

PREPARATORY NOTES

*During the Holy and Great Lent, when the Liturgy of the Presanctified Gifts is to be celebrated, at the Liturgy of Preparation (Proskomedia) on the preceding Sunday, the **Priest** does everything as usual, but, after he cuts the first bread, sacrifices it, and pierces it, he cuts a sufficient number of additional breads, laying them on the paten beside the first bread. As he cuts each one, he says:*

Priest: In remembrance... As a sheep led to the slaughter... In His humiliation... Who shall declare... For His life is taken up... Sacrificed is the Lamb of God... and One of the soldiers...

Then he pours wine and water into the Holy Chalice, saying the customary words, and he covers the Diskos and the Chalice, and censes them, saying the Prayer of Oblation, “Cover us...” as usual. Then he begins the Divine Liturgy and celebrates it as usual.

When he signs the breads at the invocation of the Holy Spirit, he says: “And make this bread...” in the singular, as Christ is one; he does not say “these breads” in the plural. When they are elevated, they are all elevated together. However, the Priest breaks only the first Bread and lays the portion IC in the Holy Chalice and pours in warm water as usual.

Then, taking the Holy Spoon in his right hand, he dips it into the Holy Blood; with his left hand he takes one of the other Breads, touches it with the Holy Spoon, which has been moistened with the Holy Blood, in the form of a cross on the side on which the Cross is traced, under the soft part, and places it in the artophorion (tabernacle)¹. Then he takes the others and does the same with each, and puts them all away in the artophorion. Then the Priest prays as usual, communicates as usual, and completes the Divine Liturgy as usual.

The doors into the Nave are opened. At a suitable time before the Liturgy is to begin the Clergy who are celebrating gather at the foot of the Ambo, outside the Sanctuary, and make three low bows (metanias).

The Entrance Prayers

Deacon: Bless, Master.

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

Deacon: Amen.

¹ All extant Typicons make provision for the Holy Gifts to be reserved, not on the Altar Table, but rather on the Table of Oblation. This possibility is rarely practiced, however.

Deacon: Glory to You, our God; glory to You!

O Heavenly King, the Comforter, the Spirit of Truth, You are everywhere and fulfill all things. Treasury of Blessings and Giver of Life, come and abide in us and cleanse us from every impurity and save our souls, O Good One!

The Trisagion Prayers

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.

Deacon: Amen.

Have mercy on us, O Lord, have mercy on us; for laying aside all excuse, we sinners offer to You, as to our Master, this supplication: have mercy on us.

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

O Lord, have mercy on us, for in You have we put our trust. Do not be angry with us, nor remember our iniquities, but look down on us even now, since You are compassionate, and deliver us from our enemies. For You are our God, and we are Your people; we are all the work of Your hands, and we call upon Your Name.

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

Deacon: O blessed Theotokos, open the doors of compassion to us whose hope is in you, that we may not perish but be delivered from adversity through you, who are the salvation of the Christian people.

Clergy, in order of rank, venerate the icon of Christ, and say:

All: We venerate Your most pure icon, O Good One, and ask forgiveness of our transgressions, O Christ our God. Of Your good will You were pleased to ascend the cross in the flesh and deliver Your creatures from bondage to the enemy. Therefore with thankfulness we cry aloud to You: You have filled all with joy, O our Savior, for You came to save the world.

They also venerate the icon of the Theotokos and say:

Count us worthy of mercy, O Theotokos, Fountain of Tenderness. Look on us sinful men and reveal your power as always, for we have put our hope in you. Rejoice! we cry to you, as once did Gabriel, the leader of the bodiless hosts.

Other icons on the icon-screen may be venerated in the same manner, beginning with the icon of the patron saint of the Church and then the icon of St. John the Baptist.

They gather in front of the Holy Doors as before.

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

NOTE: "O Lord, stretch forth Your hand..." is not said.

They turn and bow to the people, asking forgiveness:

Address: Forgive me, brothers and sisters.

Response: God forgives all.

*They enter the Sanctuary - the **Priest** through the North door and the **Deacon** through the South door, saying:*

Deacon: I will enter Your house, I will worship toward Your holy temple in fear of You. Lead me, O Lord, in Your righteousness because of my enemies; make my way straight before You. For there is no truth in their mouth; their heart is destruction, their throat is an open sepulcher, they flatter with their tongue. Judge them, O God, let them fall by their own counsels; because of their many transgressions cast them out, for they have rebelled against You. But let all who take refuge in You rejoice, let them always sing for joy; and dwell in them, that those who love Your name may exult in You. For You bless the righteous, O Lord, You cover us with good will as with a shield.

*They bow 3 times before the Altar Table. The **Priest** kisses the Holy Gospel, the Altar Table, and the Cross. The **Deacon** kisses the Altar Table.*

Then each takes his robe (stikharion) and, bowing 3 times towards the East, prays silently:

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

The Vesting of the Deacon

*The **Deacon**, with his robe (sticharion) and stole (Orarion) in hand, goes to the Priest and bows his head, saying:*

Deacon: Bless, Master, the sticharion and Orarion.

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

Deacon: Amen.

The Deacon goes to the side of the Sanctuary. Vesting himself with the sticharion, he says:

Let us pray to the Lord.

After kissing the Orarion, the Deacon places it on his shoulder, saying:

Let us pray to the Lord.

As he puts on the cuffs (Epimanikia), he says for each:

Let us pray to the Lord.

The Vesting of the Priest

The Priest blesses his own sticharion:

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

He vests himself with the sticharion, saying:

Let us pray to the Lord.

He blesses the stole (epitrachelion), and says, as he vests:

+ Let us pray to the Lord.

He blesses the belt (zone), and says, as he vests:

+ Let us pray to the Lord.

As he puts on the cuffs (Epimanikia), he says for each:

+ Let us pray to the Lord.

If he has been awarded the shield (epigonation), he puts it on, saying:

+ Let us pray to the Lord.

He blesses the chasuble (phelonion), and says, as he vests:

+ Let us pray to the Lord.

*The **Priest** then washes his hands, saying:*

I wash my hands in innocence, and go about Your altar, O Lord, singing aloud a song of praise, and telling all Your miracles. O Lord, I love the beauty of Your house, and the place where Your glory dwells. Do not sweep my soul away with sinners, nor my life with bloodthirsty men, men in whose hands are evil devices, and whose right hands are full of bribes. But as for me, I walk in my integrity; deliver me, and have mercy on me. My foot stands on level ground; in the churches I will bless the Lord.

