

# THE HIERATIKON

THE HIERATIKON IS THE PRIEST'S HANDBOOK  
FOR THE DIVINE SERVICES OF:

THE NINTH HOUR

VESPERS

LITTLE COMPLINE

THE MIDNIGHT OFFICE

MATTINS

THE ORDERING OF THE  
HOLY AND DIVINE LITURGY

THE DIVINE LITURGY OF  
ST. JOHN CHRYSOSTOM

THE DIVINE LITURGY OF  
ST. BASIL THE GREAT

THE DIVINE LITURGY OF THE PRESANCTIFIED

*Together with*

THE ORDERING FOR THE  
COMMEMORATION OF SAINTS

THE MEMORIAL SERVICE

PRAYERS OF THANKSGIVING

THE GREAT BLESSING OF THE WATERS

*And other Prayers and Hymns.*

# THE HIERATIKON

## HOW TO USE THE HIERATIKON

The Hieratikon, being the Priest's book for the divine services, is to be used together in accord with the corresponding Choir's Handbook for the Divine Services. Various colours are used for easy use.

**RED IN CAPITAL LETTERS** are used to specify who says what e.g. **PRIEST, DEACON, CHOIR, READER.**

**Red in lower case** are used for giving directions on what to do **or** other information that might be useful to the Priest or Deacon **or** where options are given e.g. city [**monastery**], **or** our Archbishop [**Name**] etc.

The words in the services that are spoken or sung are in black print beginning with the first letter in large **B**lue or large **G**reen.

Those said by the Priest or the Deacon begin with **B**lue.

Those said by the choir or the reader begin with **G**reen.

If a Priest shall minister without a Deacon he shall not say on his account the words appointed to the Deacon which are in grey print neither those words appointed to the Priest that are in grey print but begin with a **B**lue letter.

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THE HIERATIKON

# THE HIERATIKON

## THE PRIEST'S HANDBOOK



**TRANSLATED AND COMPILED BY**

THE HIERATIKON

**FATHER CHRISTOPHER KLITOU**



THE HIERATIKON  
THE NINTH HOUR

THE NINTH HOUR

PRIEST

Blessed is our God always, now and for ever: world without end.

READER: Amen.

PRIEST: Glory be to Thee, O our God, glory be to Thee.

O heavenly King and Comforter, Spirit of truth, which art in all places and fillest all things; Treasure of goodness and Giver of life: Come and abide in us, and cleanse us from all that defileth. And save our souls, O Thou who art good.

READER The Trisagion.

PRIEST

For Thine is the kingdom, the power and the glory, of the Father, and of the Son, and of the Holy Spirit, now and for ever: world without end.

READER: Amen. Kyrie eleison or Lord have mercy. [12]

Glory...

O come, let us worship...

PSALM 83 [84]

How amiable are thy tabernacles, O LORD

PSALM 84 [85]

Lord, thou hast been favourable unto thy land

PSALM 85 [86]

Bow down thine ear, O LORD, hear me:

Glory ...

Alleluia. Alleluia. Alleluia. Glory be to Thee, O God. [3]

# THE HIERATIKON

## THE NINTH HOUR

**K**yrie eleison or **L**ord have mercy. [3]

**G**lory ...

Then the Apolytikion [Troparion] of the day

**N**ow...

**O** Thou, O Good One...

**F**or Thy holy Name's sake...

**T**risagion...

**PRIEST:** **F**or Thine is the kingdom, the power and the glory...

**READER:** **A**men.

Then the Kontakion of the day. And immediately

**K**yrie eleison or **L**ord have mercy. [40]

**Prayer of the Hours.**

**O** Thou, who at all times and every hour ...

**K**yrie eleison (3) Glory... Now...

**M**ore honourable than the cherubim...

**I**n the name of the Lord, Father, give the blessing.

**PRIEST**

**G**od be merciful unto us, and bless us; and cause His face to shine upon us and have mercy upon us.

**O** Lord and Master, Jesus Christ our God, who art patient with our transgressions, and hast brought us even to this present hour, in which, as Thou didst hang upon the life-giving tree, Thou didst open the way to Paradise for the grateful thief, and by death didst destroy death: Do Thou also have mercy upon us sinners, Thine unworthy servants. For we have sinned and transgressed, and are not worthy to lift up our eyes and look upon the heights of heaven: for we have abandoned the way of Thy righteousness, and have walked after the desires of our own hearts. But we



# THE HIERATIKON

## THE NINTH HOUR

beseech Thy boundless goodness. Spare us, O Lord, according to the multitude of Thy mercy, and save us for Thy holy Name's sake; for our days have passed away in vanity; deliver us from the hand of the adversary, and forgive us our sins, and eradicate our carnal imagination, that putting off the old man, we may put on the new man and live unto Thee, our Master and benefactor, and following in Thy commandments we may attain unto eternal rest, where is the abode of all those that rejoice. For verily Thou art the true joy and gladness of them that love Thee, O Christ our God, and to Thee we ascribe glory, together with Thine eternal Father, and Thine all-holy, good and life-giving Spirit, now and for ever: world without end.

CHOIR: **A**men.

PRIEST: **G**lory be to Thee, O Christ our God and our hope, glory be to Thee.

CHOIR: **G**lory be to the Father and to the Son, and to the Holy Spirit, now and for ever: world without end. Amen. Kyrie eleison [3]. Holy Father, give the blessing.

PRIEST:

**M**ay [He who is risen from the dead] Christ our true God...

**B**y the prayers of our holy fathers, Lord Jesus Christ our God, have mercy upon us and save us.

CHOIR: **A**men.

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THE HIERATIKON  
GREAT VESPERS

GREAT VESPERS FOR SATURDAY  
EVENING AND FEASTS

After the Dismissal of the Ninth Hour, the Priest shall say:

**B**lessed is our God always, now and for ever: world without end.

And after saying Amen, the Bishop [Abbot or Reader] shall read the introductory psalm. Meanwhile, the Priest shall bless the Deacons vestments saying Blessed is our God...and then say the following prayers.

THE VESPERS PRAYERS

1<sup>st</sup> PRAYER

**O** Lord who art gracious and full of compassion; longsuffering and plenteous in mercy: give ear to our prayer, and attend to the voice of our supplications. Shew us a token for good. Teach us Thy way that we may walk in Thy truth. Rejoice our hearts to fear Thy Holy Name. For Thou art great and doest wondrous things. Thou art God alone, and there is none like unto Thee, O Lord, among the gods, mighty in mercy, gracious in strength to succour, comfort and save all who put their trust in Thy Holy Name.

**F**or unto Thee belong all glory, honour and worship, unto the Father, and unto the Son, and unto the Holy Spirit, now and for ever: world without end. Amen.

2<sup>nd</sup> PRAYER

**O** Lord, rebuke us not in Thy wrath; neither chasten us in Thy hot displeasure: But deal with us according unto Thy mercy, O Physician and Healer of our souls, who dost lead us into the haven of Thy will. Enlighten the eyes of our understanding to the knowledge of Thy truth; and grant that the remainder of this day, and our whole life, may be peaceful and without sin, by the prayers of the Holy Mother of God, and of all Thy saints.

# THE HIERATIKON

## GREAT VESPERS

**F**or Thine is the might, and Thine is the kingdom, the power and the glory, of the Father, and of the Son, and of the Holy Spirit, now and for ever: world without end. Amen.

### 3<sup>rd</sup> PRAYER

**O** Lord our God, remember us sinners and Thine unprofitable servants, when we call upon Thy Holy and honoured Name, and confound not our expectation of Thy mercy; But fulfil, O Lord, all our petitions which are unto salvation, and vouchsafe that we may love and fear Thee with our whole heart, and do Thy will in all things.

**F**or Thou, O God, art good and loving-kind, and to Thee we ascribe glory, to the Father, and to the Son, and to the Holy Spirit; now and for ever: world without end. Amen.

### 4<sup>th</sup> PRAYER

**O** Thou unto whom the multitude of the heavenly host doth sing eternal glory: Let our mouths be filled with Thy praise that we may magnify Thy Holy Name. And grant unto us a portion and inheritance with all them that fear Thee in truth and keep Thy commandments; by the prayers of the Mother of God, and of all Thy saints.

**F**or unto Thee belong all glory, honour and worship, unto the Father, and unto the Son, and unto the Holy Spirit, now and for ever: world without end. Amen.

### 5<sup>th</sup> PRAYER

**L**ord, Lord, who upholdest all things in Thy most pure hands; who art long-suffering unto us all and doth repent Thee of our evils: Remember Thy tender mercies and Thy loving-kindnesses. Visit us with Thy bounties and by Thy grace keep us for the remainder of this day from the snares of the devil, and preserve our lives from every wicked device; by the grace of Thy most Holy Spirit.

# THE HIERATIKON

## GREAT VESPERS

Through the mercy and love toward mankind of Thine only-begotten Son, with whom Thou art blessed, together with Thy most holy, good and life-giving Spirit, now and for ever: world without end. Amen.

### 6<sup>th</sup> PRAYER

O great and wonderful God, who of thine unsearchable goodness and rich providence dost order all things, and hast bestowed on us the good of the land, Who hast given us a pledge of the promised kingdom through the benefits already granted unto us, and to this present hour hath caused evil to depart from us: Vouchsafe that we may complete the remainder of this day undefiled before Thy Holy Glory, and sing unto Thee, Thou only who art good, our God which lovest mankind.

