thou to make supplication, thou who dost ever protect, O Theotokos, them that honour thee.

Or the troparion for the day.

Lord, have mercy. (Twelve times)

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

More honorable than the Cherubim, and beyond compare more glorious than the Seraphim, who without corruption gavest birth to God the Word, the very Theotokos, thee do we magnify.

Most Reverend Master, bless!

Bishop: May Christ our true God, (Sundays: Who rose from the dead,) through the intercessions of His most pure Mother; of our father among the saints John Chrysostom, Archbishop of Constantinople; and of all the Saints: have mercy on us and save us, for He is good and the Lover of mankind.

For Festal Dismissals, see Appendix I, page 57.

The Protodeacon assists the Bishop into his Riassa and puts his Panagia on him.

The Subdeacons vest the Bishop in his Mandyas and the Second Deacon hands him his Klobuk and Chotki.

The Bishop then kisses the Holy Table, puts on his Klobuk, and blesses the clergy to his right and his left.

The Curtain and Holy Doors are opened and the Bishop exits through them to the Ambo

and venerates the Icons of Christ and the Theotokos.

The Crozier-bearer hands the Bishop the Crozier and the Bishop blesses the People to three directions.

Protodeacon: *Eis polla eti, Despota!*

Chanters: *Ton Despotin kai Arkhierea imon, Kyrie fylatte.*

Eis polla eti, Despota. (Thrice)

As the Chanters sing the Bishop proceeds to the Kathedra or to the Narthex, assisted by the Subdeacons, where all of the people may then receive individual blessings from him.

At the Western Doors of the Temple, the Bishop stands on an Orletz. Here the Subdeacons remove the Mandyas and a Server hands him his walking stick.

As the Bishop leaves the Temple, the Trezvon rings.

Appendix I - Dismissals

I. The Weekday Dismissals:

SUNDAY

May He Who rose from the dead, Christ our true God, through the prayers of His most pure Mother: of the holy, glorious and all-laudable Apostles; of our Father among the Saints, John Chrysostom, Archbishop of Constantinople; of (*Patron of the Temple*); of [*Name*], whom we commemorate today; of the holy and righteous Ancestors of God, Joachim and Anna; and of all the Saints: have mercy on us and save us for He is good and loveth mankind.

MONDAY

May Christ our true God, through the prayers of His most pure Mother; by the protection of the honorable bodiless powers of heaven; of the holy, glorious, and all-laudable Apostles; of our Father among the Saints, John Chrysostom, Archbishop of Constantinople; of (*Patron of the Temple*); of [*Name*], whom we commemorate today; of the holy and righteous Ancestors of God, Joachim and Anna; and of all the Saints: have mercy on us and save us for He is good and loveth mankind.

TUESDAY

May Christ our true God, through the prayers of His most pure Mother; of the honorable and glorious Prophet, Forerunner, and Baptist John; of the holy, glorious, and all-laudable Apostles; of our Father among the Saints, John Chrysostom, Archbishop of Constantinople; of (*Patron of the Temple*); of [*Name*], whom we commemorate today; of the holy and righteous Ancestors of God, Joachim and Anna; and of all the Saints: have mercy on us and save us for He is good and loveth mankind.

WEDNESDAY

May Christ our true God, through the prayers of His most pure Mother; by the power of the precious and life-creating Cross; of the holy, glorious, and all-laudable Apostles; of our Father among the Saints, John Chrysostom, Archbishop of Constantinople; of (*Patron of the Temple*); of [*Name*], whom we commemorate today; of the holy and righteous Ancestors of God, Joachim and Anna; and of all the Saints: have mercy on us and save us for He is good and loveth mankind.

THURSDAY

May Christ our true: God, through the prayers of His most pure Mother; of the holy, glorious, and all-laudable Apostles; of our Father among the Saints, Nicholas the Wonderworker, Archbishop of Myra in Lycia; of our Father among the Saints, John Chrysostom, Archbishop of Constantinople; of (*Patron of the Temple*); of [*Name*], whom we commemorate today; of the holy and righteous Ancestors of God, Joachim and Anna; and of all the Saints: have mercy on us and save us for He is good and loveth mankind.

FRIDAY

May Christ our true God, through the prayers of His most pure Mother; by the power of the precious and life-creating Cross; of the holy, glorious, and all-laudable Apostles; of our Father among the Saints, John Chrysostom, Archbishop of Constantinople; of (*Patron of the Temple*); of [*Name*], whom we commemorate today; of the holy and righteous Ancestors of God, Joachim and Anna; and of all the Saints: have mercy on us and save us for He is good and loveth mankind.