*After vesting, the **Priest and Deacon** bow reverently 3 times before the Altar Table, saying each time:*

Clergy: O Lord, cleanse me, a sinner. (3x)

*The **Priest** then kisses the Gospel and the **Deacon** the Altar Table.*

The Liturgy Of The Presanctified Gifts

*At the appointed time, having received the blessing from the Priest, the **Deacon** goes out and stands in his customary place and exclaims:*

Deacon: Arise! Bless, Master!

*The **Deacon** moves to stand before the icon of Christ. The **Priest** kisses the Holy Gospel, lifts it up with both hands, and, lowering it, blesses the Altar Table cross-wise, 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.

Reader: Come, let us worship God our King!
Come, let us worship and fall down before Christ, our King and our God!
Come, let us worship and fall down before Christ Himself, our King and our God!

*As the Reader reads Psalm 103, the **Deacon** enters the Sanctuary through the South door and the **Priest** comes out of the Sanctuary through the North door and, standing before the Holy Doors with head uncovered, he prays the Vespertal Prayers, beginning with the fourth prayer. (The first three are said after the litanies.) (See Appendix A.)*

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 skin²;

² a "tent-skin".

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.

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 heron³ 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.

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

³ or "egret".

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 icon of the Theotokos 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)

Alternate Introductory Psalm for Great Lent Only⁴

Psalm 85 (86)

Incline Your ear, O Lord, and answer me,
for I am poor and needy.

Guard my soul, for I am holy;
my God, save Your servant who hopes in You.

Have mercy on me, O Lord,
for all day long I will call to You.

Gladden the soul of Your servant,
for to You, O Lord, I lift up my soul.

For You, Lord, are good and gentle,
and most merciful to all who call upon You.

⁴ Many ancient service books indicate Psalm 85 (86) being the Lenten Introductory Psalm instead of Psalm 103 (104).

Give ear, O Lord, to my prayer,
and attend to the cry of my need.

In the day of my trouble I will call to You,
because You will answer me.

There is no one like You among the gods, O Lord,
and there are no works like Yours.

All the nations You have made will come and worship You, O Lord,
and will glorify Your name.

For You are great and do wonderful things,
You, alone, are God.

Guide me in Your way, O Lord,
and I will walk in Your truth.
Let my heart rejoice to fear Your name.

I will thank You, O Lord my God, with all my heart,
and I will glorify Your name forever.

For great is Your mercy to me,
and you have delivered my soul from the lowest Hades.

O God, lawbreakers have risen against me,
and a mob of strong ones have tried to take my life⁵
and have not set You before them.

But You, O Lord my God, are compassionate and merciful,
most patient, most merciful and true.

⁵ Cp. Mt. 12:29; Mk. 3:27; Lk. 11:21; Ps. 53:3.

Look upon me and have mercy on me;
give Your strength to Your servant
and save the son of Your handmaid.

Work with me a miracle for good
and let those who hate me see it and be ashamed,
because You, O Lord, have helped me and comforted me.

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** moves to stand before the Holy Doors, 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: 6For [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 President⁷ 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.

People: Lord, have mercy.

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

⁶ 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.

⁷ We pray for the Chief of State and the civil authorities of the place in which we are praying.

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.

The Deacon moves to stand before the icon of Christ:

People: To You, O Lord.

The Priest prays the Prayer of the First Antiphon (first Vespereal Prayer):

Priest: 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.

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.

People: Amen.

During the First Stasis, the Priest and the Deacon make two prostrations before the Presanctified Lamb in the artophorion. The Priest takes the Holy Gospel and places it beyond the Antimension (at the right hand corner of the Altar Table). The Antimension is unfolded and the Diskos is placed on it. Taking the spoon in his right hand and the spear in his left, the Priest takes the Presanctified Lamb from the artophorion, and lays it with great reverence on the Holy Diskos, saying nothing. Then the Priest and the Deacon make a third prostration before the Altar Table.

First Stasis

*The **Reader**⁸ reads the First Stasis of the 18th Kathisma. [On Wednesday and Thursday of the 5th Week of Great Lent, the 7th and 12th Kathismas are read respectively.]*

Psalm 119 (120)

Refrain: I call to the Lord in my distress and He answers me.

Reader: O Lord, deliver my soul from dishonest lips
and from a deceitful tongue.

What should be given to you and what should be added to you
against a deceitful tongue?

The arrows of the powerful one
sharpened with coals from the desert⁹.

Alas for me, that my pilgrimage is prolonged,
that I live among the tents of Kedar!

My soul has long been on pilgrimage.
With those who hate peace, I was peaceful.

But when I started talking to them,
they began fighting me for no reason.

Psalm 120 (121)

I lift up my eyes to the mountains.
Where will my help come from?

My help comes from the Lord
Who made heaven and earth.

⁸ In ancient times, and in many places today, the People chanted each verse of the Stasis antiphonally.

⁹ Cp. Ps. 101:7.

Do not let your foot slip,
and may He not doze who keeps you.

Behold, He who keeps Israel
will not doze or sleep.

The Lord will keep you,
the Lord is your shelter at your right hand.

The sun will not burn you by day,
nor the moon by night.

The Lord will guard you from all evil,
the Lord will guard your soul.

The Lord will guard your coming in and your going out,
from now on and forever.

Psalm 121 (122)

I was glad when they said to me:
“Let us go to the house of the Lord.”

Our feet are standing
in your courts, O Jerusalem.

Jerusalem is built as a city
where all share together for the same purpose.¹⁰

For there the tribes go up, the tribes of the Lord,
as a testimony for Israel,
to give thanks to the name of the Lord.

For there thrones are set for judgment,
thrones over the house of David.

¹⁰ 1 Cor. 10:31; Col. 3:17.

Pray for the peace of Jerusalem
and prosperity for those who love you.

Let peace be in your armed forces
and prosperity in your fortresses.

For the sake of my brothers and my neighbors
I talk peace regarding you.

For the sake of the house of the Lord our God
I request good things for you.

Psalm 122 (123)

I lift up my eyes to You,
the One Who lives in heaven.