For Thou art our God, and to Thee we ascribe glory, to the Father, and to the Son, and to the Holy Spirit, now and for ever: world without end. Amen.

### 7<sup>th</sup> PRAYER

O Great and most high God, who only hath immortality, dwelling in light which no man can approach unto; Who in wisdom didst make all Thy works; Who divided the light from the darkness, Who made the sun to rule the day, Who made the moon and the stars to rule the night; Who hast vouchsafed unto us sinners at this present hour to come before Thy presence with thanksgiving, and praise and glory: Do Thou Thyself of Thy loving-kindness let our prayer be set before Thee as incense, and accept it for a sweetsmelling savour. And grant that we may pass this eventide and the coming night in peace. Clothe us with the armour of light. Deliver us from the terror by night, from pestilence that walketh in darkness. Grant that the sleep which Thou hast appointed for the repose of our weakness be estranged from all wicked imaginations. Yea, O Mater, bestower of all blessings, may we commune with our own hearts upon our beds, and be still and call to remembrance Thy Name in the night

# THE HIERATIKON

## GREAT VESPERS

season: That enlightened by meditation of Thy commandments we may rise up with joyful soul to glorify Thy goodness, with prayers and supplications beseeching for Thy mercy on our own sins and for the sins of all Thy people, whom do Thou visit in clemency through the intercessions of the holy Mother of God.

**F**or Thou, O God, art good and loving-kind, and to Thee we ascribe glory, to the Father, and to the Son, and to the Holy Spirit, now and for ever: world without end. Amen.

*After the introductory psalm, the Deacon shall say the Great litany.*

**I**n peace let us pray unto the Lord.

**CHOIR:** **K**yrie eleison or **L**ord have mercy. *And after each petition.*

**F**or the peace from on high, and for the salvation of our souls, let us pray unto the Lord.

**F**or the peace and union of the whole world, and for the good estate of the holy churches of God, let us pray unto the Lord.

**F**or this holy temple and for them that enter therein with faith, reverence and fear of God, let us pray unto the Lord.

**F**or our Archbishop [**N**ame], for the honourable order of priesthood, and for the diaconate which is in Christ, for all the clergy and the people, let us pray unto the Lord.

**F**or this city [**v**illage, **m**onastery]; for every city and land, and for them that dwell therein with faith, let us pray unto the Lord.

**F**or fair seasons and the abundance of the fruits of the earth, let us pray unto the Lord.

**F**or them that travel by land, by water, by air; for the sick and the suffering, For those in captivity, And for their salvation, let us pray unto the Lord.

**T**hat we may be deliver from all tribulation, wrath, danger and necessity, let us pray unto the Lord.

# THE HIERATIKON

## GREAT VESPERS

Succour, save, have mercy and preserve us, O God, by Thy grace.

Mindful of our most holy and undefiled, most blessed and glorious Lady, Mother of God and ever-Virgin Mary, and of all the saints; Let us commend ourselves and one another, and our whole life to Christ our God.

CHOIR: To Thee, O Lord.

PRIEST

For unto Thee belong all glory, honour and worship, unto the Father, and unto the Son, and unto the Holy Spirit; now and for ever: world without end.

CHOIR: Amen.

In monasteries there now follows the reading of the 1<sup>st</sup> Kathisma from the Psalter. If the feast is for a celebrating saint, then only the first reading of the 1<sup>st</sup> Kathisma is read; after which the Deacon shall say the short litany.

Again and again in peace let us pray unto the Lord.

CHOIR: Kyrie eleison *or* Lord have mercy. *And after each petition.*

Succour, save, have mercy and preserve us, O God, by Thy grace.

Mindful of our most holy and undefiled, most blessed and glorious Lady, Mother of God and ever-Virgin Mary, and of all the saints; Let us commend ourselves and one another, and our whole life to Christ our God.

CHOIR: To Thee, O Lord.

PRIEST

For Thine is the might, and Thine is the kingdom, the power and the glory, of the Father, and of the Son, and of the Holy Spirit, now and for ever: world without end.

CHOIR: Amen.

# THE HIERATIKON

## GREAT VESPERS

And immediately the choir shall sing “Lord I have cried”.

The Deacon taking up the censer shall say:

Master, bless the incense.

The Priest shall bless the incense saying:

Blessed is our God always, now and for ever: world without end.

Amen.

Then at the words “Let my prayer be set forth before Thee as incense” the Deacon shall cense the Sanctuary and all the temple in the customary way. During the singing of the “Glory... Now and for ever...” the Priest and the Deacon shall make the Little Entrance. The Deacon taking up the censer shall say:

Master, bless the incense.

PRIEST

Blessed is our God always, now and for ever: world without end.

And the Deacon preceding, they shall pass behind the Altar and go out by the north door. And standing in the customary places both shall bow their heads, and the Deacon shall say:

Let us pray unto the Lord.

PRIEST

Evening, and morning, and at noon we praise Thee, we bless Thee, we give thanks unto Thee, and we pray unto Thee, O Master of all: Let our prayer be set forth before Thee as incense; and incline not our hearts to any evil thing. But keep us from all who would lay a snare for our souls; For our eyes wait upon Thee, O Lord. In Thee, O Lord, is our trust. Confound us not, O God.

For unto Thee belong all glory, honour and worship, unto the Father, and unto the Son, and unto the Holy Spirit, now and for ever: world without end. Amen.

DEACON

# THE HIERATIKON

## GREAT VESPERS

Master, bless the Holy Entrance.

And the Priest giving the benediction shall say:

Blessed is the entrance into the holiest, always, now and for ever: world without end.

DEACON: Amen.

And he shall cense the throne and the Icons of the Iconostasis. Then holding the censer high he shall cry in a loud voice:

Wisdom. Stand steadfast.

And the choir shall sing the evening hymn “O Gladsome light”.

O Gladsome light of the holy glory, of the Immortal Father, heavenly, holy, blessed, Jesus Christ. As we approach the setting of the sun, and see the evening light, we hymn Thee, Father, Son and Holy Spirit, God.

Meet it is at all times for Thee to be praised by righteous voices, O Son of God, the Giver of life. Wherefore the world glorifies Thee.

Meanwhile the Priest and the Deacon shall enter the Sanctuary through the Holy Doors. The Deacon shall cense the Altar and all the Sanctuary. [But if vespers is sung with two or more priests, then they shall sing the evening hymn. At the words “As we approach” the Deacon shall again cense as before and at the words “Father, Son and Holy Spirit, God” the priests shall enter the Sanctuary, the Deacon all the while censuring them as they enter.] Having done this, he shall stand before the Holy Doors facing the people and cry:

The Evening Prokhimenon.

The choir shall sing the prokhimenon of the day. If there are lessons from the Old Testament appointed to be read [normally there are 3 readings commonly called the prophecies], the Reader shall announce the reading and the Deacon shall say before each:

Wisdom. Let us give heed.

If the readings are from the New Testament [commonly called the Apostle], he shall say before each:

Let us give heed. Wisdom. Let us give heed.



# THE HIERATIKON

## GREAT VESPERS

After the readings the Deacon shall say the following petitions:

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

CHOIR: **K**yrie eleison [3] And after each petition.

**O** Almighty Lord, God of our fathers, we pray Thee, hear us and have mercy.

**H**ave mercy upon us, O God, after Thy great goodness. We pray Thee, hear us and have mercy.

**A**gain we pray for our Archbishop [Name], and for all our brethren in Christ.

**A**gain we pray for mercy, life, peace, health, salvation, visitation, forgiveness and remission of the sins of the servants of God, [Names] who observe this holy Feast; (and) all the pious Orthodox Christians who dwell or visit this city [town, village, monastery], the parishioners, the Church committee, those who give help and those who have dedicated gifts in this holy temple.

**A**gain we pray for the blessed and ever-memorable founders of this holy Church [monastery] and for all our departed fathers, brethren, and Orthodox Christians everywhere who have fallen asleep.

**A**gain we pray for them that strive and bring forth the fruit of good works in this holy and venerable temple; for them that serve, and them that sing; and for all the people here present who await Thy great and bountiful mercy.

**PRIEST**

**F**or Thou art a merciful God, and a lover of mankind, and to Thee we ascribe glory, to the Father, and to the Son, and to the Holy Spirit, now and for ever: world without end. Amen.

The Reader shall then read the evening prayer “**V**ouchsafe O Lord”.  
After the prayer, the Deacon continues:

# THE HIERATIKON

## GREAT VESPERS

Let us complete our supplication unto the Lord.

Succour, save, have mercy and preserve us O God, by Thy grace.

That this whole evening may be perfect, holy, peaceful and without sin, let us entreat the Lord.

**CHOIR:** Grant us O Lord. *And after each petition.*

For an angel of peace, faithful guide and guardian of our souls and bodies, let us entreat the Lord.

For pardon and remission of our sins and transgression, let us entreat the Lord.

For things good and profitable to our souls, and peace for the world, let us entreat the Lord.

That we may pass the remainder of our lives in peace and repentance, let us entreat the Lord.