SATURDAY

May Christ our true God, through the prayers of His most pure Mother; of the holy, glorious, and all-laudable Apostles; of the holy, glorious, and right-victorious Martyrs; of our venerable and God-bearing Fathers; of our Father among the Saints, John Chrysostom, Archbishop of Constantinople; of *(Patron of the Temple)*; of *[Name]*, whom we commemorate today; of the holy and righteous Ancestors of God, Joachim and Anna; and of all the Saints: have mercy on us and save us for He is good and loveth mankind.

II. The Festal Dismissals:

Replace both the Weekday Dismissal at the end of the Liturgy and the Lesser Dismissal at the end of the Prayers After Communion. These dismissals are used on the Day of the Feast and on every day (except Sunday) of the Afterfeast. Note that neither the Saint of the Day nor of the Temple is mentioned at Festal Dismissals.

THE NATIVITY OF OUR LORD

December 25 through 30

May He who was born in a cavern and lay in a manger for our salvation, Christ our true God, through the prayers of His Most-pure Mother, of our Father among the Saints, John Chrysostom, Archbishop of Constantinople, and of all the Saints, have mercy on us and save us, for He is good and loveth mankind.

THE THEOPHANY OF OUR LORD

January 6 through 14

May He who deigned to be baptized by John in the Jordan for our salvation, Christ our true God, through the prayers of His Most-pure Mother, of our Father among the Saints, John Chrysostom, Archbishop of Constantinople, and of all the Saints, have mercy on us and save us, for He is good and loveth mankind.

THE MEETING OF THE LORD

February 2 through 9

May He who deigned to be carried in the arms of the righteous Simeon for our salvation, Christ our true God, through the prayers of His Most-pure Mother, of our Father among the Saints, John Chrysostom, Archbishop of Constantinople, and of all the Saints, have mercy on us and save us, for He is good and loveth mankind.

THE ENTRY OF OUR LORD INTO JERUSALEM: PALM SUNDAY

May He who deigned to sit on the foal of an ass for our salvation, Christ our true God, through the prayers of His Most-pure Mother, of our Father among the Saints, John Chrysostom, Archbishop of Constantinople, and of all the Saints, have mercy on us and save us, for He is good and loveth mankind.

HOLY PASCHA AND BRIGHT WEEK

May He Who rose from the dead, trampling down death by death and upon those in the tombs bestowing life, Christ our true God, through the prayers of His Most-pure Mother, of our Father among the Saints, John Chrysostom, Archbishop of Constantinople and of all the Saints, have mercy on us and save us, for He is good and loveth mankind.

THOMAS SUNDAY TO THE APODOSIS OF PASCHA

We use the Sunday Dismissal on every day of the Week.

THE ASCENSION

May He who in Glory ascended from us into heaven and sat at the right hand of the God and Father for our salvation, Christ our true God, through the prayers of His Most-pure Mother, of our Father among the Saints, John Chrysostom, Archbishop of Constantinople and of all the Saints, have mercy on us and save us, for He is good and loveth mankind.

HOLY PENTECOST

May He who sent the Most-holy Spirit from heaven upon His holy disciples and apostles in the form of fiery tongues, Christ our true God, through the prayers of His Most-pure Mother, of our Father among the Saints, John Chrysostom, Archbishop of Constantinople, and of all the Saints, have mercy on us and save us, for He is good and loveth mankind.

THE TRANSFIGURATION OF OUR LORD

August 6 through 13

May He who was transfigured in Glory before His disciples on Mount Tabor for our salvation, Christ our true God, through the prayers of His Most-pure Mother, of our Father among the Saints, John Chrysostom, Archbishop of Constantinople, and of all the Saints, have mercy on us and save us, for He is good and loveth mankind.

Appendix II - Introits

Chanted by the Protodeacon at the Little Entrance after he says, "Wisdom! Let us attend."

THE EXALTATION OF THE CROSS

September 14

Exalt ye the Lord Our God; and worship the footstool of His feet, for He is holy! (*Psalm 98:5*)

THE NATIVITY OF OUR LORD

December 25

From of the womb before the morning star have I begotten Thee! The Lord hath sworn and will not repent. Thou art a Priest forever after the order of Melchizedek.

