

Holy Saturday Vesperal Liturgy

(of St. Basil the Great)

Before the beginning of the service, the Holy Table, the tables in the Sanctuary, the stands, and others are put into white vestments, but these are covered in dark. This is to facilitate the change of vestment during the service. Two Gospel Books are usually used: one is used during the service, while the other remains resting on the Holy Shroud.

*The church is censed before the Liturgy begins. Following this, the **Deacon** gives the censer to an **Acolyte**, opens the Holy Doors, and joins the Priest at the Altar Table (Southwest corner). They bow three times. The **Deacon** leaves the Sanctuary, passing the High Place, through the North door. He goes before the Holy Shroud (Epitaphion), raises his Orarion and exclaims aloud:*

Deacon: Arise! Bless, Master!

*The **Priest** kisses the Holy Gospel, lifts it up with both hands, and lowering it, signs the Altar Table crosswise, saying:*

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

People: Amen.

*The **Deacon** enters the Sactuary through the South Door, bows, and goes to his place.*

*The **Priest** goes to stand in front of the Holy Shroud, head uncovered, to read the Prayers of Light silently.*

The Introductory Psalm

Psalm 103 (104)

Bless the Lord, O my soul!
O Lord my God, You are very great,
You are clothed with praise and majesty,

wrapping Yourself in light for a garment,
stretching out the sky like a skin¹;

Who covers His upper rooms with water,
Who makes clouds His chariot,
Who walks on the wings of the wind,

Who makes spirits his angels
and His servant a flame of fire,

Who poises the earth on its axis;
it will not be moved throughout the ages.

The deep like a garment is its clothing.
On the mountains the waters stand.

At Your rebuke they run,
At the crack of Your thunder they are afraid.

Mountains rise up and plains sink down
to the place which You have appointed for them.

You have set a bound the waters will not pass,
so they will never return to cover the earth.

You send torrents in the ravines,
the waters run between the mountains.

They give drink to all the beasts of the field;
wild donkeys wait to quench their thirst.

The birds of the sky perch on them;
from among the rocks they pipe their calls.

¹ a "tent-skin".

You water the mountains from above.
The earth is filled with the fruit of Your works.

You make grass spring up for the cattle
and vegetation for the service of men,
for them to produce food from the earth
and wine which cheers man's heart,
that his face may be bright with oil
and that bread may strengthen man's heart.

The trees of the plain will be drenched,
the cedars of Lebanon which You planted.

There the sparrows build their nests,
the house of the heron² at the top of them.

The high mountains are for the deer,
a rock is a refuge for hares.

You made the moon to mark the months,
the sun knows his going down.

You appoint darkness and it becomes night,
in which all the wild beasts of the forest prowl:

young lions roaring to seize their prey
and seeking their food from God.

The sun rises and they gather together
and lie down in their dens.

Man goes out to his work
and to his business until the evening.

² or "egret".

How great are Your works, O Lord!
You have made all things in wisdom,
the earth is filled with Your creation.

This is the great and wide sea:
there live reptiles without number,
living creatures small and great;

There ships go to and fro;
there, too, is that sea serpent
which You have made to play in it.

All look expectantly to You
to give them their food in due season.

When You give it to them, they gather it;
when You open Your hand,
all things are filled with goodness.

But when You turn away Your face they are troubled.
You will take their spirit and they will die
and they will return to their dust.

You will send Your Spirit and they will be created,
and You will renew the face of the earth.

May the glory of the Lord be forever;
the Lord delights in His works.

He looks upon the earth and makes it tremble,
He touches the mountains and they smoke.

I will sing to the Lord all my life,
I will sing praises to my God as long as I live.

The Deacon, standing at the Southwest corner of the Altar Table, passing the High Place, exits the Sanctuary, through the North door and stands before the Holy Shroud until the conclusion of the Psalm.

May my conversation be pleasing to Him,
and I will rejoice in the Lord.

May sinners vanish from the earth,
and the lawless so as to be no more.
Bless the Lord, O my soul.

You made the moon to mark the months,
the sun knows his going down.

How great are Your works, O Lord!
You have made all things in wisdom,

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

Alleluia! Alleluia! Alleluia! Glory to You, O God. (3x)

*At the conclusion of Psalm 103, the **Deacon** and the **Priest** bow to each other. The **Priest** returns to the Sanctuary through the South door and stands at his place before the Altar Table.*

*The **Deacon** lifts his Orarion and says:*

The Great Litany

Deacon: In peace let us pray to the Lord.

People: Lord, have mercy.

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

People: Lord, have mercy.

Deacon: For the peace of the whole world, for the welfare of the holy churches of God, and for the union of all people, let us pray to the Lord.

People: Lord, have mercy.

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

People: Lord, have mercy.

Deacon: ³For [his Beatitude] Metropolitan _____; for [his Grace] our Bishop _____; for the honorable priesthood, the diaconate in Christ, for all the clergy and the people, let us pray to the Lord.

People: Lord, have mercy.

Deacon: For the President⁴ and all civil authorities of this country, and for those serving in its Armed Forces, let us pray to the Lord.

People: Lord, have mercy.

Deacon: For this city, [*if a monastery:* For this holy habitation,] for every city and countryside, and for the faithful dwelling in them, let us pray to the Lord.

People: Lord, have mercy.

Deacon: For favorable weather, for an abundance of the fruits of the earth, and for peaceful times, let us pray to the Lord.

People: Lord, have mercy.

Deacon: For travelers by land, by sea, and by air; the sick; the suffering; the captives; and for their salvation, let us pray to the Lord.

People: Lord, have mercy.

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

³ We pray for the Bishop of the temple in which we are praying. When not in a temple, we pray for the Bishop of the diocese in which we are located. If outside the territory of any Orthodox Church or mission, only then do we pray for the Bishop of the celebrating Priest.

⁴ We pray for the Chief of State and the civil authorities of the place in which we are praying.

People: Lord, have mercy.

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

People: Lord, have mercy.

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

People: To You, O Lord.

Priest: For to You belong 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.

People: Amen.

The Deacon enters the Sanctuary through the South door, goes to the High Place, bows, turns and bows to the Priest, takes up the censer and presents it to the Priest, saying:

Deacon: Bless, Master, the incense.

Priest: + We offer You incense, O Christ our God, for a perfume of spiritual fragrance. Receive it upon Your heavenly Altar, and send down upon us in return the grace of Your all-Holy Spirit.

Deacon: Amen.

Lord, I Call

Tone 1

Psalm 140 (141):1-2

People: Lord, I call upon You, hear me.
Hear me, O Lord.
Lord, I call upon You, hear me.
Receive the voice of my prayer, when I call upon You.
Hear me, O Lord.

The Deacon then begins the Great Censing.

Let my prayer arise,
in Your sight as incense,
and let the lifting up of my hands
be an evening sacrifice.
Hear me, O Lord.

Psalm 140 (141):3-10

Reader: Set a guard, O Lord, over my mouth,
and a door of enclosure and protection around my lips.

Do not incline my heart to evil words,
to make excuses for sins.
With men who practice lawlessness,
not even with their chosen ones will I be joined.

A just man will correct and rebuke me with mercy,
but may the oil of a sinner never anoint my head,
because again and again my prayer is against their pleasures.

Their judges and kings drown holding rocks:
they will hear my words, for they are sweet.

As a clod of earth is crushed on the ground,
our bones have been scattered beside the grave.

For my eyes look to You, O Lord;
O Lord, in You I trust, do not take away my life.

Keep me from the trap they have set for me
and from the snare of the evildoers.

Sinners will fall into their own net;
I am alone until I pass on.

Psalm 141 (142)

I cry to the Lord with my voice,
I pray with my voice to the Lord.

I will pour out before Him my prayer,
I will tell my trouble before Him.

When my spirit departs from me,
You know my paths.
In this way that I was going,
they hid a trap for me.

I look to the right hand and watch,
but there is no one who knows me.
Escape is cut off from me,
but there is no one seeking my life.

I cried to You, O Lord, and said,
“You are my hope,
You are my portion in the land of the living.”

Attend to my prayer,
for I have been brought very low.
Deliver me from those who are persecuting me,
because they are stronger than I am.

Bring my soul out of prison
that I may confess Your name,

The righteous are waiting for me
until You reward me.

Psalm 129 (130)

Out of the depths I cry to You, O Lord;
O Lord, hear my voice.

Tone 1 (Resurrection)

People: Accept our evening prayers, O holy Lord!
Grant us remission of sins, //
for You alone have manifested the Resurrection to the world.

Reader: Let Your ears be attentive
to the cry of my prayer.

People: Encircle Zion and surround her, O people!
Give glory in her to the One Who rose from the dead! //
For He is our God, Who has delivered us from our transgressions.

Reader: If You, O Lord, should take note of our sins,
O Lord, who would survive?
But with You there is forgiveness.

People: Come, O people, let us hymn and fall down before Christ,
glorifying His Resurrection from the dead! //
For He is our God, Who has delivered the world from the Enemy's
deceit.

Reader: For Your name's sake, O Lord, I wait for You,
my soul waits for Your word,
my soul hopes for the Lord,

Anatolian stikhera

People: Be glad, O heavens!
Sound trumpets, O foundations of the earth!
Sing in gladness, O mountains!
Behold Emmanuel has nailed our sins to the Cross!
Granting life, He has slain death. //
He has resurrected Adam as the Lover of mankind.

Reader: from the morning watch until night.
From the morning watch
let Israel hope for the Lord.

Tone 8

People: Today, Hades cries out groaning:
“I should not have accepted the Man born of Mary.
He came and destroyed my pow’r.
He shattered the gates of brass.
As God, He raised the souls that I had held captive.”//
Glory to Your Cross and Resurrection, O Lord!

Reader: For with the Lord there is mercy
and with Him there is great redemption.
And He will redeem Israel
from all his sins.

People: Today, Hades cries out groaning... (*repeat above*).

Psalm 116 (117)

Reader: Praise the Lord, all you nations,
praise Him, all you peoples!

People: Today, Hades cries out groaning:
“My dominion has been shattered.
I received a dead Man as one of the dead,
but against Him I could not prevail.
From eternity I had ruled the dead,
but behold, He raises all.
Because of Him do I perish.”//
Glory to your Cross and Resurrection, O Lord!

Reader: For great is His mercy to us,⁵
and the truth of the Lord continues forever.

People: Today, Hades cries out groaning:
“My power has been trampled down.
The Shepherd is crucified and Adam is raised.
I have been deprived of those whom I ruled.
Those whom I swallowed in my strength I have given up.
He Who was crucified has emptied the tombs.
The power of death has been vanquished.”//
Glory to Your Cross and Resurrection, O Lord!

Reader: Glory to the Father, and to the Son, and to the Holy Spirit,

Tone 6

People: The great Moses mystically foreshadowed this day when he said:
“God blessed the seventh day.”
This is the blessed Sabbath;
This is the day of rest,
on which the only-begotten Son of God rested from all His works.
By suffering death to fulfill the plan of salvation,
He kept the Sabbath in the flesh;
by returning again to what He was,
He has granted us eternal life through His Resurrection,//
for He alone is Good and the Lover of mankind.

Reader: ...now and ever and unto ages of ages. Amen.

As the People sing “now and ever...” the Holy Doors are opened, the Priest and Deacon then bow 3 times before the Altar Table. The Priest picks up the Holy Gospel and gives it to the Deacon, who places his Orarion over it, kissing the Priest’s hand. Preceded by the Acolytes, passing by the High Place, they proceed out of the Sanctuary through the North door, and go in front of the Holy Shroud.

⁵ Lit., “For His mercy has been strengthened upon us”.

Tone 1 (Resurrection)

People: Let us praise the Virgin Mary!
The gate of heaven, the glory of the world!
The song of the angels, the beauty of the faithful!
She was born of man, yet gave birth to God.
She was revealed as the heaven,
as the temple of the Godhead.
She destroyed the wall of enmity.
She commenced the peace; she opened the Kingdom.
Since she is our foundation of faith,
our defender is the Lord Whom she bore.
Courage! Courage! O People of God!
For Christ will destroy our enemies//
since He is all powerful.

The Vespers Entrance

As they proceed:

Deacon: Let us pray to the Lord. Lord, have mercy.

Priest: In the evening, in the morning, and at midday, we praise You, we bless You, we give thanks to You, and we pray to You: O Master of all, O Lord, the Lover of mankind, let our prayer arise in Your sight as incense, and incline not our hearts to words or thoughts of evil, but rescue us from all who seek after our souls. For our eyes are toward You, O Lord: Lord, in You we put our hope. Put us not to shame, O our God. For to You belong 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.

People: Amen.

The Priest stands in the center facing the Sanctuary.

Standing a little to the right before the Holy Shroud and leaning the Holy Gospel against his left

*shoulder, the **Deacon** points with his right hand and Orarion towards the Altar Table, and says:*

Deacon: Bless, Master, the holy entrance.

Priest: + Blessed is the entrance into Your Sanctuary always, now and ever and unto ages of ages.

People: Amen.

*The **Deacon** presents the Holy Gospel for the Priest to kiss, himself kissing the Priest's right hand and replaces his Orarion on the Book. Then he faces the Altar Table again and exclaims as he elevates the Book:*

Deacon: Wisdom! Let us attend!

*The celebrants enter the Sanctuary; the **Deacon** returns the Holy Gospel to the Altar Table with the Icon of the Resurrection facing the Priest and kisses the Holy Gospel and the Altar Table.*

*The **Priest(s)** kisses the two small icons located on the sides or pillars of the Holy Doors area, blesses the People, kisses the Altar Table, and goes to the High Place, makes the Sign of the Cross and a small metania and stands to the right of center (Southeast corner of the Altar Table) facing the people.*

*The **Deacon** kisses the Altar Table, goes to the left side of the Sanctuary, makes the Sign of the Cross on himself facing the High Place, bows to the Priest, and stands to the left (Northeast corner) of the Altar Table at the High Place facing toward the people.*

Gladsome Light

People: O gladsome Light of the holy glory of the immortal, heavenly,
Holy, blessed Father: O Jesus Christ:
Now that we have come to the setting of the sun,
And behold the light of evening,
We praise God: Father, Son, and Holy Spirit.
For it is right, at all times,
To worship You in voices of praise,
O Son of God and Giver of life.
Therefore all the world glorifies You.

The First Old Testament Reading

Deacon: Wisdom!

Reader: The reading from Genesis.

Deacon: Let us attend!

The Holy Doors are closed.

Reader: (1:1-13 LXX) In the beginning God made heaven and earth. The earth was invisible, and unfinished; and darkness was over the deep. The Spirit of God was hovering over the face of the water.

Then God said, “Let there be light”; and there was light. God saw the light; it was good; and God divided the light from the darkness. God called the light Day; the darkness He called Night; and there was evening and morning, one day.