For a Christian ending to our life, painless, without shame and peaceful, and a good defence before the dread judgement seat of Christ, let us entreat the Lord.

Mindful of our most holy and undefiled, most blessed and glorious Lady, Mother of God and ever-Virgin Mary; and of all the saints; Let us commend ourselves and one another, and our whole life to Christ our God.

**CHOIR:** To Thee, O Lord.

**PRIEST**

For Thou, O God, art good and loving-kind, and we ascribe glory to Thee, to the Father, and to the Son, and to the Holy Spirit, now and for ever: world without end.

**CHOIR:** Amen.

**PRIEST:** Peace unto all.

# THE HIERATIKON

## GREAT VESPERS

**DEACON:** Let us bow down our heads before the Lord.

**CHOIR:** To Thee, O Lord.

**PRIEST**

O Lord our God, who bows the heavens and comest down for the salvation of mankind, look upon Thy servants and upon Thine inheritance. For unto Thee, the formidable Judge, who lovest mankind, have Thy servants bowed their heads, and submissively inclined their necks, expecting not help from men, but awaiting for Thy mercy and hoping for Thy salvation which do Thou preserve them at all times, during this present evening and in the approaching night, from every enemy, from all adverse powers of the devil, from vain thoughts and from evil imaginations.

Blessed and glorified is the power of Thy kingdom, of the Father, and of the Son, and of the Holy Spirit, now and for ever: world without end.

**CHOIR:** Amen.

The Lity follows when there is an offering of the five loaves; know as the “Breaking of Bread”. [See ‘The Breaking of Bread’ page ]. After the Aposticha the Priest shall say the “Song of Symeon”:

Lord, now lettest Thy servant depart in peace, according to Thy word, for mine eyes have seen Thy salvation which Thou hast prepared before the face of all people. A light to lighten the Gentiles, and the glory of Thy people Israel.

After the Trisagion and the Lord’s Prayer, the Priest shall say:

For Thine is the kingdom, the power and the glory, of the Father, and of the Son, and of the Holy Spirit, now and for ever: world without end.

**CHOIR:** Amen.

The choir shall then sing the Apolytikia hymns and the Theotokion and the Deacon shall say:

Wisdom.

# THE HIERATIKON

## GREAT VESPERS

PRIEST

Christ our God, the Supreme Being, is blessed always, now and for ever: world without end.

CHOIR: Amen. May the Lord God make firm the holy and undefiled faith of pious Orthodox Christians in this holy Church [monastery], this city [village], and in all Thy world, for ever and ever. Amen.

PRIEST: Most holy Mother of God, save us.

CHOIR: More honourable than the cherubim and past compare more glorious than the seraphim, who inviolate didst bear God the Word, very Mother of God, thee we magnify.

PRIEST: Glory be to Thee, O Christ our God and our hope, glory be to Thee.

CHOIR: Glory be to the Father and to the Son, and to the Holy Spirit, now and for ever: world without end. Amen.

Kyrie eleison [3]. Holy Father, give the blessing.

PRIEST:

May [He who is risen from the dead] Christ our true God, by the prayers of His most holy Mother; by the power of the precious and life-giving Cross; by the protection of the heavenly bodiless hosts; through the supplications of the glorious Prophet and Forerunner, John the Baptist; of the holy and all-glorious Apostles; of the holy, glorious and triumphant martyrs; of our holy God-bearing fathers; of [Name of the saint to whom the Church is dedicated]; of the holy and righteous progenitors of God, Joachim and Anna; [Name of saint] to whose memory we dedicate this day; and of all the saints, have mercy upon us, and save our souls: For He is good and loving-kind.

By the prayers of our holy fathers, Lord Jesus Christ our God, have mercy upon us and save us.

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## GREAT VESPERS

CHOIR: Amen.

The Priest should give special attention to the following:

1) If the temple is dedicated to the Holy Trinity, or to Christ the Saviour, or to the Mother of God, or to the Precious Cross, or to the Archangels, or to the Forerunner John the Baptist, then commemoration of them is not made at the place appointed for the saint to whom the Church is dedicated.

2) If the feast being celebrated is a feast of the Lord, commemoration of it is not made at the place appointed for the saint of the day because characterization of the feast is made at the beginning of the Dismissal.

3) At the place appointed for the saint of the day, commemoration is never made

a) Of the Lord's Feasts,

b) The Forefeasts and the Afterfeasts,

c) the leave-taking of the feast,

d) a remembrance of an event, e.g. the remembrance of a consecration, an earthquake, the finding of an Icon or the finding of relics etc.

4) Commemoration of the saint of the day is not always made at the appointed place e.g.

a) Feasts of the mother of God: having said "By the prayers of His most holy Mother" we add the characterization of the feast saying, whose Dormition [or Entry into the temple, or Birth, etc] we celebrate.

b) Feasts of the Precious Cross: having said "By the power of the precious and life-giving Cross" we add, whose Exaltation [or Veneration, or Procession] we celebrate.

c) Feasts of St. John the Baptist: having said "through the supplications of the glorious Forerunner and Prophet John the Baptist" we add, whose Birth [or Conception, or Beheading etc] we celebrate.

5) Saints who are commemorated in the Dismissal throughout the year can be commemorated in their appointed place and there add the words "to whose memory we dedicate this day" or can be removed from there and inserted in the place for the saint of the day.

6) Feasts that commemorate the translation of a saint's relics are commemorated by adding the words "of whose translation of his [her] relics we celebrate.

The various ranks of saints are commemorated thus:

# THE HIERATIKON

## GREAT VESPERS

PROPHET – of the holy and righteous Prophet...

FOREFATHER – of the holy and righteous Forefather...

RIGHTEOUS – of the holy and righteous...

APOSTLE – of the holy and all-glorious Apostle...

EVANGELIST – of the holy and all-glorious Apostle and Evangelist...

MARTYR – of the holy and glorious Martyr [Greatmartyr, Protomartyr,  
Newmartyr, Hieromartyr]...

HIERARCH – of our father among the saints...

ASCETIC – of our holy God-bearing father...

- of our holy mother...

ASCETIC MARTYR – of our holy father and martyr...

- of our holy mother and martyr...

In the Church calendar many saints have the same name. To distinguish one saint from the other, they are given a special epithet after their name e.g. the Wonderworker, the Outpourer of myrrh, the Victory bearer, the Sanctified, the Great, the Stylite, the Theologian, etc.

Most Hierarchs are distinguished by the place of their See e.g. Nicholas of Myra, Athanasius of Alexandria. John Chrysostom Archbishop of Constantinople, Spiridon of Trimythounta, etc.

Many other saints also have place names for epithets or their nationality e.g. Theodore of Tyro, Seraphim of Sarov, James the Persian, Isaac the Syrian, Silouan the Athonite, etc.

THE HIERATIKON  
GREAT VESPERS AT A VIGIL

GREAT VESPERS AT A VIGIL

If there is a vigil, the Priest shall say:

Glory be to the Holy, Consubstantial, life-giving and undivided Trinity: always, now and for ever: world without end.

READER: Amen.

Come, let us worship... [3]

And the Introductory Psalm:

Bless the Lord, O my soul. Up to the verse When Thou hast given it them, they will gather it.

And then the Choir shall sing the verses of. WHEN THOU OPENEST THINE HAND [ANOIEANTAPIA]

When Thou openest Thine hand...

Thou takest away their breath...

Thou sendest forth Thy spirit...

The glory of the Lord...

He looketh on the earth...

I will sing unto the Lord...

My meditation of Him shall be sweet...

Let the sinners be consumed...

Bless Thou the Lord, O my soul ...

O Lord, how manifold are Thy works...

Glory...

Now and for ever...

Alleluia. Alleluia. Alleluia....

# THE HIERATIKON

## GREAT VESPERS AT A VIGIL

And the rest of Great Vespers as usual with the order for the Breaking of Bread [see below].

After the blessing of the five loaves the Reader shall recite the following verses from Psalm 33 [34]

**I** will bless the Lord at all times: his praise shall continually be in my mouth. My soul shall make her boast in the Lord: the humble shall hear thereof, and be glad. O magnify the Lord with me, and let us exalt his name together. I sought the Lord, and he heard me, and delivered me from all my fears. They looked unto him, and were lightened: and their faces were not ashamed. This poor man cried, and the Lord heard him, and saved him out of all his troubles. The angel of the Lord encampeth round about them that fear him, and delivereth them. O taste and see that the Lord is good: blessed is the man that trusteth in him. O fear the Lord, ye his saints: for there is no want to them that fear him.

And then the Priest shall sing the verse:

**T**he rich have become poor and hungry, but they that seek the Lord shall not want any good thing.

The Choir shall repeat the verse twice.

The Priest shall not give the dismissal, but after he says

**T**he blessing of the Lord and His mercy be upon you...

The Choir shall say: **A**men.