THE THEOPHANY OF OUR LORD

January 6

Blessed is He that cometh in the name of the Lord! We have blessed you out of the House of the Lord. God is the Lord and hath appeared to us!

THE MEETING OF OUR LORD

February 2

The Lord hath made known His salvation; in the sight of the nations hath He revealed His righteousness. (*Psalm 97:3*)

THE ENTRY OF OUR LORD INTO JERUSALEM: PALM SUNDAY

Blessed is He that cometh in the name of the Lord! We bless you out of the house of the Lord! God is the Lord and hath appeared unto us! (*Psalm 117:25, 26*)

GREAT AND HOLY PASCHA

The Sunday of Pascha and every day of Bright Week:

In congregations Bless ye God, the Lord from the well-spring of Israel!

THE ASCENSION OF OUR LORD

God is gone up in jubilation; the Lord with the voice of the trumpet!

PENTECOST SUNDAY AND MONDAY OF THE HOLY SPIRIT

Be Thou exalted, O Lord, in Thy strength! We will sing and chant of Thy mighty acts! (*Psalm 20: 13*)

THE TRANSFIGURATION OF OUR LORD

August 6

O Lord, send out Thy light and Thy truth; they have guided me along the way, and have brought me unto Thy holy mountain.

Appendix III – Notes for Chanters

1. Greeting the Hierarchy

As the Bishop enters the vestibule the Chanters sing, *“From the rising to the setting of the sun...”* once. There may be a pause before the Deacon says *“Wisdom!”* When the Deacon says *“Wisdom!”* the Chanters sing *“It is truly meet...”* (or the appropriate Zadostoinik for the season), softly, melodiously and unhurriedly, repeating if necessary, until the Bishop has finished the Entrance Prayers at the Ambo.

Note: According to some sources, after or instead of *“It is Truly Meet”*, the Chanters sing: *“The prophets proclaimed Thee...”* (See Service Book of the Holy Orthodox-Catholic Church. Hapgood, page 78).

2. Vesting the Hierarchy

A. If the Bishop is to be vested in the center of the Temple:

After finishing the Entrance Prayers the Bishop turns to bless the People and the Chanters sing *“Ton Despotin...”* as the Bishop moves to the Kathedra.

Protodeacon: *Bless, Most Reverend Master, the censer.*

First Deacon: *Let us pray to the Lord.*

When the Protodeacon begins the vesting prayers the Chanters sing, *“Let thy soul rejoice...”*, repeating it as necessary while the Bishop is being vested. When the Dikirion and Trikirion are brought to the Bishop the Chanters stop singing.

First Deacon: *Let us pray to the Lord.*

Protodeacon: *Let thy light so shine before men that they may see thy good works and glorify our Father who is in heaven always, now and ever, and unto ages of ages.*

Chanters: *Ton Despotin...*

B. If the Bishop is to be vested in the Altar:

After he finishes the Entrance Prayers, the Bishop turns to bless from the Ambo, the Chanters sing *“Eis polla eti, Despota”* (Once) and the Bishop enters through the Holy Doors to be vested, The Hours begin immediately,

3. The Little Entrance

The beginning of the Liturgy is as normal. After the Third Antiphon, the Deacon raises the Gospel Book and exclaims, *“Wisdom! Let us attend!”* (and the proper Introit, if there be one).

Clergy: *Come, let us worship and full down before Christ, O Son of God, Who rose from the dead* (or the appropriate verse for the day), *save us who sing to Thee: Alleluia!*

When the Clergy get to *“from the dead”*, the Chanters sing:

Chanters (Quickly): *O Son of God, Who rose from the dead* (or the appropriate verse), *save us who sing to Thee: Alleluia!*

Clergy: *O Son of God, Who rose from the dead (or the appropriate verse), save us who sing to Thee: Alleluia!*

Trio: *Eis polla eti, Despota!* (Thrice)

Chanters: *Eis polla eti. Despota!* (Once)

Then the Troparion and Kontakion. The Clergy usually sing the *“Both now...”* and the

final Kontakion.

