

GREETING AND VESTING THE HIERARCH

*The Proskomedie is celebrated early, before the arrival of the Bishop. The **Junior Priest** (or whomever the Bishop assigns) and **one of the Deacons** vest fully and serve the Proskomedie up through the Deacon's censuring of the Gifts; however, he does not cense the Altar Table, the Sanctuary, or any of the Temple - this will be done later after the Vesting of the Hierarchy. At the conclusion of the Proskomedie, the curtain is opened but the Holy Doors remain closed.*

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

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

*The **Concelebrating Priests** arrive before the Bishop and wait inside the Sanctuary clothed in their Riassas [Mandyas and Klobuks (Epicamelaukia), if monks] and Crosses.*

Greeting the Hierarchy

At the time for the Liturgy, the Blagovest¹ rings as normal.

*As the Bishop nears the Temple, escorted by the **Sub-deacons**, the Trezvon² rings and then the Blagovest continues ringing until the Bishop enters the Temple.*

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

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

¹ Blagovest - called the "Annunciation bell" is a slow, rhythmic, unhurried striking of one bell; it signals the beginning of Services and important moments during Services.

² Trezvon (Peal) - a musical measure with a definite harmony of many selected bells, repeated three times.

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

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

*The **First Sub-deacon** carrying the Bishop's Mandyas together with another **Server**³ follow the Candle-bearer out the North door. The **Second Sub-deacon** and the **Crozier-bearer** (with the Crozier) follow the Protodeacon out the South door. These four stand near the Western door.*

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

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

In some places, as the Bishop enters the Narthex the People sing:

*People: From the rising to the setting of the sun, the Name of the Lord is to be praised.
Blessed be the Name of the Lord, henceforth and forevermore.*

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

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

Pr-deacon: Bless, Master, the censers.

*The **Sub-deacons** place the Mandyas on the Bishop as the **Celebrant of the Prothesis** brings him the Cross on the tray.*

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

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

³ This Server will take the Bishop's walking stick when he enters the Temple.

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

The **Clergy** again bow to the Bishop who blesses them.

Deacon2: Wisdom!

The **Protodeacon** begins to say quietly, but in an audible voice: "It is truly right..." or the appropriate *Irmos* of the Ninth Ode from the Canon of Matins on Great Feasts of the Lord and the Theotokos and during their Afterfeasts.

People: It is truly right to bless you, O Theotokos, ever-blessed and most pure, and the Mother of our God. More honorable than the cherubim, and more glorious beyond compare than the seraphim: without corruption you gave birth to God the Word: true Theotokos, we magnify you.

As the People sing, the **Bishop** proceeds with his Clergy to the foot of the Ambo for the entrance prayer, as follows:

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

NOTE: If the Bishop will be vested in the center of the Temple, the Celebrant of the Prothesis remains inside the Sanctuary until the Bishop blesses with Dikirion and Trikirion. If the Bishop is vested in the Sanctuary, the Celebrant of the Prothesis goes out when the People sing "Eis Polla eti, Despota".

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

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

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

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

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

During the procession, the **Protodeacon** says the following (timing it so that the Bishop may

give the blessing when he reaches the Orletz at the foot of the Ambo):

Pr-deacon: 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)

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

Pr-deacon: Master, bless.

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

Pr-deacon: Amen.

*The **Protodeacon** gives the Trikirion and censer to the First Sub-deacon and recites the Entrance Prayers (below).*

*The **Servers** (except the Crozier-bearer and Sub-deacons) enter the Sanctuary by the two Deacon's Doors. The Trikirion, Dikirion, and censers are put away.*

From Pentecost to Great and Holy Saturday:

Pr-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!

During Bright Week and on the Leave-taking of Pascha:

Pr-deacon: Christ is risen from the dead, trampling down death by death, and upon those in the tombs bestowing life! (3x)

Before the dawn Mary and the women came and found the stone rolled away from the tomb. They heard the angelic voice: "Why do you seek among the dead as a man, the One Who is everlasting light? Behold the clothes in the grave! Go and proclaim to the world: The Lord is risen! He has slain death, as He is the Son of God, saving the race of men!"

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

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

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

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

Rejoice, O holy and divine abode of the Most High! For, through you, O Theotokos, joy is given to those who cry: “Blessed are you among women, O all-undefiled Lady!”

They go before the icon of Christ and, kissing it, say:

We venerate Your most pure icon, O Good One...

And the rest, as usual.

From St. Thomas Sunday until the Leave-taking of Pascha:

Christ is risen from the dead, trampling down death by death, and upon those in the tombs bestowing life! (3x)

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.

Bishop: 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.

Pr-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.

The Bishop ascends the Ambo, assisted by the Sub-deacons.

Pr-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.

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

Pr-deacon: 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.

The Bishop turns and venerates the portal icon of the Theotokos as the Protodeacon prays:

Pr-deacon: 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.

Let us pray to the Lord.

Bishop: Lord, have mercy.

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

Bishop: O Lord, stretch forth Your hand from Your holy dwelling place on high, and strengthen me for this, Your appointed service, that standing without condemnation before Your throne, I may offer the bloodless sacrifice. For Yours is the power and the glory unto ages of ages. Amen.

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

Pr-deacon: Eis Polla eti, Despota.

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

If the Bishop is to be vested in the Sanctuary:

People: Eis Polla eti, Despota.

Otherwise:

People: Ton Despotin kai Archierea imon, Kyrie fylatte.

Eis polla eti, Despota. (3x)

*As they sing, the **Bishop** descends the Ambo, assisted by the **Sub-deacons**, and goes to the center of the Temple to stand on the **Kathedra**, facing East - the **Crozier-bearer** carries the train of his Mandyas.*

***Deacons** other than the Protodeacon and First Deacon enter the Sanctuary.*

The Vesting of the Hierarch

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

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

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

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

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

The Book-bearer enters the Sanctuary; he puts the Klobuk and Mandyas in their proper places and puts the Bishop's Miter, Pectoral Cross, and Panagia(s) on the tray - he will carry this tray out later when the Sub-deacons put the Omophorion on the Bishop.

The Server with the vestments stands between the two Sub-deacons in front of the Bishop (an Analogion or table may be used to set the vestments on if there are not enough Servers).

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

Pr-deacon: Bless, Master, the censers.

The Bishop blesses with both hands, saying:

Bishop: + 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.

Deacon1: Let us pray to the Lord.

As the Protodeacon begins the prayer for the Sticharion, the People sing:

People: Your soul shall rejoice in the Lord, for He has clothed you with the garment of salvation; He has covered you with the robe of gladness; as a bridegroom He has set a crown on you; and as a bride adorns herself with jewels, so He has adorned you.

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

*The Bishop is vested by the **Sub-deacons**. As each vestment is brought to the **Bishop**, he blesses it with both hands and kisses the cross on it; the **First Deacon** and **Protodeacon** both swing the censers while saying the appropriate prayers.*

----- **The Sticharion** -----

Deacon1: Let us pray to the Lord.

Pr-deacon: Your soul shall rejoice in the Lord, for He has clothed you with the garment of salvation; He has covered you with the robe of gladness; as a bridegroom He has set a crown on you; and as a bride adorns herself with jewels, so He has adorned you, always, now and ever, and unto ages of ages. Amen.

----- **The Epitrachelion** -----

Deacon1: Let us pray to the Lord.

Pr-deacon: Blessed is God, Who pours out His grace upon His High Priests, as myrrh upon the head, that runs down the beard, the beard of Aaron, that runs down the border of his robe, always, now and ever, and unto ages of ages. Amen.

----- **The Zone** -----

Deacon1: Let us pray to the Lord.

Pr-deacon: Blessed is God, Who girds you with strength and makes your way blameless. He made your feet like hind's feet, and set you secure on the heights, always, now and ever, and unto ages of ages. Amen.

----- **The Right Cuff** -----

Deacon1: Let us pray to the Lord.

Pr-deacon: Your right hand, O Lord, has been glorified in power. Your right hand, O Lord, has shattered Your enemies. In the greatness of Your majesty, You have overthrown Your adversaries,

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

----- **The Left Cuff** -----

Deacon1: Let us pray to the Lord.

Pr-deacon: Your hands have made and fashioned me. Give me understanding that I may learn
Your commandments,

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

----- **The Palitza** -----

Deacon1: Let us pray to the Lord.

Pr-deacon: Gird Your sword upon Your thigh, O Mighty One, in Your comeliness and in Your
beauty. Go forth and prosper and reign, because of truth and meekness and
righteousness. Your right hand shall guide You wondrously,

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

----- **The Sakkos** -----

Deacon1: Let us pray to the Lord.

Pr-deacon: Your High Priests, O Lord, shall clothe themselves with righteousness, and Your
saints shall shout with joy,

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

*As the Great Omophorion is put on the Bishop, the **Book-bearer** comes out of the Sanctuary
with a tray on which are the Bishop's Miter, Cross and Panagia(s).*

----- **The Omophorion** -----

Deacon1: Let us pray to the Lord.

Pr-deacon: When You had taken upon Your shoulders human nature which had gone astray, O
Christ, You did bear it to heaven, unto Your God and Father,

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

----- **The Cross** -----

Deacon1: Let us pray to the Lord.

Pr-deacon: Whoever will come after Me, let him deny himself, and take up his Cross, and follow Me,

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

----- **The (First) Panagia** -----

Deacon1: Let us pray to the Lord.

Pr-deacon: May God create in you a clean heart and renew a right spirit within you,

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

----- **(The Second Panagia, if there be one)** -----

Deacon1: Let us pray to the Lord.

Pr-deacon: May your heart pour forth a good word and you shall speak of your works to the King,

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

----- **The Miter** -----

Deacon1: Let us pray to the Lord.

Pr-deacon: The Lord has set upon your head a crown of precious stones; you asked life of Him and He gave you length of days,

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

The Sub-deacons take the Dikirion and Trikirion from the Deacons and hand them to the Bishop, kissing his hand.

When the People finish singing:

Deacon1: Let us pray to the Lord.

Pr-deacon: May your light so shine before men that they may see your good works and glorify our Father Who is in heaven, always, now and ever, and unto ages of ages.

People: Ton Despotin kai Archierea imon, Kyrie fylatte.

Eis polla eti, Despota. (3x)

*As the People sing, the **Bishop** blesses with the Dikirion and Trikirion to all four sides (East, West, South and North) and then hands the Dikirion and Trikirion back to the **Sub-deacons**.*

*During this blessing, the **Celebrant of the Prothesis** exits the Sanctuary via the South door and the **Reader**, holding the Horologion in his left hand and resting it on his shoulder, exits by way of the North door; they go to the Kathedra and stand opposite each other facing West, the Priest to the right - South.*

*The **Sub-deacons** take the Dikirion and Trikirion and go and stand to either side of the Protodeacon and First Deacon, facing the Bishop.*

*As the People come to the words, “Eis polla eti, Despota” the **Protodeacon** and **First Deacon** cense the Bishop (three-times-three) - the **Bishop** bows, blesses the Deacons with both hands, and bows again; the **Priest** and **Reader** make three metanias to the East.*

*The **Protodeacon** and **First Deacon** together with the **Sub-deacons** turn and make a metania to the East.*

*The **Diacons**, **Sub-deacons**, **Priest** and **Reader** turn and bow to the Bishop. The **Sub-deacons** take the censers and go into the Sanctuary by way of the Deacon’s Doors - the Trikirion, Dikirion and censers are put away.*

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

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

The Hours

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

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

Reader: Amen.

*The **Reader** begins the Third and Sixth Hours.*

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

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

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

*The **First and Second Deacons** stand before the Altar Table and together cense the front of it (3x), then they separate and cense the sides of the Altar Table, and coming together again behind the Altar Table they cense the back of it. The Second Deacon censes the Altar of Prothesis. Then they turn and cense the High Place. Dividing again, they cense the icons around the walls of the Sanctuary. At this point they cense the Clergy and Servers within the Sanctuary.*

They come out the two Deacon’s Doors and together cense the Holy Doors; they part and cense the icons on the Iconostasis. Then returning to the center of the Ambo they cense the Bishop (three-times-three), he bows, blesses them and bows again. The First Deacon censes the Priest and the Second Deacon censes the Reader. The Deacons then cense the Choir and the People. (If there be an anoly in the center of the Temple with a festal icon, the Deacons descend from the Ambo to cense it.)

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

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

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

If there was an Ordination of a Sub-deacon, the one ordained is the one who holds the tray and the towel for the Bishop as he washes his hands.

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

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

Pr-deacon: Let us pray to the Lord.

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.

*NOTE: If there was an Ordination of a Sub-deacon, the **one being ordained** is now led by the **Sub-deacons** to stand (still holding the tray) in front of the icon of the Theotokos. Here he will remain until the Great Entrance.*

*After the completion of the washing of hands, the **Sub-deacons** and the **Server** return to the Sanctuary - the Server puts the tray away. The Protodeacon takes his place behind and to the right of the Bishop.*

The Divine Liturgy

(of St. John Chrysostom and St. Basil the Great)

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

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

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

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

The Trezvon rings.

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

All make three metanias, as the Bishop prays:

Bishop: O God, cleanse us sinners and have mercy on us. (3x)

With hands uplifted:

From Pentecost through Great and Holy Saturday:

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!

From Holy Pascha until the Leave-taking of Pascha:

Christ is risen from the dead, trampling down death by death, and upon those in the tombs bestowing life. (3x, followed by a metania each time.)