Behold, as the eyes of slaves are on the hands of their lords,
and as the eyes of a maid¹¹ are on the hands of her mistress,
so our eyes look to the Lord our God
until He has compassion on us.

Have mercy on us, O Lord, have mercy on us,
for we have had our fill to the full of scorn,

our soul is more than filled.
Let the reproach be for the prosperous
and the contempt for the proud.

Psalm 123 (124)

Except the Lord had been among us,
(let Israel now say),

Except the Lord had been among us
when men rose up against us,

¹¹ or "slave girl".

they would have swallowed us alive,
when their fury raged against us.

The water would have drowned us,
our soul would have passed through a torrent.

Our soul would have passed
through irresistible water.

Blessed is God Who has not given us up
as a prey for their teeth!

Our soul like a bird has been saved
from the trap of the hunters.
The trap has been broken
and we have been saved.

Our help is in the name of the Lord,
who made heaven and earth.

All days:

The Deacon bows to the Priest, passing the High Place, exits the Sanctuary through the North door and stands before the icon of the Theotokos.

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)

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.

The Deacon moves to stand before the Holy Doors, lifts his Orarion and says:

The Little Litany

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.

The Deacon moves to stand before the icon of Christ:

People: To You, O Lord.

The Priest prays the Prayer of the Second Antiphon (second Vesperal Prayer):

Priest: 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.

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.

People: Amen.

*During the Second Stasis the **Priest** and **Deacon** make two prostrations before the Altar Table.*

*The **Priest** takes up the censer and the **Deacon** takes up a candle and stands, facing the Priest, on the Eastern side of the Altar Table. Together they go around the Altar Table three times, censuring the Presanctified Lamb. After the censuring, both make a third prostration before the Altar Table.*

Second Stasis

*The **Reader**¹² reads the Second Stasis of the 18th Kathisma [or the 7th or 12th in the 5th Week].*

Psalm 124 (125)

Refrain: Those who trust in the Lord are like Mount Zion;
one who lives in Jerusalem will never be shaken.

Reader: Mountains surround and protect Jerusalem,
and the Lord surrounds and protects His people
from now and forever.

The Lord will not leave the rod of sinners
over the realm of the righteous,
lest the righteous should stretch out
their hands to wrongdoing.

Do good, O Lord, to the good,
and to those who are straight in heart.¹³

But those who turn aside into crooked ways
the Lord will drive away with the evildoers.
Peace is upon¹⁴ Israel.

¹² In ancient times, and in many places today, the People chanted each verse of the Stasis antiphonally.

¹³ Cp. Ps. 142:10; 118:128.

¹⁴ also means: over & with Israel. Eph. 2:14.

Psalm 125 (126)

When the Lord brought back the captives¹⁵ of Zion,
we were like those who are comforted.

Then our mouth was filled with joy
and our tongue with exultation.

Then they said among the nations:
“The Lord has done great things with them.”

The Lord has done great things with us;
we have become glad.

Bring back, O Lord, our captives
like torrents in the south.

Those who sow in tears
will reap with rejoicing.

They went walking and wept
as they cast their seed.

But when they come back,
they will come with rejoicing,
bringing their sheaves.

Psalm 126 (127)

Unless the Lord builds the house,
those who build it labor in vain.
Unless the Lord guards a city,
the watchman keeps awake in vain.

¹⁵ Lit. “reversed the captivity...”

It is vain for you to rise at dawn,
to get up after sitting late,
eating the bread of painful sweat,
when He gives His beloved people sleep.

Behold, children are the Lord's inheritance;
the fruit of the womb is a reward.

Like arrows in the hand of a warrior,
so are the children of the exiles.

Happy is he who satisfies his desire with them;
they will not be ashamed
when they talk with their enemies in the gates.

Psalm 127 (128)

Blessed are all who fear the Lord,
who walk in His ways.

You will eat the fruits of your labors;
you will be happy, and it will be well with you.

Your wife will be like a fruitful vine
on the sides of your house,
your children like young olive trees
around your table.

See, this is how a man will be blessed
who fears the Lord.

The Lord bless you from Zion!
And may you see the joys of Jerusalem
all the days of your life.

And may you see your children's children.
Peace is upon¹⁶ Israel!

Psalm 128 (129)

Many times they have fought against me from my youth
(let Israel now say),

Many times they have fought against me from my youth,
yet they could not prevail against me.

The sinners plowed on my back;
they prolonged their iniquity.

But the just Lord
broke the sinners' necks.

Let all who hate Zion
be put to shame and confounded.

Let them become like grass on the housetops,
which withers before it is pulled up,

with which no reaper can fill his hand
and no one gathering sheaves get an armful.

And no passers-by will say to them:
"The blessing of the Lord be upon you;

we bless you in the name of the Lord."

All days:

The Deacon bows to the Priest, passing the High Place, exits the Sanctuary through the North door and stands before the icon of the Theotokos.

¹⁶ also means: over & with Israel.

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)

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.

The Deacon moves to stand before the Holy Doors, lifts his Orarion and says:

The Little Litany

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.

The Deacon moves to stand before the icon of Christ:

People: To You, O Lord.

The Priest prays the Prayer of the Third Antiphon (third Vesperal Prayer):

Priest: O Lord our God, remember us, Your sinful and unprofitable servants,
when we call upon 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.

*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.*

People: Amen.

*During the Third Stasis the Presanctified Lamb is borne to the Table of Preparation in the following manner. After the **Clergy** make two prostrations before the Altar Table, the **Priest** takes the Diskos with the Presanctified Lamb reverently from the Altar Table with both hands and, raising it to the level of the brow of his head, bears it to the Table of Preparation, passing by way of the High Place. As he bears the Presanctified Lamb to the Table of Preparation, he is preceded by the **Deacon** who, holding a candle in his left hand and the censer in his right, walks backwards, censuring the Holy Gifts. Upon reaching the Table of Preparation, the **Priest** pours into the Chalice the wine and water, censes the second veil 3 times and covers both the Diskos and the Chalice with it. At each action the Priest says quietly,*

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

*At the end, after the large veil has been put over the Diskos and the Chalice, the **Priest** prays:*

Priest: Through the prayers of our holy Fathers, O Lord Jesus Christ, our God, have mercy on us.

Deacon: Amen.