4. The Trisagion

After the final Kontakion, the Protodeacon exclaims: *Let us pray to the Lord!*

Chanters: *Lord, have mercy.*

Bishop: *For holy art Thou, O our God, and unto Thee we ascribe Glory: to the Father and to the Son, and to the Holy Spirit, now and ever.*

Protodeacon: *O Lord, save the God-fearing.*

Chanters: *O Lord, save the God-fearing.*

Protodeacon: *And hear us.*

Chanters: *And hear us.*

Protodeacon: *And unto ages of ages.*

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

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

Chanters (Rapidly): *Holy God, Holy Mighty, Holy Immortal, have mercy on us.*

Bishop: *Lord, Lord, look down from heaven, and behold and visit this vineyard and perfect that which Thy right hand hath planted.*

Trio: (As Bishop blesses with the Cross and Trikirion to the West): *Holy God* (As Bishop blesses to the South): *Holy Mighty* (As the Bishop blesses to the North): *Holy Immortal, have mercy on us.*

Chanters (Rapidly): *Holy God, Holy Mighty, Holy Immortal, have mercy on us.*

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

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

Note: Certain days have their own hymns which replace "*Holy God...*" and these are sung in the same manner as described above, however, the Trio always sings "*Holy God... Holy Mighty... Holy Immortal, have mercy on us*" as the Bishop blesses.

Then the Epistle and Gospel as normal after the reading of the Gospel the Bishop blesses with Dikirion and Trikirion as the Chanters sing, "*Eis polla eti, Despota.*" (Once)

5. The Litany of Fervent Supplication

During this particular litany, the response to the petition: "*Again we pray for the Orthodox Episcopate...*" is made by the Clergy, first and then by the Chanters, sometimes overlapping each other; all other responses are made by the Chanters as normal.

6. The Great Entrance

After the Bishop finishes commemorating with the Diskos in hand, the Chanters sing: "*Amen.*"

After the Bishop finishes commemorating with the Chalice, they again sing "*Amen.*" and continue with the second half of the Cherubic Hymn.

After the Chanters finish the "*Alleluia*" which concludes the Cherubic Hymn, the Bishop will bless with Dikirion and Trikirion as the Chanters sing: "*Eis polla eti, Despota!*" (Once)

7. And Each and Every One

At the conclusion of *"It Is Truly Meet"* (or the appropriate Zadostoinik) the Protodeacon exclaims:

Protodeacon: *And each and every one.*

Chanters: *And each and every one.*

Bishop: *Among the first, remember, O Lord, our Archbishop [Name]; whom do Thou grant unto Thy holy churches, in peace, safety, honor, health, and length of days, rightly dividing the word of Thy truth.*

Chanters: *And each and every one.*

Protodeacon: *And our Archbishop (or Bishop) [Name], offering these Holy Gifts to the Lord our God for the honorable priesthood and for the diaconate in Christ, and for all those in the clerical and monastic order; for our suffering Russian land and her Orthodox people both in the homeland and in the diaspora; for our brethren confined in prisons, and in bitter labors and in every affliction; for the peace and well-being of the whole world; for the well-being of the holy churches of God; for the salvation and help of our brethren who are laboring and serving with heedfulness and the fear of God; for the healing of them that lie in infirmities; for the repose, the release in blessed memory and remission of sins of all our fathers and brethren gone to their rest before us, and the Orthodox here and everywhere laid to sleep; for the salvation of the people that stand here and pray, each of them calling to remembrance their transgressions; and in behalf of all and for all.*

Chanters: *And in behalf of all and for all.*

Bishop: *And grant that with one mouth...* And the Liturgy continues as normal.

8. Communion

The Chanters will sing the Communion Hymn and any appropriate anthems from the time of the Elevation (*"Holy things for the holy"*) until the Curtain and Holy Doors are opened for the Communion of the People. After the Bishop says, *"O God, save Thy people and bless Thine inheritance!"*, the Chanters respond: *"Eis polla eti, Despota!"* (Once) and then immediately *"We have seen the true light..."*

9. Dismissal

After the Bishop finishes the Dismissal he blesses with Dikirion and Trikirion as the Chanters sing: *"Eis polla eti, Despota!"* (Thrice). Then the Chanters sing the Polychronon: *Our lord, the Most Reverend Archbishop [Name]; (if it is a monastery: our Abbot, [Name]) the brethren of this holy Temple (or, Monastery); and all Orthodox Christians may the Lord God preserve unto many years!*

If it is feast or a visitation by the Bishop, the Polychronon is intoned by the Protodeacon and the Choir responds: *"Many Years!"* (Three-times-three).

Then the Chanters may sing an appropriate anthem (or the Prayer after Communion may be read).