From Ascension until the Leave-taking of Ascension:

You have ascended in glory, O Christ our God, granting joy to Your disciples by the promise of the Holy Spirit. Through this blessing they were assured that You are the Son of God, the Redeemer of the world.

Then all make a metania.

Bishop: Glory to God in the highest, and on earth peace to men of His will. (2x)

Then all make a second metania while the Bishop prays:

Bishop: O Lord, open my lips, and my mouth shall show forth Your praise.

Then all make a third metania.

All turn and bow to the Bishop.

Pr-deacon: It is time for the Lord to act. Let us begin the service to the Lord. Bless, Master.

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

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

The Protodeacon and the other Deacons approach the Bishop.

Pr-deacon: Pray for us, holy Master.

The Bishop blesses them on their heads, saying:

Bishop: + May the Lord direct your steps.

Pr-deacon: Remember us, holy Master.

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

Pr-deacon: Amen.

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

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

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

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

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

Pr-deacon: O Lord, open my lips, and my mouth shall show forth Your praise.

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

Pr-deacon: Arise! Bless, Master!

The Divine Liturgy

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

Sr. 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.

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

People: Amen.

*The **Senior Priest**, **Protodeacon**, and **Sub-deacons** make the sign of the Cross to the East, turn, and bow to the Bishop.*

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

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

The Great Litany

Pr-deacon: In peace let us pray to the Lord.

People: Lord, have mercy.

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

People: Lord, have mercy.

Pr-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.

Pr-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.

Pr-deacon: For [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.

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

People: Lord, have mercy.

Pr-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.

Pr-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.

Pr-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.

*(At this point the **First and Second Deacons** leave the Kathedra and go down the middle - between the two rows of Priests - to the Solea: the **First Deacon** stands at the icon of Christ,*

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

*and the **Second Deacon** stands to the left of the Protodeacon.)*

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

People: Lord, have mercy.

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

People: Lord, have mercy.

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

People: To You, O Lord.

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

Sr. Priest: for to You belong all glory, honor, and worship: to the Father, and to the Son, and to the Holy Spirit, now and ever and unto ages of ages.

People: Amen.

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

The People begin the First Antiphon.

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

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

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

*The **Bishop** stands and, together with the **other Priests** (including the Senior Priest in the Sanctuary), offers the prayer - the Bishop prays the prayer in a subdued voice while the Priests say the words quietly.*

The Prayer of the First Antiphon

Bishop: O Lord our God, Your power is incomparable. Your glory is incomprehensible. Your mercy is immeasurable. Your love for mankind is inexpressible. Look down on us and on this holy house with compassion, O Master, and impart the riches of Your mercy and Your compassion to us and to those who pray with us.

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

The Bishop sits.

First Antiphon⁵

Weekdays:

Refrain: Through the prayers of the Theotokos, O Savior, save us.

Psalm 91 (92)

People: **It is good to give thanks to the Lord
and to sing psalms to Your name, O Most High,**

**to tell of Your mercy in the morning
and Your truth throughout the night,**

with a ten-stringed psaltery,
with a song on a harp.

For You have gladdened me, O Lord, by Your creations,
and at the works of Your hands I jump for joy.

How great are Your works, O Lord,
how very deep are Your thoughts!

An unthinking person will not know
and a fool will not understand this,

⁵ Although there is variation in usage, many Orthodox churches follow the practice of singing Psalms 91, 92, and 94 on weekday liturgies. Some churches today sing the antiphons of the Typika service: Psalm 102, 145, and the Beatitudes at Sunday Divine Liturgy. Feast days may have their own prescribed antiphons.

that when sinners spring up like grass
and all the evil-doers flourish,
it is only for them to be destroyed forever.⁶

But You are Most High forever, O Lord.

For look, Your enemies, O Lord,
look, Your enemies will perish,
and all who do lawlessness will be scattered.

But You will give me the strength of a rhinoceros
and You will anoint my old age with rich oil.

And my eye has kept watch on my enemies,
and my ear will hear evildoers who rise up against me.

The righteous will flourish like a palm tree
and will grow like a cedar in Lebanon.

Those who are planted in the house of the Lord
will flourish in the courts of our God.

They will still increase in a ripe old age
and they will rejoice to declare

**that the Lord our God is upright
and there is no injustice in Him.**

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

Sundays:

Refrain: **Bless the Lord, O my soul. Blessed are You, O Lord!**

Psalm 102 (103)

People: **Bless the Lord, O my soul; and all that is within me, bless His holy name!**

Bless the Lord, O my soul, and forget not all His benefits;

⁶ or "it is only for their eternal destruction".

He forgives all your iniquity; He heals all your diseases.

The Lord redeems your life from the Pit. He crowns you with steadfast love and mercy.

He satisfies you with good as long as you live so that your youth is renewed like the eagle's.

The Lord works vindication and justice for all who are oppressed. He made known His ways to Moses, His acts to the people of Israel.

The Lord is merciful and gracious, slow to anger and abounding in steadfast love.

He will not always chide, nor will He keep His anger forever.

He does not deal with us according to our sins, nor requite us according to our iniquities.

For as the heavens are high above the earth, so great is His steadfast love toward those who fear Him.

As far as the East is from the West, so far does He remove our transgressions from us.

As a father pities his children, so the Lord pities those who fear Him.

For He knows our frame; He remembers that we are dust.

As for man, his days are like grass; he flourishes like a flower of the field.

For the wind passes over it, and it is gone, and its place knows it no more.

But the steadfast love of the Lord is from everlasting to everlasting upon those who fear Him.

And His righteousness to children's children, to those who keep His covenant and remember to do His commandments.

The Lord has established His throne in the heavens, and His kingdom rules over all.

Bless the Lord, O you His angels, you mighty ones who do His word, hearkening to the voice of His word!

Bless the Lord, all His hosts, His ministers that do His will!

Bless the Lord, all His works, in all places of His dominion!

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

Bless the Lord, O my soul. Blessed are You, O Lord!

The Bishop stands.

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

The Little Litany

Deacon1: Again and again in peace, let us pray to the Lord.

People: Lord, have mercy.

Deacon1: Help us, save us, have mercy on us, and keep us, O God, by Your grace.

People: Lord, have mercy.

Deacon1: Commemorating our most holy, pure, most blessed and glorious Lady, the Theotokos and ever-virgin Mary with all the saints, let us commend ourselves and each other and all our life unto Christ our God.

People: To You, O Lord.

*The **Second Priest** bows to the Bishop from where he stands, turns to face the Altar Table and says:*

Priest2: 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.

People: Amen.

The People begin the Second Antiphon.

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

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

Bishop.

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

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

The Prayer of the Second Antiphon

Bishop: O Lord our God, save Your people and bless Your inheritance. Preserve the fullness of Your Church. Sanctify those who love the beauty of Your house; glorify them in turn by Your divine power, and do not forsake us who put our hope in You.

Second Antiphon

Weekdays:

Refrain: Through the prayers of Your Saints, O Savior, save us.

Psalm 92 (93)

People: The Lord reigns as King,⁷ He is clothed with beauty,
the Lord is clothed and surrounded with power.
He has made the world firm and it cannot be shaken.

Your throne has been prepared from of old,⁸
You are from all eternity.

The rivers have risen, O Lord,
the rivers have raised their voices,
the rivers will lift their waves
above the roars of many waters.

Wonderful are the ocean breakers,
wonderful is the Lord on high!

⁷ Pss. 92, 96, 98 begin identically.

⁸ Ps. 89:2; Mt. 13:35.

Your testimonies may be fully trusted.⁹
Holiness adorns Your house, O Lord, forever.

Sundays:

***Refrain:* Praise the Lord, O my soul!**

Psalm 145 (146)

***People:* I will praise the Lord as long as I live; I will sing praises to my God while I have being.**

Put not your trust in princes, in sons of men in whom there is no salvation.

When his breath departs he returns to his earth; on that very day his plans perish.

Happy is he whose help is the God of Jacob, whose hope is in the Lord, his God,
Who made heaven and earth, the sea, and all that is in them.

The Lord keeps faith forever. He executes justice for the oppressed. He gives food to the hungry.

The Lord sets the prisoners free; the Lord opens the eyes of the blind. The Lord lifts up those who are bowed down; the Lord loves the righteous.

The Lord watches over the sojourners, He upholds the widow and the fatherless; but the way of the wicked He brings to ruin.

The Lord will reign forever; Your God, O Zion, to all generations.

Only-begotten Son

***People:* ...now and ever and unto ages of ages. Amen.**

Only-begotten Son and immortal Word of God, Who for our salvation willed to be incarnate of the holy Theotokos and ever-virgin Mary, without change You became man and were crucified, trampling down death by death. You are one of the Holy Trinity, glorified with the Father and the Holy Spirit. O Christ our God, save us!

⁹ Ps. 118:2.

*When the People near the end of “Only-begotten Son” the **Second Deacon** bows to the Bishop, from his place on the Solea.*

The Little Litany

Deacon2: Again and again in peace, let us pray to the Lord.

People: Lord, have mercy.

Deacon2: Help us, save us, have mercy on us, and keep us, O God, by Your grace.

People: Lord, have mercy.

Deacon2: Commemorating our most holy, pure, most blessed and glorious Lady, the Theotokos and ever-virgin Mary with all the saints, let us commend ourselves and each other and all our life unto Christ our God.

People: To You, O Lord.

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

Priest3: 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.

People: Amen.

The People begin the Third Antiphon.

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

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

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

NOTE: Igumens and Archpriests are permitted to wear the Klobuk until after the Little Entrance; Archimandrites and Mitered Archpriests are permitted to wear the Miter until the Anaphora; all other Hieromonks and Priests should remove their head covering upon entering the Sanctuary. Hierodeacons and Deacons blessed to wear the Kamilavka remove their head coverings before the Little Entrance. The Clergy replace their head coverings during the

Litany of Thanksgiving after the Gifts have been returned to the Altar of Prothesis.

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

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

The Prayer of the Third Antiphon

Bishop: You, O Lord, have given us grace to make our common supplications to You with one accord, and have promised that when two or three would pray together in Your name, You would grant their requests. Fulfill now, O Lord, the petitions of Your servants as may be best for them. Grant us in this world the knowledge of Your truth, and in the world to come, eternal life.

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

*The **Bishop** sits.*

Third Antiphon

Weekdays:

Refrain: O Son of God (Who are wondrous among Your saints¹⁰), save us who sing to You: Alleluia!

Psalm 94 (95)

People: O come, let us sing with joy to the Lord;
let us shout for joy to God our Savior.

Let us come before His face with thanksgiving¹¹
and let us shout for joy to Him with psalms

For the Lord is a great God
and a great King over all the earth.

¹⁰ In Paschaltide "Who rose from the dead,"

¹¹ Cp. Ps. 95:9,13.

In His hand are all the ends of the earth,
and the mountain peaks are His.

The sea is His, and He made it;
and His hands formed the dry land.

O come, let us worship and fall down before Him
and let us weep before the Lord our Maker.

For He is our God,
and we are the people of His pasture
and the sheep of His hand.

Today if you will hear His voice,
do not harden your hearts, as in the rebellion
in the day of temptation in the wilderness,

when your fathers tempted Me,
challenged Me and saw My works for forty years.

I was provoked by that generation
and said, "Their hearts are always wandering¹²
and they never knew My ways."

So I vowed in My anger:
"They will never enter My rest."¹³

Sundays:

Refrain: Remember us, O Lord, in Your kingdom.

The Beatitudes

10. Blessed are the poor in spirit, for theirs is the Kingdom of Heaven.
9. Blessed are those who mourn, for they shall be comforted.
8. Blessed are the meek, for they shall inherit the earth.

¹² Lit., "They always wander with the heart".

¹³ Lit. "If they will enter My rest." There is no main clause. "Never" until they live by faith: we enter His rest by faith in Christ in us (Phil. 2:13; 4:13; Gal. 2:20).

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|----|--|
| 7. | Blessed are those who hunger and thirst after righteousness, for they shall be filled. |
| 6. | Blessed are the merciful, for they shall receive mercy. |
| 5. | Blessed are the pure in heart, for they shall see God. |
| 4. | Blessed are the peacemakers, for they shall be called the sons of God. |
| 3. | Blessed are those who are persecuted for righteousness' sake, for theirs is the Kingdom of Heaven. |
| 2. | Blessed are you when men shall revile you and persecute you, and shall say all manner of evil against you falsely for My sake. |
| 1. | Rejoice and be exceedingly glad, for great is your reward in heaven. |

All days:

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

*During the Third Antiphon, the **First and Second Deacons** take censers; the **Sub-deacons** take the Trikirion and Dikirion; the **Servers** take the Fans.*

*The **Senior Priest** comes to stand in front of the Altar Table; the **Protodeacon** stands to the Right of the Senior Priest. The **other Deacons** (with censers) stand behind the Altar Table together with the **Sub-deacons**, all facing toward the Bishop.*

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

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

*The **Bishop** stands.*

The Little Entrance

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

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

Table.

The procession exits through the North door in this order: Candle-bearer, Crozier-bearer, Dikirion and Trikirion, Fan, Deacons with Censers, Gospel, Fan, Priests (elder first), Book-bearer or Server.

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

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

Pr-deacon: Let us pray to the Lord. Lord, have mercy.

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

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

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

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

Meanwhile the Bishop and the priests pray the silent prayer:

Bishop: O Master and Lord, our God, You have appointed in heaven orders and hosts of angels and archangels to serve before Your glory: grant that with our entrance there may be an entrance of holy angels, serving with us and glorifying Your goodness.

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.

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

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

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

Pr-deacon: Amen. Bless, Master, the holy entrance.