Then God said, “Let there be a firmament in the midst of the water, and let it divide the water from the water”; and it was so. Thus God made the firmament, and God divided the water under the firmament from the water above the firmament. So God called the firmament Heaven, and God saw that it was good; and there was evening and morning, the second day.

Then God said, “Let the water under heaven be gathered together into one place, and let the dry land appear”; and it was so. The water under heaven was gathered into its places, and the dry land appeared. So God called the dry land Earth, and the gathering together of the waters He called Seas; and God saw that it was good. Then God said, “Let the earth bring forth the herb of grass, bearing seed according to its kind and likeness. Let the fruit tree bear fruit, whose seed is in itself according to its kind on earth.” It was so. Thus the earth brought forth the herb of grass, bearing seed according to its kind and likeness. The fruit tree bore fruit, whose seed is in itself according to its kind on earth.

God saw that it was good. So evening and morning were the third day.

The Second Old Testament Reading

Deacon: Wisdom!

Reader: The reading from the Prophecy of Isaiah.

Deacon: Let us attend!

Reader: (60:1-16 LXX) “Shine, shine, O Jerusalem, for your light is come, and the glory of the LORD is risen upon you. Behold, darkness and gloom shall cover the earth upon the nations, but the LORD will shine on you; and His glory shall be seen upon you. Kings shall come to your light, and the Gentiles to your brightness. Lift up your eyes all around, and see your children gathered together. Behold, all your sons come from afar, and your daughters shall be lifted upon their shoulders. Then you will see, fear and be amazed in your heart, because the wealth of the sea and of nations and peoples shall change their course and turn to you. Herds of camels shall come to you, and the camels of Midian and Ephah shall cover you. All those from Sheba shall come bearing gold, and they shall bring frankincense and proclaim the good news of the Lord’s salvation. All the sheep of Kedar shall be gathered together to you, and the rams of Nebaioth shall come to you. They shall offer acceptable sacrifices upon My altar, and My house of prayer shall be glorified. Who are these who fly like clouds, and like doves with young?

“The coastlands waited for Me; and the ships of Tarshish among the first, to bring your children from afar, and silver and gold with them for the sake of the Lord’s name, and because the Holy One of Israel is glorified. Foreigners shall build your walls, and their kings shall defend you; for I struck you because of My wrath, and I loved you because of My mercy. Your gates shall be opened continually, and they shall not be shut day or night, to bring you the power of the Gentiles, and their kings leading them. For the nations and their kings who will not serve

you shall perish, and those nations will be utterly desolate. The glory of Lebanon shall come to you, with the cypress, the pine, and the cedar together, to glorify My holy place. The sons of those who humbled and provoked you shall go to you in fear, you shall be called City of the LORD, Zion of the Holy One of Israel.

“Because you were forsaken and hated, and there was no one to help you, therefore I will make you an eternal joy, the gladness of generations to generations. You shall drink the milk of the Gentiles, and eat the wealth of kings. You shall know I am the LORD who saves you and the God of Israel who delivers you.

The Third Old Testament Reading

Deacon: Wisdom!

Reader: The reading from Exodus.

Deacon: Let us attend!

Reader: (12:1-11 LXX) Now the Lord spoke to Moses and Aaron in the land of Egypt, saying, “This month shall be your beginning of months; it shall be the first month of the year to you. Speak to all the congregation of the children of Israel, saying: ‘On the tenth day of this month every man shall take for himself a lamb, according to the family households, a lamb for each home. If their be too few in a household, let him and his neighbor next to his house take it according to the number of souls; he will make his count in lambs according to the needs of each one. Your lamb shall be without blemish, a male of the first year. You shall take it from the sheep or the kids. Then you shall keep it until the fourteenth day of the same month, and the whole assembly of the congregation of Israel shall kill it at twilight. Then they shall take some of the blood and put it on the two doorposts and on the lintel of the houses where they eat it. They shall eat the flesh on that night, roasted in fire; with unleavened bread and bitter herbs they shall eat it. Do not eat it raw, nor boiled at

all with water, but roasted in fire—its head with its legs and its entrails. You shall let none of it remain until morning, nor shall you break a bone of it; and what remains of it until morning you shall burn with fire. Thus you shall eat it: with a belt on your waist, your sandals on your feet, and your staff in your hand. You shall eat it in haste. It is the Lord's Pascha.

The Fourth Old Testament Reading

Deacon: Wisdom!

Reader: The reading from the Prophecy of Jonah.

Deacon: Let us attend!

Reader: (1:1-4:11 LXX) Now the word of the Lord came to Jonah the son of Amittai, saying, "Arise and go to Nineveh, the great city, and preach in it; for the cry of her wickedness has come up before Me." But Jonah rose up to flee to Tarshish from the presence of the Lord. So he went down to Joppa and found a ship going to Tarshish, paid his fare, and boarded the ship to set sail with them to Tarshish, away from the presence of the Lord.

But the Lord raised up a great wind upon the sea, and there came about a mighty tempest, so the ship was in danger of breaking up. And the mariners were afraid; and cried out, each one to his god. And they cast out the cargo of the ship into the sea, attempting to lighten the ship. But Jonah had gone below into the hold of the ship, had gone to sleep, and was snoring. The captain came to him and said, "Why are you snoring? Get up and call upon your God, that your God may keep us safe so we do not perish." And each one said to his shipmate, "Come! Let us cast lots and find out on whose account this calamity is upon us." So they cast lots, and the lot fell upon Jonah.

Then they said to him, "Tell us, what is your occupation? Where do you come from and from what country and people are you?" And he said to

them, “I am a servant of the Lord, and I worship the Lord God of heaven, who made the sea and the dry land.” Then the men were exceedingly afraid and said to him, “What is this that you did?” For the men knew he was fleeing from the presence of the LORD, because he had told them. Then they said to him, “What shall we do to you that the sea will calm itself for us?” For the sea continued to be tempestuous, and the waves rose up even higher. And Jonah said to them, “Take me up and cast me into the sea, and the sea will grow calm for you, for I know that this great tempest is upon you because of me.”

And the men tried hard to return to land, but were unable to do so, for the sea arose and grew even more tempestuous against them. Then they cried out to the Lord and said, “Please, O LORD, do not let us perish on account of this man’s life, nor bring righteous blood upon us; for You, O Lord, have brought this about.” So they took up Jonah and threw him into the sea, and the sea ceased from its raging. And the men feared the Lord even more, and they offered a sacrifice to the Lord and vowed vows.

Now the Lord commanded a huge sea creature to swallow Jonah, and Jonah was in the belly of the sea creature three days and three nights. And from the belly of the sea creature, Jonah prayed to the Lord his God, and he said: “I cried out in my affliction to the Lord my God, and He heard my voice; Out of the belly of Hades, You heard the cry of my voice. You cast me into the depths of the heart of the seas, and rivers encompassed me; All Your surging waters and Your waves passed over me. And I said, ‘I have been driven away from Your sight; Shall I again look with favor toward Your holy temple?’ Water is poured over me to my soul; the lowest depth encircled me; My head plunged into the clefts of the mountains. I descended into the earth, the bars of which are everlasting barriers; Yet let my life ascend from corruption, O Lord, my God. When my soul was failing from me, I remembered the Lord. May my prayer be brought to You, into Your holy temple. Those who follow vanity and lies forsake their own mercy. But with a voice of

thanksgiving and praise, I will sacrifice to You. As much as I vowed, I shall offer to You, To You, the Lord of Deliverance.”

Then the Lord commanded the sea creature, and it cast up Jonah onto dry land.

Now the word of the LORD came to Jonah a second time, saying, “Arise and go to Nineveh, the great city, and preach there according to the message I previously spoke to you.” So Jonah arose and went to Nineveh, just as the Lord spoke. Nineveh was an exceedingly great city to God, a journey of about three days. And Jonah began to enter into the city, going a day’s journey, where he proclaimed and said, “Yet three days, and Nineveh shall be overthrown!”

And the men of Nineveh believed God. They proclaimed a fast and put on sackcloth, from the greatest of them to the least. Then the word came to the king of Nineveh; and he arose from his throne, removed his robe, and put on sackcloth, and sat upon ashes. And it was proclaimed and spoken in Nineveh by the king and by his great men, saying, “Let not the men, cattle, oxen, or sheep taste anything, eat, or drink water. So the men and the cattle were clothed with sackcloth, and they cried out fervently to God; and they each turned back from their evil ways and from wrongdoings of their hands, saying, “Who knows if God shall have a change of heart and turn from His fierce anger, that we should not perish?” And God saw their works, that they turned from their evil ways. And God had a change of heart about the evil which He had said He would do to them, and He did not do it.

But Jonah was deeply grieved and was troubled. So he prayed to the Lord and said, “O Lord, were these not my words when I was yet in my land? Therefore I saw the need to flee to Tarshish; because I knew that You to be compassionate and merciful, long-sufferings and abundant in mercy, and willing to change Your heart concerning evils. And now, Master, Lord, take my life from me, for it is better for me to die than to live.”

And the Lord said to Jonah, "Are you exceedingly grieved?" Then Jonah went out of the city and seated himself opposite it. There he made for himself a tent and sat under its shade, until he might observe what would happen to the city. And the Lord God commanded a gourd, and it came up over the head of Jonah to be shade over his head, to shield him from his discomforts. Jonah rejoiced with great joy because of the gourd. But early the next morning, God commanded a worm, and it smote the gourd, and the gourd withered up. And when the sun rose, God commanded a burning east wind; and the sun beat down on the head of Jonah, and he grew faint and despaired of his life. And he said, "It is better for me to die than to live." Then God said to Jonah, "Are you exceeding grieved on account of the gourd?" And he said, "I am exceeding grieved, even unto death." And the Lord said, "You took pity on the gourd, for which you did not labor, nor did you make it grow, which came up during the night and perished before the next night. And shall I Myself not take pity upon Nineveh, the great city, in which dwell more than one hundred and twenty thousand people who do not know either their right hand or their left—and many livestock?"

The Fifth Old Testament Reading

Deacon: Wisdom!

Reader: The reading from Joshua.

Deacon: Let us attend!

Reader: (5:10-15 LXX) Then the children of Israel kept Pascha on the fourteenth day of the month at evening, to the west of Jericho, across the Jordan in the plain. They ate of the unleavened and new wheat of the land. On this day, the manna ceased, after they ate from the wheat of the land. Thus, the children of Israel no longer had manna, for they enjoyed the fruits in the land of the Phoenicians in that year.

Then it came to pass, when Joshua was at Jericho, he looked up and saw

a man standing before him with a sword drawn in His hand. So Joshua came near and said to him, “Are You for us or on the side of our adversaries?” He said to him, “I am now come, the chief captain of the host of the Lord.” Then Joshua fell on his face upon the earth and said to Him, “O Master, what do you command your servant?” The chief captain of the Lord said to Joshua, “Loose the shoe from your feet; for the place on which you stand is holy.”

The Sixth Old Testament Reading

Deacon: Wisdom!

Reader: The reading from Exodus.

Deacon: Let us attend!

Reader: (13:20-15:19 LXX) So they took their journey from Succoth and camped in Etham by the desert. Moreover, God led them, by day in a pillar of cloud to show them the way, and by night in a pillar of fire. Thus the pillar of cloud by day and the pillar of fire by night did not depart from before all the people.

Now the Lord spoke to Moses, saying: “Speak to the children of Israel, that they turn and camp at the village between Migdol and the sea, opposite Baal Zephon; you shall camp before them by the sea. For Pharaoh will say of the children of Israel, ‘They are wandering in the land; the desert has closed them in.’ Then I will harden Pharaoh’s heart, and he will pursue them; and I will be glorified in Pharaoh and over all his army, that the Egyptians may know that I am the Lord.” So they did.

Now it was told the king of the Egyptians that the people had fled, and the heart of Pharaoh and his servants was turned against the people; and they said, “Why have we done this, that we have let Israel go from serving us?” So he made ready his chariot and took his people with him. Also, he took six hundred choice chariots, and all the chariots of Egypt with captains over every one of them. Thus the Lord hardened

the heart of Pharaoh king of Egypt and his servants, and he pursued the children of Israel; and the children of Israel went out with a high hand. So the Egyptians pursued them, all the cavalry and chariots of Pharaoh, his horsemen and his army, and overtook them camping by the village opposite Baal Zephon.

Now when Pharaoh drew near, the children of Israel lifted their eyes, and behold, the Egyptians marched after them. So they were very afraid, and the children of Israel cried out to the Lord. Then they said to Moses, “Because there were no graves in Egypt, have you taken us away to die in the desert? Why have you so dealt with us, to bring us up out of Egypt? Is this not the word we told you in Egypt, saying, ‘Let us alone that we may serve the Egyptians?’ For it is better for us to serve the Egyptians than to die in the desert.”

Then Moses said to the people, “Be of good courage. Stand still, and see the Lord’s salvation, which He will accomplish for you today. For the Egyptians whom you see today, you will never see again. The Lord will fight for you, and you shall hold your peace.”

Then the Lord said to Moses, “Why do you cry to Me? Tell the children of Israel to go forward. Now lift up your rod, and stretch out your hand over the sea and divide it; and let the children of Israel go on dry ground through the midst of the sea. I indeed will harden Pharaoh’s heart and all the Egyptians, and they will go in after them. So I will be glorified in Pharaoh and over all his army, his chariots, and his horses. Then the Egyptians will know I am the Lord, when I am glorified upon Pharaoh, his chariots, and his horses.”

Now the Angel of God who went before the camp of Israel moved and went behind them; and the pillar of cloud went from before them and stood behind them. So it came between the camp of the Egyptians and the camp of Israel, and the night passed; but there was such darkness and blackness, they did not come near one another all that night. Then Moses stretched out his hand over the sea; and the Lord carried back the

sea by a strong south wind all that night, and made the sea dry ground. Thus the waters were divided. So the children of Israel went into the midst of the sea on the dry ground, and the waters were a wall to them on their right hand and on their left. Then the Egyptians pursued and went after them into the midst of the sea, all Pharaoh's horses, chariots, and horsemen. Now it came to pass, in the morning watch, the Lord looked down upon the army of the Egyptians through the pillar of fire and cloud, and He troubled the army of the Egyptians. He bound the axels of their chariot wheels and caused them to proceed with difficulty; and the Egyptians said, "Let us flee from the face of Israel, for the Lord fights for them against the Egyptians."

Then the Lord said to Moses, "Stretch out your hand over the sea so the waters may come back upon the Egyptians, on their chariots, and the riders." So Moses stretched out his hand over the sea; and when the morning appeared, the sea returned to its full depth, while the Egyptians were trying to flee. But the Lord shook off the Egyptians in the midst of the sea. Then the waters returned and covered the chariots, the horsemen, and all of Pharaoh's army that came into the sea after them. Not so much as one of them remained. But the children of Israel walked on dry ground in the midst of the sea. The waters were a wall to them on their right hand and on their left. So the Lord saved Israel that day from the hand of the Egyptians, and Israel saw the Egyptians dead on the seashore. Thus Israel saw the Lord's mighty hand and the things he did to the Egyptians; therefore, the people feared the Lord and believed God and His servant Moses.