10. Leaving the Temple

When the Bishop exits the Sanctuary, he blesses the People from the Ambo.

Protodeacon: *Eis polla eti, Despota.*

Chanters: *Ton Despotin...*

The Bishop goes to the Narthex of the Temple and here the Faithful may go to him for a blessing. If the Bishop's departure is delayed due to the number of the Faithful, it would be

appropriate for the Chanters to sing during this time.

11. Notes Regarding Ordinations

When there is to be an Ordination to the Priesthood, it will take place after the Great Entrance, just before the Litany of Supplication. When there is an Ordination to the Diaconate it will take place prior to the Litany before the Lord's Prayer.

During the Ordination, the Clergy will chant each of the three troparia "*O holy martyrs...*", etc. and the Choir repeats each one.

After the Clergy intone "*Lord, have mercy.*" (Thrice), the Chanters sing, "*Kyrie eleison.*" in a melodious, extended manner, until the Ordination prayers are finished.

When the Bishop presents each article to the newly-ordained, he will say, "*Axios!*", the Clergy in the Altar will sing "*Axios!*", and then the Chanters and Faithful respond, "*Axios!*"

At the end of vesting the new Priest or Deacon the Bishop will bless with Dikirion and Trikirion as the Chanters sing: "*Eis polla eti, Despota!*" (Once.)

Appendix IV – Weekday Antiphons

FIRST ANTIPHON

Psalm 91:1, 2,13

It is good to give praise unto the Lord/ and to chant unto Thy name, O Most High.

Refrain: Through the prayers of the Theotokos, O Saviour, save us.

To proclaim in the morning Thy mercy,/ and Thy truth by night. *(Refrain.)*

For upright is the Lord our God,/ and there is no unrighteousness in Him. *(Refrain.)*

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto ages of ages. Amen. *(Refrain.)*

SECOND ANTIPHON

Psalm 92: 1, 2, 7

The Lord is King, He is clothed with majesty;/ the Lord is clothed with strength and He hath girt Himself.

Refrain: Through the prayers of Thy Saints, O Saviour, save us.

For He established the world which shall not be shaken *(Refrain.)*

Thy testimonies are made very sure./ Holiness becometh Thy house, O Lord, unto length of days. *(Refrain.)*

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

Only Begotten Son...

THIRD ANTIPHON

Psalm 94: 1-5

Come, let us rejoice in the Lord,/ let us shout with jubilation unto God our Saviour.

Refrain: O Son of God Who art wondrous in Thy Saints, save us who sing to Thee: Alleluia.

Let us come before His countenance with thanksgiving,/ and with psalms let us shout in jubilation unto Him. *(Refrain.)*

For the Lord is a great God/ and a great King over all the earth. *(Refrain.)*

For in His hand are the ends of the earth,/ and the heights of the mountains are His. *(Refrain.)*

For the sea is His and He made it;/ and the dry land His hands have fashioned. *(Refrain.)*

Appendix V – Vesting in the Altar

If the Bishop is to be vested in the Altar rather than in the center of the Temple the order is as follows:

After the Entrance Prayers, when the Bishop turns to bless the people, the Chanters sing *“Eis polla eti, Despota”* instead of *“Ton Despotin”*.

(During this blessing, the Celebrant of the Prothesis exits the Altar via the Southern Door and the Reader, holding the Horologion in his left hand and resting it on his shoulder, exits by way of the Northern Door. They go to the Kathedra and stand opposite each other facing East, the Priest to the right—South.)

The Subdeacons open the Holy Doors, the Bishop hands his Crozier to the Crozier-bearer, and enters the Holy Altar.

The Crozier-bearer stands opposite the Candle-bearer at the foot of the Ambo in front of the Icon of the Saviour, facing East.

The Holy Doors are closed, and the Hours begin immediately. The Celebrant of the Prothesis gives the ecphonesis to begin the Hours (see page 8).

Meanwhile, the other Priests enter the Altar through the side doors and take their places at the Holy Table.

The Bishop and Priests make two metanias, the Bishop kisses the Gospel Book and the Priests kiss the Holy Table, then they all make a third metania. The Bishop blesses the Priests to his right and to his left, the Priests kiss his hand and withdraw to begin vesting.

The Subdeacons remove the Mandyas and the Bishop goes to stand at the place prepared for him, usually to the right of the of the Holy Table, to vest.