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

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

*The **Protodeacon** replaces his Orarion over the Gospel and returns to his place between the Fans as the **Sub-deacons** hand the Bishop the Dikirion and Trikirion.*

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

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

Pr-deacon: Wisdom! Let us attend!

*Then the **Protodeacon** sings the Introit of the Feast, if there be one, and turns to face the Bishop, turning the Gospel Book so that the icon of the Resurrection faces the Bishop, and **the other Clergy** sing:*

The Eisodikon

Clergy: Come, let us worship and fall down before Christ,

(Sundays:) Who rose from the dead,

(Weekdays:) Who is wonderful in His saints,

(Feasts of the Theotokos:) through the intercessions of the Theotokos,

O Son of God (*Pentecost:* O gracious Comforter), save us who sing to You:
Alleluia!

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

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

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

*The **Sub-deacons, Fan-bearers, Book-bearer, and Reader** enter the Sanctuary by the two Deacon's Doors. The Fans are put away.*

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

*The **Priests** follow the Bishop in pairs. The **Sub-deacons** assist the Bishop as he ascends the Ambo.*

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

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

*The **Priests** follow the Bishop in and take their places at the Altar Table. The **Priests** who are to the Bishop's right kiss the portal icon of Christ as they enter; those on his left kiss the portal icon of the Theotokos.*

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

*The **Bishop**, upon entering, censes the Altar Table on all four sides, the Altar of Prothesis (3x), the High Place, the right and left sides of the Sanctuary, and the Cross behind the Altar Table. Then, standing again in front of the Altar Table, he censes the Priests on the right and left side and the other Clergy and Servers. The **Protodeacon**, holding the Trikirion, stays opposite him as he censes.*

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

Trio: Eis polla eti, Despota. (3x, slowly and melodiously.)

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

*The **Bishop** re-enters the Sanctuary and censes the front of the Altar Table (3 swings of the censer), the Priests to his right and left and the Protodeacon.*

People: Eis polla eti, Despota.

Troparia and Kontakia

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

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

*The **Protodeacon** hands the Trikirion to the First Sub-deacon and receives the censer from the Bishop. The **Second Sub-deacon** receives the Dikirion from the Bishop. All three of them move to stand behind the Altar Table (the Protodeacon between the two Sub-deacons), facing the Bishop. The **Protodeacon** censes the Bishop (three-times-three). The three of them turn and make a metania to the East, turn and bow to the Bishop. The censers are put away. The **Protodeacon** returns to his place to the right of the Bishop.*

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

Bishop: O Holy God, You rest in the Holy Place. You are hymned by the seraphim with the thrice-holy cry, glorified by the cherubim, and worshipped by every heavenly power. Out of nothing You brought all things into being. You have created man after Your own image and likeness, and have adorned him with Your every gift. You give wisdom and understanding to everyone who asks. You do not despise the sinner, but instead have appointed repentance unto salvation. You have graciously granted us, Your humble and unworthy servants, even in this hour to stand before the glory of Your Holy Altar, and to offer worship and praise which are Your due. Master, accept also from the mouths of us sinners the thrice-holy hymn, and watch over us in Your goodness. Forgive us every transgression, both voluntary and involuntary. Sanctify our souls and bodies, and enable us to serve You in holiness all the days of our life, through the intercessions of the holy Theotokos and of all the saints who from the beginning of the world have pleased You, for You are holy, O our God, and to You we send up glory: to the Father, and to the Son, and to the Holy Spirit,

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

*The **Clergy** sing the “now and ever...” and the final Kontakion¹⁴ is usually appointed:*

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

Tone 6

¹⁴ Certain Feasts have their own Kontakia.

O Protection of Christians that cannot be put to shame, O unfailing mediation unto the Creator: Do not disdain the supplications of sinners; but be quick, O Good One, to help us who in faith cry unto you; hasten to intercession and quickly make supplication, O Theotokos, who ever protects them that honor you.

The Trisagion Hymn

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

Pr-deacon: Bless, Master, the time of the Thrice-Holy.

*The **Protodeacon** kisses the Bishop's hand, goes out to the Solea, stands at the icon of Christ, facing East, and exclaims:*

Let us pray to the Lord!

People: Lord, have mercy.

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

Pr-deacon: O Lord, save the devout.

People: O Lord, save the devout.

Pr-deacon: And hear us.

People: And hear us.

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

Pr-deacon: ...and unto ages of ages.

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

*The **Bishop** takes the Dikirion with his right hand.*

People: Amen.

On certain feast days, this is replaced by another hymn.

Holy God! Holy Mighty! Holy Immortal! Have mercy on us.

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

Clergy: Holy God! Holy Mighty! Holy Immortal! Have mercy on us.

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

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

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

*The two **Sub-deacons** come out the Deacon's Doors and stand to either side of the Holy Doors, facing West.*

People: (rapidly) Holy God! Holy Mighty! Holy Immortal! Have mercy on us.

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

Bishop: Lord, O Lord, look down from heaven and behold, and visit this vineyard, and perfect that which Your right hand has planted.

*The **Bishop** blesses to the West as the Trio sings:*

Trio: Holy God.

*The **Bishop** repeats the above in a different language.*

*The **Bishop** blesses to the South as the Trio sings:*

Trio: Holy Mighty.

*The **Bishop** repeats the above in a third language.*

*The **Bishop** blesses to the North as the Trio sings:*

Trio: Holy Immortal, have mercy on us.

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

*The **Bishop** kisses the Altar Table. The Protodeacon says quietly:*

Pr-deacon: Command, Master.

*The **Sub-deacons** re-enter the Sanctuary.*

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

People: (rapidly) Holy God! Holy Mighty! Holy Immortal! Have mercy on us.

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

*As he walks, the **Bishop** says:*

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

NOTE: Here Bishops are Consecrated.

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

Pr-deacon: Bless, Master, the High Place.

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

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

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

*The **Bishop** hands the Dikirion to the **Sub-deacon**, who puts it in its place and the **Protodeacon** hands the Bishop the Trikirion. The Protodeacon, meanwhile, recites the Troparion:*

Pr-deacon: When You were baptized in the Jordan, O Lord, the worship of the Trinity was made manifest; for the voice of the Father bare witness to You, calling You His beloved Son. And the Spirit, in the form of a dove, confirmed the certainty of the word. O Christ our God, Who have appeared and have enlightened the world, glory to You.

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

Clergy: Holy God! Holy Mighty! Holy Immortal! Have mercy on us.

*The **Sub-deacon** takes the Trikirion from the Bishop and puts it in its place.*

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

*The **Bishop** blesses and places his hand on the Epistle Book.*

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

NOTE: If a Reader rather than a Deacon will be reading the Epistle, after receiving the Bishop's blessing he does not kiss the Altar Table and he exits the Sanctuary through the North door.

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

Holy Immortal! Have mercy on us.

Holy God! Holy Mighty! Holy Immortal! Have mercy on us.

The Epistle Reading

Pr-deacon: Let us attend!

*The **Bishop** blesses with both hands, saying:*

Bishop: + Peace be unto all.

Deacon1: And to your spirit.

Pr-deacon: Wisdom!

Deacon1: The Prokeimenon in the _____ tone:

*The **First Deacon** (or Reader) chants the first verse of the Prokeimenon and continues in the usual manner.*

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

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

Pr-deacon: Bless, Master, the incense.

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

Bishop: + 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.

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

Pr-deacon: Wisdom!

Deacon I: 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 _____).

Pr-deacon: Let us attend!

Deacon I: In those days,... (*Acts*);
Beloved,... (*1, 2, 3 John*);
Brethren,...
My son, Timothy,...

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

*The **Protodeacon** censures¹⁵ around the Altar Table, the Altar of Prothesis, the High Place, and the icons in the Sanctuary; he then goes through the Holy Doors and censes the icons of Christ and the Theotokos. Returning through the Holy Doors he goes to the High Place - the **Bishop** and **Priests** stand - the Protodeacon censes the Bishop (three-times-three), who blesses him, and the Priests, who bow as they are censed - the **Bishop** and **Priests** then sit. Going again through the Holy Doors the Protodeacon censes the Reader of the Epistle, the Chanters and the People (from his left to his right as he faces them) and then returns through the Holy Doors to cense the front of the Altar Table (three single swings). He again goes to the High Place and censes the Bishop (three single swings) - this time neither the Bishop nor the Priests stand. The*

¹⁵ According to common practice, the lesser censuring may be performed by the Protodeacon during the reading of the Epistle - originally it was done during the "Alleluia" which was much longer than it is now.

Protodeacon hands the censer to a Server who puts it away.

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

Bishop: + Peace to you who read.

Deacon1: And to your spirit.

Bishop: Wisdom!

Deacon1: The Alleluia in the _____ tone.

An Analogion is set out for the Gospel to be read from: it is placed in the center of the Temple facing the Holy Doors (East).

*The Servers take the Fans and the **Sub-deacons** the Dikirion and Trikirion and go out the North and South doors. Dikirion stands on the Theotokos side and Trikirion stands on the Christ side of the Analogion. The Fan-bearers stand to the East of the Dikirion and Trikirion.*

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

Bishop: 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. Instill 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 are well-pleasing to 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. Amen.

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

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

NOTE: *If a Reader chanted the Epistle, he enters the Sanctuary by the South door.*

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

*The **Fan-bearers** raise the Fans above the Gospel.*

The Gospel

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

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

Bishop: + 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.

Pr-deacon: Amen.

*The **Protodeacon** lays the Gospel down and opens it, saying quietly:*

Pr-deacon: O holy apostle and evangelist _____, intercede with the merciful God that He may grant our souls remission of sins.

Deacon2: Wisdom! Let us attend! Let us listen to the Holy Gospel.

*The **Bishop** blesses the People with both hands, saying:*

Bishop: + Peace be unto all.

People: And to your spirit.

Pr-deacon: The reading from the Holy Gospel according to Saint _____.

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

Deacon1: Let us attend!

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

*The **First Deacon** (or Reader¹⁶) and the **Second Deacon** kiss the Altar Table, go to the Bishop for a blessing and kiss his hand. The **First Deacon** (or Reader) puts the Epistle in its place and stands to the right of the Altar Table while the **Second Deacon** puts the Great Omophorion on its tray, places the Little Omophorion on top of the Great Omophorion, and takes his place to the left of the Altar Table.*

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

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

After the reading of the Gospel, the People sing:

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

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

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

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

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

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

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

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

¹⁶ Note that if a Reader is reading the Epistle he does not kiss the Altar Table.

People: Eis polla eti, Despota.

*The **Bishop** hands the Dikirion and Trikirion back to the Sub-deacons who crisscross again and re-enter the Sanctuary through the Deacon's Doors.*

*The **Bishop** enters the Sanctuary.*

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

A Homily may take place here, usually preached by the Bishop:

Homily

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

*As the First Deacon begins the Litany, the **Book-bearer** opens the book so that the Bishop can read the silent prayer (below).*

The Litany of Fervent Supplication

Deacon1: Let us say with all our soul and with all our mind, let us say.

People: Lord, have mercy.

Deacon1: O Lord almighty, the God of our fathers, we implore You, hear us and have mercy.

People: Lord, have mercy.

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

Deacon1: Have mercy on us, O God, according to Your great goodness, we implore You, hear us and have mercy.

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

People: Lord, have mercy. (3x)

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

Deacon1: 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.

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

People: Lord, have mercy. (3x)

Quietly:

Bishop: 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,

Deacon1: 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)

Deacon1: 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)

If the Litany for the Departed is to be said:

*The **Protodeacon** presents the censer to the **Bishop** for his blessing and kisses the Bishop's hand. He goes to the High Place, makes a metania to the East, turns and bows to the Bishop, and proceeds out the North door to stand in front of the icon of the Theotokos.*

If there is no Litany for the Departed:

*The **Second Deacon** now goes to the High Place, makes a metania, bows to the Bishop and exits through the North door to stand in front of the icon of the Theotokos until the Bishop completes the ekphonesis.*

Here may be inserted various petitions as desired.

Deacon1: 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)

Deacon1: 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.

The First Deacon moves to the front of the icon of Christ.

People: Lord, have mercy. (3x)

Bishop: ...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.

If there are offerings for those who have fallen asleep:¹⁷

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

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

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

The Litany for the Departed

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

People: Lord, have mercy.

¹⁷ NOTE: The Litany for the Departed is not said on Sundays or if there is a Sung Doxology, Polyeleos, or All-Night Vigil. It is not said during Forefeasts and Afterfeasts, or during the period from Great Monday through Thomas Sunday, and from the Feast of the Nativity of our Lord until the Apodosis of the Theophany. However, if the fortieth day of an Orthodox Christian's repose falls on one of these days, it is permitted to chant the Litany for the Departed for them.

Pr-deacon: Again we pray for the repose of the soul(s) of the servant(s) of God _____, departed this life; and that (*he, she, they*) may be pardoned all (*his, her, their*) sins, both voluntary and involuntary.

People: Lord, have mercy.

Pr-deacon: That the Lord God will establish (*his, her, their*) soul(s) where the Just repose.

People: Lord, have mercy. (3x)

Pr-deacon: For the mercies of God, the kingdom of heaven, and the remission of (*his, her, their*) sins, let us ask of Christ, the immortal King and God.

People: Grant it, O Lord.

Pr-deacon: Let us pray to the Lord.

People: Lord, have mercy.