The prayers which would have been said at this point of the full Liturgy are not said here.

*The **Deacon** places the candle before the Holy Gifts and the Priest censes them. Then both the **Priest** and the **Deacon** make a third prostration before the Presanctified Lamb.*

*The **Priest** goes to the Altar Table, folds the Antimension and places the Gospel again upon it.*

Third Stasis

The Reader¹⁷ reads the Third Stasis of the 18th Kathisma [or the 7th or 12th in the 5th Week].

Psalm 129 (130)

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

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

If You, O Lord, should take note of our sins,
O Lord, who would survive?

But with You there is forgiveness.

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

my soul hopes for the Lord,
from the morning watch until night.
From the morning watch
let Israel hope for the Lord.

For with the Lord there is mercy
and with Him there is great redemption.

And He will redeem Israel
from all his sins.

Psalm 130 (131)

O Lord, my heart is not haughty,
nor have my eyes become lofty,
nor do I go in for great matters,
nor for wonders beyond me.

¹⁷ In ancient times, and in many places today, the People chanted each verse of the Stasis antiphonally.

If I am not humble-minded
but lift up my soul
like a weaned child against its mother,
how You will pay my soul back!

Let Israel hope for the Lord,
from now and forever.

Psalm 131 (132)

Remember David, O Lord,
and all his meekness.

How he swore to the Lord
and vowed to the God of Jacob:

I will not enter my house,
or go under its roof,
or climb onto my bed.

I will give no sleep to my eyes,
no repose to my eyelids,
no rest to my temples,

until I find a place for the Lord,
a temple for the God of Jacob.

Behold, we heard it was in Ephratha,
we found it in the fields of the wood.

Let us enter His temples,
let us worship at the place where His feet have stood.

Arise, O Lord, into Your resting place,¹⁸
You and the ark of Your holiness.

¹⁸ Ps. 131:8-10 = 2 Chr. 6:41-42 LXX.

Let Your priests be clothed with righteousness
and let Your saints rejoice.

For Your servant David's sake,
do not turn away the face of Your Anointed One.¹⁹

The Lord swore a truth to David
and He will not annul it:
“One of your sons I will set on your throne.

If your sons will keep My covenant
and these testimonies which I will teach them,
then their sons forever will sit on your throne.

For the Lord has chosen Zion,
He has desired it as a dwelling for Himself.

This is My rest forever and ever;
here I will live, for I have desired it.

I will abundantly bless her provision.
I will satisfy her poor with bread.

I will clothe her priests with salvation
and her saints will be shouting for joy.

There I will make the power²⁰ of David grow.
I have prepared a lamp for My Christ.

His enemies I will clothe with shame,
but on Him My holiness will blossom.”

¹⁹ or Christ.

²⁰ Lit., “horn”. Refers to Christ and the people of God.

Psalm 132 (133)

Behold, how good and how delightful it is
when brothers live together in unity!

It is like the oil of myrrh on the head,
which was running down on the beard,
on Aaron's beard,
which was running down to the edge of his garment.

It is like the dew of Hermon
which descends on the mountains of Zion.
For there the Lord commanded the blessing:
life for all eternity.²¹

Psalm 133 (134)

Behold, now bless the Lord,
all you servants²² of the Lord,
who stand in the house of the Lord,
in the courts of the house of our God.

In the nights, lift up your hands
to the Holy of Holies, and bless the Lord!

The Lord Who made heaven and earth
bless you out of Zion!

The Deacon bows to the Priest, passing the High Place, exits the Sanctuary through the North door and stands before the icon of the Theotokos.

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

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

²¹ Lit., "Life till ever". 1 Jn. 5:11.

²² or "slaves".

The Deacon moves to stand before the Holy Doors, lifts his Orarion and says:

The Little Litany

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.

The Deacon moves to stand before the icon of Christ.

People: To You, O Lord.

Priest: For You are our God, a merciful and saving God, and to You we send up glory: to the Father, Son, and 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 turn the grace of Your all-Holy Spirit.

Deacon: Amen.

Lord, I Call²³

NOTE: During Cheesfare Week, the Aposticha verses are used for Lord, I Call.

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 censes the Priest two times and 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.

²³ When a feast supersedes the Octoechos, "Lord I Call..." is sung in the tone of the first Sticheron appointed for the day. Otherwise, it is sung in the tone of the week.

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.

- 10.²⁴ Bring my soul out of prison
that I may confess Your name,
9. The righteous are waiting for me
until You reward me.

Psalm 129 (130)

8. Out of the depths I cry to You, O Lord;
O Lord, hear my voice.
7. Let Your ears be attentive
to the cry of my prayer.
6. If You, O Lord, should take note of our sins,
O Lord, who would survive?
But with You there is forgiveness.
5. For Your name's sake, O Lord, I wait for You,
my soul waits for Your word,
my soul hopes for the Lord,
4. from the morning watch until night.
From the morning watch
let Israel hope for the Lord.

²⁴ From this point on, hymns (Stichera) can be inserted between Psalm verses. If there are ten Stichera, the first is inserted after the verse marked '10', the second after the verse marked '9', and so on. If there are six Stichera, the first is inserted after the verse marked '6', the second after the verse marked '5', and so on.

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

The Deacon receives the censer from the Server.

Psalm 116 (117)

2. Praise the Lord, all you nations,
praise Him, all you peoples!
1. For great is His mercy to us,²⁵
and the truth of the Lord continues forever.

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

Here, on certain days, the people sing a festal Sticheron. Otherwise the reader goes on:

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

As the People sing “now and ever...” the Holy Doors are opened, the Deacon asks the Priest to bless the censer, they both kiss the Altar Table, and preceded by the Acolytes, passing by the High Place, they proceed out of the Sanctuary through the North door, and go to the solea in front of the Holy Doors.

NOTE: When the Gospel is to be read, on the patronal feast of the church or monastery, or of a saint, or in Holy Week, the Entrance is made with the Gospel instead of the censer.

People: [Sing the Theotokion.]

The Vespers Entrance

As they proceed:

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

²⁵ Lit., “For His mercy has been strengthened upon us”.

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.

Deacon: Amen.

The Priest stands in the center facing the Altar.