Now Moses and the children of Israel sang this song to God, and spoke, saying:

The Holy Doors are opened.

*And in a louder voice, the **Reader** intones:*

Reader: "Let us sing to the Lord!"

And the People sing the Refrain:

People: For gloriously has He been glorified!⁶

And the Reader intones the other verses, while the People repeat the refrain after each.

Horse and rider He has thrown into the sea!

The Lord became my helper and the shield of my salvation;
He is my God, and I will glorify Him;
My father's God, and I will exalt Him.

The Lord brings wars to nothing; The Lord is His name.

Pharaoh's chariots and army He cast into the sea;
His chosen captains also were drowned in the Red Sea.

The sea covered them; they sank to the bottom like a stone.

“Your right hand, O God, is glorified in strength;
Your right hand, O God, dashed the enemy in pieces.

In the greatness of Your glory You broke the adversaries to pieces;
You sent forth Your wrath;
it consumed them like stubble.

By the Spirit of Your anger the waters were gathered together;
the waves stood upright in the midst of the sea;
the depths congealed in the heart of the sea.

The enemy said, ‘I will pursue, I will overtake, I will divide the spoils;
I will satisfy my soul;
I will destroy with my sword;
My hand shall have dominion.’

⁶ The Refrain is left as it is commonly sung.

You sent forth Your Spirit;
the sea covered them;
they sank like lead in the mighty waters.

“Who is like You, O Lord, among the gods?
Who is like You, glorious in holiness,
marvelous in praises, doing wonders?

You stretched out Your right hand;
the earth swallowed them up.

In righteousness You guided Your people whom You redeemed;
in strength You called them to Your holy resting place.

“The nations heard and were angry;
pangs seized the inhabitants of Philistia.

The princes of Edom
and the chiefs of the Moabites were dismayed;
trembling took hold of them;
all the inhabitants of Canaan melted away.

Fear and dread will fall upon them;
by the greatness of Your arm, let them become as stone,
till Your people pass over, O Lord,
till Your people pass over, whom You purchased.

Bring them in and plant them in the mountain of Your inheritance;
in Your prepared habitation, O Lord, which Your hands made ready;
the sanctuary, O Lord, which Your hands established.

The Lord reigns forever and ever and ever.

For Pharaoh’s horses went with his chariots and his horsemen into the sea, and the Lord brought back the waters of the sea upon them. But the children of Israel went on dry ground in the midst of the sea.”

Glory to the Father, and to the Son, and to the Holy Spirit. Let us sing to the Lord!

...now and ever, and unto ages of ages. Amen. Let us sing to the Lord!

People: For gloriously has He been glorified!

The Holy Doors are closed.

The Seventh Old Testament Reading

Deacon: Wisdom!

Reader: The reading from the Prophecy of Zephaniah.

Deacon: Let us attend!

Reader: (3:8-15 LXX) “On account of this, wait for Me,” says the Lord, “until the day of my rising up as a testimony. For My judgment shall be for the gathering of the nations, to receive kings to pour out upon them all My fierce anger, for all the earth shall be consumed with the fire of My jealousy.

“For then I transform for the people a language for her generation, for all to call upon the name of the Lord, to serve Him under one yoke. From the boundaries of the rivers of Ethiopia they will bring offerings to Me. In that day, you will not be ashamed of all your practices in which you acted profanely against Me. For at that time I will take away from you the contempt of your arrogance, and you shall no longer be haughty upon My holy mountain. And I will leave among you a gentle and humble people, who will show reverence to the name of the Lord. The remnant of Israel will not commit unrighteousness nor speak vanities; neither will a deceitful tongue be found in their mouth; for they shall feed and lie down, and there will be no one terrifying them.”

Rejoice greatly, O daughter of Zion! Cry aloud, O daughter of Jerusalem! Be glad and rejoice with your whole heart, O daughter of

Jerusalem! The Lord has taken away your iniquities and ransomed you from your enemies. The Lord, the King of Israel, is in your midst; you will no longer see any evil.

The Eighth Old Testament Reading

Deacon: Wisdom!

Reader: The reading from the Third Book of Kings.

Deacon: Let us attend!

Reader: (17:8-24 LXX) Again the word of the Lord came to Elijah, saying, “Arise, go to Zarephath of Sidon, and dwell there. Behold, I have commanded a widow there to provide for you.” So he arose and went to Zarephath. When he came to the gate of the city, there was a widow gathering firewood. Elijah called to her and said, “Please bring me a little water in a cup so I can drink.” She went to get it, and Elijah called after her and said, “Please bring me a morsel of bread in your hand.” But the woman said, “As the Lord your God lives, I do not have any bread, only a handful of flour in a bin, and a little oil in a jar. You see I am gathering a couple of sticks, so I can go in and prepare it for myself and my son, that we may eat it, and die.” But Elijah said to her, “Take courage, and do as you say, but make me a small cake from it first, and bring it to me. Afterward make some for yourself and your son. For thus says the Lord, ‘The bin of flour shall not be used up, and the jar of oil shall not run dry, until the day the Lord sends rain on the earth.’” So the woman went and did it. Thus she and he and her children ate for many days. The bin of flour was not used up, and the jar of oil did not run dry, according to the word the Lord spoke by Elijah.

Now after this, the son of the woman who owned the house became sick. His sickness was so serious there was no breath left in him. So she said to Elijah, “What have I to do with you, O man of God? You came to me to bring my sin to remembrance and to kill my son.” But

Elijah said to her, “Give me your son.” So he took him out of her arms and carried him to the upper room where he was staying, and laid him on his bed. Then Elijah cried out to the Lord and said, “Woe is me, O Lord! The witness of the widow with whom I lodge, you have embittered her by killing her son.” Then he stretched himself out on the child three times, and called on the Lord and said, “O LORD my God, let the soul of this child come back to him.” So it happened, and the child cried out. He took the child and brought him down from the upper room of the house, and gave him to his mother. Elijah said, “Behold, your son lives!” Then the woman said to Elijah, “Now I know that you are a man of God, and the word of the Lord in your mouth is the truth.”

The Ninth Old Testament Reading

Deacon: Wisdom!

Reader: The reading from the Prophecy of Isaiah.

Deacon: Let us attend!

Reader: (61:10-62:5 LXX) They shall have exceeding gladness in the Lord. Let my soul rejoice exceedingly in the Lord, for He clothed me with the garment of salvation, and the tunic of gladness. He put a miter around me like a bridegroom and adorned me with ornaments like a bride. As the earth causes its flower to grow, and as a garden its seeds, so shall the Lord cause righteousness to rise up, and exceeding joy before all the Gentiles.

For Zion’s sake I will not be silent, and for Jerusalem’s sake I will not rest, until My righteousness goes forth as light, and My salvation burns like a lamp. The Gentiles will see your righteousness, and kings your glory; and one will call you by your new name, which the Lord shall name. You shall also be a crown of beauty in the Lord’s hand, and the royal diadem of a kingdom in the hand of your God. You shall no longer be called Forsaken, and your land shall not be called Desert; for

you shall be called My Will, and in your land, the Inhabited Earth. As a young man lives in wedlock with a virgin, so shall your sons dwell with you, and as a bridegroom rejoices over his bride, so the Lord shall rejoice over you.

The Tenth Old Testament Reading

Deacon: Wisdom!

Reader: The reading from Genesis.

Deacon: Let us attend!

Reader: (22:1-18 LXX) Now it came to pass after these things that God tested Abraham, and said to him, “Abraham! Abraham!” And he said, “Here I am.” Then He said, “Take now your beloved son, Isaac, whom you love, and go to the land of Moriah, and offer him there as a whole burnt offering on one of the mountains I tell you.”

So Abraham rose early in the morning and saddled his donkey, and took two of his young men with him, and Isaac his son; and he split firewood for the whole burnt offering, and arose and went to the place God told him. Then on the third day Abraham lifted his eyes and saw the place afar off. Thus Abraham said to his young men, “Stay here with the donkey; the lad and I will go yonder and worship, and we will come back to you.”

So Abraham took the firewood of the whole burnt offering and laid it on Isaac his son. Then he took the fire in his hand, and a knife, and the two of them went together. Then Isaac spoke to Abraham his father and said, “My father.” And he said, “Here I am, my son.” Then he said, “Look, the fire and the firewood, but where is the sheep for a whole burnt offering?” And Abraham said, “My son, God will provide for Himself the sheep for a whole burnt offering.” So the two of them went together. They came to the place where God had told him. And Abraham built an altar there and placed the firewood in order; and he

bound Isaac his son hand and foot and laid him on the altar, upon the firewood.

Then Abraham stretched out his hand and took the knife to slay his son. But the Angel of the Lord called to him from heaven and said, “Abraham, Abraham!” So he said, “Here I am.” He then replied, “Do not lay your hand on the lad, or do anything to him, for now I know you fear God, since for My sake you have not spared your beloved son.” Then Abraham lifted his eyes and looked, and there behind him a ram was caught in a thicket by its horns. So he brought it for a whole burnt offering in the place of his son. Thus Abraham called the name of the place, The-Lord-Has-Appeared; as it is said *to* this day, “In the mount the Lord was seen.”

Then the Angel of the LORD called to Abraham a second time out of heaven, and said: “By Myself I have sworn, says the LORD, because you did this thing, and for My sake did not spare your beloved son. I will certainly bless you, and assuredly multiply your seed as the stars of the heaven and as the sand of the seashore; and your seed shall inherit the cities of their enemies. In your seed all the nations of the earth shall be blessed, because you obeyed My voice.”

The Eleventh Old Testament Reading

Deacon: Wisdom!

Reader: The reading from the Prophecy of Isaiah.

Deacon: Let us attend!

Reader: (61:1-9 LXX) “The Spirit of the Lord is upon Me, because of which He anointed Me. He sent Me to proclaim good news to the poor, to heal the brokenhearted, to preach liberty to the captives and recovery of sight to the blind; to declare the acceptable year of the Lord, the day of recompense, and to comfort all who mourn; to give those who mourn in Zion glory instead of ashes, the oil of gladness to those who mourn; the

garment of glory instead of a spirit of indifference. They shall be called generations of righteousness, the planting of the Lord for glory. They shall build the ancient deserts, raise up those formerly abandoned, and renew the desert cities that laid waste for generations. Foreigners shall come and shepherd your sheep, and aliens shall be your plowmen and vinedressers; but you shall be called priests of the Lord, and the ministers of God. You shall eat the strength of nations and be admired because of their wealth. So they shall inherit the land a second time, and eternal gladness shall be upon their head. For I am the Lord, who loves righteousness and hates robberies of wrongdoing. I will give their labor to the righteous and will make with them an everlasting covenant. Their seed and their offspring shall be known among the Gentiles. All who see them shall know these are the seed blessed by God.”

The Twelfth Old Testament Reading

Deacon: Wisdom!

Reader: The reading from the Fourth Book of Kings.

Deacon: Let us attend!

Reader: (4:8-37 LXX) Now one day Elisha went to Shunem, where there was a persuasive woman, and she persuaded him to eat some food. So it was, as often as he passed by, he would turn in there to eat some food. And the woman said to her husband, “Look now, I know this is a holy man of God, who comes to us regularly. Let us make a small room upstairs; and let us put a bed for him there, with a table, a stool, a chair, and a lampstand. And it shall be when he comes to us, he will turn aside into this place.” Now it happened one day that he came, and he went there, and turned aside into the upper room and lay down there. Then he said to his servant, Gehazi, “Call this Shunammite woman.” He called her, and she stood before him. And he said to Gehazi, “Say now to her, ‘Hear me. You have shown us all this care. What can I do for you? Do you have any request for the king or the commander of the army?’” But

she answered, "I dwell among my own people."

So Elisha said, "What then *is* to be done for her?" And his servant, Gehazi replied, "She certainly has no son, and her husband is old." Then Elisha called her, and she stood by the door. And Elisha said, "About this time next year, you shall embrace a son." So she said, "No, my lord, do not lie to your maidservant!" Then as Elisha told her, the woman conceived, and she bore a son when the appointed time came. And the child grew.

And it came to pass when he went out to his father to the reaping, that he said to his father, "My head, my head!" His father said to a servant, "Carry him to his mother." So he carried him to his mother, and he lay upon her knees till noon and died. She took him up and laid him on the bed of the man of God. She went out and closed the door as she left. She called to her husband, and said, "Please bring to me one of the young men and one of the donkeys. I will ride quickly to the man of God and come back." So he said, "Why go to him today? It is neither the New Moon nor the Sabbath." And she replied, "It is well."

She saddled the donkey, and said to her servant, "Lead onward and do not slacken the pace for me unless I tell you." She rode and came to the man of God at Mount Carmel. And when the man of God saw her, he said to his servant Gehazi, "Look, it is that Shunammite woman! Please run now to meet her and say to her, 'Is it well with you? Is it well with your husband? Is it well with the child?'" And she answered, "Peace." Now she came to the man of God on the hill, and took hold of him by the feet, but Gehazi came near to push her away. But the man of God said, "Leave her alone; for her soul is in deep distress, and the Lord hid it from me and did not tell me." So she said, "Did I ask my lord for a son? Did I not tell you to not deceive me?"

Then Elisha said to Gehazi, "Prepare yourself, take my staff in your hand and be on your way. If you meet anyone, you will not greet him. And if anyone greets you, you will not answer him. You shall lay my

staff on the face of the child.” Then the mother of the child said, “As the Lord lives, and as your soul lives, I will not leave you.” So Elisha arose and followed her. Now Gehazi went on ahead of them and laid the staff on the child’s face; but there was neither voice nor hearing. So he went back to meet him, and told him, saying, “The child has not awakened.”

Elisha went into the house, and there was the child, lying dead on his bed. He went into the room and shut the door against the other two, and prayed to the Lord. Then he went up and lay on the child, and put his mouth on his mouth, his eyes on his eyes, and his hands on his hands; and he bowed himself down upon him, and the flesh of the child warmed. He returned and walked back and forth in the house, and he went up and bowed himself upon the child seven times, and the child opened his eyes. Then Elisha called Gehazi and said, “Call this Shunammite woman.” So he called her. And she came in to where he was and he said, “Take your son.” So she went in, fell at his feet, and bowed to the ground. Then she took her son and went out.

The Thirteenth Old Testament Reading

Deacon: Wisdom!

Reader: The reading from the Prophecy of Isaiah.

Deacon: Let us attend!