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

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

The Bishop prays quietly:

Bishop: O God of spirits, and of all flesh, You have trampled death and overthrown the devil, and have given life to Your world. O Lord we implore You to give rest to the soul(s) of Your departed servant(s) _____, in a place of brightness, a place of refreshment, a place of repose, where all sickness, sighing, and sorrow have fled away. As You are a good God and You love mankind, pardon every transgression which (*he, she, they*) (*has, have*) committed, whether by word or deed or thought; because there is no man who lives yet does not sin, for You alone are without sin. Your righteousness is an eternal righteousness and Your word is truth.

Aloud:

For You are the resurrection, the life, and the repose of Your servant(s) _____ who (*is, are*) fallen asleep, 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.

People: Amen.

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

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

The Litany for the Catechumens

Deacon2: Pray to the Lord, you catechumens.

People: Lord, have mercy.

Deacon2: Let us, the faithful, pray for the catechumens, that the Lord may have mercy on them.

People: Lord, have mercy.

Deacon2: That He may teach them the word of truth.

People: Lord, have mercy.

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

Deacon2: That He may reveal to them the gospel of righteousness.

People: Lord, have mercy.

Deacon2: That He may unite them to His holy, catholic, and apostolic Church.

People: Lord, have mercy.

Deacon2: Save them, have mercy on them, help them, and keep them, O God, by Your grace.

People: Lord, have mercy.

Deacon2: Bow your heads to the Lord, you catechumens.

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

People: To You, O Lord.

The Liturgy of St. John Chrysostom

The Liturgy of St. Basil the Great

Bishop: O Lord our God, You dwell on high and regard the humble of heart. You have sent forth Your only-begotten Son and God, our Lord Jesus Christ, to be the salvation of the human race. Look down upon Your servants, the catechumens, who have bowed their necks before You. Count them worthy in due time of the washing of regeneration, the remission of sins, and the robe of incorruption. Unite them to Your holy, catholic, and apostolic Church, and number them with Your chosen flock,

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,

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

Priest: that with us they 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.

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

People: Amen.

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

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

Pr-deacon: All catechumens, depart.

Deacon2: Depart, catechumens.

Deacon1: All that are catechumens, depart.

Deacon2: Let no catechumen remain.

The First Litany of the Faithful

Deacon2: Let us, the faithful, again and again in peace, pray to the Lord.

People: Lord, have mercy.

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

Deacon2: Help us, save us, have mercy on us, and keep us, O God by Your grace.

People: Lord, have mercy.

Deacon2: Wisdom!

The Second Deacon moves to stand before the icon of Christ.

The Liturgy of St. John Chrysostom

The Liturgy of St. Basil the Great

Bishop: We thank You, O Lord God of hosts, Who have accounted us worthy to stand even now before Your Holy Altar, and to fall down before Your compassion for our sins and for the errors of all the people. Make us worthy to offer You intercessions, supplications, and bloodless sacrifices on behalf of all Your people. Enable us also, whom You have placed in this Your service, by the power of Your Holy Spirit, blamelessly and without offense, in the pure witness of our conscience, to call upon You at all times and in every place; that hearing us You may be merciful to us according to the multitude of Your great goodness,

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

A Priest: for to You belong all glory, honor, and worship: to the Father, and to the Son, and to the Holy Spirit, now and ever and unto ages of ages.

People: Amen.

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

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

The Second Litany of the Faithful

Deacon2: Again and again in peace let us pray to the Lord.

People: Lord, have mercy.

Deacon2: For the peace from above and for the salvation of our souls, let us pray to the Lord.

People: Lord, have mercy.

Deacon2: 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.

Deacon2: 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.

Deacon2: For our deliverance from all affliction, wrath, danger, and distress, let us pray to the Lord.

People: Lord, have mercy.

Deacon2: Help us, save us, have mercy on us, and keep us, O God, by Your grace.

People: Lord, have mercy.

Deacon2: 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 **Second Deacon** moves to stand before the icon of Christ.*

People: To You, O Lord.

Deacon2: Wisdom!

The Liturgy of St. John Chrysostom

Bishop: Again and often we fall down before You, O God, the Lover of mankind, that looking down upon our petition You would cleanse our souls and bodies from every defilement of flesh and spirit; and would grant us to stand blameless and without condemnation before Your Holy Altar. Grant also to those who pray with us, O God, growth in life and faith and spiritual understanding. Grant them always to worship You blamelessly with fear and love, and to partake without condemnation of Your holy mysteries, and to be accounted worthy of Your heavenly kingdom

The Liturgy of St. Basil the Great

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

The Second Deacon enters the Sanctuary through the South door, goes to the High Place, makes a metania to the East, turns, bows to the Bishop and goes to stand to the left of the Bishop.

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

People: Amen.

The Cherubic Hymn

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

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

Meanwhile the Candle-bearer and Crozier-bearer enter the Sanctuary by way of the two Deacon's Doors.

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

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

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

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

Meanwhile, the Bishop and Priests pray the silent prayer:

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

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

*A **Server** takes the Small Omophorion and stands to the left of the Altar Table close to the Second Deacon.*

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

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

*As he washes his hands, the **Bishop** prays the following prayer quietly:*

Bishop: O Lord our God, Who sanctified the streams of Jordan by Your saving manifestation: do You now, also, send down the grace of Your Holy Spirit, and bless this water, to the sanctification of all Your people, for blessed are You unto ages of ages.

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

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

*Then the **Sub-deacons** and **Server** kiss the Bishop's hands and together with the **Candle-bearer** and **Crozier-bearer** enter the Sanctuary by the Deacon's Doors. A **Server** puts incense in the censer and stands near the First Deacon.*

*The **two Sub-Deacons** hold the Small Omophorion above the Bishop in the arch of the Holy Doors. As the Bishop turns and re-enters the Sanctuary, they put the Small Omophorion around his shoulders.*

*The **Bishop, Priests** and **Deacons** make three metanias.*

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

Usually, except at the Vesperal-Liturgies of Great and Holy Thursday and Saturday:

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

Pr-deacon: That we may receive the King of All, Who comes invisibly upborne by the angelic hosts. Alleluia! Alleluia! Alleluia!

All make a metania.

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

Deacon1: That we may receive the King of All, Who comes invisibly upborne by the angelic hosts. Alleluia! Alleluia! Alleluia!

All make a metania.

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

Deacon2: That we may receive the King of All, Who comes invisibly upborne by the angelic hosts. Alleluia! Alleluia! Alleluia!

All make a metania.

At the Vespereal-Liturgy on Great and Holy Thursday:

Bishop: 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;

Pr-deacon: ...but like the thief will I confess You: remember me, O Lord, in Your kingdom.

etc.

At the Vespereal-Liturgy on Great and Holy Saturday:

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

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

etc.

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

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

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

The **Priests** according to rank (Seniors first), come by pairs to the front of the Altar Table, make two metanias, kiss the Antimension and the Altar Table, make one more metania and bow to one another saying:

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

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

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

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

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

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

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

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

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

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

Clergy: Remember me, Master, the Priest (Deacon, Sub-deacon, Server) _____.

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

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

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

*Then the **Sub-deacons** remove the Little Omophorion from the Bishop, set it under the Miter on the tray held by the Second Deacon, and get the Dikirion and Trikirion.*

NOTE: If a Priest will be Ordained the Bishop keeps the Omophorion on until after he blesses with the Dikirion and Trikirion.

*The **First Deacon** holds the censer up and **one of the Priests** hands the Bishop the Star-cover.*

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

*The **Bishop** then takes the censer and censers the Offerings, saying 3 times:*

Bishop: Blessed is our God, Who is thus well-pleased. Glory to You! (3x)

*After each of the above, the **First Deacon** concludes:*

Deacon1: ...always, now and ever and unto ages of ages. Amen. (3x)

*The **First Deacon** with the censer goes to stand behind the Second Deacon, the **Sub-deacons** with the Dikirion and Trikirion stand behind him, and the **Fan-bearers** stand behind them.*

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

Pr-deacon: Lift up, Master.

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

Bishop: Lift up your hands to the Holy Place, and bless the Lord!

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

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

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

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

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

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

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

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

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

The Procession forms in this order: Candle-bearer, Crozier-bearer, Second Deacon with Omophorion and Miter, First Deacon with censer, Trikirion and Dikirion, Fans, Protodeacon with Diskos, Senior Priest with Chalice, Priests (most senior first), Junior Priest.

<i>NOTE: If a Priest will be ordained, he follows last with the Aer on his head.</i>
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The Great Entrance

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

Pr-deacon: His Grace, the Right Reverend _____, [full title], may the Lord God remember in His kingdom, always, now and ever, and unto ages of ages.

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

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

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

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

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

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

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

*The **Candle-bearer** and **Crozier-bearer** stand at the West end of the two lines of Priests, facing East.*

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

Deacon2: May the Lord God remember your Episcopate in His Kingdom.

*The **Second Deacon** then places the Miter upon the Altar Table and returns the Omophorion to its place.*

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

Pr-deacon: May the Lord God remember your Episcopate in His Kingdom.

Bishop: May the Lord God remember your Diaconate in His Kingdom.

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

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

Bishop: His Beatitude, the Most-blessed _____, [full title], priests, deacons, and all other clergy, and all our brethren in Christ, may the Lord God remember in His kingdom, always, now and ever, and unto ages of ages.

People: Amen.

*The **Bishop** places the Diskos on the Altar Table.*

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

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

*The **Bishop** censes the Chalice and gives up the censer.*

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

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

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

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

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

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

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

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

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

People: Amen.

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

Alleluia! Alleluia! Alleluia!

*Meanwhile, the **Bishop**, assisted by the **Protodeacon** and the **other Deacons**, places the Chalice upon the Altar Table, as the Bishop prays:*

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

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

The Fan-bearers go in the Deacon's Doors.

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

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

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

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

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

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

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

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

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

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

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

Remember me (*us*), holy Master.

Bishop: + May the Lord direct your steps.

Deacons: Remember us, holy Master.

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

Pr-deacon: Amen.

The Deacons kiss the Bishop's hand.

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

NOTE: Priests are ordained here.

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

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

People: Eis polla eti, Despota.

The Bishop hands the Dikirion and Trikirion back to the Sub-deacons and returns to the Sanctuary.

The Sub-deacons carry the Dikirion and Trikirion into the Sanctuary by way of the two Deacon's Doors and return to their places at the Altar Table.

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

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

The Litany of Supplication

Deacon1: Let us complete our prayer to the Lord.

People: Lord, have mercy.

Deacon1: For the precious gifts now offered, let us pray to the Lord.

People: Lord, have mercy.

Deacon1: 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.

Deacon1: For our deliverance from all affliction, wrath, danger and distress, let us pray to the Lord.

People: Lord, have mercy.

After placing the Holy Gifts on the Altar Table:

*The Liturgy of St. John
Chrysostom*

Bishop: O Lord God almighty, Who alone are holy, You accept the sacrifice of praise from those who call upon You with their whole heart. Accept also the prayer of us sinners, and lead us to Your Holy Altar. Enable us to offer You gifts and spiritual sacrifices for our sins and for the errors of the people. Count us worthy to find grace in Your sight, that our sacrifice may be acceptable to You, and that the good Spirit of Your grace may dwell upon us and upon these gifts here offered, and upon all Your people,

The Liturgy of St. Basil the Great

O Lord, our God, You have created us and brought us into this life. You have shown us the ways to salvation, and have bestowed upon us the revelation of heavenly mysteries. You have appointed us to this service in the power of Your Holy Spirit. Therefore, O Lord, enable us to become servers of Your new Covenant and ministers of Your holy Mysteries. Through the magnitude of Your mercy, accept us as we draw near to Your Holy Altar, so that we may be worthy to offer to You this reasonable and bloodless sacrifice for our sins and for the errors of Your people. Having received it on Your holy, heavenly and ideal altar as an offering of sweet spiritual fragrance, send down on us in turn the grace of Your Holy Spirit. Look down on us, O God, and observe this our worship. Accept it as You accepted the gifts of Abel, the sacrifices of Noah, the whole burnt offerings of Abraham, the priestly offices of Moses and Aaron, and the peace-offerings of Samuel. As You accepted this true worship from Your holy Apostles, so now, in Your goodness, accept these gifts from the hands of us sinners, O Lord, that having been permitted

to serve without offense at Your Holy Altar, we may receive the reward of wise and faithful stewards on the awesome day of Your just retribution

Deacon1: Help us, save us, have mercy on us, and keep us, O God, by Your grace.

People: Lord, have mercy.

Deacon1: That the whole day may be perfect, holy, peaceful, and sinless, let us ask of the Lord.

People: Grant it, O Lord.

Deacon1: 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.

Deacon1: For pardon and remission of our sins and transgressions, let us ask of the Lord.

People: Grant it, O Lord.

Deacon1: 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.

Deacon1: 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.

Deacon1: 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.

Deacon1: 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 First Deacon moves to stand before the icon of Christ:

People: To You, O Lord.

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

People: Amen.

The Peace

*Turning to face the people, the **Bishop** blesses with both hands, saying:*

Bishop: + Peace be unto all.

People: And to your spirit.

*The **Bishop** turns and faces the Altar Table while the **First Deacon** turns, lifts his Orarion, and says:*

Deacon1: Let us love one another, that with one mind we may confess:

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

*The **Bishop** and **Priests** bow 3 times before the Altar Table, saying to themselves each time:*

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

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

*The **Protodeacon** removes the Bishop's Miter.*

*The **Bishop** kisses the Diskos, saying:*

Bishop: Holy God.

He then kisses the Chalice, saying:

Bishop: Holy Mighty.

He kisses the edge of the Altar Table, saying:

Bishop: Holy Immortal, have mercy on us.