The Deacon approaches the Holy Doors to the right of the Priest and then he censes the Holy Doors, the icons of Christ and the Theotokos, the icon of the patron saint of the Temple, and the Priest. After this he transfers the censer from his right hand to his left, bows to the Priest and, pointing to the Holy Doors with his Orarion in his right hand, he says quietly:

Deacon: Bless, Master, the holy entrance.

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

Deacon: Amen.

After this, the Deacon stands in the middle of the Holy Doors and, at the conclusion of the Theotokion, makes the Sign of the Cross with the censer and says:

Deacon: Wisdom! Let us attend!

The Deacon proceeds into the Sanctuary, censes the Altar Table on all four sides and the High Place.

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 comes out through the Holy Doors and censes the people, turns and censes the

*front of the Altar Table and the Priest, gives the censer to the **Acolyte**, 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.

Deacon: Let us attend.

Priest: + Peace be unto all.

Deacon: Wisdom!

If the Gospel will be read, a Lesser Censing may be done before closing the Holy Doors.

The Prokeimena

Reader: The Prokeimenon in the _____ tone:

*The **Reader** reads the appointed Prokeimenon from the Triodion.*

Deacon: Wisdom!

Reader: The reading from Genesis (*or* Exodus).

Deacon: Let us attend!

*The **Deacon** closes the Holy Doors.*

All except during Cheesefare Week:

When the Reading is finished the Holy Doors are opened.

Deacon: Let us attend!

Reader: The Prokeimenon in the _____ tone:

*The **Reader** reads the appointed Prokeimenon from the Triodion. At its completion, the **Deacon**, turning to the Priest, exclaims:*

Deacon: Command!

*The **Deacon** moves to the right and turns to face North.*

*The **Priest**, taking the candlestick with its candle and the censer in both hands, facing East toward the Altar Table, and making the Sign of the Cross, says in a loud voice:*

Priest: Wisdom! Let us attend!

Then, having turned to the West - to the People - he says:

The light of Christ illumines all.

*At this time the **People** make a full prostration to the ground. The Reader immediately says:*

Reader: The reading from Proverbs (or Job).

Deacon: Let us attend!

*The **Deacon** closes the Holy Doors.*

Reader: [reads the reading]

*At the completion of the Reading(s) the **Priest** says:*

Priest: + Peace to you who read.

*The **Priest** stands before the Altar Table, holding the censer.*

*The **Deacon** opens the Holy Doors and exclaims:*

Deacon: Wisdom!

During Cheesefare Week:

NOTE: This is done in the same manner as “Let My Prayer Arise” below.

Prokeimenon (Tone 6)

Reader: Let Israel hope in the Lord from henceforth, now and forevermore.

People: (*stand*) Let Israel hope in the Lord from henceforth, now and forevermore.

Reader: Lord, my heart is not exalted, neither are my eyes haughtily raised up.

People: (*stand*) Let Israel hope in the Lord from henceforth, now and forevermore.

Reader: Neither have I walked in great matters, nor in wonderful things above me.

People: (*stand*) Let Israel hope in the Lord from henceforth, now and forevermore.

Reader: If I was not humbly minded, but exalted my soul: as a child that is weaned is towards his mother, so will You recompense my soul.

People: (*stand*) Let Israel hope in the Lord from henceforth, now and forevermore.

Reader: Let Israel hope in the Lord from henceforth, now and forevermore.

All except during Cheesefare Week:

The Reader, standing behind the Ambo, chants selected verses from Psalm 140. While the verses are being chanted, all those present in the church, and those who are in the Sanctuary (including the Deacon), kneel and pray.

Let My Prayer Arise

The Priest stands before the Altar Table and censes.

People: Let my prayer arise, in Your sight as incense, and let the lifting up of my hands be an evening sacrifice. (*kneel*)

Priest: Let my prayer arise, in Your sight as incense, and let the lifting up of my hands be an evening sacrifice.

People: Lord, I call upon You, hear me. Receive the voice of my prayer, when I call upon You. . (*kneel*)

Priest: Let my prayer arise, in Your sight as incense, and let the lifting up of my hands be an evening sacrifice.

People: Set a guard, O Lord, over my mouth, and a door of enclosure and protection around my lips. (*kneel*)

Priest: Let my prayer arise, in Your sight as incense, and let the lifting up of my hands be an evening sacrifice.

The Priest stands before the Table of Preparation and censes there before the Holy Gifts, then gives up the censer to the Server and returns to the Altar Table.

People: Do not incline my heart to evil words, nor to make excuses for sins. (*kneel*)

Priest: Let my prayer arise, in Your sight as incense, and let the lifting up of my hands be an evening sacrifice.

The Priest kneels.

People: Let my prayer arise, in Your sight as incense, and let the lifting up of my hands be an evening sacrifice.

When the chanting of the final verse is completed, the Clergy stand and the Priest, standing before the Altar Table, prays the prayer of St. Ephraim the Syrian:

All except during Holy Week:

The Prayer of St. Ephraim

Priest: O Lord and Master of my life, do not permit me the spirit of laziness, despair, lust of power, and idle talk. (***All make a prostration.***)

But give, rather, the spirit of chastity, humility, patience and love to Your servant. (***All make a prostration.***)

O Lord and King, grant me to see my own transgressions and not to judge my brother, for blessed are You unto ages of ages. Amen. (***All make a prostration.***)

If it be the feast of a saint, or if the feast of the patronal saint of the church or monastery occurs on this day:

Deacon: Wisdom!

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 _____ tone:

*(The **Reader** chants the first verse of the Prokeimenon)*

People: *(The people sing the first verse of the Prokeimenon)*

Reader: *(chants the second verse of the Prokeimenon)*

People: (sing the first verse of the Prokeimenon)

Reader: (chants the first half of the first verse of the Prokeimenon)

People: (sing the second half of the first verse of the Prokeimenon)

Deacon: Wisdom!

Reader: The reading
(from the Acts of the holy Apostles).
(from the *(first, second)* Epistle of the holy Apostle Paul to the _____).
(from the *(first, second, third)* catholic Epistle of Saint _____).

Deacon: Let us attend!

The Reader chants the appointed Epistle(s), during which 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 Deacon goes to the Altar Table and censes around it crosswise. Then he censes the Table of Preparation, the High Place, and all of the Sanctuary icons from right to left. He exits through the Holy Doors to cense both sides of the iconostasis. He briefly re-enters the Sanctuary to cense the Priest and Servers. He returns to the Solea to cense the Reader and the faithful. Once again he enters the Sanctuary and censes the Altar Table, then gives up the censer.