And if there is a reading for the Feast or the saint from the Lives of the saints, the Reader shall say:

**M**aster, give the blessing.

**PRIEST:** **B**lessed is our God....

**READER:** **A**men. And the reading.

And after the reading the Reader shall straightway recite the Six Psalms of Mattins



# THE HIERATIKON

## THE BREAKING OF BREAD

### THE BREAKING OF BREAD

If there is a Lity and an offering of the “five loaves”, the order according to the Cypriot tradition is as follows: After the Priest says “Blessed and glorified is the power of the kingdom” and before the Aposticha, the choir, the Six-winged Seraphim, the Cross, the Priest and the Deacon censing the Icon of the Feast and all the people exit the Church from the western doors and make a procession around the Church, the choir all the while singing the hymns of the Lity. On reaching again the western doors, the Icon is held up high and all the people pass under it. Then the Icon is placed on a stand outside the Church [or inside in its customary place] and the Deacon says the following prayers:

Save, O God, Thy people and bless Thine inheritance. Visit Thy world in mercy and compassions, exalt the trumpet of Orthodox Christians, and send down upon us Thy bountiful mercies: by the prayers of our most pure, Lady, Mother of God and ever-Virgin Mary; by the precious and life-giving Cross; by the protection of the heavenly bodiless hosts, through the supplications of the glorious Prophet and Forerunner, John the Baptist; of the holy and all-glorious Apostles; of our holy fathers among the saints, the great Hierarchs, Basil the Great, Gregory the Theologian, and John Chrysostom; Athanasius and Cyril, John the Almsgiver, Patriarchs of Alexandria; Nicholas of Myra, Spiridon of Trimythounta, the Wonderworkers; the holy and great martyrs George the Victory bearer, Demetrius the Outpourer of myrrh, Theodore of Tyro and Theodore Stratelates; the Hieromartyrs Charalambos and Eleutherius; our holy and God-bearing fathers; of [Name of the saint to whom the Church is dedicated]; of the holy and righteous progenitors of God, Joachim and Anna, of [Name of saint] to whose memory we dedicate this day, and of all Thy saints: we beseech Thee, O Lord, who alone art plenteous in mercy, hear us sinners, who pray unto Thee, and have mercy upon us.

**CHOIR:** Kyrie eleison or Lord have mercy. [3] And after each petition.

Again we pray for all pious and Orthodox Christians.

# THE HIERATIKON

## THE BREAKING OF BREAD

Again we pray for our Archbishop [Name], and for all our brethren in Christ.

Again we pray for mercy, life, peace, health, salvation, visitation, forgiveness and remission of the sins of the servants of God, [Names] who observe this holy Feast.

Again we pray for the preservation of this holy temple, for this city [village, monastery], all cities and land, from destruction, pestilence, famine, earthquakes, flood, fire and the sword, from invasion of enemies, civil war and sudden death. We pray also that our good God and lover of mankind will be merciful, compassionate and easily reconciled and will turn away and dispel all wrath and sickness agitated against us and deliver us from His justified and impending admonition and have mercy upon us.

Again we pray that the Lord our God hear the voice of the supplication of us sinners, and have mercy upon us.

Hear us, O God and our Saviour, the hope of all the ends of the earth, and those far off at sea, and be merciful, yea, be merciful, O Master, upon our sins and have mercy upon us.

For Thou art a merciful God and a lover of mankind, and to Thee we ascribe glory, to the Father, and to the Son, and to the Holy Spirit, now and for ever: world without end.

CHOIR: Amen.

PRIEST: Peace unto all.

CHOIR: And unto thy spirit.

DEACON: Let us bow our heads before the Lord.

CHOIR: To Thee, O Lord.

PRIEST

# THE HIERATIKON

## THE BREAKING OF BREAD

**O** most merciful Lord and Master, Jesus Christ, our God, by the prayers of our most pure, Lady, Mother of God and ever-Virgin Mary, by the precious and life-giving Cross; by the protection of the heavenly bodiless hosts, through the supplications of the glorious Prophet and Forerunner, John the Baptist; of the holy and all-glorious Apostles; [of our holy fathers among the saints, the great Hierarchs, Basil the Great, Gregory the Theologian, and John Chrysostom; Athanasius and Cyril, John the Almsgiver, Patriarchs of Alexandria; Nicholas of Myra, Spiridon of Trimythounta, the Wonderworkers; the holy and great martyrs George the Victory bearer, Demetrius the Outpurer of myrrh, Theodore of Tyro and Theodore Stratelates; the Hieromartyrs Charalambos and Eleutherius; our holy and God-bearing fathers]; of [Name of the saint to whom the Church is dedicated]; of the holy and righteous progenitors of God, Joachim and Anna, of [Name of saint] to whose memory we dedicate this day, and of all Thy saints: Do Thou make acceptable our supplication, grant us the remission of our transgression, shelter us under the shadow of Thy wings, drive away from us every enemy and hostility, bring peace to our lives, O Lord; have mercy upon us and upon Thy world, and save our souls, for Thou art good and lovest mankind.

While the Priest and the people venerate and kiss the Icon of the Feast, the choir sing the troparia “Accept, O Lord, the supplication of us sinners” and immediately after the Aposticha. On completion of the Aposticha, the Priest says the “Song of Symeon”:

**L**ord, now lettest Thy servant depart in peace, according to Thy word, for mine eyes have seen Thy salvation which Thou hast prepared before the face of all people. A light to lighten the Gentiles, and the glory of Thy people Israel.

After the Trisagion and the Lord’s Prayer, the Priest shall say:

**F**or Thine is the kingdom, the power and the glory, of the Father, and of the Son, and of the Holy Spirit, now and for ever: world without end.

**CHOIR:** Amen.

# THE HIERATIKON

## THE BREAKING OF BREAD

The choir shall then sing the Apolytikia hymns. The choir shall not sing the Theotokion, but the Priest, taking up the censer, shall sing “Now and for ever” whilst proceeding to the customary table whereon the five loaves have been placed. The Deacon shall stand opposite the Priest holding an Icon of the Mother of God and a lighted candle. The Priest shall then cense around the table singing:

**O** Virgin Mother of God, Hail Mary full of grace, the Lord is with thee. Blessed art thou among women and blessed is the fruit of thy womb; for thou gavest birth to the Saviour of our souls.

**DEACON:** Let us pray unto the Lord.

**CHOIR:** Kyrie eleison.

**PRIEST**

**O** Lord, Jesus Christ our God, who didst bless the five loaves in the wilderness, and from them didst satisfy the hunger of five thousand men. Do Thou also bless these loaves, the wheat, the wine and the oil, and increase them in this city [village, monastery], in the homes of those who observe this Feast, and in all Thy world: and Thy faithful servants who partake thereof do Thou sanctify.

**F**or Thou art He that blesses and sanctifies all things, O Christ our God, and to Thee do we ascribe glory, together with Thine eternal Father, and Thine all-holy, good and life-giving Spirit, now and for ever: world without end.

**CHOIR:** Amen.

Then taking one of the loaves, the Priest shall make with it the sign of the Cross over the other four. Then having, both he and the Deacon, kissed the loaf, he shall offer it to the person who made the offering. All the while he shall sing the following verse from Psalm 33 [34].

**T**he rich have become poor and hungry, but they that seek the Lord shall not want any good thing.

The choir repeat the verse twice and then sing the Dismissal:

**B**lessed be the Name of the Lord, from this time forth and for evermore. (3)

# THE HIERATIKON

## THE BREAKING OF BREAD

DEACON: Let us pray unto the Lord.

CHOIR: Kyrie eleison.

PRIEST

The blessing of the Lord and His mercy be upon you, by His divine grace and love for mankind, always now and for ever: world without end.

CHOIR: Amen.

PRIEST: Glory be to Thee, O Christ our God and our hope, glory be to Thee.

CHOIR: Glory be to the Father and to the Son, and to the Holy Spirit, now and for ever: world without end. Amen. Kyrie eleison [3]. Holy Father, give the blessing.

PRIEST

May [He who is risen from the dead] Christ our true God, by the prayers of His most holy Mother; by the power of the precious and life-giving Cross; by the protection of the heavenly bodiless hosts; through the supplications of the glorious Prophet and Forerunner, John the Baptist; of the holy and all-glorious Apostles; of the holy, glorious and triumphant martyrs; of our holy God-bearing fathers; of [Name of the saint to whom the Church is dedicated]; of the holy and righteous progenitors of God, Joachim and Anna; of [Name of saint] to whose memory we dedicate this day; and of all the saints, have mercy upon us, and save our souls: For He is good and loving-kind.

CHOIR:

May the Lord God make firm the holy and undefiled faith of pious Orthodox Christians in this holy Church [monastery], this city [village], and in all Thy world, for ever and ever. Amen.

# THE HIERATIKON

## THE BREAKING OF BREAD

Eternal be the memory of the blessed and ever-memorable founders of this holy Church [monastery] and of all Orthodox Christians.

**PRIEST**

By the prayers of our holy fathers, Lord Jesus Christ our God, have mercy upon us and save us.

**CHOIR:** Amen.

THE HIERATIKON  
MEMORIAL FOR THE DEPARTED AT VESPERS

THE MEMORIAL SERVICE AT THE  
END OF VESPERS

After the Apolytikia hymns and the Theotokion, or if there was an offering of the “Breaking of bread” then after the verse The rich have become poor and hungry... , the Priest standing by the table with the offering of Kolyva shall begin the memorial service.