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

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

Bishop: Christ is in our midst.

Priest: He is and shall be.

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

*The **Priests** greet one another as they pass down the line with the same words and kissing each other's shoulders and hand (if there are many Priests they may just kiss each other's hand).*

*Then **all** return to their proper places at the Altar Table.*

*The **Sub-deacons** take up the Dikirion and Trikirion and stand behind the Altar Table, facing West.*

*The **First Deacon** turns, lifts his Orarion and says:*

Deacon1: The doors! The doors! In wisdom, let us attend!

The Nicene Creed

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

*The **Bishop** bows his head over the Altar Table.*

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

People: I believe in one God, the Father almighty, Maker of heaven and earth, and of all things visible and invisible.

And in one Lord Jesus Christ, the Son of God, the only-begotten, begotten of the Father before all ages. Light of light; true God of true God; begotten, not made; of one essence with the Father, by Whom all things were made; Who for us men and for our salvation came down from heaven, and was incarnate of the Holy Spirit and the Virgin Mary, and became man. And He was crucified for us under Pontius Pilate, and suffered, and was buried. And the third day He rose again, according to

the Scriptures, and ascended into heaven, and sits at the right hand of the Father; and He shall come again with glory to judge the living and the dead; Whose Kingdom shall have no end.

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

And in one holy, catholic, and apostolic Church. I acknowledge one baptism for the remission of sins. I look for the resurrection of the dead, and the life of the world¹⁸ to come. Amen.

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

*The **Protodeacon** replaces the Miter on the Bishop's head.*

*The **Sub-deacons** turn, make a metania to the East, turn again and bow to the Bishop; then they take the Dikirion and Trikirion directly to the Bishop where he is standing at the Altar Table.*

The Anaphora

*The **First Deacon** stands before the Holy Doors with raised Orarion and says:*

Deacon1: Let us stand aright! Let us stand with fear! Let us attend, that we may offer the holy oblation in peace.

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

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

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

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

People: And with your spirit.

¹⁸ Literally "age".

The Bishop blesses to his left, saying:

Bishop: Let us lift up our hearts.

People: We lift them up unto the Lord.

The Bishop blesses to His right, saying:

Bishop: Let us give thanks to the Lord.

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

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

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

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

The Deacons raise their Oraria.

As the People sing, the Bishop and Priests pray:

The Liturgy of St. John Chrysostom

Bishop: It is fitting and right to sing to You, to bless You, to praise You, to give thanks to You, and to worship You in every place of Your dominion: for You are God ineffable, inconceivable, invisible, incomprehensible, ever-existing and eternally the same: You and Your Only-begotten Son and Your Holy Spirit. You brought us from non-existence into being, and when we had fallen away You raised us up again, and did not cease to do all

The Liturgy of St. Basil the Great

O Existing One¹⁹, Master and Lord; O God, the almighty and adorable Father: it is truly proper, right, and befitting the majesty of Your holiness to praise You, to sing to You, to bless You, to worship You, to give thanks to You, to glorify You, the only God Who truly exists, and to offer You this our rational worship with a contrite heart and in a spirit of humility, for You have granted us the knowledge of Your truth. Who can relate Your mighty acts? Or make all Your praises known? Who can tell of all Your miracles at all times? O Master of all,

¹⁹ Literally "The I AM" of Ex. 3:14.

things until You had brought us up to heaven, and had endowed us with Your kingdom which is to come. For all these things we give thanks to You, and to Your only-begotten Son, and to Your Holy Spirit; for all things of which we know and of which we know not, whether manifest or unseen. And we thank You for this liturgy which You have deigned to accept at our hands, though there stand by You thousands of archangels and hosts of angels, the cherubim and the seraphim, six-winged, many eyed, who soar aloft, borne on their pinions,

Lord of heaven and earth, and of all creation both visible and invisible, You sit upon the throne of glory and behold the depths. You are without beginning, invisible, incomprehensible, indescribable, and immutable.

You are the Father of our Lord Jesus Christ, Who is the great God and Savior, our hope. He is the image of Your goodness, the seal of Your equal likeness. In Himself He is expressing You, the Father. He is the living Word, the true God, the eternal Wisdom, the Life, the Sanctification, the Power, the true Light.

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

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

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

The Second Deacon bows to the Bishop, kisses the Altar Table and takes up the Star-cover.

When the People finish singing:

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

*As the Bishop chants the above, the **Second Deacon** touches the Diskos with each of the points of the Star-cover (thus making the Sign of the Cross); he then kisses the Star-cover, folds it, and lays it on the left side of the Altar Table, above the blessing Cross.*

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

*The **Deacons** raise their Oraria.*

*As the People sing, the **Bishop** and **Priests** pray:*

The Liturgy of St. John Chrysostom

The Liturgy of St. Basil the Great

Bishop: With these blessed powers, O loving Master, we also cry aloud and say: You are holy, most holy, You and Your only-begotten Son and Your Holy Spirit! You are holy, most holy, and magnificent is Your glory! For You so loved Your world as to give Your only-begotten Son, that whoever believes in Him should not perish but have eternal life. For when He had come and had fulfilled all the plan of salvation for us, in the night in which He was given up, - or rather, in which He gave Himself up for the life of the world, - He took bread in His holy, pure, and unblemished hands; and when He had given thanks and blessed it, and sanctified it, and broken it, He gave it to His holy disciples and apostles, saying:

With these blessed powers, O loving Master, we sinners also cry aloud and say: You are holy, most holy, and there are no bounds to the majesty of Your holiness. You are holy in all Your works, for with righteousness and true judgment You have ordered all things for us. When You created man by taking dust from the earth, honoring him with Your own image, O God, You set him in a paradise of delight, promising him eternal life and the enjoyment of eternal blessings in the observance of Your commandments. But when man disobeyed You, the true God Who had created him, and was misled by the deception of the serpent, he became subject to death through his own transgressions. In Your righteous judgment, O God, You expelled him from paradise into this world, returning him to the earth from which he was taken, yet providing for him the salvation of regeneration in Your Christ

Himself.

For You did not desert forever Your creature whom You had made, O good One. Nor did You forget the work of Your hands, but through the tender compassion of Your mercy, You visited him in various ways: You sent prophets. You performed mighty works by Your saints who in every generation were well-pleasing to You. You spoke to us by the mouth of Your servants, the prophets, who foretold to us the salvation which was to come. You gave us the law as a help. You appointed angels as guardians.

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

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

For since through a man sin entered the world, and through sin death, so it pleased Your only-begotten Son Who was in the bosom of You, the God and Father, born of a woman, the holy Theotokos and ever-virgin Mary, born under the law, to condemn sin in His own flesh, so that those who were dead in Adam might be made alive in Himself - Your Christ.

He lived in this world and gave us

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

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

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

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

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

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

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

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

The Protodeacon removes the Bishop's Miter and places it on the Altar Table; the Sub-deacons place the Little Omophorion on his shoulders.

When the People finish singing, the Deacons bow and point to the Lamb on the Diskos with their Oraria.

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

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

People: Amen.

The Bishop says quietly and the Priests pray silently:

The Liturgy of St. John Chrysostom

The Liturgy of St. Basil the Great

Bishop: And likewise, after supper, He took the cup, saying:

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

The Deacons bow and point to the Chalice with their Oraria as the Bishop says aloud:

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

People: Amen.

The Deacons raise their Oraria.

The Bishop and Priests pray the silent prayer:

The Liturgy of St. John Chrysostom

The Liturgy of St. Basil the Great:

Bishop: Remembering this saving commandment and all those things which have come to pass for us: the Cross, the Tomb, the Resurrection on the third day, the Ascension into heaven, the Sitting at the right hand, and the Second and glorious Coming.

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

the right hand of You, the God and Father,
and His glorious and awesome Second
Coming,

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

The Bishop raises his hands and prays:

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

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

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

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

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

All make a metania.

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

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

All make a metania.

Deacon1: Cast me not away from Your presence, and take not Your Holy Spirit from me.

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

The Deacons raise their Oraria.

*The **Bishop** lowers his hands, steps back to the Altar Table and continues, saying:*

The Liturgy of St. John
Chrysostom

The Liturgy of St. Basil the Great

Bishop: Furthermore we offer to You this reasonable and bloodless worship, and ask You, and implore You, and supplicate You: send down Your Holy Spirit upon us and upon these gifts here offered.

Therefore, most holy Master, we also, Your sinful and unworthy servants, whom You have permitted to serve at Your Holy Altar, not because of our own righteousness (for we have done nothing good upon the earth), but because of Your mercy and compassion (which You have so richly poured out on us), now dare to approach Your Holy Altar, and to offer You these figures²⁰ of the holy Body and Blood of Your Christ. We implore You and call upon You, O Holy of Holies, that by the favor of Your goodness Your Holy Spirit may come upon us and upon the gifts now offered, to bless, to sanctify, and to show...

*The **Deacons** bow their heads and point to the Holy Bread with their Oraria, as the **Protodeacon** says quietly:*

Pr-deacon: Bless, Master, the holy bread.

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

The Liturgy of St. John Chrysostom

The Liturgy of St. Basil the Great

Bishop: And make this bread + the precious Body of Your Christ.

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

All: Amen.

*The **Deacons** point to the Chalice with their Oraria, as the **Protodeacon** says quietly:*

Pr-deacon: Bless, Master, the holy cup.

²⁰ or "antitypes."

*The **Bishop** blesses the Chalice with the Sign of the Cross, saying:*

The Liturgy of St. John Chrysostom

The Liturgy of St. Basil the Great

Bishop: And that which is in this cup + the precious Blood of Your Christ.

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

All: Amen.

*The **Deacons** point to both with their Oraria, as the **Protodeacon** says quietly:*

Pr-deacon: Bless both, Master.

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

The Liturgy of St. John Chrysostom

The Liturgy of St. Basil the Great

Bishop: Making the change + by Your Holy Spirit.

+ shed for the life of the world.

All: Amen. Amen. Amen.

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

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

Pr-deacon: Remember us sinners, holy Master.

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

*The **Deacons** kiss the **Bishop's** hand and withdraw.*

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

Bishop: Receive this pledge, and preserve it whole and unharmed until your last breath, because you shall be held accountable for it at the Second and terrible Coming of our great Lord, and God, and Savior, Jesus Christ.

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

The Bishop and Priests pray the silent Prayer:

The Liturgy of St. John Chrysostom

The Liturgy of St. Basil the Great

Bishop: That to those who partake they may be for the vigilance of soul, for the remission of sins, for the communion of Your Holy Spirit, for the fulfillment of the kingdom of heaven, for boldness towards You, but not for judgment or condemnation.

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

Furthermore we offer You this reasonable worship for those who have fallen asleep in the faith: ancestors, fathers, patriarchs, prophets, apostles, preachers, evangelists, martyrs, confessors, ascetics, and every righteous spirit made perfect in faith,

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

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

The First Deacon hands the censer to the Bishop.

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

The Liturgy of St. John Chrysostom

The Liturgy of St. Basil the Great

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

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

The Bishop hands the censer back to the First Deacon who censens around the Altar Table, the High Place, the Cross, the Bishop (three-times-three), the Priests, and again the front of the Altar Table (three single swings). During the censening, the Deacon may commemorate whom he wishes among the living and the departed. Then he bows to the Bishop and moves away.

The Hymn to the Theotokos

On certain feast days, this is replaced by another hymn.

The Blagovest rings during the singing.

The Liturgy of St. John Chrysostom

People: It is truly right to bless you, O Theotokos, ever-blessed and most pure, and the Mother of our God. More honorable than the cherubim, and more glorious beyond compare than the seraphim: without corruption you gave birth to God the Word: true Theotokos, we magnify you.

The Liturgy of St. Basil the Great

All of creation rejoices in you, O Full of grace, the assembly of angels and the race of men. O sanctified temple and spiritual paradise, the glory of virgins, from whom God was incarnate and became a child, our God before the ages. He made your body into a throne, and your womb He made more spacious than the heavens. All of creation rejoices in you, O Full of grace. Glory to you!

*As the People sing, the **Bishop and Priests** pray the silent prayer:*

The Liturgy of St. John Chrysostom

Bishop: ...for the holy prophet, forerunner, and baptist John; the holy, glorious, and all-laudable apostles; for Saint _____, whom we commemorate today; and all Your saints, at whose supplication look down upon us, O God. Remember all those who have fallen asleep before us in the hope of resurrection to eternal life, especially _____. Grant them rest, O God, where the light of Your countenance shines on them.

Furthermore, we implore You: remember, O Lord, every Orthodox Bishop who rightly teaches the Word of Your truth; all the Priests, the Deacons in Christ, and every order of

The Liturgy of St. Basil the Great

...with the holy prophet, forerunner, and baptist John; the holy, glorious, and all-laudable apostles; with Saint _____, whom we commemorate today; and with all Your saints; through their prayers, visit us, O God. Remember all those who have fallen asleep before us in the hope of the resurrection to eternal life, especially _____. Grant them rest, where the light of Your countenance shines on them.

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

the clergy. We also offer You this reasonable worship: for the whole world, for the holy, catholic, and apostolic Church; for those who live in chastity and holiness of life; for all civil authorities. Grant them, O Lord, peaceful times, that we, in their tranquility, may lead a calm and peaceful life in all godliness and sanctity.

preserve this holy house until the end of the world.

Remember, O Lord, those who offered You these gifts, and those for whom and through whom they offered them, and their intentions.

Remember, O Lord, those who bear fruit and do good works in Your holy churches, and those who remember the poor.