Reader: (63:11-64:5 LXX) Then He remembered the days of old, He Who brought up the shepherd of His sheep from the land. Where is He Who put His Holy Spirit in them? Where is He who led Moses with His right hand, the arm of His glory? He overpowered the water by His presence to make for Himself an everlasting name. He brought them through the deep, like a horse through the desert, yet they did not grow weary. Like cattle through the plain, the Spirit came down from the Lord and guided them. Thus You led Your people, to make Yourself a glorious name.

Return from heaven, and look from Your holy and glorious dwelling-place. Where are Your zeal and Your strength; where is the multitude of Your mercy and Your compassion, so as to be patient with us? You are our Father, although Abraham did not know us, and Israel does not acknowledge us; but You, O Lord, are our Father. You delivered us, and from the beginning Your name was upon us.. Why have You led us astray. O Lord, from Your path, and hardened our hearts so as to not fear You? Return for the sake of Your servants, for the sake of the tribes of Your inheritance, that we may inherit a small portion of Your holy mountain. For our adversaries trampled down Your sanctuary, and we have become as we were from the beginning, when You did not rule us, neither did we call upon Your name. If You open heaven, trembling shall take hold of the mountains before You, and they shall melt as wax melts before the fire.

The fire shall burn up the adversaries, and the Lord's name shall be manifest among the adversaries; and the nations shall be troubled by Your presence. When You do glorious things, trembling shall take hold of the mountains because of You. From of old we have not heard nor have our eyes seen any God but You, and Your works which You shall do for those who wait for Your mercy. For mercy shall meet with those who do righteousness, and they shall remember your ways. Behold, You were angry, for we sinned; therefore we went astray. We all are become as unclean, and all our righteousness is like a filthy rag. We fall off like leaves because of our wrongdoings; thus the wind will carry us away.

The Fourteenth Old Testament Reading

Deacon: Wisdom!

Reader: The reading from the Prophecy of Jeremiah.

Deacon: Let us attend!

Reader: (38:31-34 LXX) “Behold, days are coming, says the Lord, when I shall make a new covenant with the house of Israel and the house of Judah, not according to the covenant I made with their fathers in the day I took them by their hand to bring them out of the land of Egypt; for they did not abide in My covenant, and I disregarded them,” says the Lord. For this is the covenant I will make with the house of Israel after those days,” says the Lord. “I will surely put My laws into their mind, and write them on their hearts. I will be as God to them, and they shall be as My people. Each shall not teach his neighbor, and each his brother, saying, ‘Know the Lord,’ for all shall know Me, from the least of them to the greatest of them. For I will be merciful to their wrong-doings, and I will no longer remember their sins.”

The Fifteenth Old Testament Reading

Deacon: Wisdom!

Reader: The reading from the Prophecy of Daniel.

Deacon: Let us attend!

Reader: (3:1-90 LXX) In his eighteenth year, King Nebuchadnezzar made a golden image. Its height was sixty cubits and its width, six cubits, and he set it up in the plain of Dura, in the province of Babylon. Then Nebuchadnezzar sent to gather together the high officials, the commanders, the governors, the rulers, and all those in authority, along with all the rulers of the provinces, to come to the dedication of the image King Nebuchadnezzar set up. So the governors, the high officials, the leaders, the great rulers—all those in authority who ruled the provinces came to the dedication of the image King Nebuchadnezzar set up, and they stood before the image Nebuchadnezzar made.

Then the herald cried out in a loud voice, “To you it is commanded, O peoples and tribes and languages, that in what hour you hear the sound of the trumpet, the pipe, the harp, the four-stringed instrument, the

psaltery, the symphony, and every kind of music, you shall fall down and worship the golden image King Nebuchadnezzar set up. But whoever does not fall down and worship shall be cast into the burning fiery furnace.” So at that time, when all the peoples heard the sound of the trumpet, the pipe, the harp, the four-stringed instrument, the symphony, and every kind of music, all the peoples, tribes, and languages fell down and worshiped the golden image King Nebuchadnezzar set up.

Then Chaldean men came forward and brought charges against the Jews, and said to King Nebuchadnezzar, “O king, live forever. You, O king, made a decree that every man who hears the sound of the trumpet, the pipe, the harp, the four-stringed instrument, the psaltery, the symphony, and every kind of music, but does not fall down and worship the gold image shall be cast into the burning fiery furnace. Now there are certain Jews you set over the affairs of the province of Babylon: Shadrach, Meshach, and Abednego. Those men did not obey your decree, O king; and they do not serve your gods, nor do they worship the gold image you set up.”

Then Nebuchadnezzar, in rage and fury, gave the command to bring Shadrach, Meshach, and Abednego. So the men were brought before the king. Nebuchadnezzar then answered and said to them, “*Is it true*, Shadrach, Meshach, and Abednego, that you do not serve my gods or worship the golden image I set up? Now then, if you are ready when you hear the sound of the trumpet, the pipe, the harp, the four-stringed instrument, the psaltery, the symphony, and every kind of music, that you shall fall down and worship the golden image I made. But indeed, if you do not worship it at that time, you shall be cast into the burning fiery furnace. Then what god is there who will deliver you from my hands?”

Shadrach, Meshach, and Abednego answered and said to king Nebuchadnezzar, “We have no need to answer you in regard to this thing. For there is a God in the heavens, whom we serve, and He is able

to save us from the burning fiery furnace; and He will deliver us from your hands, O king. But if not, let it be known to you, O king, that we do not serve your gods, nor worship the golden image you set up.”

Then Nebuchadnezzar was full of anger, and the expression on his face changed toward Shadrach, Meshach, and Abednego. So he commanded them to heat the furnace seven times more, until it burned to its fullest. Then he commanded certain very strong men to bind Shadrach, Meshach, and Abednego, and to cast them into the burning fiery furnace. Thereupon, those men were bound together with their sandals, caps, leg-coverings, and clothing, and were cast into the midst of the burning fiery furnace. Because the king's command was urgent, and the furnace was exceedingly hot, these three men, Shadrach, Meshach, and Abednego fell down bound into the midst of the burning fiery furnace. But they walked about in the midst of the flame, singing to God and praising the Lord.

Then Azariah stood and prayed thus and opened his mouth in the midst of the fire and said: "Blessed are You and praiseworthy, O Lord, the God of our fathers, and praised and glorified is Your name unto the ages. For You are righteous in all You did for us, and all Your works are true. Your ways upright, and all Your judgments are true. The judgments You made are true, according to all You brought on us and on the holy city of our fathers, because in truth and judgment You did all these things on account of our sins. For we sinned and acted lawlessly to depart from You. We sinned in every way and did not obey Your commandments. Neither did we treasure of do as You commanded, that it might go well with us.

Everything You brought on us, and all You did to us, You did in true judgment. You delivered us into the hands of lawless and rebellious enemies and to an unjust king—the most evil in any land. Now it is not for us to open our mouth, for this has become a shame and disgrace to Your servants and to those who worship You. For Your name's sake do not hand us over to the end, and do not reject Your covenant. Do not withdraw Your mercy from us, for the sake of Abraham, who is loved by You, and for the sake of Isaac, Your servant, and of Israel, Your holy one, as You spoke to them, saying that You would multiply their seed as

the stars of heaven, and as the sand along the seashore. Yet we have been diminished in number, O Master, more than all the nations, and we are humbled in all the earth today because of our sins.

And at this time, there is no prince, no prophet, and no leader; there is no burnt offering, no sacrifice, no offering, and no incense; there is no place to bear fruit before You and to find mercy. Yet with a contrite soul and humbled spirit, may we receive mercy, as with whole burnt offerings of rams and bulls, and as with thousands of fatted lambs. So let this be our sacrifice before You today, and may it be accomplished for those who follow You; for there is no shame for those who trust in You. Now we are following You with all our heart, and we fear You and seek Your face. Do not put us to shame, but deal with us according to Your kindness and according to the abundance of Your mercy. Deliver us by Your wondrous works and give glory to Your name, O Lord. May all who inflict evils upon Your servants be put to shame and humiliated in their power; and let their strength be crushed. Let them know that You alone are the Lord God and glorious over all the inhabited earth.”

Now the king's servants who cast them in did not cease to stoke the furnace with naphtha, pitch, coarse fiber, and brush-wood. The flame shot forty-nine cubits above the furnace, and it broke out and burned those it found around the furnace of the Chaldeans.

But the Angel of the Lord went down into the furnace to join Azariah and his companions, and shook off the fiery flame out of the furnace. He made the inside of the furnace to be as though a dew-laden breeze were blowing through it, so the fire did not touch them at all, or cause them pain, or trouble them. Then the three, as if with one mouth, sang, glorified, and blessed God in the furnace, saying:

“Blessed are You, O Lord, God of our fathers, for You are praiseworthy and exalted beyond measure unto the ages.

Blessed is Your name and the temple of Your glory, and You are

praised exceedingly and exalted beyond measure unto the ages.

You are blessed in the holy temple of Your glory, and are highly praised and exceedingly glorious unto the ages.

Blessed are You on the throne of Your kingdom, and You are praised and exalted beyond measure unto the ages.

Blessed are You who behold the depths and sit upon the cherubim. You are praiseworthy and exalted beyond measure unto the ages.

Blessed are You in the firmament of heaven, for You are praised and glorified unto the ages.

The Holy Doors are opened.

And we all stand up and sing the refrain:

People: Praise the Lord, sing and exalt Him throughout all ages!⁷

And repeat this refrain after each verse intoned by the Reader.

Bless the Lord, all you works of the Lord. Bless the Lord, you angels of the Lord. Bless the Lord, you heavens.

Bless the Lord, all you waters above heaven. Bless the Lord, all you powers of the Lord.

Bless the Lord, you sun and moon. Bless the Lord, you stars of heaven.

Bless the Lord, every shower and dew. Bless the Lord, all you winds.

Bless the Lord, you fire and heat. Bless the Lord, you winter cold and summer heat. Bless the Lord, you dews and snows.

Bless the Lord, you frost and cold. Bless the Lord, you hoarfrosts and snows.

⁷ The Refrain is left as it is commonly sung.

Bless the Lord, you night and day. Bless the Lord, you light and darkness.

Bless the Lord, you lightning and clouds. Let the earth bless the Lord.

Bless the Lord, you mountains and hills. Bless the Lord, all you things growing on the earth.

Bless the Lord, you springs. Bless the Lord, you seas and rivers.

Bless the Lord, you sea-monsters and everything that moves in the waters. Bless the Lord, all you birds of heaven. Bless the Lord, all you wild animals and cattle. Bless the Lord, O children of men.

Bless the Lord, O Israel. Bless the Lord, O priests of the Lord. Bless the Lord, O servants of the Lord.

Bless the Lord, O spirits and souls of the righteous. Bless the Lord, O holy ones and humble in heart.

Bless the Lord, O Hananiah, Azariah, and Mishael! Bless the Lord, O apostles, prophets and martyrs of the Lord.”

The Deacon, standing at the Southwest corner of the Altar Table, passing the High Place, exits the Sanctuary, through the North door and stands before the Holy Shroud until the conclusion of the Psalm.

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

We praise, bless and worship the Lord, singing and exalting Him
throughout all ages.

And we all sing the Refrain:

People: Praise the Lord, sing and exalt Him throughout all ages!

The Little Litany

The Deacon lifts his Orarion, and says:

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

People: Lord, have mercy.

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

People: Lord, have mercy.

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

People: To You, O Lord.

Priest: For You are holy, O our God, and to You we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever...

Deacon: ...and unto ages of ages.

People: Amen.

The Deacon enters the Sanctuary through the South door, goes to the High Place, bows, turns, bows to the Priest, and goes to his place at the Altar Table.

Instead of the Trisagion Hymn

As many as have been baptized into Christ have put on Christ. Alleluia!
(3x).

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

...have put on Christ. Alleluia!

As many as have been baptized into Christ have put on Christ. Alleluia!

*At the Glory, the **Celebrants** bow three times before the Altar Table.*

Deacon: Command, Master.

*As they go to the High Place, the **Priest** says:*

Priest: Blessed is he who comes in the name of the Lord.

*The **Deacon** points to the High Place with his Orarion and says:*

Deacon: Bless, Master, the High Place.

Priest: + Blessed are You on the throne of the glory of Your Kingdom, seated upon the Cherubim; always, now and ever and unto ages of ages.

*The **Priest** then stands on the right side of the High Place and the **Deacon** stands to the left, the center being reserved for the Bishop.*

*After the Priest blesses the Reader, the **Deacon** takes up the censer and says to the Priest:*

Deacon: Bless, Master the incense.

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

Deacon: Amen.

The Epistle Reading

*The **Deacon** turns to face the Reader, lifts his Orarion and says:*

Deacon: Let us attend!

Priest: + Peace be unto all.

Reader: And to your spirit.

Deacon: Wisdom!

Reader: The Prokeimenon in the fifth tone:

Let all the earth worship You and praise You.
Let it praise Your name, O Most High!

The Deacon goes to the Altar Table and censes around it crosswise, and then the Table of Preparation, the High Place, and all of the Sanctuary icons from right to left. Exiting through the Holy Doors, he censes the Holy Shroud, the Holy Doors, both sides of the Iconostasis, enters the Sanctuary and censes the Priest and Servers, again exits the Sanctuary and censes the Reader and the faithful. Again entering the Sanctuary, he censes the Altar Table and gives up the censer.

People: Let all the earth worship You and praise You.
Let it praise Your name, O Most High!

Reader: Make a joyful noise to God, all the earth!
Sing of His name, give glory to His praise!

People: Let all the earth worship You and praise You.
Let it praise Your name, O Most High!

Reader: Let all the earth worship You and praise You.

People: Let it praise Your name, O Most High!

Deacon: Wisdom!

Reader: The reading from the Epistle of the holy Apostle Paul to the Romans.

Deacon: Let us attend!

Reader: (6:3-11) Brethren, do you not know that as many of us as were baptized into Christ Jesus were baptized into His death? Therefore we were buried with Him through baptism into death, that just as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been united together in the likeness of His death, certainly we also shall be *in the likeness* of His resurrection, knowing this, that our old man was crucified with Him, that the body of sin might be done away with, that we should no longer be slaves of sin. For he who has died has been freed from sin. Now if

we died with Christ, we believe that we shall also live with Him, knowing that Christ, having been raised from the dead, dies no more. Death no longer has dominion over Him. For *the death* that He died, He died to sin once for all; but *the life* that He lives, He lives to God. Likewise you also, reckon yourselves to be dead indeed to sin, but alive to God in Christ Jesus our Lord.

Upon the completion of the Epistle, the Priest blesses the Reader.

Priest: + Peace to you who read.

Reader: And to your spirit.

The Holy Doors are now closed. During the singing of “Arise, O God, Judge the Earth”, the clergy remove their dark-colored vestments, and revest in white.

Arise, O God, judge the earth: for to You belong all the nations!

Tone 7

People: Arise, O God, judge the earth: for to You belong all the nations!
(repeat after each verse).