**T**ogether with the spirits of the righteous made perfect, give rest to the soul[s] of Thy servant[s], O Saviour; and preserve it [them] in that life of blessedness near to thee, O Lover of mankind.

CHOIR

**I**n the place of Thy rest, O Lord, where all the saints repose, give rest also to the soul[s] of Thy servant[s], for Thou only art Immortal.

PRIEST

**G**lory to the Father, and to the Son. And to the Holy Spirit.

**T**hou art our God, who didst descend into Hades, and didst loose the pains of those held captive: do Thou also give rest to the soul[s] of Thy servant[s], O Saviour.

CHOIR

**N**ow and for ever: world without end. Amen.

**O** Virgin, who alone art pure and immaculate, and didst mystically bring forth God, intercede for the salvation of the soul[s] of thy servant[s].

PRIEST

**H**ave mercy upon us, O God, according to Thy great mercy; we pray Thee, hear us and have mercy.

CHOIR: **K**yrie eleison.

PRIEST

**A**gain we pray for the repose of the soul[s] of the departed servant[s] of God [name(s)], and for the forgiveness of his [her, their] every transgression, voluntary and involuntary.

# THE HIERATIKON

## MEMORIAL FOR THE DEPARTED AT VESPERS

**CHOIR:** Kyrie eleison.

**PRIEST**

Let the Lord God establish his [her, their] soul[s] where the just repose; the mercies of God, the kingdom of the heavens, and the remission of his [her, their] sins, let us beseech of Christ, our immortal King and our God.

**CHOIR:** Grant us, O Lord.

**PRIEST**

O God of all spirits and of every flesh, who didst trample down death and didst overcome the devil, bestowing life to this world; do Thou, O Lord, give rest to the soul[s] of Thy departed servant[s] [name(s)] in a place of light, in a place of green pasture, in a place of refreshment, from whence pain, sorrow and mourning have fled away. Every sin committed by him [her, them] in thought, word or deed, do Thou as our good and man-befriending God forgive: for there is no man that shall live and not sin, Thou alone art without sin. Thy righteousness is an everlasting righteousness, and thy law is truth.

For Thou art the resurrection, the life and the repose of Thy departed servant[s] [name(s)], O Christ our God, and to Thee we ascribe glory, together with Thine eternal Father and Thine all-holy, good and life-giving Spirit, now and for ever: world without end.

**CHOIR:** Amen.

**PRIEST:** Everlasting be thy [your] memory, O our brother [sister, brethren], who art worthy of blessedness and eternal memory. [3]

**CHOIR:** Everlasting be the memory, everlasting be the memory, everlasting be his [her, their] memory.



THE HIERATIKON  
DISMISSALS OF THE LORD'S FEASTS

THE DISMISSALS OF THE LORD'S  
FEASTS

Each Feast of the Lord has its own special characterization at the Dismissal which are listed below. But on Sundays of the Afterfeast or if the Leave-taking of the Feast be on a Sunday, the Dismissal shall have the characterization of both the Feast and Sunday, e.g.

May he who was born in a cave and laid in a manger for our salvation [and is risen from the dead], Christ our true God, by the prayers of His most holy Mother...

THE NATIVITY OF OUR LORD

May he who was born in a cave and laid in a manger for our salvation, Christ our true God...

THE CIRCUMCISION OF OUR LORD

May He who on the eighth day deigned to be circumcised in the flesh, for our salvation, Christ our true God...

EPIPHANY

May He who deigned to be baptized in the Jordan by John, for our salvation, Christ our true God...

THE MEETING OF OUR LORD

May He who deigned to be held in the arms of the righteous Symeon, for our salvation, Christ our true God...

THE ANNUNCIATION

May He who for us men and for our salvation, deigned to be incarnate of the Holy Spirit and the Virgin Mary, Christ our true God...

# THE HIERATIKON

## DISMISSALS OF THE LORD'S FEASTS

### PALM SUNDAY

May He who deigned to sit on a young ass, for our salvation, Christ our true God...

### THE SAME SUNDAY AT VESPERS UNTIL GREAT WEDNESDAY

May the Lord, who cometh to the voluntary passion, for our salvation, Christ our true God...

### GREAT AND HOLY THURSDAY

May He who endured the spitting and scourging, the smiting in the face, the Cross and death, for the salvation of the world, Christ our true God...

### GREAT AND HOLY FRIDAY

May He who for us men and for our salvation deigned to suffer in the flesh the frightful passions, the life-giving Cross and the voluntary burial, Christ our true God...

### EASTER DAY AND THE WEEK FOLLOWING

May He who is risen from the dead, and by death hath overcome death, and to them in the grave hath He given life, Christ our true God...

### ASCENSION THURSDAY

May He who in glory ascended from us into heaven and now sitteth on the right hand of God the Father, Christ our true God...

### SUNDAY OF PENTECOST

# THE HIERATIKON

## DISMISSALS OF THE LORD'S FEASTS

May He who sent down upon His holy disciples and Apostles the holy Spirit as tongues of fire from heaven, Christ our true God...

### THE SAME SUNDAY AT VESPERS

May He who emptied Himself from the bosom of the Father, and took upon Himself our human nature wholly, and deified it, and thereafter again ascended into heaven and sitteth on the right hand of God the Father, and did send the divine and holy, consubstantial, equal in power and glory, and co-eternal Spirit, upon His holy disciples and Apostles, and through Him did enlighten them, and through them the whole world, Christ our true God, by the prayers of His most pure and undefiled Holy Mother; of the holy and all-glorious preachers of God and Spirit-bearing Apostles, and all the saints, have mercy upon us and save us through His goodness. Amen.

### THE TRANSFIGURATION OF OUR SAVIOUR

May He who on the mountain of Tabor was transfigured in glory, before His holy disciples and Apostles, Christ our true God...

THE HIERATIKON  
VESPERS ON ORDINARY DAYS

VESPERS ON ORDINARY DAYS

WITHOUT ENTRANCE

Note that on vespers on ordinary days the Holy doors remain closed throughout the whole service. After the Dismissal of the Ninth Hour the Priest shall say:

**B**lessed is our God always, now and for ever: world without end.

And after saying Amen, the Bishop [Abbot or reader] shall read the introductory psalm. Meanwhile, the Priest shall say the vespers prayers [see Great Vespers]. After the introductory psalm, the Priest shall say the Great litany.

**I**n peace let us pray unto the Lord.

**CHOIR:** **K**yrie eleison. [And after each petition]

**F**or the peace from on high...

**F**or the peace and union of the whole world...

**F**or this holy temple...

**F**or our Archbishop [Name]...

**F**or this city [village, monastery]...

**F**or fair seasons and the abundance...

**F**or them that travel by land...

**T**hat we may be deliver from...

**S**uccour, save, have mercy...

**M**indful of our most holy and undefiled...

**CHOIR:** **T**o Thee, O Lord.

**PRIEST**

**F**or unto Thee belong all glory...

**CHOIR:** **A**men.

# THE HIERATIKON

## VESPERS ON ORDINARY DAYS

In monasteries there now follows the readings from the Psalter; after which the Priest shall say the short litany.

Again and again in peace let us pray unto the Lord.

Succour, save, have mercy...

Mindful of our most holy and undefiled...

CHOIR: To Thee, O Lord.

PRIEST

For Thine is the might...

CHOIR: Amen.

And immediately the choir shall sing “Lord I have cried”. The Priest shall bless the incense saying:

Blessed is our God always, now and for ever: world without end.

Amen.

Then at the words “Let my prayer be set forth before Thee as incense” the Priest shall cense the Sanctuary and all the temple in the customary way. At the Glory... Now... the Priest shall not make the entrance but straight after the choir shall recite the evening hymn “O Gladsome light”, followed by the prokheimenon of the day. And straightway the evening prayer “Vouchsafe O Lord”. After the prayer, the Priest shall say:

Let us complete our supplication unto the Lord.

Succour, save, have mercy and preserve us O God, by Thy grace.

That this whole evening may be perfect...

CHOIR: Grant us O Lord. And after each petition

For an angel of peace, faithful guide...

For pardon and remission of our sins...

For things good and profitable to our souls...

That we may pass the remainder of our lives...

# THE HIERATIKON

## VESPERS ON ORDINARY DAYS

For a Christian ending to our life...

Mindful of our most holy and undefiled...

CHOIR: To Thee, O Lord.

PRIEST

For Thou, O God, art good and loving-kind...

CHOIR: Amen.

PRIEST: Peace unto all.

Let us bow down our heads before the Lord.

CHOIR: To Thee, O Lord.

PRIEST

O Lord our God, who bows the heavens...

Blessed and glorified is the power...

CHOIR: Amen.

The choir shall now sing the Aposticha and after the Aposticha the Priest shall say the "Song of Symeon":

Lord, now lettest Thy servant depart in peace...

After the Trisagion and the Lord's Prayer, the Priest shall say:

For Thine is the kingdom, the power...

CHOIR: Amen.

The choir shall then sing the Apolytikia hymns and the Theotokion and the Priest shall say:

Have mercy upon us, O God...

Again we pray for our Archbishop [Name]...

Again we pray for mercy, life...

Again we pray for the blessed and ever-memorable...

Again we pray for them that strive and bring forth...