Reward them with Your rich and heavenly gifts. For their earthly, temporal, and corruptible gifts, grant them Your heavenly, eternal, and incorruptible ones.

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

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

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

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

Fill their treasuries with every good thing. Preserve their marriages in peace and harmony. Nurture the infants. Guide the young. Support the aged. Give courage to the faint-hearted. Reunite the separated;

bring back those who are in error and unite them to Your holy, catholic, and apostolic Church. Free those who are held captive by unclean spirits.

Sail with those who sail; travel with those who travel by land and by air. Defend the widows; protect the orphans; deliver the captives; heal the sick.

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

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

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

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

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

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

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

Pr-deacon: And all mankind.

People: And all mankind.

Bishop: Among the first, remember, O Lord, his Beatitude, Metropolitan _____, and grant him to Your holy churches for many years in peace, safety, honor, and health, rightly dividing the word of Your truth.

People: And all mankind.

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

Sr. Priest: Among the first, remember, O Lord, his Grace, our Bishop _____, and grant him to Your holy churches for many years in peace, safety, honor, and health, rightly dividing the word of Your truth.

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

*Here the **Bishop** and **Priests** pray the silent prayer "Remember, O Lord..." (below).*

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

Pr-deacon: And for his Grace, our Bishop _____,

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

and for those who offer these precious and holy gifts...

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

...to the Lord our God,

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

For the honorable priesthood, the diaconate in Christ and every priestly order and for their salvation, for the peace and stability of the whole world, the good estate of the holy churches of God, the salvation and help of the people here present, those

whom they are remembering and of all mankind.

People: And all mankind.

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

Pr-deacon: May the Lord our God remember your Episcopate in His kingdom, always, now and ever and unto ages of ages.

He returns to his place and kisses the Bishop's hand saying quietly:

Pr-deacon: Eis polla eti, Despota.

Meanwhile, the Bishop prays the following:

The Liturgy of St. John Chrysostom

Bishop: Remember, O Lord, this city [*or monastery*] in which we dwell, every city and countryside; those who in faith dwell in them. Remember, O Lord, travelers by land, by sea, and by air; the sick and the suffering; captives; and the salvation of them all. Remember, O Lord, those who bring offerings and do good works in Your holy churches; those who remember the poor; and upon us all send forth Your mercies.

The Liturgy of St. Basil the Great

Remember, O Lord, all the Orthodox Bishops who rightly divide the word of Your truth.
Remember, O Lord, my unworthiness also. In Your infinite compassion, forgive me every transgression, both voluntary and involuntary. Because of my sins do not withhold the grace of Your Holy Spirit from these offered gifts.
Remember, O Lord, the priesthood, the diaconate in Christ, and every order of the clergy. Let none of us who stand about Your Holy Altar be put to shame.

The Protodeacon bows his head to the Bishop and says quietly:

Pr-deacon:

Remember me, a sinner, holy Master.

Bishop:

(quietly) May the Lord God remember you in His kingdom always, now and ever and unto ages of ages.

(*aloud*) Watch over us in Your kindness, O Lord. Manifest Yourself to us through Your rich compassion. Grant us temperate and healthful weather. Send gentle showers upon the earth so that it may bear fruit. Bless the crown of the year with Your goodness.
Prevent schisms between the churches. Pacify the ragings of the nations. Quickly destroy the uprisings of heresies by the power of Your Holy Spirit. Receive us all into Your Kingdom. Show us to be sons of the light and sons of the day. Grant us Your peace and Your love, O Lord our God, for You have given all things to us.

The Bishop remembers the living Faithful whom he will.

Bishop: Remember also, O Lord,... (*Names of those living being specially remembered on this day.*)

When the People finish singing "And all mankind." the Bishop exclaims:

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

All of the Clergy bow to the Bishop.

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

People: Amen.

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

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

People: And with your spirit.

NOTE: Here Deacons are Ordained.

*The **Bishop** returns and faces the Altar Table and, together with the **Priests**, prays the Silent Prayer (below).*

*The **Second Deacon**, with lifted Orarion, stands before the Holy Doors and says:*

The Litany before the Lord's Prayer

Deacon2: Having remembered all the saints, again and again in peace, let us pray to the Lord.

People: Lord, have mercy.

Deacon2: For the precious Gifts offered and sanctified, let us pray to the Lord.

People: Lord, have mercy.

Deacon2: 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.

Deacon2: For our deliverance from all affliction, wrath, danger and distress, let us pray to the Lord.

People: Lord, have mercy.

*The **Bishop** and **Priests** pray quietly:*

The Liturgy of St. John Chrysostom

Bishop: To You we commend our whole life and our hope, O loving Master. We ask You, and implore You, and supplicate You: count us worthy to partake of the heavenly and awesome Mysteries of this sacred and spiritual table with a pure conscience: for remission of sins, for forgiveness of transgressions, for the communion of the Holy Spirit, for the inheritance of the kingdom of heaven, for boldness

The Liturgy of St. Basil the Great

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

towards You, but not for judgment or condemnation.

become a Temple of Your Holy Spirit. Yes, O our God, let none of us be guilty of these, Your awesome and heavenly Mysteries, nor be infirm in soul and body by partaking of them unworthily.

But grant us, even to our last breath, to receive a portion of Your Holy Gifts worthily, as a provision on the road to eternal life and an acceptable defense at the dread judgment seat of Your Christ.

May we also, together with all the saints who through the ages have pleased You, become partakers of Your eternal blessings, which You have prepared for those who love You, O Lord,

Deacon2: Help us, save us, have mercy on us, and keep us, O God, by Your grace.

People: Lord, have mercy.

Deacon2: That the whole day may be perfect, holy, peaceful, and sinless, let us ask of the Lord.

People: Grant it, O Lord.

Deacon2: 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.

Deacon2: For pardon and remission of our sins and transgressions, let us ask of the Lord.

People: Grant it, O Lord.

Deacon2: 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.

Deacon2: 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.

Deacon2: 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.

Deacon2: 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 **Second Deacon** moves to stand before the icon of Christ.*

*The **Deacons** bind their Oraria around themselves.*

People: To You, O Lord.

*The **Protodeacon** removes the Bishop's Miter and places it on the Altar Table.*

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

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

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.

Bishop: 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 **Bishop** turns and blesses the People with both hands:*

Bishop: + Peace be unto all.

*The **Bishop** returns to the Altar Table. The **Sub-deacons** place the Omophorion on his shoulders.*

People: And to your spirit.

Deacon2: Bow your heads to the Lord.

People: To You, O Lord.

*The **Bishop** and **Priests** bow their heads and pray the silent prayer:*

The Liturgy of St. John Chrysostom

Bishop: We give thanks to You, O King invisible, Who by Your measureless power made all things, and in the greatness of Your mercy brought all things from non-existence into being. Look down from heaven, O Master, upon those who have bowed their heads, not to a King of flesh and blood, but to You, the awesome God. May You, Yourself, O Master, distribute these gifts here offered, to all of us for good, according to the individual need of each. Sail with those who sail, travel with those who travel by land and by air. O Lord, the Physician of our souls and bodies, heal the sick

(aloud) 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.

*The **Bishop** and **Priests** pray the silent prayer:*

The Liturgy of St. Basil the Great

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

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

The Sub-deacons close the Holy Doors and the Curtain.

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

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

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

Deacon2: Let us attend!

*The **Bishop** elevates the Lamb slightly above the Diskos.*

Bishop: The Holy Things are for the holy!

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

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

The Communion Hymn

²¹Praise the Lord from the heavens! Praise Him in the highest!

Alleluia! Alleluia! Alleluia!

*The **Candle-bearer** puts the candle in front of the closed Holy Doors, the **Crozier-bearer** leans the Crozier on the Iconostasis next to the icon of Christ, and both of them go in by the Deacon's doors.*

²¹ The text printed is sung on Sundays only; other days and feasts have special hymns.

The Communion

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

Pr-deacon: Break, Master, the Holy Bread.

The Bishop breaks the Lamb into four parts, saying:

Bishop: 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 Bishop arranges the Particles on the rim of the Diskos in the form of a Cross, thus²²:

IC
NI KA
XC

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

Pr-deacon: Fill, Master, the Holy Cup.

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

Bishop: The fullness of the Holy Spirit.

Then he places it into the Chalice as the Protodeacon says:

Pr-deacon: Amen.

Receiving the warm water (Zeon), the Protodeacon says to the Bishop:

Bless, Master, the warm water.

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

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

Pr-deacon: The warmth of faith, full of the Holy Spirit. Amen.

²² The portion IC will be placed in the Chalice. The portion XC is for the communion of the celebrants. The other two portions, NI and KA will be broken up for the communion of the Faithful.

And setting aside the warm water he stands a little way off, with head bowed.

Bishop: 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.

*The **Protodeacon** and the other **Deacons** line up according to rank between the Eastern side of the Altar Table and the High Place, kiss one another on the right shoulder and greet one another with the same words the Priests used earlier at the Peace.*

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

*Then the **Bishop** turns to the Clergy and says:*

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

*The **concelebrants** bow and say:*

Clergy: Also forgive us, Master, and bless.

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

Bishop: Behold, I draw near to the Immortal King and our God.

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

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

He bows his head and prays:

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

*The **Bishop** then communes of the Precious Body of our Lord as the **Protodeacon** says:*

Pr-deacon: Eis polla eti, Despota!

*Then the **Bishop** takes up the Chalice and the red cloth used for the communion of the Clergy. He puts one edge of the veil in his collar and holds the other end wrapped around the stem of the Chalice.*

Bishop: Of the precious and most holy Blood of our Lord and God and Savior, Jesus Christ, do I, the servant of God, the Bishop _____, partake for the remission of my sins, and for eternal life. Amen.

*The **Bishop** sips three times from the Chalice, saying:*

Bishop: In the Name of the Father.

Pr-deacon: Amen.

Bishop: And of the Son.

Pr-deacon: Amen.

Bishop: And of the Holy Spirit.

Pr-deacon: Amen.

*The **Bishop** wipes his lips with the veil and kisses the Chalice, saying:*

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

Pr-deacon: (Archimandrites, Archpriests, Abbots,) Priests and Deacons, draw near.

All Clergy proceed, according to rank, to the left (North) side of the Altar Table - the side with the Diskos - saying:

Clergy: Behold, I draw near to the immortal King and our God.

NOTE: If a Priest was Ordained at the same Liturgy, he is the second to be communicated, after the Senior Priest. If a Deacon was Ordained, he will be communicated after the Protodeacon.

Any non-celebrating Clergy in the Sanctuary will receive after the celebrating Clergy - Priests vested in Epitrachelion, Cuffs and Phelonion; Deacons vested fully.

*As **each** approaches the Bishop he makes a prostration or a metania to the Gifts (depending on the day), kisses the Altar Table, and says to the Bishop:*

Priest:

or

Deacon: Master, give me, the unworthy Priest (Deacon) _____, the precious and most holy Body of our Lord and God and Savior, Jesus Christ.

*The **Priest** or **Deacon** kisses the Cross on the Bishop's right Cuff as he receives the Holy Bread; he and the Bishop kiss each other on the shoulders as they say:*

Bishop: Christ is in our midst.

Priest:

or

Deacon: He is and shall be.

He cups his left hand over his right, and goes around to his left and behind the Altar Table to the right side - the Chalice side - of the Altar Table (passing between the Altar Table and the other Priests and Deacons who are waiting to receive, being careful not to pass behind the back of any); there, bowing his head, he prays the prayers:

Priest:

or

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

and partakes of that which he holds in his hand with fear and all reverence.

*After all of the Clergy have received the Body of Christ, the **Bishop** gives them the Most Precious Blood.²³*

Each approaches according to rank and, using the sponge, wipes any remaining particles from his hand into the Chalice. He then says:

²³ Note that the clergy do not make a prostration before receiving the Precious Blood, but make only the Sign of the Cross.

Priest:

or

Deacon: Master, give me, the unworthy Priest (*Deacon*) _____, the precious and most holy Blood of our Lord and God and Savior, Jesus Christ.

The Bishop, holding the Chalice, says:

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

The Bishop holds the Chalice as he receives by sipping three times of the Precious Blood - the Priest or Deacon holds the cloth under his chin with his left hand and guides the Chalice by holding the base of it with his right hand.

He wipes his lips and the Chalice with the veil and kisses the Chalice as the Bishop says:

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

After communing all of the Clergy, the Bishop goes to the left side of the Sanctuary to a place prepared for him and prays the following prayer:

Bishop: We thank You, O loving Master, Benefactor of our souls, that You have counted us worthy this day of Your heavenly and immortal mysteries. Make straight our path; strengthen us all in the fear of You; guard our life; make firm our steps; through the prayers and intercessions of the glorious Theotokos and ever-virgin Mary, and of all Your saints.

He may also say the other Prayers of Thanksgiving After Communion.

After the Chalice has been given to all of the Clergy, the appointed Priest divides the NI and KA portions according to the number of Faithful who are going to receive, and places them in the Chalice. He then covers the Chalice with the communion cloth used for the Faithful and lays the Spoon over the top (the Cross on the Chalice should face him and the handle of the spoon should be to his left).

The Sub-deacons bring the Bishop a tray with a piece of Antidoron and the Zeon cup with wine and hot water in it - the Bishop takes the Antidoron in his right hand and the Zeon in his left.

After the Bishop consumes the Antidoron and wine, the Sub-deacons bring him water and a towel and the Bishop washes his hands and his lips.