Reader: God has taken His place in the divine council; in the midst of the gods
He holds judgment.

How long will you judge unjustly and accept the faces of sinners?

Give justice to the weak and the fatherless; maintain the right of the afflicted and the destitute.

Rescue the weak and the needy; deliver them from the hand of the sinner.

They have neither knowledge nor understanding; they walk about in darkness.

Let all the foundations of the earth be shaken! I say: You are gods, sons of the Most High, all of you; nevertheless, you shall die like men, and fall like any prince!

Arise, O God, judge the earth,

People: ... for to You belong all the nations!

The Gospel

*The Gospel is read in front of the Holy Shroud. The **Priest**, preceded by an **Acolyte**, exits the Sanctuary through the North door and goes before the Holy Shroud:*

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

Priest: + Peace be unto all.

People: And to your spirit.

Priest: The reading from the Holy Gospel according to St. Matthew.

People: Glory to You, O Lord, Glory to You.

Deacon: Let us attend.

Priest: (28:1-20) Now after the Sabbath, as the first *day* of the week began to dawn, Mary Magdalene and the other Mary came to see the tomb. And behold, there was a great earthquake; for an angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat on it. His countenance was like lightning, and his clothing as white as snow. And the guards shook for fear of him, and became like dead *men*. But the angel answered and said to the women, “Do not be afraid, for I know that you seek Jesus who was crucified. He is not here; for He is risen, as He said. Come, see the place where the Lord lay. And go quickly and tell His disciples that He is risen from the dead, and indeed He is going before you into Galilee; there you will see Him. Behold, I have told you.” So they went out quickly from the tomb with fear and

great joy, and ran to bring His disciples word. And as they went to tell His disciples, behold, Jesus met them, saying, “Rejoice!” So they came and held Him by the feet and worshiped Him. Then Jesus said to them, “Do not be afraid. Go *and* tell My brethren to go to Galilee, and there they will see Me.”

Now while they were going, behold, some of the guard came into the city and reported to the chief priests all the things that had happened. When they had assembled with the elders and consulted together, they gave a large sum of money to the soldiers, saying, “Tell them, ‘His disciples came at night and stole Him *away* while we slept.’ And if this comes to the governor’s ears, we will appease him and make you secure.” So they took the money and did as they were instructed; and this saying is commonly reported among the Jews until this day.

Then the eleven disciples went away into Galilee, to the mountain which Jesus had appointed for them. When they saw Him, they worshiped Him; but some doubted. And Jesus came and spoke to them, saying, “All authority has been given to Me in heaven and on earth. Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things that I have commanded you; and lo, I am with you always, *even* to the end of the age.” Amen.

People: Glory to You, O Lord, Glory to You.

After it is read, the Gospel is carried in procession back to the Altar Table:

The Priest replaces the Gospel upon the Antimension and may preach a homily.

Homily

*As the Priest enters at the conclusion of the homily, the **Deacon** bows to the Priest, passing the High Place, exits the Sanctuary through the North door and, standing at his place in front of the Holy Shroud, with his Orarion raised, he says:*

The Litany of Fervent Supplication

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

People: Lord, have mercy.

Deacon: O Lord almighty, the God of our fathers, we implore You, hear us and have mercy.

People: Lord, have mercy.

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

People: Lord, have mercy. (3x)

*The Antimension is partly unfolded by the **Priest**; the upper portion is left folded.*

Deacon: Again we pray for [his Beatitude] Metropolitan _____, for [his Grace] our Bishop _____, for priests, deacons, and all other clergy, and for all our brethren in Christ.

People: Lord, have mercy. (3x)

Deacon: Again we pray for the (*President*) and all civil authorities of this country and for those serving in its Armed Forces.

People: Lord, have mercy. (3x)

Deacon: Again we pray for the blessed and ever-memorable holy Orthodox Patriarchs; for the blessed and ever memorable founders of this holy house; for all our fathers and brethren, the Orthodox departed this life before us, [especially _____ and all those] who here and in all the world lie asleep in the Lord.

People: Lord, have mercy. (3x)

Deacon: Again we pray for mercy, life, peace, health, salvation, and visitation for the servants of God [especially _____], and for the pardon and remission of their sins.

People: Lord, have mercy. (3x)

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

People: Lord, have mercy. (3x)

Priest: O Lord our God, accept this fervent supplication of Your servants, and have mercy on us according to the multitude of Your mercy. Send down Your bounties upon us, and upon all Your people who await the rich mercy that comes from You,

for You are a merciful God, and You love mankind, and to You we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever and unto ages of ages.

People: Amen.

The Deacon lifts his Orarion, and says:

The Litany for the Catechumens

Deacon: Pray to the Lord, you catechumens.

People: Lord, have mercy.

Deacon: Let us, the faithful, pray for the catechumens, that the Lord may have mercy on them.

People: Lord, have mercy.

Deacon: That He may teach them the word of truth.

People: Lord, have mercy.

Deacon: That He may reveal to them the gospel of righteousness.

People: Lord, have mercy.

Deacon: That He may unite them to His holy, catholic, and apostolic Church.

People: Lord, have mercy.

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

People: Lord, have mercy.

Deacon: Bow your heads to the Lord, you catechumens.

People: To You, O Lord.

Priest: O Lord our God, You dwell in the heavens and behold all Your works; look down upon Your servants, the catechumens, who have bowed their necks before You. Grant them a light yoke. Make them honorable members of Your holy Church. Count them worthy of the washing of regeneration, the remission of sins, and the robe of incorruption; for the knowledge of You, our true God,

The Antimension is now fully unfolded. The Priest makes the Sign of the Cross + over it with the sponge, then kisses the sponge and lays it on the right side.

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

People: Amen.

The Deacon turns to face the People.

Deacon: All catechumens, depart. Depart, catechumens. All that are catechumens, depart. Let no catechumen remain.

*The **Deacon** turns to face the Holy Doors.*

The First Litany of the Faithful

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

People: Lord, have mercy.

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

People: Lord, have mercy.

Deacon: Wisdom!

Priest: You, O Lord, have revealed to us this great mystery of salvation. You have permitted us, Your humble and unworthy servants, to be ministers at Your Holy Altar. By the power of Your Holy Spirit, enable us also to perform this service; so that standing blamelessly before Your holy glory, we may offer You a sacrifice of praise. For You alone accomplish all things in all men. May our sacrifice be acceptable and well-pleasing in Your sight, O Lord, for our sins and for the errors of all Your people,

for to You belong 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.

People: Amen.

The Deacon lifts his Orarion, and says:

The Second Litany of the Faithful

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

People: Lord, have mercy.

If no Deacon is serving, omit the next four petitions, going to "Help us, save us..."

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

People: Lord, have mercy.

Deacon: For the peace of the whole world, for the welfare of the holy churches of God, and for the union of all people, let us pray to the Lord.

People: Lord, have mercy.

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

People: Lord, have mercy.

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

People: Lord, have mercy.

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

People: Lord, have mercy.

Deacon: Wisdom!

Priest: O God, in mercy and compassion You have visited our lowliness. You have set us, Your humble and sinful and unworthy servants, to serve at Your Holy Altar before Your holy glory. By the power of Your Holy Spirit, strengthen us for this service; and grant speech to our lips so that we may call down the grace of Your Holy Spirit on the gifts that are about to be offered

that guarded always by Your might we may send up glory to You: to the Father, and to the Son, and to the Holy Spirit, now and ever and unto ages of ages.

People: Amen.

The Deacon enters the Sanctuary through the South door, goes to the High Place, bows, turns, and bows to the Priest. He takes the censer, receives the Priest's blessing, and censes the Sanctuary, the Iconostasis, the Priest, the Servers, and the people.

The Hymn of the Entrance

People: Let all mortal flesh keep silent, and in fear and trembling stand, pondering nothing earthly-minded. For the King of kings, and the Lord of lords, comes to be slain, to give Himself as food to the faithful.

The Priest recites the prayer of the Cherubic Hymn:

Priest: No one who is bound with the desires and pleasures of the flesh is worthy to approach or draw near or to serve You, O King of Glory; for to minister to You is great and awesome even for the heavenly powers. Nevertheless, through Your inexpressible and boundless love for mankind, You became man, yet without change or alteration; and as Ruler of all, You became our High Priest, and committed to us the ministry of this liturgical and bloodless sacrifice. For You alone, O Lord our God, rule over those in heaven and on earth. You are borne on the throne of the cherubim. You are Lord of the seraphim and King of Israel. You alone are holy and rest in the heavenly sanctuary. Therefore, I entreat You, Who alone are good and ready to listen: look down on me, a sinner, Your unprofitable servant, and cleanse my soul and my heart from an evil conscience; and by the power of the Holy Spirit enable me, who am endowed with the grace of the priesthood, to stand before this, Your Holy Altar, and perform the sacred mystery of Your holy and pure body and precious blood. For I draw near to You, and bowing my neck I implore You: do not turn Your face away from me, nor cast me out from among Your children; but account me, Your sinful and unworthy servant, worthy to offer gifts to You.

For You are the Offerer and the Offered, the Receiver and the Received, O Christ our God, and to You we send up glory, together with Your Father, Who is without beginning, and Your all-holy, good, and life-creating Spirit, now and ever and unto ages of ages. Amen.

When the Priest finishes reciting the prayer and the Deacon his censing, the Priest and the Deacon, with raised Orarion, stand before the Altar Table and recite the Hymn of the Entrance 3x, bowing after each recitation:

Priest: Let all mortal flesh keep silent and stand with fear and trembling, and ponder nothing worldly within itself, for the King of kings and Lord of lords comes forth to be slain and given as food to the faithful. Before Him come the choirs of angels, with all principalities and authorities.

Deacon: The many-eyed cherubim and the six-winged seraphim, covering their faces and crying aloud the hymn. Alleluia! Alleluia! Alleluia!

The Clergy kiss the Altar Table and bow to each other, saying:

Priest: Forgive me, fellow minister.

Deacon: God forgives all. Forgive me Holy Master.

They turn toward the People, bow, and the Priest says:

Priest: Forgive us, brothers and sisters.

The Clergy go before the Table of Preparation; the Priest censers the Offering and prays quietly, 3 times:

Priest: O God, cleanse me, a sinner, and have mercy on me. (3x)

Having censed the Offering, the Priest gives the censer to the Deacon who says:

Deacon: Lift up, Master.

The Priest takes up the large veil covering both the Diskos and the Chalice and lays it on the left shoulder of the Deacon, saying:

Priest: Lift up your hands to the Sanctuary, and bless the Lord!

Then, taking the Diskos, he gives it to the Deacon, the Deacon, meanwhile, holding the censer with one of his fingers.

Deacon: May the Lord God remember your priesthood in His kingdom.

Priest: May the Lord God remember your diaconate in His kingdom always, now and ever and unto ages of ages.

The Priest takes the Chalice. Preceded by Acolytes carrying candles, the Celebrants make the Great Entrance, going before the Holy Shroud.

The Great Entrance

*During the Great Entrance, the **Clergy** pray aloud for the hierarchy and the faithful, according to the accepted formula of the local tradition:*

Deacon: His Beatitude, the Most-blessed _____, [*full title*], his Grace, the Right Reverend _____, [*full title*], may the Lord God remember in His kingdom, always, now and ever, and unto ages of ages.

The Deacon enters the Sanctuary and stands to the right, facing North.

Priest: Our (*President*) and all civil authorities of this country and those serving in its Armed Forces, may the Lord God remember in His kingdom, always, now and ever, and unto ages of ages.

The Orthodox servant(s) of God, _____, that (*he, she, they*) may have mercy, life, peace, health, salvation, and visitation, pardon and remission of their sins, may the Lord God remember in His kingdom, always, now and ever, and unto ages of ages.

The Orthodox servant(s) of God departed this life in the hope of the resurrection and eternal life, _____, may the Lord God remember in His kingdom, always, now and ever, and unto ages of ages.

You and all Orthodox Christians, may the Lord God remember in His Kingdom always, now and ever and unto ages of ages.

As the Priest enters:

Deacon: May the Lord God remember your priesthood in His kingdom.

Priest: May the Lord God remember your diaconate in His kingdom always, now and ever and unto ages of ages.

People: Amen.

That we may receive the King of all, Who comes invisibly upborne by the angelic hosts.

Alleluia! Alleluia! Alleluia!

The Priest places the Chalice on the Antimension (to his right), then receives the Diskos from the Deacon and places it on the left of the Chalice, saying:

Priest: The noble Joseph, when he had taken down Your most pure Body from the tree, wrapped it in fine linen and anointed it with spices and placed it in a new tomb.

In the tomb with the body, in Hades with the soul as God, in paradise with the thief and on the throne with the Father and the Spirit, were You, O boundless Christ, filling all things.

Bearing life and more fruitful than paradise, brighter than any royal chamber: Your tomb, O Christ, is the fountain of our resurrection.

The Priest takes the veils from the Diskos and the Chalice and places them on the Altar Table, saying:

Priest: The noble Joseph, when he had taken down Your most pure Body from the tree, wrapped it in fine linen and anointed it with spices and placed it in a new tomb.

After taking the aer from the Deacon's shoulders, he holds it around the censer, and then places it over the Gifts. The Deacon then says:

Deacon: Do good, Master.

The Priest takes the censer from the Deacon and censes the Gifts, saying:

Priest: Do good to Zion, O Lord, with Your goodwill, and let the walls of Jerusalem be built. Then You will delight in the sacrifice of righteousness, in offering and whole burnt offerings. Then they will offer young bulls on Your altar.

The Priest gives up the censer to the Acolyte.

The Priest bows his head and asks the Clergy present:

Celebrant: Remember me, brother(s) and fellow-minister(s).

The Deacon bows to the Priest, and says the following interchange while passing the High Place and exiting the Sanctuary through the North door.

Deacons: (or if none, the Priests:) May the Lord God remember your priesthood in His kingdom.

Celebrant: Pray for me, my fellow-ministers.

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

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

Remember me (*us*), holy Master.

Celebrant: + May the Lord God remember your diaconate in His kingdom always, now and ever and unto ages of ages.

Deacon: Amen.

Standing at his place before the Holy Shroud, the Deacon lifts his Orarion and says:

The Litany of Supplication

Deacon: Let us complete our prayer to the Lord.

People: Lord, have mercy.

Deacon: For the precious gifts now offered, let us pray to the Lord.

People: Lord, have mercy.

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

People: Lord, have mercy.

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

People: Lord, have mercy.

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

People: Lord, have mercy.

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

People: Grant it, O Lord.

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

People: Grant it, O Lord.

Deacon: For pardon and remission of our sins and transgressions, let us ask of the Lord.

People: Grant it, O Lord.

Deacon: For all things that are good and profitable for our souls, and peace for the world, let us ask of the Lord.

People: Grant it, O Lord.

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

People: Grant it, O Lord.

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

People: Grant it, O Lord.