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

Priest: + Peace to you who read.

Reader: And to your spirit.

Priest: Wisdom!

Reader: The Alleluia in the _____ tone.

The Reader chants the two Alleluia verses. After each one, the people sing the Alleluia. The Deacon says to the Priest:

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

Priest: Illumine our hearts, O Master Who loves mankind, with the pure light of Your divine knowledge. Open the eyes of our mind to the understanding of Your gospel teachings. Implant also in us the fear of Your blessed commandments, that trampling all carnal desires, we may enter upon a spiritual manner of living, both thinking and doing such things that please You,

for You are the illumination of our souls and bodies, 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.

Deacon: Amen.

The Gospel

The Deacon makes one bow, receives the Holy Gospel from the Priest, placing his Orarion over the book, kissing the right hand of the Priest and, passing the High Place, exits the Sanctuary through the Holy Doors and goes to stand in the center of the Temple, facing the Holy Doors, and says:

Deacon: Bless, Master, him who proclaims the glad tidings of the holy Apostle and Evangelist (*Matthew, Mark, Luke or John the Theologian*).

Priest: + May God, through the prayers of the holy, glorious, and all-laudable Apostle and Evangelist _____, enable you to proclaim the glad tidings with great power, to the fulfillment of the gospel of His beloved Son, our Lord Jesus Christ.

Deacon: Amen.

(quietly) O holy apostle and evangelist _____, intercede with the merciful God that He may grant our souls remission of sins.

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

Priest: + Peace be unto all.

People: And to your spirit.

Deacon: The reading from the Holy Gospel according to Saint _____.

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

Priest: Let us attend!

*The appointed gospel lesson is chanted by the **Deacon**. Upon its completion, the **Priest** blesses the **Deacon**:*

Priest: + Peace be to you who have proclaimed the gospel.

*The **Deacon** enters the Sanctuary through the Holy Doors, gives the Holy Gospel to the **Priest**, kissing his right hand, and the **Priest** blesses the faithful with the Gospel as they sing:*

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

*The **Priest** replaces the Gospel upon the Antimension and preaches the homily.*

Homily

During Holy Week:

The Gospel

The Gospel is read at the Solea:

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

People: Lord, have mercy. (3x)

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. _____.

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

Deacon: Let us attend.

Priest: [*Reads the Gospel*]

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

The Priest replaces the Gospel upon the Antimension

The Holy Doors are closed. The Deacon bows to the Priest, passing the High Place, exits the Sanctuary through the North door and, standing at his place on the solea 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)

The Deacon moves to stand before the icon of Christ:

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 moves to stand before the Holy Doors:

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.

The Deacon moves to stand before the icon of Christ:

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:

Until Wednesday of the 4th Week of the Fast:

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

Beginning with Wednesday of Mid-fast:

Deacon: All catechumens, depart. Depart, catechumens. As many as are preparing for illumination, draw near.

The Deacon turns to face the Holy Doors, lifts his Orarion and says:

The Litany for Those Preparing for Illumination

Deacon: Pray to the Lord, you who are preparing for illumination.

People: Lord, have mercy.

Deacon: You faithful, for the brethren who are preparing for holy illumination and for their salvation, let us pray to the Lord.

People: Lord, have mercy.

Deacon: That the Lord our God may establish and strengthen them.

People: Lord, have mercy.

Deacon: That He may enlighten them with the light of knowledge and piety.

People: Lord, have mercy.

Deacon: That He may grant unto them in due time the washing of regeneration, the forgiveness of sins, and the robe of incorruptibility.

People: Lord, have mercy.

Deacon: That He may beget them with water and the Spirit.

People: Lord, have mercy.

Deacon: That He may number them with His holy and elect flock.

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: As many as are preparing for illumination, bow your heads to the Lord.

People: To You, O Lord.

The Deacon moves to stand before the icon of Christ:

Priest: O Master, reveal Your countenance to those who are preparing for holy illumination and who long to put away the pollution of sin. Enlighten their minds. Secure them in the faith. Establish them in hope. Perfect them in love. Show them to be honorable members of Your Christ, Who gave Himself as a deliverance for our souls,

for You are our Illumination, 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 moves to stand before the Holy Doors, turns to face the People, and says:

Deacon: As many as are preparing for illumination, depart; you who are preparing for illumination, depart; All that are catechumens, depart. Let no catechumen remain.

The Deacon turns to face the Holy Doors, lifts his Orarion, and says:

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!

The Deacon moves to stand before the icon of Christ:

Priest: O God, great and praiseworthy, Who, by the life-creating death of Your Christ, have translated us from corruption to incorruption, free all our senses from deadly passions, set over them as a good guide the understanding that is within us. And let our eyes abstain from every evil sight, our hearing be inaccessible to idle words, and our tongues be purged of unseemly speech. Make clean our lips which praise You, O Lord; make our hands refrain from base deeds, and to work only that which is well-pleasing to You, fortifying our members and minds by Your grace,

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 moves to stand before the Holy Doors, 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!

The Deacon moves to stand before the icon of Christ:

Priest: O Master, holy and exceedingly good, rich in mercy, we implore You: be gracious to us sinners, and make us worthy of the reception of Your only-begotten Son and our God, the King of glory. For behold, His immaculate Body and life-creating Blood, entering at this present hour, are about to be set forth on this mystical table, invisibly escorted by multitudes of heavenly hosts. Grant us to partake of them without condemnation, that through them our mental sight may be illumined and we may become children of the light and of the day,

through the gift of Your Christ, 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.

Hymn of the Entrance

Now the powers of heaven do serve invisibly with us. Lo, the King of glory enters. Lo, the mystical sacrifice is ushered in, all fulfilled.

While this is being sung, the Deacon enters the Sanctuary through the South door, opens the Holy Doors, takes the censer, receives the Priest's blessing, and censers only the Altar Table, the Table of Preparation, and the Priest. When the Deacon finishes his censuring, he gives up the censer and stands to the right of the Priest before the Altar Table and both recite the Hymn of the Entrance 3 times, with metanias:

Priest: Now the powers of heaven do serve invisibly with us. Lo, the King of glory enters. Lo, the mystical sacrifice is ushered in, all fulfilled.