The Bishop is vested by the Subdeacons. As each vestment is brought to the Bishop, he blesses it with both hands and kisses the cross on it, the First Deacon says (quietly), *“Let us pray to the Lord.”* and the Protodeacon recites the appropriate prayers as the both of them swing the censers.

The Sticharion

Protodeacon: *Thy soul shall rejoice in the Lord, for He hath clothed thee with the garment of salvation; He hath covered thee with the robe of gladness; as a bridegroom He hath set a crown on thee; and as a bride adorneth herself with jewels, so He hath adorned thee, always, now and ever, and unto ages of ages. Amen.*

The Epitrachelion

Blessed is God, who poureth out His grace upon His priests, as myrrh upon the head, that runneth down the beard, the beard of Aaron, which runneth down to the fringe of his garment always, now and ever, and unto ages of ages. Amen.

The Zone

Blessed is God, who girdeth thee with strength and hath made thy way blameless. He hath made thy feet like hind’s feet, and setteth thee upon high places always, now and ever, and unto ages of ages. Amen.

The Right. Cuff

Thy right hand, O Lord, hath been glorified in strength. Thy right hand, O Lord, hath shattered the enemies. In the multitude of Thy Glory hast Thou overthrown Thy adversaries always, now and ever, and unto ages of ages. Amen.

The Left Cuff

Thy hands have made me and fashioned me. Give me understanding that I may learn Thy

commandments always, now and ever, and unto ages of ages. Amen.

The Palitza

Gird Thy sword upon Thy thigh, O Mighty One, in Thy comeliness and in Thy beauty. Go forth, prosper, and reign, because of truth and meekness and righteousness. and Thy right hand shall guide Thee wondrously always, now and ever, and unto ages of ages. Amen.

The Sakkos

Thy High Priests, O Lord, shall cloth themselves with righteousness, and Thy saints shall rejoice with joy always, now and ever, and unto ages of ages. Amen.

The Omophor

When Thou hadst taken upon Thy shoulders human nature which had gone astray, O Christ, Thou didst bear it to heaven, unto Thy God and Father always, now and ever, and unto ages of ages. Amen.

The Cross

Whosoever will come after Me, let him deny himself, and take up his Cross, and follow Me always, now and ever, and unto ages of ages. Amen.

The (First) Panagia

May God create in thee a clean heart and renew a right spirit within thee always, now and ever, and unto ages of ages. Amen.

The Second Panagia, if there be one

May thy heart pour forth a good word and thou shalt speak of thy works to the king always, now and ever, and unto ages of ages. Amen.

The Miter

The Lord hath set upon thy head a crown of precious stones; thou asked life of Him and He gaveth thee length of days always, now and ever, and unto ages of ages. Amen.

Then the Subdeacons and a Server wash the Bishop's hands as the Protodeacon says the prayer:

Protodeacon: *Let us pray to the Lord.*

I will wash my hands in innocency, and I will compass Thine altar, O Lord, that I may hear the voice of Thy praise, and tell of all Thy wondrous works. O Lord, I have loved the beauty of Thy house, and the place where Thy Glory dwelleth. Destroy not my soul with the ungodly, nor my life with men of blood, in whose hands are iniquities; their right hand is full of bribes. But as for me, in mine innocence have I walked; redeem me, O Lord, and have mercy on me. My foot hath stood in uprightness; in the congregations will I bless Thee, O Lord.

Then the Bishop may proceed to the Prothesis to make his commemorations of the living and the dead.

When the Bishop indicates that it is time, the Servers open the Curtain and Holy Doors. The Bishop kisses the Holy Table and goes out of the Sanctuary by way of the Holy Doors (after which the Holy Doors are not closed). The Subdeacons exit out the side doors and escort the Bishop to the Kathedra in the center of the Temple. The Protodeacon also exits through the South Door and takes his place to the right of and behind the Kathedra.

After the Bishop has taken his place on the Kathedra the Dikirion and Trikirion return to the Altar. The Deacons perform a complete censuring as described below.

The Deacons perform the Censing of the Temple either while the Bishop is in the Altar or after he has ascended the Kathedra, depending upon the amount of time before the end of the Sixth Hour.

ΚΟΝΕΪΧ, ἢ ΕΓΪ ΝΑΪΣΕΜΪ ΕΛΑΪΚΑ.
The end, and to our God be the glory!

Δόμκ ἐγγίχκ жінκ μὺροφόρκκ
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Ο Οἶκος τῶν Ἀγίων Μυροφόρων

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