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

People: To You, O Lord.

These prayers are often prayed quietly during the Litany:

Priest: O Lord, our God, You have created us and brought us into this life. You have shown us the ways to salvation, and have bestowed upon us the revelation of heavenly mysteries. You have appointed us to this service in the power of Your Holy Spirit. Therefore, O Lord, enable us to become servers of Your new Covenant and ministers of Your holy Mysteries. Through the magnitude of Your mercy, accept us as we draw near to Your Holy Altar, so that we may be worthy to offer to You this reasonable and bloodless sacrifice for our sins and for the errors of Your people. Having received it on Your holy, heavenly and ideal altar as an offering of sweet spiritual fragrance, send down on us in turn the grace of Your Holy Spirit. Look down on us, O God, and observe this our worship. Accept it as You accepted the gifts of Abel, the sacrifices of Noah, the whole burnt offerings of Abraham, the priestly offices of Moses and Aaron, and the peace-offerings of Samuel. As You accepted this true worship from Your holy Apostles, so now, in Your goodness, accept these gifts from the hands of us sinners, O Lord, that having been permitted to serve without offense at Your Holy Altar, we may receive the reward of wise and faithful stewards on the awesome day of Your just retribution

through the compassion of Your only-begotten Son, with Whom You are blessed, together with Your all-holy, good, and life-creating Spirit, now and ever and unto ages of ages.

People: Amen.

The Peace

*Turning to face the people, the **Priest** blesses, saying:*

Priest: + Peace be unto all.

People: And to your spirit.

*The **Priest** turns and faces the Altar Table while the Deacon turns and says:*

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

People: Father, Son, and Holy Spirit! The Trinity, one in essence, and undivided!

*The **Priest** bows 3 times before the Altar Table, saying each time:*

Priest: I will love You, O Lord, my strength. The Lord is my firm foundation, my refuge, and deliverer.

*He then kisses the Diskos, the Chalice, and the Altar Table. If two or more **Priests** concelebrate, they now exchange the kiss of peace. If two or more Deacons serve together, they also exchange the kiss of peace.*

Celebrant: Christ is in our midst.

Other Priests: He is and shall be.

*The **Deacon**, standing in his place, makes reverences before the Holy Shroud, kisses the Cross on his Orarion, lifts his Orarion, turns and says:*

Deacon: The doors! The doors! In wisdom, let us attend!

*The **Priest(s)** lift(s) the aer and raises it up and down over the Holy Gifts.*

The Nicene Creed

People: 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 heaven, and was incarnate of the Holy Spirit and the Virgin Mary, and became man. And He was crucified for us under Pontius Pilate, and suffered, and was buried. And the third day He rose again, according to the Scriptures, and ascended into heaven, and sits at the right hand of the Father; and He shall come again with glory to judge the living and the dead; Whose Kingdom shall have no end.

And in the Holy Spirit, the Lord, the Giver of Life, Who proceeds from the Father; Who with the Father and the Son together is worshipped and glorified; Who spoke by the prophets.

And in one holy, catholic, and apostolic Church. I acknowledge one baptism for the remission of sins. I look for the resurrection of the dead, and the life of the world⁸ to come. Amen.

*At the conclusion of the Creed, the **Priest** kisses the aer and places it at the upper left side of the Altar Table.*

The Anaphora

*The **Deacon** raises his Orarion and says:*

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

*The **Deacon** returns to the Sanctuary through the South door, goes to the High Place, bows, and stands at the North side of the Altar Table.*

People: A mercy [offering] of peace, a sacrifice of praise!

*The **Priest** blesses the faithful:*

⁸ Literally "age".

Priest: + The grace of our Lord Jesus Christ, the love of God the Father, and the communion of the Holy Spirit be with all of you.

People: And with your spirit.

Facing the Sanctuary, the Priests raise their hands, saying:

Priest: Let us lift up our hearts.

People: We lift them up unto the Lord.

Bowing low before the Altar Table, the Priest says:

Priest: Let us give thanks to the Lord.

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

The Deacon raises his Orarion as the Priest prays the anaphora:

Priest: O Existing One⁹, Master and Lord; O God, the almighty and adorable Father: it is truly proper, right, and befitting the majesty of Your holiness to praise You, to sing to You, to bless You, to worship You, to give thanks to You, to glorify You, the only God Who truly exists, and to offer You this our rational worship with a contrite heart and in a spirit of humility, for You have granted us the knowledge of Your truth.

Who can relate your mighty acts? Or make all Your praises known?
Who can tell of all Your miracles at all times? O Master of all, Lord of heaven and earth, and of all creation both visible and invisible, You sit upon the throne of glory and behold the depths. You are without beginning, invisible, incomprehensible, indescribable, and immutable.

You are the Father of our Lord Jesus Christ, Who is the great God and Savior, our hope. He is the image of Your goodness, the seal of Your equal likeness. In Himself He is expressing You, the Father. He is the

⁹ Literally "The I AM" of Ex. 3:14.

living Word, the true God, the eternal Wisdom, the Life, the Sanctification, the Power, the true Light.

Through Him was revealed the Holy Spirit, the Spirit of truth; the Gift of sonship; the Pledge of future inheritance; the First Fruits of eternal blessing; the life-creating Power; the Fountain of sanctification.

Through Him every creature of reason and understanding is empowered, worshipping You and sending up to You the eternal hymn of glory, for all things are subject to You.

The Deacon bows to the High Place, to the Priest, and takes up the Star with his Orarion.

You are praised by angels, archangels, thrones, dominions, principalities, authorities, powers, and the many-eyed Cherubim. Around You stand the Seraphim, one with six wings and the other with six wings; with two they cover their faces, with two they cover their feet, and with two they fly, crying one to another with unceasing voices and ever-resounding praises,

...singing the triumphant hymn, shouting, proclaiming and saying:

As the Priest chants the above, the Deacon touches the Diskos with each of the points of the star [making the Sign of the Cross - East (2x), West (2x), North (2x), South (3x)], then kisses it, folds it, and lays it on the left side of the Altar Table, above the blessing cross.

People: Holy! Holy! Holy! Lord of Sabaoth! Heaven and earth are full of Your glory! Hosanna in the highest! Blessed is He Who comes in the Name of the Lord! Hosanna in the highest!

The Deacon bows to the Priest and, passing the High Place, moves to the South side of the Altar Table, bows low, and raises his Orarion as the Priest continues:

Priest: With these blessed powers, O loving Master, we sinners also cry aloud and say: You are holy, most holy, and there are no bounds to the majesty of Your holiness. You are holy in all Your works, for with righteousness and true judgment You have ordered all things for us.

When You created man by taking dust from the earth, honoring him with Your own image, O God, You set him in a paradise of delight, promising him eternal life and the enjoyment of eternal blessings in the observance of Your commandments.

But when man disobeyed You, the true God Who had created him, and was misled by the deception of the serpent, he became subject to death through his own transgressions.

In Your righteous judgment, O God, You expelled him from paradise into this world, returning him to the earth from which he was taken, yet providing for him the salvation of regeneration in Your Christ Himself.

For You did not desert forever Your creature whom You had made, O good One. Nor did You forget the work of Your hands, but through the tender compassion of Your mercy, You visited him in various ways:

You sent prophets. You performed mighty works by Your saints who in every generation were well-pleasing to You. You spoke to us by the mouth of Your servants, the prophets, who foretold to us the salvation which was to come. You gave us the law as a help. You appointed angels as guardians.

And when the fullness of time had come, You spoke to us by Your Son Himself, through Whom You also made the ages. He, being the Radiance of Your glory and the Image of Your person, upholding all things by the word of His power, thought it not robbery to be equal to You, the God and Father.

He was God before the ages, yet He appeared on earth and lived among men. Becoming incarnate from a holy virgin, He emptied Himself, taking the form of a servant, being conformed to the body of our lowliness, that He might conform us to the image of His glory.

For since through a man sin entered the world, and through sin death, so it pleased Your only-begotten Son Who was in the bosom of You, the

God and Father, born of a woman, the holy Theotokos and ever-virgin Mary, born under the law, to condemn sin in His own flesh, so that those who were dead in Adam might be made alive in Himself - Your Christ.

He lived in this world and gave us commandments of salvation. Releasing us from the delusions of idolatry, He brought us to knowledge of You, the true God and Father.

He obtained us for Himself, to be a chosen people, a royal priesthood, a holy nation. Having cleansed us in water, and sanctified us with the Holy Spirit, He gave Himself as a ransom to death, in which we were held captive, sold under sin.

Descending through the Cross into Hades that He might fill all things with Himself, He destroyed the torments of death.

And rising on the third day, He made a path for all flesh to the resurrection from the dead, since it was not possible for the Author of Life to be overcome by corruption.

So He became the first-fruits of those who have fallen asleep, the First-born of the dead, that He might truly be the first in all things.

Ascending into heaven, He sat down at the right hand of Your majesty on high, and He will come to render to each man according to his works.

As memorials of His saving Passion, He has left us these things which we have set forth according to His command.

For when He was about to go forth to His voluntary, ever-memorable and life-creating death, on the night in which He gave Himself up for the life of the world, He took bread into His holy and pure hands. And when He had shown it to You, the God and Father, after giving thanks, having blessed it, and sanctified it, and broken it, He gave it to His holy disciples and apostles, saying:

The Deacon bows and points to the Diskos with his Orarion. The Celebrant points to the Diskos with his right hand, saying:

Priest: Take! Eat! This is My Body which is broken for you, for the remission of sins.

People: Amen.

Priest: And likewise, when He had taken the cup of the fruit of the vine and had mixed it, and having given thanks, blessed it and sanctified it, He gave it to His holy disciples and apostles, saying:

The Deacon bows and points to the Chalice with his Orarion. The Celebrant points to the Chalice with his right hand, saying:

Priest: Drink of it all of you! This is My Blood of the New Covenant, which is shed for you and for many, for the remission of sins.

People: Amen.

The Priest steps back from the Altar Table slightly and continues the prayer. The Deacon bows to the Priest, moves in front of Altar Table, takes the Diskos in his right hand with his Orarion and the Chalice in his left, crossing right hand over left.

Priest: Do this in remembrance of Me! For as often as you eat this Bread and drink this Cup, you proclaim My death, you confess My resurrection! Therefore, we also, O Master, remembering His saving Passion and life-giving Cross, His three-day Burial and Resurrection from the dead, His Ascension into heaven and Enthronement at the right hand of You, the God and Father, and His glorious and awesome Second Coming,

The Deacon raises the gifts up high. The Priest raises his hands and continues the prayer, intoning solemnly:

Priest: Your own, of Your own, we offer to You, on behalf of all and for all things.

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

The Deacon returns the Diskos and the Chalice to the Altar Table, returns to his usual place, and bows to the Priest.

The Priest raises his hands and the Deacon raises his orarion as they pray:

Priest: O Lord, Who sent down Your most Holy Spirit upon Your apostles at the third hour: do not take Him from us, O Good One, but renew Him in us who pray to You.

All make a metania.

Deacon: Create in me a clean heart, O God and put a new and right spirit within me.

Priest: O Lord, Who sent down Your most Holy Spirit upon Your apostles at the third hour: do not take Him from us, O Good One, but renew Him in us who pray to You.

All make a metania.

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

Priest: O Lord, Who sent down Your most Holy Spirit upon Your apostles at the third hour: do not take Him from us, O Good One, but renew Him in us who pray to You.

All make a metania.

The Deacon raises his Orarion as the Priest continues:

Priest: Therefore, most holy Master, we also, Your sinful and unworthy servants, whom You have permitted to serve at Your Holy Altar, not because of our own righteousness (for we have done nothing good upon the earth), but because of Your mercy and compassion (which You have so richly poured out on us), now dare to approach Your Holy Altar, and to offer You these figures¹⁰ of the holy Body and Blood of Your Christ.

¹⁰ or “antitypes.”

We implore You and call upon You, O Holy of Holies, that by the favor of Your goodness Your Holy Spirit may come upon us and upon the gifts now offered, to bless, to sanctify, and to show...

The Deacon points to the Diskos with his Orarion, saying quietly:

Deacon: Bless, Master, the holy bread.

The Priest blesses the Lamb with the Sign of the Cross +, saying:

Priest: ... this bread + to be the precious Body of our Lord and God and Savior, Jesus Christ,

All: Amen.

The Deacon points to the Chalice with his Orarion, saying quietly:

Deacon: Bless, Master, the holy cup.

The Priest blesses the Chalice with the Sign of the Cross +, saying:

Priest: and this cup + to be the precious Blood of our Lord and God and Savior, Jesus Christ,

All: Amen.

The Deacon points to both with his Orarion, saying quietly:

Deacon: Bless both, Master.

The Priest blesses the Holy Gifts, saying:

Priest: + shed for the life of the world.

All: Amen. Amen. Amen.

The Clergy make a prostration before the Altar Table.

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

Deacon: Remember (me a) (us) sinner(s), holy Master.

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

The Deacons kiss the Priest's hand and withdraw.

An Acolyte brings the censer to the Priest.

Priest: And unite all of us to one another who become partakers of the one Bread and Cup in the communion of the Holy Spirit. Grant that none of us may partake of the holy Body and Blood of Your Christ unto judgment or condemnation.

Instead, may we find mercy and grace with all the saints who through the ages have been well-pleasing to You: ancestors, fathers, patriarchs, prophets, apostles, preachers, evangelists, martyrs, confessors, teachers, and every righteous spirit made perfect in faith,

The Priest censens the front of the Altar Table 3 times, saying:

...especially with our most holy, pure, most blessed and glorious Lady, the Theotokos and ever-virgin Mary,

The Priest gives the censer to the Deacon. The Deacon quickly censens the remaining sides of the Altar Table 3 times each, the High Place, the Cross, and the Priest. When the censening is completed, he returns to his place at the Altar Table, gives up the censer and quietly reads the diptychs of the departed and the living.

The Hymn to the Theotokos

People: Do not lament me, O Mother, seeing me in the tomb, the Son conceived in the womb without seed. For I shall arise, and be glorified with eternal glory as God. I shall exalt all who magnify you in faith and love.

During the singing of the above hymn, the Priest continues praying:

Priest: ...with the holy prophet, forerunner, and baptist John; the holy, glorious, and all-laudable apostles; with Saint _____, whom we commemorate today; and with all Your saints; through their prayers, visit us, O God. Remember all those who have fallen asleep before us in the hope of the

resurrection to eternal life, especially _____. Grant them rest, where the light of Your countenance shines on them.

Furthermore, we implore You: remember, O Lord, Your holy, catholic, and apostolic Church which is from end to end of the universe. Give peace to Your Church whom You have obtained with the precious Blood of Your Christ. Also preserve this holy house until the end of the world.