# THE HIERATIKON

## VESPERS ON ORDINARY DAYS

PRIEST

For Thou art a merciful God... world without end. Amen.

Wisdom.

Christ our God, the Supreme Being, is blessed always, now and for ever: world without end.

CHOIR

May the Lord God make firm...

PRIEST: Most holy Mother of God, save us.

CHOIR: More honourable than the cherubim..

PRIEST: Glory be to Thee, O Christ our God and our hope, glory be to Thee.

CHOIR: Glory be to the Father... Now and for ever... Kyrie eleison [3]. Holy Father, give the blessing.

PRIEST

May Christ our true God, by the prayers...

By the prayers of our holy fathers, Lord Jesus Christ our God, have mercy upon us and save us.

CHOIR: Amen. \_\_\_\_\_

# THE HIERATIKON

## SMALL VESPERS

### SMALL VESPERS

Note that Small Vespers is sung only if there is to be an all-night Vigil. As with vespers on ordinary days the Holy doors remain closed throughout the whole service.

After the Dismissal of the Ninth Hour the Priest shall say:

**B**lessed is our God always, now and for ever: world without end.

And after saying Amen, the Reader shall read the introductory psalm.

Then

**K**yrie eleison [3] **G**lory be to the Father.... Now and for ever....

And immediately the choir shall sing, “**L**ord I have cried”... and **L**et my prayer be set forth before Thee... The rest of the verses shall be omitted

up to the verse **M**ore than they watch for the morning: and the Choir shall sing 4 verses with the appointed hymns for the day and the Glory... Now and for ever.

At the **G**lory... **N**ow... the Priest shall not make the entrance but straight after the Reader shall recite the evening hymn “**O** Gladsome light”, followed by the prokimenon of the day. And straightway the evening prayer “**V**ouchsafe O Lord”.

The choir shall now sing the Aposticha and after the Aposticha the Reader shall say the “**S**ong of Symeon”:

**L**ord, now lettest Thy servant depart in peace...

After the Trisagion and the Lord’s Prayer, the Priest shall say:

**F**or Thine is the kingdom, the power...

**CHOIR:** **A**men.

The choir shall then sing the Apolytikion and the Theotokion and the Priest shall say:

**W**isdom. And the rest of the Dismissal as of Great Vespers.



THE HIERATIKON  
SUNDAY VESPERS OF GREAT LENT

SUNDAY VESPERS OF GREAT LENT

After the Dismissal of the Ninth Hour the Priest shall say:

**B**lessed is our God always, now and for ever: world without end.

READER: **A**men.

**O** come, let us worship... [3]

And the Introductory Psalm:

**B**less the Lord, O my soul...

After the introductory psalm, the Priest shall say the Great litany.

**I**n peace let us pray unto the Lord.

CHOIR: **K**yrie eleison. [And after each petition]

**F**or the peace from on high...

**F**or the peace and union of the whole world...

**F**or this holy temple...

**F**or our Archbishop [Name]...

**F**or this city [village, monastery]...

**F**or fair seasons and the abundance...

**F**or them that travel by land...

**T**hat we may be deliver from...

**S**uccour, save, have mercy...

**M**indful of our most holy and undefiled...

CHOIR: **T**o Thee, O Lord.

PRIEST: **F**or unto Thee belong all glory...

CHOIR: **A**men.

And immediately the choir shall sing "Lord I have cried".

# THE HIERATIKON

## SUNDAY VESPERS OF GREAT LENT

And the Choir shall sing 10 verses with the appointed hymns. 4 in the Tone of the week [found at the back of the Triodion], 3 from the Triodion [on the day], and 3 from the Menaion.

Glory... Now and for ever... the Theotokion from the Menaion.

The Priest shall now make the Entrance with the censer.

**W**isdom. Stand steadfast.

And the Choir shall sing the Evening Hymn "O Gladsome light",

And the choir shall sing the Great Prokheimenon 4 times as follows:

### ON CHEESEWEEK SUNDAY AND THE 2<sup>nd</sup> AND 4<sup>th</sup> SUNDAYS OF LENT

Tone 8

**T**urn not away Thy face from Thy servant, for I am in trouble; hear me speedily: hearken unto my soul, and deliver it.

- 1) *Let Thy salvation, O God, succour me.*
- 2) *Let the poor see it and be glad.*
- 3) *Turn not away Thy face from Thy servant, for I am in trouble.*

### ON THE 1<sup>st</sup>, 3<sup>rd</sup>, AND 5<sup>th</sup> SUNDAYS OF LENT

Tone 8

**O** Lord, Thou hast given an inheritance to them that fear Thy Name.

- 1) *From the ends of the earth have I cried unto Thee.*
- 2) *I will take refuge under the shadow of Thy wings.*
- 3) *So will I sing praises unto Thy Name for ever.*

The Priest shall say the following petitions:

**L**et us all say with our whole soul...

**CHOIR:** **K**yrie eleison or **L**ord have mercy. And after each petition.

THE HIERATIKON  
SUNDAY VESPERS OF GREAT LENT

O Almighty Lord, God of our fathers...

Have mercy upon us, O God...

Again we pray for our Archbishop...

PRIEST: For Thou art a merciful God...

CHOIR: Amen.

Vouchsafe, O Lord, to keep us this evening without sin...

PRIEST

Let us complete our supplication unto the Lord.

Succour, save, have mercy and preserve us O God, by Thy grace.

That this whole evening may be perfect...

CHOIR: Grant us O Lord. *And after each petition*

For an angel of peace, faithful guide...

For pardon and remission of our sins...

For things good and profitable to our souls...

That we may pass the remainder of our lives...

For a Christian ending to our life...

Mindful of our most holy and undefiled...

CHOIR: To Thee, O Lord.

PRIEST

For Thou, O God, art good and loving-kind...

CHOIR: Amen.

PRIEST: Peace unto all.

Let us bow down our heads before the Lord.

CHOIR: To Thee, O Lord.

# THE HIERATIKON

## SUNDAY VESPERS OF GREAT LENT

PRIEST

Lord our God, who bows the heavens...

Blessed and glorified is the power...

CHOIR: Amen.

The choir shall now sing the penitential hymn from the Triodion

Glory be to the Father.... Now and for ever....

And the Theotokion

PRIEST: Lord, now lettest Thy servant depart in peace...

READER: The Trisagion

After the Trisagion and the Lord's Prayer, the Priest shall say:

For Thine is the kingdom, the power...

CHOIR: Amen.

The choir shall then sing the following hymns. All the people shall make a prostration at each hymn except for the last.

Virgin Mother of God, hail Mary full of grace, the Lord is with thee. Blessed art thou among women and blessed is the fruit of thy womb; for thou gavest birth to the Saviour of our souls.

Baptist of Christ, be mindful of us all, that we may be delivered from our iniquities: for unto thee is given grace to pray for us.

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

Pray for us, holy Apostles and all saints, that we may be delivered from peril and afflictions: for ye are our fervent advocates before the Saviour.

Now and for ever: world without end. Amen.

Beneath thy tender mercy we take refuge, O Mother of God: despise not our supplications in distress, but deliver us from peril, for thou alone art pure, thou alone art blessed.

# THE HIERATIKON

## SUNDAY VESPERS OF GREAT LENT

**K**yrie eleison. [40] **G**lory be to the Father... now and for ever...

**M**ore honourable than the cherubim...

**I**n the name of the Lord, Father give the blessing

**PRIEST**

**C**hrist our God, the Supreme Being, is blessed always, now and for ever: world without end.

**O** heavenly King, uphold our faithful rulers, strengthen the faith, calm the nations, give peace to the world. Preserve this city [village, monastery], grant to our fathers and brethren that they may dwell with the righteous, and accept us in repentance and confession: for Thou art good and lovest mankind.

*And the Prayer of St. Ephraim the Syrian with three prostrations.*

**O** Lord and Master of my life, take from me the spirit of sloth, despondency, lust for power, and vain words.

**B**ut the spirit of integrity, humility, patience and love, grant unto me Thy servant.

**Y**ea, O Lord and King, grant me awareness of my own sins and let me not judge my brother: for blessed art Thou for ever and ever. Amen.

*Then 12 prostrations and again:*

**Y**ea, O Lord and King, grant me awareness of my own sins and let me not judge my brother: for blessed art Thou for ever and ever. Amen.

**PRIEST:** **G**lory be to Thee, O Christ our God and our hope, glory be to Thee.

**CHOIR:** **G**lory be to the Father... Now and for ever... Kyrie eleison [3]. Holy Father, give the blessing.

**PRIEST**

# THE HIERATIKON

## SUNDAY VESPERS OF GREAT LENT

May Christ our true God, by the prayers...

CHOIR

Tone 2

To all who in faith come unto thee, thou dost give protection, O Good One, with thy mighty hand, for we sinners have no other as our unwavering, mediator with our God, in dangers and sorrows, we who have been burdened down with our abundant sins, Mother of our God in the Highest. Wherefore do thou rescue thy servants, who fall down before thee, from adversities.

PRIEST

By the prayers of our holy fathers, Lord Jesus Christ our God, have mercy upon us and save us.

CHOIR: Amen.