Deacon: Let us draw near in faith and love and become communicants of eternal life. Alleluia! Alleluia! Alleluia! (*Metania*)

The Great Entrance

*Having made three metanias, they go to the Table of Preparation. They **both** make three prostrations before the Holy Gifts, saying each time:*

Clergy: O God, cleanse me, a sinner.

*The **People** prostrate (or kneel) during the entire Entrance.*

*The **Priest** receives the censer and censens the Holy Gifts three times and then gives up the censer to the **Deacon**. He then puts the large veil on the Deacon's left shoulder. Then he takes the Diskos with the Holy Lamb in his right hand and the Chalice in his left hand, and, holding the Diskos head-high and the Chalice breast-high, leaves the Sanctuary through the North door, preceded by the **Servers** carrying candles and the **Deacon** with the censer who, facing the Priest at all times, censens frequently. Having entered the Sanctuary through the open Holy Doors, the **Priest** places the Holy Gifts on the Altar Table while the **Deacon** stands at the right side. The Entrance is accomplished in solemn silence. When the Priest, preceded by the Deacon, enters the Sanctuary, the People sing:*

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

*In the Sanctuary the **Priest** removes the veils from the Diskos and Chalice and places them on the Altar Table. He takes the large veil from the Deacon's shoulder and approaches it to the censer which is held by the Deacon. Having censed it, he places it upon the Diskos with the Holy Gifts and the Chalice. He then takes the censer from the **Deacon** and censens the Holy Gifts 3 times and gives up the censer. All this is accomplished in reverential silence. Then, standing before the Altar Table, the **Priest** prays:*

The Prayer of Saint Ephraim

Priest: O Lord and Master of my life, do not permit me the spirit of laziness, despair, lust of power, and idle talk. (*All make a prostration.*)

But give, rather, the spirit of chastity, humility, patience and love to Your servant. (*All make a prostration.*)

O Lord and King, grant me to see my own transgressions and not to judge my brother, for blessed are You unto ages of ages. Amen. (*All*

make a prostration.)

*The Holy Doors are closed, and the curtain is drawn halfway. The **Deacon**, passing the High Place, exits the Sanctuary through the North door, takes his place on the solea, lifts his Orarion and says:*

The Litany Before the Lord's Prayer

Deacon: Let us complete our evening prayer to the Lord.

People: Lord, have mercy.

Deacon: For the precious gifts offered and presanctified, 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 evening 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 moves to stand before the icon of Christ and crosses his Orarion over his shoulders:

People: To You, O Lord.

This prayer is often prayed quietly during the Litany:

Priest: O God of unutterable and unseen Mysteries, with Whom are the hidden treasures of wisdom and knowledge, You have revealed the service of this liturgy to us. You have set us sinners, through Your great love of mankind, to offer to You gifts and sacrifices for our sins and for the ignorance of the people. O invisible King, You do things great and

inscrutable, glorious and marvelous, which cannot be numbered. Look upon us, Your unworthy servants who stand at this holy altar as the Cherubic throne, upon which rests Your only-begotten Son and our God, in the dread Mysteries that are set forth. Having freed us all and all Your faithful people from uncleanness, sanctify all our souls and bodies with the sanctification which cannot be taken away, that partaking with a clean conscience, with faces unashamed, with hearts illumined, of these divine, sanctified Things, and by them being given life, we may be united to Your Christ Himself, our true God, Who has said, "Whoever eats My flesh and drinks My blood abides in Me, and I in him," that by Your Word, O Lord, dwelling within us and sojourning among us, we may become a temple of Your all-holy and adorable Spirit, redeemed from every diabolical wile, wrought either by deed or word or thought, and may obtain the good things promised to us with all Your saints who have been well-pleasing to You.

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: 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.

The Priest faces the Altar Table and reads the following prayer as the Deacon says:

Deacon: Bow your heads to the Lord.

People: To You, O Lord.

Priest: O God, You alone are good and tenderhearted. You dwell on high and look upon the humble. Look with the eye of Your tenderheartedness upon all Your people and keep them. Make us all worthy, without condemnation, to partake of these Your life-creating Mysteries, for unto You have we bowed our heads, awaiting from You Your rich mercy, 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 throne of glory of Your kingdom, and come to sanctify us, O Lord, You 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.

The Deacon moves to stand before the closed Holy Doors.

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)

*The **Priest**, the Divine Gifts being covered, puts his hands under the large veil and touches the life-creating Bread with great reverence and fear.*

Deacon: Let us attend!

Priest: The Presanctified Holy Things are for the holy!

*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.*

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

The Communion

*The curtain is fully drawn. Then the **Priest** lays aside the large veil.*

*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 **Priest** arranges the pieces on the Diskos in the form of a cross:*

IC
NI KA
XC

*The **Priest** places the portion IC in the Chalice, saying nothing. The portion XC is for the Communion of the celebrants. The other two portions, NI and KA are broken for the Communion of the faithful. The Priest then blesses the warm water, making the sign of the Cross, but saying nothing.*

*The **Deacon** then pours a sufficient quantity of water into the Chalice cross-wise, saying nothing, and then moves to the North side of the Sanctuary and stands a little apart.*

Communion Hymn

People: O taste and see that the Lord is good! Alleluia! Alleluia! Alleluia!

If readings from the Epistle and Gospel for a feast of a saint or for the patronal feast of a church or monastery are prescribed, then the other Communion Hymn is sung also.

The Priest breaks the portion XC into a number of pieces corresponding to the number of clergy who take part in the Liturgy.

Priest: Deacon, draw near.

The Deacon approaches and bows, asking forgiveness; he then kisses the Altar Table and says:

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

Then the Priest gives the Deacon a portion of the Holy Bread, saying:

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

The Deacon, having kissed the Priest's hand, 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 [and 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.

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

Priest: Let us say 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 the Clergy partake of that which they hold in their hands with fear and all precaution.

Then the Priest, taking the holy Chalice in both hands with the veil, partakes of it 3 times, saying nothing.²⁶ He then wipes his mouth and the Holy Chalice with the veil which is in his hands, setting it on the Altar Table.