Remember, O Lord, those who offered You these gifts, and those for whom and through whom they offered them, and their intentions. Remember, O Lord, those who bear fruit and do good works in Your holy churches, and those who remember the poor. Reward them with Your rich and heavenly gifts. For their earthly, temporal, and corruptible gifts, grant them Your heavenly, eternal, and incorruptible ones.

Remember, O Lord, those who are in the deserts, mountains, caverns, and pits of the earth.

Remember, O Lord, those who live in chastity and godliness, in asceticism and holiness of life.

Remember, O Lord, this country and all civil authorities. Grant them a secure and lasting peace. Speak good things into their hearts concerning Your Church and all Your people, that we, in their tranquility, may lead a calm and peaceful life in all godliness and sanctity. Protect in Your goodness those who are good, and in Your kindness make good those who are evil.

Remember, O Lord, the people here present, and also those who are absent for honorable reasons. Have mercy on them and on us according to the multitude of Your mercies.

Fill their treasuries with every good thing. Preserve their marriages in peace and harmony. Nurture the infants. Guide the young. Support the

aged. Give courage to the faint-hearted. Reunite the separated; bring back those who are in error and unite them to Your holy, catholic, and apostolic Church. Free those who are held captive by unclean spirits. Sail with those who sail; travel with those who travel by land and by air. Defend the widows; protect the orphans; deliver the captives; heal the sick.

Remember, O God, those who are in courts, in mines, in exile, in harsh labor, and those in every affliction, distress, or crisis.

Remember, O Lord our God, all those who entreat Your great compassion, those who love us and those who hate us; those who have asked us to pray for them, unworthy though we are.

And remember all Your people, O Lord, our God. Pour out Your rich mercy on them all. Grant them all the petitions which are for their salvation.

And may You, Yourself, O God, remember all those whom we have not remembered through ignorance, forgetfulness, or the multitude of names; since You know the name and age of each, even from his mother's womb.

For You, O Lord, are the Helper of the helpless, the Hope of the hopeless, the Savior of the bestormented, the Haven of the voyager, the Physician of the sick. Be all things to all men, O Lord Who knows each man and his request, his home and his need.

Deliver this city and countryside, O Lord, and every city and countryside from famine, plague, earthquake, flood, fire, sword, invasion by enemies, and civil war.

Among the first, remember, O Lord, his Beatitude, Metropolitan _____, his Grace, our Bishop _____, and grant them to Your holy churches for many years in peace, safety, honor, and health, rightly

dividing the word of Your truth.

People: Amen.

The Deacon, having completed the diptychs of the departed and the living, faces the people:

Deacon: [And for his Grace, our *Bishop* _____,] and for those who offer these precious and holy gifts to the Lord our God, the honorable priesthood, the diaconate in Christ and every priestly order and for their salvation, for the peace and stability of the whole world, the good estate of the holy churches of God, the salvation and help of the people here present, those whom they are remembering and of all mankind.

People: And all mankind.

Priest: Remember, O Lord, all the Orthodox Bishops who rightly divide the word of Your truth.

Remember, O Lord, my unworthiness also. In Your infinite compassion, forgive me every transgression, both voluntary and involuntary. Because of my sins do not withhold the grace of Your Holy Spirit from these offered gifts.

Remember, O Lord, the priesthood, the diaconate in Christ, and every order of the clergy. Let none of us who stand about Your Holy Altar be put to shame.

The Deacon bows to the Priest and, passing the High Place, exits the Sanctuary through the North door and stands before the Holy Shroud.

And grant that with one mouth and one heart we may glorify and praise Your all-honorable and majestic Name of the Father and of the Son and of the Holy Spirit, now and ever and unto ages of ages.

People: Amen.

The Priest blesses the people:

Priest: + And the mercies of our great God and Savior Jesus Christ shall be

with all of you.

People: And with your spirit.

The Priest stands and faces the Altar Table as the Deacon, with lifted Orarion, says:

The Litany before the Lord's Prayer

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

People: Lord, have mercy.

Deacon: For the precious Gifts offered and sanctified, let us pray to the Lord.

People: Lord, have mercy.

Deacon: That our God, Who loves mankind, receiving them upon His holy, heavenly, and ideal altar as a sweet spiritual fragrance, will send down upon us in turn His divine grace and the gift of the Holy Spirit, let us pray to the Lord.

People: Lord, have mercy.

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

People: Lord, have mercy.

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

People: Lord, have mercy.

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

People: Grant it, O Lord.

Deacon: For an angel of peace, a faithful guide, a guardian of our souls and

bodies, let us ask of the Lord.

People: Grant it, O Lord.

Deacon: For pardon and remission of our sins and transgressions, let us ask of the Lord.

People: Grant it, O Lord.

Deacon: For all things that are good and profitable for our souls, and peace for the world, let us ask of the Lord.

People: Grant it, O Lord.

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

People: Grant it, O Lord.

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

People: Grant it, O Lord.

Deacon: Having asked for the unity of the faith, and the communion of the Holy Spirit, let us commend ourselves and each other, and all our life unto Christ our God.

The Deacon crosses his Orarion over his shoulders.

People: To You, O Lord.

Priest: O God, our God Who saves, You teach us to thank You worthily for the good works which You have done and are doing with us. You, our God, have accepted these gifts. Cleanse us of every defilement of flesh and spirit, and teach us how to perfect our sanctification in fear of You; so that, receiving a portion of Your Holy Gifts with a pure conscience, we may be united with the holy Body and Blood of Your Christ.

Having received them worthily, may we have Christ dwelling in our hearts, and may we become a Temple of Your Holy Spirit. Yes, O our God, let none of us be guilty of these, Your awesome and heavenly Mysteries, nor be infirm in soul and body by partaking of them unworthily.

But grant us, even to our last breath, to receive a portion of Your Holy Gifts worthily, as a provision on the road to eternal life and an acceptable defense at the dread judgment seat of Your Christ. May we also, together with all the saints who through the ages have pleased You, become partakers of Your eternal blessings, which You have prepared for those who love You, O Lord,

and count us worthy, O Master, that with boldness and without condemnation we may dare to call upon You, the heavenly God, as Father, and to say:

The Lord's Prayer

(All make a prostration)

All: Our Father, Who are in heaven, hallowed be Your name. Your kingdom come. Your will be done, on earth as it is in heaven. Give us this day our daily bread, and forgive us our trespasses as we forgive those who trespass against us. And lead us not into temptation, but deliver us from the evil one.

Priest: For Yours 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 ages of ages.

People: Amen.

The Prayer with Heads Bowed

The Priest turns to face the congregation:

Priest: + Peace be unto all.

People: And to your spirit.

Deacon: Bow your heads to the Lord.

People: To You, O Lord.

The Priest faces the Altar Table and prays the following prayer:

Priest: O Master and Lord, the Father of compassions and God of every consolation: bless, sanctify, guard, strengthen, and empower those who have bowed their heads to You. Distance them from every evil deed. Join them to every good work and count them worthy to partake without condemnation of these, Your most-pure and life-creating Mysteries, for the forgiveness of sins and for the communion of the Holy Spirit,

through the grace and compassion and love toward Mankind of Your only-begotten Son, with Whom You are blessed, together with Your all-holy, good, and life-creating Spirit, now and ever and unto ages of ages.

People: Amen.

Priest: Attend, O Lord Jesus Christ our God, from Your holy dwelling-place, from the glorious throne of Your Kingdom, and come to sanctify us, O Lord, Who sit on high with the Father, and are here invisibly present with us; and by Your mighty hand impart to us Your most pure Body and precious Blood, and through us to all the people.

Then the Priest (standing before the Altar Table) and the Deacon make three metanias before the Altar Table, saying each time:

Priest: O God, cleanse me, a sinner, and have mercy on me. (3x)

Deacon: Let us attend!

The Deacon returns through the South door, goes to the High Place, bows, turns, bows to the Priest, and goes to his place at the Altar Table.

The Priest takes up the Lamb in both hands and elevates it above the Altar Table.

Priest: The Holy Things are for the holy!

People: One is holy. One is the Lord, Jesus Christ, to the glory of God the Father. Amen.

The Deacon closes the Holy Doors, goes to his place at the Altar Table.

The Communion Hymn

The Lord awoke as one asleep, and arose saving us!

Alleluia! Alleluia! Alleluia!

The Communion

The Deacon, pointing toward the Diskos, says:

Deacon: Break, Master, the Holy Bread.

The Priest divides the Lamb into four parts, with proper reverence.

Priest: Broken and distributed is the Lamb of God: Who is broken, yet not divided; who is eaten, yet never consumed; but sanctifies those who partake thereof.

The Deacon, pointing toward the holy Chalice, says:

Deacon: Fill, Master, the Holy Cup.

The Priest takes up the portion IC and makes the Sign of the Cross + with it over the Chalice, saying:

Priest: + The fullness of the Holy Spirit.

Then the Priest places it into the Chalice as the Deacon says:

Deacon: Amen.

Receiving the warm water (Zeon), the Deacon says to the Priest:

Bless, Master, the warm water.

Priest: + Blessed is the warmth of Your saints always, now and ever and unto ages of ages. Amen.

The Deacon pours a sufficient quantity of warm water into the Chalice crosswise, saying:

Deacon: The warmth of faith, full of the Holy Spirit. Amen.

And setting aside the warm water, he goes to the High Place and stands a little way off, with head bowed.

The Priest breaks the portion XC into a number of pieces corresponding to the number of Clergy who take part in the Liturgy. Then he says:

Priest: Deacon, draw near.

The Deacon approaches and bows, asking forgiveness. The Priest, taking a portion of the Holy Bread, then gives it to the Deacon. The Deacon kisses the Priest's hand as he receives the Holy Bread, saying:

Deacon: Behold, I draw near to our immortal King and God. Master, give me, the unworthy Deacon _____, the precious and most holy Body of our Lord and God and Savior, Jesus Christ.

Priest: To the Deacon _____ is given the precious, holy, and most pure Body of our Lord and God and Savior, Jesus Christ, for the remission of his sins, and unto eternal life.

The Deacon withdraws behind the Altar Table and, bowing his head, prays, saying quietly:

Deacon: I believe, O Lord, and I confess...

As the Priest takes a portion of the holy bread for himself, he prays:

Priest: The precious and most holy Body of our Lord and God and Savior, Jesus Christ, is given to me, the unworthy Priest _____ for the

remission of my sins, and for eternal life.

I believe, O Lord, and I confess...

Priest: Let us pray together:

All: I believe, O Lord, and I confess that You are truly the Christ, the Son of the living God, Who came into the world to save sinners, of whom I am first. I believe also that This is truly Your own most pure Body, and that This is truly Your own precious Blood. Therefore, I implore You: have mercy upon me and forgive my transgressions, both voluntary and involuntary, of word and of deed, committed in knowledge or in ignorance. And count me worthy to partake without condemnation of Your most pure Mysteries, for the remission of my sins, and unto eternal life. Amen.

Of Your mystical supper, O Son of God, accept me today as a communicant; for I will not speak of Your mystery to Your enemies, neither like Judas will I give You a kiss; but like the thief will I confess You: remember me, O Lord, in Your kingdom.

May the communion of Your holy Mysteries be neither to my judgment, nor to my condemnation, O Lord, but to the healing of soul and body.

Thus they partake of that which they hold in their hands with fear and all precaution.

*The **Deacon** goes to the South side of the Altar Table and stands a little way off, with head bowed.*

*Then the **Priest**, taking the holy Chalice in both hands with the red cloth, partakes of it 3 times, saying:*

Priest: The precious and most holy Blood of our Lord and God and Savior, Jesus Christ, is given to me, the unworthy Priest _____ for the remission of my sins, and for eternal life. Amen.

*As the **Priest** partakes of the holy Blood of Christ, he customarily says:*

Priest: In the name of the Father, and of the Son, and of the Holy Spirit. Amen.

*Then, wiping his lips and the edge of the Chalice with the red cloth that he holds in his hand, the **Priest** says:*

Behold, this has touched my lips, and shall take away my iniquities, and cleanse my sins.

*Then the **Priest** summons the **Deacon**, saying:*

Deacon, draw near.

*The **Deacon** approaches and bows once, saying:*

Deacon: Behold, I draw near to our immortal King and God. Master, give me, the unworthy Deacon _____, the precious and most holy Blood of our Lord and God and Savior, Jesus Christ.

*The **Priest** holds the Chalice and says:*

Priest: The servant of God, the Deacon _____, partakes of the precious and most holy Blood of our Lord and God and Savior, Jesus Christ, for the remission of his sins, and unto eternal life.

*When the **Deacon** has partaken, the **Priest** says:*

Behold, this has touched your lips, and shall take away your iniquities, and cleanse your sins.

*The **Deacon** kisses the Chalice, and the **Priest** replaces it upon the Antimension.*

*The **Priest** divides the portions NI and KA of the holy Lamb and puts Them into the Chalice for the communion of the people; the Chalice is covered with a red cloth and the spoon placed on top of it.*

The Holy Doors are opened.

*The **Deacon** takes the Chalice and goes through them and says:*

Deacon: In the fear of God, and with faith and love, draw near!

*The **Priest** and **Deacon** exit the Sanctuary through the Holy Doors.*

People: Blessed is He Who comes in the name of the Lord! God is the Lord and has revealed Himself to us!

*Then the **People** receive communion:*

Priest: (quietly) The servant (*handmaid*) of God _____, partakes of the precious and most holy Body and Blood of our Lord and God and Savior, Jesus Christ, for the remission of sins and for eternal life.

During the reception of communion by the people, they sing:

People: Receive the Body of Christ. Taste the Fountain of immortality.
Alleluia! Alleluia! Alleluia!

*The **Deacon** (or **Server**) cleans the lips of each communicant as he (she) receives.*

*After all have communed, the **Celebrants** return to the Sanctuary and replace the Chalice on the Altar Table.*

*The **Deacon** holds the Diskos over the Chalice as he says these Hymns of the Resurrection:*

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

Shine! Shine! O New Jerusalem! The glory of the Lord has shone on you! Exult now and be glad, O Zion! Be radiant, O pure Theotokos, in the Resurrection of your Son!

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

*As the **Deacon** wipes the remaining particles from the Diskos into the Chalice, with the sponge,*

he prays:

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

The Priest blesses the people, saying:

Priest: + O God, save Your people, and bless Your inheritance.

People: We have seen the true light! We have received the heavenly Spirit! We have found the true faith. We worship the undivided Trinity Who has saved us.

After making certain that no crumb remains on the Diskos or on the Antimension, the Deacon returns to stand at his place at the Southwest corner of the Altar Table.

The Priest covers the Chalice with one veil. He puts all others on the Diskos, and covers this also.

Deacon: Exalt, Master.

The Priest censers the Chalice three times, saying:

Priest: Be exalted, O God, above the heavens, and Your glory over all the earth.

The Deacon receives the censer and holds it with one of his fingers.