THE HIERATIKON  
DAILY VESPERS OF GREAT LENT

DAILY VESPERS OF GREAT LENT

After the Dismissal of the Ninth Hour the Priest shall say:

**B**lessed is our God always, now and for ever: world without end.

READER: **A**men.

**O** come, let us worship... [3]

And the Introductory Psalm:

**B**less the Lord, O my soul...

After the introductory psalm, the Priest shall say the Great litany.

PRIEST: **F**or unto Thee belong all glory...

CHOIR: **A**men.

In monasteries there now follows the readings from the Psalter; after which the Priest shall say the short litany.

**A**gain and again in peace let us pray unto the Lord.

**S**uccour, save, have mercy...

**M**indful of our most holy and undefiled...

CHOIR: **T**o Thee, O Lord.

PRIEST

**F**or Thine is the might...

CHOIR: **A**men.

And immediately the choir shall sing “Lord I have cried”.

And the Choir shall sing 6 verses with the appointed hymns. 3 from the Triodion, and 3 from the Menaion.

Glory... Now and for ever... the Theotokion from the Menaion.

And the Reader shall recite the Evening Hymn “O Gladsome light”,  
And the choir shall sing the Prokhimenon of the day. And straightway the Reader shall read the Old Testament readings.

First reading: **T**he reading is from the Book of Genesis

PRIEST: **W**isdom. Let us give heed.

# THE HIERATIKON

## DAILY VESPERS OF GREAT LENT

**Second reading:** **T**he reading is from the Book of Proverbs

**PRIEST:** **W**isdom. Let us give heed.

**READER**

**V**ouchsafe, O Lord, to keep us this evening without sin...

**PRIEST**

**L**et us complete our supplication unto the Lord.

**S**uccour, save, have mercy and preserve us...

**T**hat this whole evening may be perfect...

**CHOIR:** **G**rant us O Lord. *And after each petition*

**F**or an angel of peace, faithful guide...

**F**or pardon and remission of our sins...

**F**or things good and profitable to our souls...

**T**hat we may pass the remainder of our lives...

**F**or a Christian ending to our life...

**M**indful of our most holy and undefiled...

**CHOIR:** **T**o Thee, O Lord.

**PRIEST:** **F**or Thou, O God, art good and loving-kind...

**CHOIR:** **A**men.

**PRIEST:** **P**eace unto all.

**L**et us bow down our heads before the Lord.

**CHOIR:** **T**o Thee, O Lord.

**PRIEST:** **O** Lord our God, who bows the heavens...

**B**lessed and glorified is the power...

**CHOIR:** **A**men.



# THE HIERATIKON

## DAILY VESPERS OF GREAT LENT

The choir shall now sing the *Aposticha* of the day.

**PRIEST:** **L**ord, now lettest Thy servant depart in peace...

**READER:** **T**he Trisagion

After the Trisagion and the Lord's Prayer, the Priest shall say:

**F**or Thine is the kingdom, the power...

**CHOIR:** **A**men.

The choir shall then sing the following hymns. All the people shall make a prostration at each hymn except for the last.

**O** Virgin Mother of God, hail Mary full of grace...

**O** Baptist of Christ, be mindful of us all...

**G**lory be to the Father, and to the Son, and to the Holy Spirit.

**P**ray for us, holy Apostles and all saints...

**N**ow and for ever: world without end. Amen.

**B**eneath thy tender mercy we take refuge...

**K**yrie eleison. [40] **G**lory be to the Father... now and for ever...

**M**ore honourable than the cherubim...

**I**n the name of the Lord, Father give the blessing

**PRIEST**

**C**hrist our God, the Supreme Being, is blessed always, now and for ever: world without end.

**O** heavenly King, uphold our faithful rulers, strengthen the faith, calm the nations, give peace to the world. Preserve this city [village, monastery], grant to our fathers and brethren that they may dwell with the righteous, and accept us in repentance and confession: for Thou art good and lovest mankind.

And the Prayer of St. Ephraim the Syrian with three prostrations.

# THE HIERATIKON

## DAILY VESPERS OF GREAT LENT

**O** Lord and Master of my life, take from me the spirit of sloth, despondency, lust for power, and vain words.

**B**ut the spirit of integrity, humility, patience and love, grant unto me Thy servant.

**Y**ea, O Lord and King, grant me awareness of my own sins and let me not judge my brother: for blessed art Thou for ever and ever. Amen.

*Then 12 prostrations and again:*

**Y**ea, O Lord and King, grant me awareness of my own sins and let me not judge my brother: for blessed art Thou for ever and ever. Amen.

**READER:** **T**he Trisagion

*After the Trisagion and the Lord's Prayer, the Priest shall say:*

**F**or Thine is the kingdom, the power...

**CHOIR:** **A**men. **K**yrie eleison [12]

**O** most holy Trinity, consubstantial power, undivided Kingship, the cause of all good, be gracious even unto me, a sinner. Confirm and instruct my heart and take away from me every defilement. Enlighten my mind, that I may ever glorify, praise, and worship Thee, saying: One only is Holy, One only is the Lord, Jesus Christ, to the glory of God the Father. Amen.

**B**lessed is the name of the Lord, from this time forth and for evermore. [3]

**G**lory be to the Father.... Now and for ever....

**PSALM 33** [34]

**I** will bless the Lord at all times...

**PSALM 144** [145]

**I** will extol thee, my God, O King...

**PRIEST** **W**isdom

# THE HIERATIKON

## DAILY VESPERS OF GREAT LENT

CHOIR

Meet it is in very truth to call thee blessed who didst bring forth God, ever blessed and most pure, and Mother of our God.

PRIEST: Most holy Mother of God, save us.

CHOIR

More honourable than the cherubim and past compare more glorious than the seraphim, who inviolate didst bear God the Word, very Mother of God, thee we magnify.

PRIEST: Glory be to Thee, O Christ our God and our hope, glory be to Thee.

CHOIR: Glory be to the Father... Now and for ever... Kyrie eleison [3]. Holy Father, give the blessing.

PRIEST

May Christ our true God, by the prayers...

By the prayers of our holy fathers, Lord Jesus Christ our God, have mercy upon us and save us.

CHOIR: Amen.

THE HIERATIKON  
LITTLE COMPLINE

LITTLE COMPLINE

The Priest, making a lowly reverence before the Bishop's throne shall then vest himself with only the epitrahelion and say:

**B**lessed is our God always, now and for ever: world without end.

**READER:** **A**men.

**PRIEST:** **G**lory be to Thee, our God, glory be to Thee.

**O** heavenly King and Comforter, Spirit of Truth, that art in all places and fillest all things, Treasure of goodness, and Giver of life: come and abide in us; and cleanse us from all that defileth, and save our souls, O Thou who art Good.

**READER:** **T**risagion...

**PRIEST**

**F**or Thine is the kingdom, the power and the glory, of the Father, and of the Son, and of the Holy Spirit, now and for ever: world without end.

**CHOIR:** **A**men. Lord have mercy. [12]

**G**lory...Now... O come, let us worship... [3]

**R**eading of Psalms 50, 69, 142.

**S**mall Doxology. I believe in one God [The Creed].

**T**he Canon to the Theotokos or Canon appointed for the day.

**M**eat it is in very truth...

**T**risagion...

**PRIEST**

**F**or Thine is the kingdom, the power and the glory, of the Father, and of the Son, and of the Holy Spirit, now and for ever: world without end.

**CHOIR:** **A**men.

# THE HIERATIKON

## LITTLE COMPLINE

**READER:** **K**ontakion of the feast or Troparion of the day

**K**yrie eleison. [40] **O** Thou, who at all times and every hour...

**K**yrie eleison (3) Glory... Now...

**M**ore honourable than the cherubim...

**I**n the name of the Lord, Father, give the blessing.

**PRIEST**

**G**od be merciful unto us, and bless us; and cause His face to shine upon us and have mercy upon us.

**READER:** **O** spotless, undefiled, incorrupt, immaculate...

**A**nd grant us, O Master, as we go...

**O** most glorious and ever-Virgin...

**T**he Father is my hope, the Son my refuge...

**A**ll my hope I entrust unto thee...

**H**ail, thou who art full of grace...

**O** Holy Angel, guardian of my wretched soul...

**A**s our Victorious Leader...

**G**lory... Now... Kyrie eleison [3]

**H**oly Father give the blessing.

*The Priest facing toward the west shall give the Dismissal saying:*

**M**ay Christ our true God, by the prayers of His most pure and undefiled Mother; of the holy and all-glorious Apostles; of our holy God-bearing fathers; of [name of the saint to whom the Church is dedicated]; and of all the saints, have mercy upon us, and save our souls: For He is good and loving-kind.

*And turning to face the Icon of Christ he shall say:*

**L**et us pray for the peace of the whole world.

# THE HIERATIKON

## LITTLE COMPLINE

**CHOIR:** Kyrie eleison or Lord have mercy. *And after each petition*

**F**or our father and Archbishop [*name*] and for all our brethren in Christ,

**F**or our absent fathers and brethren,

**F**or those who minister and have ministered unto us,

**F**or those who hate and love us,

**F**or those who have asked of us sinners to pray for them,

**F**or the deliverance of those held captive,

**F**or the fair sailing of those at sea,

**F**or those who in sickness are bedridden,

**L**et us pray also for the abundance of the fruits of the earth.

**A**nd for all our departed fathers, brethren, and Orthodox Christians everywhere who have fallen asleep.

**L**et us say for them, Kyrie eleison, Kyrie eleison, Kyrie eleison.

*Την Ωραιότητα Tone 3*

**S**eeing the comeliness of thy virginity, And the resplendence of thy purity, Gabriel, in amazement cried out to thee, O Mother of God: What praise is meet that I may offer thee, What name can I assign to thee, I'm at a loss and dumbfounded. Therefore as I have been charged I cry to thee, Hail, thou who art full of grace.