All of the **Clergy** should partake of Antidoron and the wine and water and wash their hands and lips, except the **Deacon** who will consume the Gifts at the end.²⁴

After this, the **Candle-bearer** and **Crozier-bearer** go out the **Deacon's Doors** and take up their positions on the **Solea**, facing the center.

The **Bishop** puts on his Miter.

The **Sub-deacons** take the **Dikirion** (out the North door) and **Trikirion** (out the South door), crisscross in front of the **Ambo**, and stand on either side of the **Ambo**, facing the center - **Trikirion** to the North. The **Server** brings out the **Antidoron** and wine mingled with warm water for the faithful who will be communicating.

When the **People** finish singing, the **Curtain** and **Holy Doors** are opened and the **Bishop** hands the **Chalice** to the **Protodeacon** (so that the handle of the spoon is to the **Protodeacon's** right), who takes the **Chalice** in both hands and stands under the arch of the **Holy Doors**, saying:

Pr-deacon: In the fear of God, and with faith and love, draw near!

On Holy Pascha and during Bright Week, instead of "Blessed is He Who comes..." the People sing:

People: Christ is risen from the dead, trampling down death by death, and upon those in the tombs bestowing life!

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

Then the people receive communion:

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

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

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

Alleluia! Alleluia! Alleluia!

²⁴ The Deacon who will consume the remaining Gifts at the end does not kiss anyone's hand until after he has finished the ablutions, taken the antidoron with the wine and water, and washed his hands and lips.

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

After all have been communicated, the **Bishop** returns to the Sanctuary and replaces the Chalice on the Altar Table.

The **Bishop** then turns and blesses the People with Dikirion and Trikirion once to the center as he prays:

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

The **Bishop** hands the Dikirion and Trikirion back to the Sub-deacons and returns to the Altar Table.

The **Sub-deacons** carry the Dikirion and Trikirion into the Sanctuary by the Deacon's Doors.

People: Eis polla eti, Despota!

From Holy Pascha until its Leave-taking:

People: Christ is risen from the dead, trampling down death by death, and upon those in the tombs bestowing life!

From the feast of the Ascension until its Leave-taking:

People: You have ascended in glory, O Christ our God, granting joy to Your disciples by the promise of the Holy Spirit. Through the blessing they were assured that You are the Son of God, the Redeemer of the world!

On the Saturday before Holy Pentecost:

People: You only Creator, Who with profound wisdom mercifully order all things and give unto all that which is useful: give rest O Lord, to the souls of Your servants who have fallen asleep, for they have placed their trust in You, our Maker and Fashioner, and our God!

The rest of the year:

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

Meanwhile, the **Protodeacon** wipes the spoon with the communion cloth and sets it aside; he then holds the Diskos over the Chalice as he quietly prays these Hymns of the Resurrection:

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

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

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

The Protodeacon wipes the remaining particles from the Diskos into the Chalice with the sponge, as he prays:

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

The Protodeacon gathers any particles that may have fallen onto the Antimension and places them in the Chalice; then, he covers the Chalice with the Chalice veil; he puts the Aer, communion cloths, Spear, Spoon, and Star-cover on the Diskos, and covers these with the Diskos veil.

The First Deacon gives the censer to the Bishop.

Deacon I: Exalt, Master.

The Bishop censures the Chalice three times, saying:

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

The Bishop hands the censer back to the First Deacon who goes around the back of the Altar Table to the North side of the Altar Table.

The Bishop places the Diskos in the Protodeacon's hand.

The Protodeacon places the Diskos above his forehead; he goes to the Holy Doors and momentarily faces the People. He proceeds directly to the Altar of Prothesis, (preceded by the First Deacon who censures the Diskos as they go) and places it on the Altar of Prothesis. The

First Deacon returns to the North side of the Altar Table.

The Bishop takes the Holy Chalice, makes the Sign of the Cross horizontally with it over the Antimension and hands it to the Senior Priest, saying softly:

Bishop: + Blessed is our God...

The Senior Priest takes the Chalice by the base with both hands and turning towards the People raises the Chalice and exclaims:

Sr. Priest: ...always, now and ever, and unto ages of ages.

People: Amen.

The Senior Priest carries the Chalice to the Altar of Prothesis, preceded by the First Deacon who censes the Chalice as they go. After he sets the Chalice on the Altar of Prothesis, the Senior Priest takes the censer from the Deacon and censes the Gifts (three-times-three). He then gives up the censer and makes a metania towards the Holy Gifts. The censer is put away.

From Holy Pascha until Bright Saturday and on the Leave-taking of Pascha:

People: Christ is risen from the dead, trampling down death by death, and upon those in the tombs bestowing life!

The rest of the year:

People: 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!

As soon as the Chalice is on the Altar of Prothesis, all of the Clergy return to their respective places. The Clergy replace their head-coverings.

The Deacons unbind their Oraria.

The Protodeacon goes to the High Place, makes a metania, bows to the Bishop and goes out the North door to take his place in front of the Holy Doors for the Litany.

NOTE: *If a Deacon was ordained at the same Liturgy, he also exits the Sanctuary at this point and is the one who gives the following Litany. In this case, the Protodeacon stands in front of the icon of Christ.*

*During the Litany of Thanksgiving the **Bishop** makes the Sign of the Cross with the sponge and places it in the center of the Antimension. The **Priests** help fold the Antimension (top, bottom, left, right) and the **Iliton** (in the same manner).*

*The **Protodeacon** (or newly-Ordained Deacon) raises his Orarion and says:*

The Litany of Thanksgiving

Pr-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.

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

People: Lord, have mercy.

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

*The **Protodeacon** moves to stand before the icon of Christ. (If a newly-ordained Deacon gave the Litany, he now enters the Sanctuary by the South door, goes to the High Place, makes a metania to the East, turns and bows to the Bishop).*

People: To You, O Lord.

*The **Second Priest** hands the Gospel Book to the **Bishop**, who stands it upright on the folded Antimension until the conclusion of the Litany. Then, holding the Gospel Book upright, he makes the Sign of the Cross with it horizontally over the Antimension, as he prays:*

The Liturgy of St. John Chrysostom

Bishop: We thank You, O loving Master, Benefactor of our souls, that You have counted us worthy this day of Your heavenly and immortal mysteries. Make straight our path; strengthen us all in the fear of You; guard our life; make firm our steps; through the prayers and intercessions of the glorious Theotokos and ever-virgin

The Liturgy of St. Basil the Great

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

Mary, and of all Your saints.

of wisdom, a healing of soul and body, a repelling of every adversary, the observance of Your commandments, and an acceptable defense at the fearful judgment seat of Your Christ,

Bishop: 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.

The Bishop kisses the Gospel Book and lays it on the Antimension.

People: Amen.

Bishop: Let us depart in peace.

The Junior Priest kisses the Altar Table, bows to the Bishop and exits through the Holy Doors to stand in front of the Ambo, facing East - usually near the center of the Temple.

<p><i>NOTE: If a Priest was ordained at the same Liturgy, he is the one who now exits to stand in front of the Ambo for the Prayer.</i></p>

People: In the name of the Lord.

The Protodeacon, still standing before the icon of Christ, lifts his Orarion and says:

Pr-deacon: Let us pray to the Lord.

People: Lord, have mercy.

Having completed the prayer, the Protodeacon, holding his Orarion, stands with bowed head before the icon of Christ until the conclusion of the prayer before the Ambo.

The Prayer Before the Ambo

*Note:*²⁵

The Liturgy of St. John Chrysostom

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

For every good gift and every perfect gift is from above, coming down from You, the Father of lights, and to You we send up glory, thanksgiving, and worship: to the Father and to the Son, and to the Holy Spirit, now and ever and unto ages of ages.

The Liturgy of St. Basil the Great

O Christ, our God, accept this rational and bloodless sacrifice as a sacrifice of praise and a pleasing worship from those who call upon You with their whole heart. O Lamb and Son of God, You take away the sin of the world. O blameless Calf, You did not receive the yoke of sin, and were voluntarily sacrificed for us. You are broken but not divided; You are ever eaten, yet never consumed, but sanctify those who partake of You. In remembrance of Your voluntary Passion and life-creating Resurrection on the third day, You have made us communicants of Your ineffable and heavenly and awesome Mysteries, Your holy Body and Your precious Blood. Keep us, Your servants: those who give service, our civil authorities, those serving in the armed forces, and all the people here present, in Your holiness, and grant that we may in every season and every hour meditate on Your righteousness. Guide us and all we do so we may please You and become worthy of a place at Your right hand when You shall come to judge the living and the dead. Deliver those of our brethren who are held captive. Visit those in sickness. Pilot those in peril while traveling.

²⁵ Many ancient service books provide variable prayers at this point appropriate to the feast being celebrated.

Give rest where the light of Your countenance shines on the souls of those who have gone before us to their rest in the hope of the resurrection and eternal life; and hear all who implore Your assistance:

for You are the Giver of all blessings, and to You we send up glory, together with Your Father Who has no beginning, and Your all-holy, good, and life-creating Spirit, now and ever and unto ages of ages.

*The **Priest** re-enters the Sanctuary through the Holy Doors, kisses the Altar Table, and bows to the Bishop.*

*Meanwhile, the **Deacon(s)** who will perform the ablutions goes to the High Place, makes a metania to the East and proceeds to the left-hand corner of the Altar Table next to the Bishop, there he kneels on one knee, folds his hands with palms down crosswise on the edge of the Altar Table and places his head on them.*

*The **Bishop** blesses him + and prays the following prayer over him:*

The Liturgy of St. John Chrysostom

Bishop: O Christ our God, Who are Yourself the fulfillment of the law and the prophets, You fulfilled all the plan of salvation of the Father. Fill our hearts with joy and gladness always, now and ever and unto ages of ages. Amen.

The Liturgy of St. Basil the Great

The mystery of Your saving providence, O Christ our God, has been accomplished and perfected as far as it was in our power; for we have had the memorial of Your death. We have seen the type of Your Resurrection. We have been filled with Your unending life. We have enjoyed Your inexhaustible food, which in the age to come, be pleased to grant to us all, through the grace of Your eternal Father, and Your holy and good and life-creating Spirit, now and ever and unto ages of ages. Amen.

*The **Deacon** rises, makes the Sign of the Cross, kisses the Altar Table, bows to the Bishop and goes to the Altar of Prothesis to consume the Gifts.*

People: Amen.

During Bright Week:

Christ is risen from the dead, trampling down death by death, and upon those in the tombs bestowing life!

The rest of the year:

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

(Special services--e.g. Trisagion prayers of mercy for the departed, removal of marriage crowns--take place at this time.)

*The **Bishop** blesses the People with both hands from the Holy Doors, saying:*

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

People: Amen.

*The **Sub-deacons** bring the Dikirion and Trikirion out through the Deacon's Doors (Dikirion out the North door, Trikirion out the South door), crisscross in front of the Ambo, and stand on either side of the Ambo facing center.*

The Dismissal

*The **Bishop** turns toward the Altar Table and says:*

From Ascension to Great and Holy Saturday:

Bishop: 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)

Master, bless.

*The **Bishop** faces the People and offers the appropriate Dismissal:*

Bishop: May [He Who rose from the dead,²⁶] Christ our true God, through the prayers of His most pure Mother; of the holy, glorious, and all-laudable Apostles; of our father among the saints, (John Chrysostom, Archbishop of Constantinople or Basil the Great, Archbishop of Caesarea in Cappadocia); of St. (of the temple).....; of (of the day), whom we commemorate today; of the holy and righteous ancestors of God, Joachim and Anna; and of all the saints: have mercy on us and save us for He is good and loves mankind.

People: Amen.

During Bright Week and on the Leave-taking of Pascha:

Clergy: Christ is risen from the dead, trampling down death by death, and upon those in the tombs bestowing life! (2x)

Christ is risen from the dead, trampling down death by death,

People: ...and upon those in the tombs bestowing life!

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)

Master, bless.

The Bishop faces the People and offers the appropriate Dismissal:

Bishop: May [He Who rose from the dead,] Christ our true God, through the prayers of His most pure Mother; of the holy, glorious, and all-laudable Apostles; of our father among the saints, (John Chrysostom, Archbishop of Constantinople or Basil the Great, Archbishop of Caesarea in Cappadocia); of St. (of the temple).....; of (of the day), whom we commemorate today; of the holy and righteous ancestors of God, Joachim and Anna; and of all the saints: have mercy on us and save us for He is good and loves mankind.

People: Amen.

²⁶ Sundays. Weekdays and many feasts have their own dismissal.

From Thomas Sunday to the Leave-taking of Pascha:

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

People: Christ is risen from the dead, trampling down death by death, and upon those in the tombs bestowing life! (3x)

The Bishop faces the People and offers the appropriate Dismissal:

Bishop: May He Who rose from the dead, Christ our true God, through the prayers of His most pure Mother; of the holy, glorious, and all-laudable Apostles; of 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.

Bishop: Christ is risen!

People: Indeed He is risen!

Bishop: Christ is risen!

People: Indeed He is risen!

Bishop: Christ is risen!

People: Indeed He is risen!

Christ is risen from the dead, trampling down death by death, and upon those in the tombs bestowing life! (3x)

And unto us He has given eternal life! Let us worship His resurrection on the third day!

The Bishop then blesses with Dikirion and Trikirion once to the center.

People: Eis polla eti, Despota!

The Bishop gives the Dikirion and Trikirion back to the Sub-deacons and takes the blessing Cross, which he kisses.

The Sub-deacons crisscross again in front of the Ambo, go into the Sanctuary by way of the Deacon's Doors and put the Dikirion and Trikirion away.