Where the Bishop instructs, the Priest gives the Holy Chalice to the Deacon 3 times, saying nothing.²⁷

The Priest prepares the NI and KA portions for the Communion of the faithful.

The Deacon, then, taking the Holy Diskos, brings it up over the Holy Chalice and puts the Holy Things into it, saying nothing. And having made three metanias, he draws the curtain and opens the Holy Doors.

²⁶ Some Service Books indicate that a Priest serving alone without a Deacon does not drink from the Chalice, but only after the completion of the Liturgy, while consuming the remaining Holy Mysteries.

²⁷ Some Service Books indicate the Deacon does not drink from the Chalice at this time, but after the Prayer Before the Ambo, while consuming the remaining particles of the Holy Mysteries.

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

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

People: I will bless the Lord at all times! His praise shall always be on my lips!

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: O taste and see that the Lord is good.

Alleluia! Alleluia! Alleluia!

*The **Deacon** (or Server) cleans the lips of each communicant as he (she) receives. After all have been communicated, the **Celebrants** return to the Sanctuary and replace the Chalice on the Altar Table.*

*The **Priest** blesses the people, saying:*

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

People: Taste the heavenly bread and the cup of life! And see how good the Lord is! Alleluia! Alleluia! Alleluia!

*After making certain that no Particle 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. He censes the Chalice 3 times and then gives the censer to the **Deacon**.*

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

*The **Priest**, having made a metania, takes the Chalice in his right hand, and says, as he faces the people:*

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

People: Amen.

The Deacon gives up the censer to the Priest.

The Priest carries the Chalice to the Table of Preparation. Returning to the Altar Table, the Priest folds the Antimension, while the Deacon, uncrossing his Orarion and placing it again upon his shoulder²⁸, passing the High Place, exits the Sanctuary through the North door and goes to his place on the solea.

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 evening may be perfect, holy, peaceful, and sinless, let us commend ourselves and each other, and all our life unto Christ our God.

²⁸ The early tradition is that the Orarion remains crossed through the end of the Liturgy.

People: To You, O Lord.

The Deacon moves to stand before the icon of Christ.

The Priest, standing before the Altar Table, prays:

Priest: We give thanks to You, O Savior, God of all, for all the good things You have granted to us, and for the communion of the holy Body and Blood of Your Christ, and we implore You, O Master, Who love mankind: keep us under the shelter of Your wings. And grant that even unto our last breath we may worthily partake of Your holy Things, to the illumination of soul and body, and inheritance of the Kingdom of heaven.

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:

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, saying:

Priest: Let us depart in peace.

People: In the name of the Lord.

The Deacon, still standing before the icon of Christ, 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 (facing North) with bowed head before the icon of Christ until the conclusion of the prayer before the Ambo.

The Prayer Before the Ambo

Priest: O Almighty Master, Who in wisdom have fashioned all creation, Who, through Your ineffable providence and great goodness, have led us to these holy days for purification of souls and bodies, for restraint of passions, and for hope of the Resurrection, Who, during the forty days, did put into the hands of Your servant Moses the divinely inscribed tablets [of the Law]: grant unto us also, O Good One, to fight the good fight, to complete the course of the Fast, to preserve the Faith undivided, to crush the heads of invisible serpents, to be shown to be conquerors of sins and, without condemnation, also to attain to and to worship the holy Resurrection. For blessed and glorified is Your most 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.

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

*While the people sing Psalm 33, 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 Altar Table, the **Priest** prays quietly:*

Priest: O Lord our God, Who have led us to these solemn days, and Who have made us communicants of Your dread Mysteries: join us to Your rational flock, and show us to be heirs of Your Kingdom, 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 Table of Preparation. Again arranging his Orarion crosswise, he prepares to consume the remaining Holy Gifts with all reverence and awe.*

Psalm 33:1-11

I will bless the Lord at all times,
His praise shall be continually in my mouth.

My soul will be praised by the Lord;
let the meek hear and be glad.

O magnify the Lord with me
and let us exalt His name together.

I sought the Lord and He answered me,
and He delivered me out of all my troubles.

Come to Him and be radiant,
and your faces will not be ashamed.

This poor man called and the Lord heard him
and saved him out of all his troubles.

The angel of the Lord will camp round those who fear Him
and will deliver them.

O taste and see that the Lord is good!
Blessed is the man who hopes in Him.

O fear the Lord, all you His saints,
because those who fear Him lack nothing.

The rich do become poor and hungry,
but those who seek the Lord
will not be in want of anything good.

*On Holy Wednesday, after the singing of “Blessed be the name of the Lord...” and “I will bless the Lord at all times...,” the **Priest** prays the Prayer of St. Ephraim the Syrian for the last time:*

The Prayer of St. Ephraim

Priest: O Lord and Master of my life, do not permit me the spirit of laziness, despair, lust of power, and idle talk. (*All make a prostration.*)

But give, rather, the spirit of chastity, humility, patience and love to Your servant. (*All make a prostration.*)

O Lord and King, grant me to see my own transgressions and not to judge my brother, for blessed are You unto ages of ages. Amen. (*All make a prostration.*)

*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:*

On Holy Monday, Tuesday, and Wednesday, the following Dismissal is used:

Priest: May the Lord Who is going to His voluntary Passion for our salvation, Christ our true God,...

Priest: May Christ our true God, through the prayers of His most pure Mother; of the holy, glorious, and all-laudable Apostles; of our father among the saints, Gregory Dialogus, Pope of Rome; 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.

The people come to venerate the cross and receive the Antidoron bread. Those who received the holy mysteries read the Prayers of Thanksgiving.

*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** prays the Prayers of Thanksgiving, the **Priest** washes his hands and his lips, after which he and the **Deacon** 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

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 upon 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 our 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.

Appendix B

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.

O Hierarch Gregory, as one blessed with discerning speech, you proved to be a most excellent dispenser of the Word of God; for by your life you set the virtues before us, and you shine forth with the brilliance of holiness. O righteous Father, entreat Christ our God that we be granted great mercy.

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

O God-inspired harp of the Church and truly God-possessed tongue of wisdom, O Dialogist, we praise you as is fitting; for you emulated the zeal of the Apostles, and you proved to be an express image and model of them, and to you we say: Rejoice, O Father Gregory.

...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.

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 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, Gregory Dialogus, Pope of Rome; 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.

Amen.