The Priest gives the Diskos to the Deacon, who holds it above his forehead and, passing in front of the Altar Table, pausing before the Holy Doors, carries it with reverence to the Table of Preparation.

The Priest takes the Chalice in his right hand, and says, as he faces the people:

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

People: Amen.

The Priest carries the Chalice to the Table of Preparation.

The Deacon gives the censer to the Priest, and, uncrossing his Orarion and placing it again upon his shoulder, exits the Sanctuary through the North door and goes to his place in front of the Holy Shroud.

*The Priest then censes the Table 3 times and gives the censer to an Acolyte. Returning to the Altar Table, the **Priest** folds the Antimension.*

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

Alleluia! Alleluia! Alleluia!

*The **Deacon** raises his Orarion and says:*

The Litany of Thanksgiving

Deacon: Let us attend! Having partaken of the divine, holy, most pure, immortal, heavenly, life-creating, and awesome Mysteries of Christ, let us worthily give thanks to the Lord.

People: Lord, have mercy.

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

People: Lord, have mercy.

Deacon: Asking that the whole day may be perfect, holy, peaceful, and sinless, let us commend ourselves and each other, and all our life unto Christ our God.

People: To You, O Lord.

*The **Priest**, standing before the Altar Table, prays:*

Priest: We thank You, O Lord our God, for the participation in Your holy, pure, immortal, and heavenly Mysteries, which You have granted us for the benefit and sanctification and healing of our souls and bodies. May You, Yourself, O Master of all, grant that the communion of the holy Body and Blood of Your Christ may become for us a faith unashamed, a love unfeigned, an increase of wisdom, a healing of soul and body, a

repelling of every adversary, the observance of Your commandments, and an acceptable defense at the fearful judgment seat of Your Christ,

The Priest lifts the Holy Gospel with both hands, makes the Sign of the Cross + with it over the folded Antimension, and lays it upon the Antimension as he exclaims:

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

People: Amen.

The Priest exits the Sanctuary through the Holy Doors and goes to stand before the Holy Shroud, saying:

Priest: Let us depart in peace.

People: In the name of the Lord.

The Deacon lifts his Orarion and says:

Deacon: Let us pray to the Lord.

People: Lord, have mercy.

Having completed the prayer, the Deacon, holding his Orarion, stands with bowed head until the conclusion of the prayer before the Holy Shroud.

The Prayer Before the Holy Shroud

Priest: O Lord, You bless those who bless You and sanctify those who trust in You: save Your people and bless Your inheritance. Preserve the fullness of Your Church. Sanctify those who love the beauty of Your house. Glorify them in turn by Your divine power, and do not forsake us who put our hope in You. Give peace to Your world, to Your churches, to Your Priests, to all those in civil authority, and to all Your people.

For every good gift and every perfect gift is from above, coming down

from You, the Father of lights, and to You we send up glory, thanksgiving, and worship: to the Father and to the Son, and to the Holy Spirit, now and ever and unto ages of ages.

People: Amen.

The Blessing of Bread and Wine

The Deacon raises his Orarion and says:

Deacon: Let us pray to the Lord.

People: Lord, have mercy.

Priest: O Lord Jesus Christ our God, Who blessed the five loaves in the wilderness and with them You satisfied the five thousand, + bless this bread and wine and multiply them in this city, and in all the world, and sanctify all the faithful who partake of them. For it is You, O Christ our God, Who bless and sanctify all things, and to You we send up glory, together with Your Father, Who is without beginning, and Your all-holy, and good, and life-creating Spirit, now and ever and unto ages of ages.

People: Amen.

Blessed be the name of the Lord, henceforth and forevermore (3x)

While the people sing, the Priest, through the Holy Doors, and the Deacon, through the North door, enter the Sanctuary.

The Deacon goes to the Northwest corner of the Altar Table, crosses his hands on the Altar Table and kneels.

Standing before the Table, the Priest prays quietly:

Priest: The mystery of Your saving providence, O Christ our God, has been accomplished and perfected as far as it was in our power; for we have had the memorial of your death.

We have seen the type of Your Resurrection. We have been filled with Your unending life. We have enjoyed Your inexhaustible food, which in the age to come, be pleased to grant to us all, through the grace of Your eternal Father, and Your holy and good and life-creating Spirit, now and ever and unto ages of ages. Amen.

The Priest blesses the Deacon to consume the remaining Holy Gifts.

The Deacon rises, makes the Sign of the Cross, kisses the Altar Table, bows to the Priest and goes to the Altar of Prothesis. Again arranging his Orarion crosswise, he prepares to consume the remaining Holy Gifts with all reverence and awe.

The Priest faces the people and blesses them, saying:

Priest: + The blessing of the Lord be upon you through His grace and love for mankind always, now and ever and unto ages of ages.

People: Amen.

The Dismissal

The Priest turns toward the icon of Christ and prays:

Priest: Glory to You, O Christ, our God and our hope, glory to You.

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

Lord, have mercy. (3x)

Father, bless.

Standing in the Holy Doors, facing the congregation, the Priest says:

Priest: 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, Basil the Great, Archbishop of Caesarea in Cappadocia; of St. (of the temple)....; of (of the day) , 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 loves mankind.

People: Amen.

*After the **People** have come to venerate the cross and receive the blessed bread and wine, the **Priest** then enters the Sanctuary through the Holy Doors, closes the doors and begins the Prayers of Thanksgiving, saying aloud “Glory to You, O God” (3x). While the **Reader** continues, the **Priest** washes his hands and his lips, after which all remove their vestments.*

*After unvesting, the **Priest** and **Deacon** go to stand at their places before the Altar Table, where the **Priest** says the dismissal of the Thanksgiving Prayers. After he says “Through the prayers...”, the **Priest** and **Deacon** make 3 metanias, kiss the Altar Table, and then exit the Sanctuary--the **Priest** through the North door and the **Deacon** through the South door. Standing on the solea before the Holy Doors, facing the Sanctuary, the **Priest** and **Deacon** make three metanias and then depart in peace.*

Appendix A

PRAYERS OF THANKSGIVING AFTER COMMUNION

Glory to You, O God. (3x)

I.

I thank You, O Lord my God, for You have not rejected me, a sinner, but have counted me worthy to be a partaker of Your holy things. I thank You, for You have permitted me, the unworthy, to commune of Your most pure and heavenly Gifts. But, O Master Who loves mankind, Who for our sakes died and rose again, and gave us these awesome and life-creating Mysteries for the good and sanctification of our souls and bodies; let them be for the healing of soul and body, the repelling of every adversary, the illumining of the eyes of my heart, the peace of my spiritual powers, a faith unashamed, a love unfeigned, the fulfilling of wisdom, the observing of Your commandments, the receiving of Your divine grace, and the attaining of Your Kingdom. Preserved by them in Your holiness, may I always remember Your grace and live not for myself alone, but for You, our Master and Benefactor. May I pass from this life in the hope of eternal life, and so attain to the everlasting rest, where the voice of those who feast is unceasing, and the gladness of those who behold the goodness of Your countenance is unending. For You are the true desire and the ineffable joy of those who love You, O Christ our God, and all creation sings Your praise forever. Amen.

II. A Prayer of St. Basil the Great:

O Master, Christ our God, King of the Ages, Maker of all things: I thank You for all the good things You have given me, especially for the communion with Your most pure and life-creating Mysteries. I implore You, O gracious Lover of mankind: preserve me under Your protection, beneath the shadow of Your wings. Enable me, even to my last breath, to partake worthily and with a pure conscience of Your holy things, for the remission of sins and unto eternal life. For You are the Bread of Life, the Fountain of Holiness, the Giver of all Good; to You we send up glory, with the Father and the Holy Spirit, now and ever and unto ages of ages. Amen.

III. A Prayer by St. Simeon Metaphrastes:

Freely You have given me Your Body for my food, O You Who are a fire consuming the unworthy. Consume me not, O my Creator, but instead enter into my members, my veins, my heart. Consume the thorns of my transgressions. Cleanse my soul and sanctify my reasonings. Make firm my knees and body. Illumine my five senses. Nail me to the fear of You. Always protect, guard, and keep me from soul-destroying words and deeds. Cleanse me, purify me, and adorn me. Give me understanding and illumination. Manifest me to be a temple of Your One Spirit, and not the home of many sins. May every evil thing, every carnal passion, flee from me as from a fire as I become Your tabernacle through communion. I offer You as intercessors, all the saints: the leaders of the bodiless hosts, Your Forerunner, the wise Apostles, and Your pure and blameless Mother. Accept their prayers in Your love, O my Christ, and make me, Your servant, a child of light. For You are the only Sanctification and Light of our souls, O Good One, and to You, our Master and God, we send up glory day by day.

IV. Another prayer:

O Lord Jesus Christ our God: let Your holy Body be my eternal life; Your precious Blood, my remission of sins. Let this Eucharist be my joy, health, and gladness. Make me, a sinner, worthy to stand on the right hand of Your glory at Your awesome second Coming, through the prayers of Your most pure Mother and of all the saints.

V. A Prayer to the Theotokos:

O most holy Lady Theotokos, the light of my darkened soul, my hope, my protection, my refuge, my rest, and my joy. I thank you, for you have permitted me, the unworthy, to be a partaker of the most pure Body and precious Blood of your Son. Give the light of understanding to the eyes of my heart, you that gave birth to the True Light. Enliven me who am deadened by sin, you that gave birth to the Fountain of Immortality. Have mercy on me, O loving Mother of the merciful God. Grant me compunction and contrition of heart, humility in my thoughts, and a release from the slavery of my own reasonings. And enable me, even to my last

breath, to receive the sanctification of the most pure Mysteries, for the healing of soul and body. Grant me tears of repentance and confession, that I may honor you all the days of my life, for you are blessed and greatly glorified forever. Amen.

Master, now let Your servant depart in peace according to Your word. For my eyes have seen Your salvation which You have prepared before the face of all people: a light for revelation to the gentiles and for the glory of Your people Israel.

Holy God! Holy Mighty! Holy Immortal! Have mercy on us. (3x)

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

O most-holy Trinity, have mercy on us!

O Lord, cleanse us from our sins!

O Master, pardon our transgressions!

O Holy One, visit and heal our infirmities, for Your name's sake!

Lord, have mercy. (3x)

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

Our Father, Who are in heaven, hallowed be Your name. Your kingdom come. Your will be done, on earth as it is in heaven. Give us this day our daily bread, and forgive us our trespasses as we forgive those who trespass against us. And lead us not into temptation, but deliver us from the evil one.

Priest: For Yours 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 ages of ages.

Amen.

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

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

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

...now and ever and unto ages of ages. Amen.

Steadfast protectress of Christians, constant advocate before the Creator: do not despise the cry of us sinners, but in your goodness come speedily to help us who call upon you in faith. Hasten to hear our petition and to intercede for us, O Theotokos, for you always protect those who honor you.

(Or the Troparion of the day.)

Lord, have mercy. (3x)

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

More honorable than the Cherubim, and more glorious beyond compare than the Seraphim: without corruption you gave birth to God the Word. True Theotokos, we magnify you.

In the Name of the Lord, bless master!

Priest: 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, Basil the Great, Archbishop of Caesarea in Cappadocia; and of all the saints: have mercy on us and save us for He is good and loves mankind.

Amen.

APPENDIX B

THE SEVEN VESPERS PRAYERS

I

O Lord, compassionate and merciful, long-suffering and of great mercy, give heed to our prayers, and attend to the voice of our supplications. Work upon us a sign for good. Guide us in Your way that we may walk in Your truth. Gladden our hearts that we may fear Your holy name, for You are great and You work wonders. You alone are God, and among the gods there is none like You, O Lord, powerful in mercy and good in might, to help and to comfort and to save all those who hope in Your holy name. For to You belong 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. Amen.

II

O Lord, in Your displeasure, rebuke us not, neither chasten us in Your wrath, but deal with us according to Your tenderness, O physician and healer of our souls. Guide us to the haven of Your will. Enlighten the eyes of our hearts to the knowledge of Your truth, and grant that the remainder of the present day and the whole time of our life may be peaceful and sinless, through the intercessions of the holy Theotokos and of all the saints. For Yours is the majesty, and Yours are the Kingdom, and the power, and the glory: of the Father, and of the Son, and of the Holy Spirit, now and ever and unto ages of ages. Amen.

III

O Lord our God, remember us, Your sinful and unprofitable servants, when we call on Your holy and venerable name, and put us not to shame in our expectation of Your mercy, but grant us, O Lord, all our petitions which are unto salvation, and make us worthy to love and fear You with all our hearts, and to do Your will in all things. For You are a good God and You love mankind, and to You we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever and unto ages of ages. Amen.

IV

O You to Whom the holy powers sing with unending hymns and unceasing doxologies, fill our mouths with Your praise that we may magnify Your holy name. And grant to us part and inheritance with all those who fear You in truth and keep Your commandments, through the intercessions of the holy Theotokos and of all the saints. For to You belong 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. Amen.

V

O Lord, Lord, Who uphold all things in the most pure hollow of Your hand, Who are long-suffering toward us all, and Who turn away from our wickedness, remember Your compassion and Your mercy. Look on us with Your goodness. Grant to us also by Your grace, through the remainder of the present day, to avoid the various subtle snares of the Evil One. Keep our lives unassailed, through the grace of Your all holy Spirit. Through the mercy and love toward mankind of Your only-begotten Son, with Whom You are blessed, together with Your all-holy, good, and life-creating Spirit, now and ever and unto ages of ages. Amen.

VI

O God, great and wonderful, Who with goodness indescribable and rich providence, order all things and grant to us earthly good things; Who have given us a pledge of the promised kingdom through the good things already granted to us, and have made us to shun all harm during that part of the day which is past, grant that we may also fulfill the remainder of this day blamelessly before Your holy glory, and hymn You, our God Who alone are good and love mankind. For You are our God, and to You we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever and unto ages of ages. Amen.

VII**a**

O great and most high God, You alone have immortality, and You dwell in unapproachable light. You have fashioned all creation in wisdom. You have divided the light from the darkness, and have set the sun to rule the day and the moon and stars to rule the night. You have also permitted us sinners at this present hour to come before Your presence with confession and to offer to You our evening doxology. O Lord, Lover of Mankind, direct our prayer as incense before You, and accept it as a sweet fragrance. Grant that the present evening and coming night be peaceful. Clothe us with the armor of light. Rescue us from the fear of night, and from everything that walks in darkness. Grant that the sleep that You have given us for rest in our weakness may be free from every fantasy of the devil.

b

O Master of all, leader of the good, may we, being moved to compunction on our beds, remember Your name in the night. Enlightened by doing Your commandments, may we rise up with joyful soul to glorify Your goodness of heart for our own sins and those of all Your people. Look on them in mercy, through the intercessions of the holy Theotokos. For You are a good God and You love mankind, and to You we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever and unto ages of ages. Amen.