*Pr-deacon*²⁷: The Holy Synod of the Orthodox Church in America, his Beatitude, Metropolitan _____, his Grace, our Bishop _____, (if it is a monastery: our Abbot _____,) the members of this holy temple (or monastery), and all Orthodox Christians: O Lord, preserve them for many years!

*The **Bishop** holds the Cross for the Clergy and Faithful to kiss. A **Priest** should stand nearby, on his right, to distribute the Antidoron. The **Clergy** enter the Sanctuary by the Deacon's Doors after they kiss the Cross and receive the Antidoron.*

The People may sing an appropriate anthem (or the Prayers After Communion may be read, before which the Bishop or a Priest says, "Glory to You, O God" (3x).

After all have kissed the Cross, the Bishop enters the Sanctuary and the Holy Doors and Curtain are closed.

*The **Bishop, Priests and Deacons** kiss the Altar Table and the **Bishop** blesses them to his right and left.*

*The **Clergy** bow and withdraw to unvest.*

*The **Sub-deacons** assist the Bishop as he unvests. They place the vestments on a tray held by a **Server**, who stands to the side.*

*The **Protodeacon** reads the following quietly for the Bishop as he is unvested.*

Pr-deacon: 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)

²⁷ If there is a feast of the Church or a visitation by the Bishop, the Protodeacon intones The Many Years and the Trezvon rings. (Otherwise, in a cathedral, as in every church, the People sing:)

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.

Bishop: 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.

Liturgy of St. John Chrysostom

Liturgy of St. Basil the Great

Pr-deacon: Amen. Grace shining forth from your
mouth like a beacon has enlightened the
universe. It has shown to the world the
riches of poverty. It has revealed to us
the heights of humility. Teaching us by
your words, O father John Chrysostom,
intercede before the Word, Christ our
God, to save our souls.

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

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

You received Divine Grace from
Heaven, all blessed and venerable John
Chrysostom, and eloquently taught all to
worship one God in the Trinity. We
praise you, for you are worthy as an
instructor who reveals divine things.

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

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

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

(Or the Troparion of the day.)

Lord, have mercy. (12x)

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.

Master, bless!

Bishop: May [He Who rose from the dead,²⁸] Christ our true God, through the prayers of His most pure Mother; of the holy, glorious, and all-laudable Apostles; of our father among the saints, (John Chrysostom, Archbishop of Constantinople or Basil the Great, Archbishop of Caesarea in Cappadocia); and of all the saints: have mercy on us and save us for He is good and loves mankind.

The Protodeacon assists the Bishop into his Riassa and puts his Panagia on him.

The Sub-deacons vest the Bishop in his Mandyas and the Second Deacon hands him his Klobuk and Chotki.

The Bishop then kisses the Altar Table, puts on his Klobuk, and blesses the Clergy to his right and his left.

The Curtain and Holy Doors are opened and the Bishop exits through them to the Ambo and venerates the icons of Christ and the Theotokos.

The Crozier-bearer hands the Bishop the Crozier and the Bishop blesses the People to three directions.

Pr-deacon: Eis polla eti, Despota!

People: Ton Despotin kai Arkhierea imon, Kyrie fylatte.

Eis polla eti, Despota. (3x)

As the people sing, the Bishop proceeds to the Kathedra or to the Narthex, assisted by the Sub-deacons, where all of the People may file to receive individual blessings from him.

²⁸ Sundays. Weekdays and many feasts have their own dismissal.

*At the Western Doors of the Temple, the **Bishop** stands on an Orletz. Here the **Sub-deacons** remove the Mandyas and a **Server** hands him his walking stick.*

*As the **Bishop** leaves the Temple, the Trezvon rings.*

Appendix A

Notes for Chanters At Hierarchical Liturgy

1.) Greeting the Hierarch:

As the Bishop enters the Narthex, the Chanters sing, “From the rising to the setting of the sun...” once. There may be a pause before the Deacon says “Wisdom!” When the Deacon says “Wisdom!” the Chanters sing “It is truly meet...” (or the appropriate hymn for the season), softly, melodiously and unhurriedly, repeating if necessary until the Bishop has finished the Entrance Prayers at the Ambo.

NOTE: According to some sources, after or instead of “It is truly meet...” the Chanters sing: “The Prophets proclaimed you...”

2.) Vesting the Hierarch:

A.) If the Bishop is to be vested in the center of the Temple:

After finishing the Entrance Prayers the Bishop turns to bless the People and the Chanters sing “Ton Despotin...” as the Bishop moves to the Kathedra.

Pr-deacon: Bless, Master, the incense.

Deacon1: Let us pray to the Lord.

When the Protodeacon begins the vesting prayers the Chanters sing, “Let your soul rejoice...”, repeating it as necessary while the Bishop is being vested. When the Dikirion and Trikirion are brought to the Bishop the Chanters stop singing.

Deacon1: Let us pray to the Lord.

Pr-deacon: Let your light so shine before men that they may see your good works and glorify our Father Who is in heaven, always, now and ever and unto ages of ages.

People: Ton Despotin...

B.) If the Bishop is to be vested in the Sanctuary:

After he finishes the Entrance Prayers, the Bishop turns to bless from the Ambo, the Chanters sing “Eis polla eti, Despota” (once) and the Bishop enters through the Holy Doors to be vested. The Hours begin immediately.

3.) The Little Entrance

The beginning of the Liturgy is as normal. After the Third Antiphon, the Deacon raises the Gospel Book and exclaims, “Wisdom! Let us attend!” (and the proper Introit, if there be one).

Clergy: Come, let us worship and fall down before Christ,

(Sundays:) Who rose from the dead, *

O Son of God (*Pentecost:* O gracious Comforter), save us who sing to You:
Alleluia!

When the Clergy get to the “”, the Chanters sing:*

People: (*quickly*) O Son of God (*Pentecost:* O gracious Comforter), save us who sing to You: Alleluia!

Clergy: O Son of God (*Pentecost:* O gracious Comforter), save us who sing to You: Alleluia!

Trio: Eis polla eti, Despota. (*3x, slowly and melodiously.*)

People: Eis polla eti, Despota! (*once*)

then the Troparia and Kontakia. The Clergy usually sing the “...now and ever...” and the final Kontakion.

4.) The Trisagion

After the final Kontakion, the Protodeacon exclaims:

Pr-deacon: Let us pray to the Lord!

People: Lord, have mercy.

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

Pr-deacon: O Lord, save the God-fearing.

People: O Lord, save the God-fearing.

Pr-deacon: And hear us.

People: And hear us.

Pr-deacon: ...and unto ages of ages.

People: Amen.

Holy God! Holy Mighty! Holy Immortal! Have mercy on us.

Clergy: Holy God! Holy Mighty! Holy Immortal! Have mercy on us.

People: (*rapidly*) Holy God! Holy Mighty! Holy Immortal! Have mercy on us.

Bishop: Lord, O Lord, look down from heaven and behold, and visit this vineyard, and perfect that which Your right hand has planted.

As the Bishop blesses with the Cross and Dikirion to the West:

Trio: Holy God.

As the Bishop blesses to the South:

Trio: Holy Mighty.

As the Bishop blesses to the North:

Trio: Holy Immortal, have mercy on us.

People: (*rapidly*) Holy God! Holy Mighty! Holy Immortal! Have mercy on us.

Clergy: Holy God! Holy Mighty! Holy Immortal! Have mercy on us.

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

Holy Immortal! Have mercy on us.

Holy God! Holy Mighty! Holy Immortal! Have mercy on us.

NOTE: Certain days have their own hymns which replace “Holy God...” and these are sung in the same manner as described above; however, the Trio always sings “Holy God... Holy Mighty... Holy Immortal, have mercy on us” as the Bishop blesses.

Then the Epistle and Gospel as normal. After the reading of the Gospel the Bishop blesses with Dikirion and Trikirion as the Chanters sing, “Eis polla eti, Despota.” (once)

5.) The Great Entrance:

After the Bishop finishes commemorating with the Diskos in hand, the Chanters sing: Amen.

After the Bishop finishes commemorating with the Chalice, they again sing: Amen. and continue with the second half of the Cherubic Hymn.

After the Chanters finish the “Alleluia” which concludes the Cherubic Hymn, the Bishop will bless with Dikirion and Trikirion as the Chanters sing: Eis polla eti, Despota! (once)

6.) And All Mankind:

At the conclusion of “It is truly meet...” (or the appropriate hymn) the Protodeacon exclaims:

Pr-deacon: And all mankind.

People: And all mankind.

Bishop: Among the first, remember, O Lord, his Beatitude, Metropolitan _____, and grant him to Your holy churches for many years in peace, safety, honor, and health, rightly dividing the word of Your truth.

People: And all mankind.

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

People: And all mankind.

Bishop: And grant that with one mouth and ...

And the Liturgy continues as normal.

7.) Communion

The Chanters will sing the Communion Hymn and any appropriate anthems from the time of the Elevation (“Holy Things are for the holy”) until the Curtain and Holy Doors are opened for the Communion of the People. After the Bishop says, “O God, save Your people and bless Your inheritance!”, the Chanters respond: “Eis polla eti, Despota!” (once) and then immediately

“We have seen the true light...”

8.) Dismissal

After the Bishop finishes the Dismissal he blesses with Dikirion and Trikirion as the Chanters sing: “Eis polla eti, Despota!” (3x). Then the Chanters sing the Polychronon (The Many Years).

If it is a feast or a visitation by the Bishop, the Polychronon is intoned by the Protodeacon and the Choir responds: Many years! (three-times-three).

Then the Chanters may sing an appropriate anthem (or the Prayers After Communion may be read).

9.) Leaving the Temple

When the Bishop exits the Sanctuary, he blesses the People from the Ambo.

Pr-deacon: Eis polla eti, Despota.

People: Ton Despotin...

The Bishop goes to the Narthex of the Temple and here the Faithful may go to him for a blessing. If the Bishop’s departure is delayed due to the number of the Faithful, it would be appropriate for the Chanters to sing during this time.

10.) Notes Regarding Ordinations

When there is to be an Ordination to the Priesthood, it will take place after the Great Entrance, just before the Litany of Supplication. When there is an Ordination to the Diaconate it will take place prior to the Litany Before the Lord’s Prayer.

During the Ordination, the Clergy will chant each of the three Troparia “O Holy Martyrs...”, etc. and the Choir repeats each one.

After the Clergy intone “Lord, have mercy.” (3x), the Chanters sing, “Kyrie eleison.” in a melodious, extended manner, until the Ordination prayers are finished.

When the Bishop presents each article to the newly-ordained, he will say, “Axios!”, the Clergy in the Sanctuary will sing “Axios!”, and then the Chanters and Faithful respond, “Axios!”

At the end of vesting the new Priest or Deacon, the Bishop will bless with Dikirion and Trikirion as the Chanters sing: Eis polla eti, Despota! (once).

Appendix B

If the Bishop is to be vested in the Sanctuary rather than in the center of the Temple, the order is as follows:

After the Entrance Prayers, when the Bishop turns to bless the people, the People sing “Eis polla eti, Despota” instead of “Ton Despotin.”

*During this blessing, the **Celebrant of the Prothesis** exits the Sanctuary via the South door and the **Reader**, holding the Horologion in his left hand and resting it on his shoulder, exits by way of the North door. They go to the Kathedra and stand opposite each other facing East, the Priest to the right - South.*

*The **Sub-deacons** open the Holy Doors, the Bishop hands his Crozier to the **Crozier-bearer**, and enters the Sanctuary.*

*The **Crozier-bearer** stands opposite the **Candle-bearer** at the foot of the Ambo in front of the icon of Christ, facing East.*

*The Holy Doors are closed, and the Hours begin immediately. The **Celebrant of the Prothesis** gives the ekphonesis to begin the Hours.*

*Meanwhile, the **other Priests** enter the Sanctuary through the side doors and take their places at the Altar Table.*

*The **Bishop** and **Priests** make two metanias, the Bishop kisses the Gospel Book and the Priests kiss the Altar Table, then they all make a third metania. The Bishop blesses the Priests to his right and to his left, the Priests kiss his hand and withdraw to begin vesting.*

*The **Sub-deacons** remove the Mandyas and the **Bishop** goes to stand at the place prepared for him, usually to the right of the Altar Table, to vest.*

*The Bishop is vested by the **Sub-deacons**. As each vestment is brought to the Bishop, he blesses it with both hands and kisses the cross on it; the **First Deacon** says (quietly), “Let us pray to the Lord.” and the **Protodeacon** recites the appropriate prayers as they both swing the censers.*

*Then the **Sub-deacons** and a **Server** wash the Bishop’s hands as the Protodeacon prays the prayer:*

Pr-deacon: Let us pray to the Lord.

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.

*Then the **Bishop** may proceed to the Prothesis to make his commemorations for the living and the dead.*

*When the **Bishop** indicates that it is time, the **Sub-deacons** open the Curtain and Holy Doors. The Bishop kisses the Altar Table and goes out of the Sanctuary by way of the Holy Doors (after which the doors are not closed). The **Sub-deacons** exit out the side doors and escort the Bishop to the Kathedra in the center of the Temple. The **Protodeacon** also exits through the South door and takes his place to the right of and behind the Kathedra.*

*After the Bishop has taken his place on the Kathedra the **Dikirion** and **Trikirion** return to the Sanctuary. The **Deacons** perform a complete censuring as described below.*

*The **Deacons** perform the Censing of the Temple either while the Bishop is in the Sanctuary or after he has ascended the Kathedra, depending upon the amount of time before the end of the Sixth Hour.*