**B**y the prayers of our holy fathers, Lord Jesus Christ our God, have mercy upon us and save us.

**CHOIR:** **A**men.

*And turning to face the people he shall make a lowly reverence and say:*

**B**less, holy fathers [*brethren*], forgive me the sinner.

*And they shall reply:*

THE HIERATIKON  
LITTLE COMPLINE

May God forgive thee, holy father.

THE HIERATIKON  
THE MIDNIGHT OFFICE ON SUNDAYS

THE MIDNIGHT OFFICE ON  
SUNDAYS

The Priest, standing before the Holy Doors [still closed] shall make three lowly reverences saying: O God, be gracious unto me a sinner, and have mercy upon me. Then vesting himself with only the epitrahelion shall say:

Blessed is our God always, now and for ever: world without end.

CHOIR: Amen.

PRIEST: Glory be to Thee, our God, glory be to Thee.

O heavenly King and Comforter, Spirit of Truth, that art in all places and fillest all things, Treasure of goodness, and Giver of life: come and abide in us; and cleanse us from all that defileth, and save our souls, O Thou who art Good.

CHOIR: Trisagion...

PRIEST

For Thine is the kingdom, the power and the glory, of the Father, and of the Son, and of the Holy Spirit, now and for ever: world without end.

CHOIR: Amen. Kyrie eleison or Lord have mercy. [12]

Glory...Now... O come, let us worship... [3]. Have mercy upon me, O God... [Psalm 50], Canon to the Holy Trinity in the tone of the week, the troparia to the Holy Trinity, Trisagion...

PRIEST

For Thine is the kingdom, the power and the glory, of the Father, and of the Son, and of the Holy Spirit, now and for ever: world without end.

CHOIR: The Ypakoe. Kyrie eleison [40],

More honourable than the cherubim...

In the name of the Lord, Father, give the blessing.



# THE HIERATIKON

## THE MIDNIGHT OFFICE ON SUNDAYS

### PRIEST

God be merciful unto us, and bless us. May His face shine forth upon us and have mercy upon us.

Glory be to Thee, O Christ our God and our hope, glory be to Thee.

May [He who is risen from the dead] Christ our true God, by the prayers of His most holy Mother; of the holy and all-glorious Apostles; of our holy God-bearing fathers; of [Name of the saint to whom the Church is dedicated]; of [Name of saint] to whose memory we dedicate this day; and of all the saints, have mercy upon us, and save our souls: For He is good and loving-kind.

Let us Pray for the peace of the whole world.

CHOIR: Kyrie eleison or Lord have mercy. And after each petition

For our father and Archbishop [Name] and for all our brethren in Christ,

For our absent fathers and brethren,

For those who minister and have ministered unto us,

For those who hate and love us,

For those who have asked of us sinners to pray for them,

For the deliverance of those held captive,

For the fair sailing of those at sea,

For those who in sickness are bedridden,

Let us pray also for the abundance of the fruits of the earth.

And for every Orthodox Christian soul.

Let us bless the pious kings.

The Orthodox Hierarchs, the founders of this holy Church.

# THE HIERATIKON

## THE MIDNIGHT OFFICE ON SUNDAYS

**F**or our parents and our teachers, and for all our departed fathers, brethren, and Orthodox Christians everywhere who have fallen asleep.

**L**et us say for them, Kyrie eleison, Kyrie eleison, Kyrie eleison.

**M**ay He have mercy upon us and save us, for He is good and loving-kind and a merciful God.

**B**y the prayers of our holy fathers, Lord Jesus Christ our God, have mercy upon us and save us.

**CHOIR:** **A**men.

THE HIERATIKON  
MATTINS ON SUNDAYS AND FEASTS

MATTINS ON SUNDAYS AND  
FEASTS

After the Dismissal of the Midnight Office, the Priest, vested with his Epitrakhelion, enters the Sanctuary by the south door saying as he enters: I will come into Thy house: I will worship in Thy fear toward Thy holy temple. And standing before the Holy Altar he shall make three reverences saying within himself: O God, be gracious unto me a sinner, and have mercy upon me. Then he shall say aloud:

**B**lessed is our God, always, now and for ever: world without end.

According to an old rubric ordering, which is still observed by some monasteries and in Holy Week, after the Priest has given the blessing, the service has as follows: [For the modern ordering see below].

READER: **A**men.

PRIEST: **G**lory be to Thee, O our God, glory be to Thee.

**O** heavenly King and Comforter, Spirit of truth, which art in all places and fillest all things; Treasure of goodness and Giver of life: Come and abide in us, and cleanse us from all that defileth. And save our souls, O Thou who art good.

READER: **T**risagion..., **K**yrie eleison [12], **G**lory...and now...,

**O** come, let us worship etc, and Psalms 19 and 20.

During the reading of Psalm 19, the Priest censes with the katsiou [a hand held censer]. Today all the above is omitted from the usual daily mattins. After the Priest has given the blessing, the modern ordering has as follows:

READER: **A**men. **T**risagion. And then the troparia: “**S**ave, O Lord, Thy People” **G**lory... “**L**ifted up of Thine own will” **N**ow and for ever... “**O** formidable and unashamed protector”.

PRIEST

**H**ave mercy upon us, O God, according to Thy great mercy, we pray Thee, hear us and have mercy.

# THE HIERATIKON

## MATTINS ON SUNDAYS AND FEASTS

**CHOIR:** Kyrie eleison or Lord have mercy. And after each petition  
**PRIEST**

Again we pray for all pious Orthodox Christians.

Again we pray for our Archbishop [name] and for all our brethren in Christ.

For Thou art a merciful God and a lover of mankind, and to Thee we ascribe glory, to the Father, and to the Son, and to the Holy Spirit, now and for ever: world without end.

**CHOIR:** Amen. Bless, father, in the name of the Lord.

**PRIEST**

Glory be to the Holy, Consubstantial, life-giving and undivided Trinity: always, now and for ever: world without end.

The Reader shall now begin the reading of the Six Psalms. The Priest meanwhile shall say inaudibly the following 12 prayers:

### PRAYER 1

We thank Thee, O Lord our God, who hast arisen us from our beds and hast put in our mouths words of praise that we may venerate and call upon Thy Holy Name and pray for Thy compassions, which are always needed with regard to our life. And now send down Thy help upon those who stand before Thy holy glory, who await for Thy bountiful mercy, and give them, who with fear and love always worship Thee, praise Thee, hymn Thee, and venerate Thine ineffable goodness.

For unto Thee belong all glory, honour and worship, unto the Father, and unto the Son, and unto the Holy Spirit, now and for ever: world without end. Amen.

### PRAYER 2

From the night my spirit rises to Thee, O our God, for Thy commands are as light upon the earth. Enlighten us, with fear of Thee, to fulfil all righteousness and holiness, for Thee we glorify, who verily art our true God. Incline Thine ear and hear us and

# THE HIERATIKON

## MATTINS ON SUNDAYS AND FEASTS

remember, O Lord, all those here present and praying with us, everyone by name and save them with Thy might. Bless Thy people and sanctify Thine inheritance. Give peace to thy world, to Thy Churches, to thy Priests, to those who rule over us and all Thy people.

For blessed and glorified be Thy most honourable and majestic Name, of the Father, and of the Son, and of the Holy Spirit, now and for ever: world without end. Amen.

### PRAYER 3

From the night my spirit rises to Thee, O God, for Thy commands are as light: teach us, O God, Thy righteousness, Thy commandments, and Thy judgements; enlighten the eyes of our understanding, lest with our sins we die in our sleep. Expel every darkness from our hearts: grant unto us the sun of righteousness, and uninfluenced do Thou preserve our life, with the seal of Thy Holy Spirit. Direct our feet to walk the way of peace: give us the dawning and the day in joyfulness, so that we may offer unto Thee the morning prayers.

For Thine is the might, and Thine is the kingdom, the power and the glory, of the Father, and of the Son, and of the Holy Spirit, now and for ever: world without end. Amen.

### PRAYER 4

O God and Master, holy and incomprehensible, who said, let the light shine forth from the darkness; who gives us rest in the night sleep, and makes us to stand to pray and give glory to Thy goodness; being not silent by Thine own compassion, accept us who now venerate Thee and, according to our ability, give thanks unto Thee, and grant unto us all our petitions that are unto salvation. Manifest us as sons of light and the day, and heirs of Thine eternal riches. Remember, O Lord, in the multitude of Thy mercies, all the people here present and praying with us, and all our brethren, those on land, those at sea, and those in every place

# THE HIERATIKON

## MATTINS ON SUNDAYS AND FEASTS

of Thy dominion, praying for Thy loving-kindness and assistance, and grant to all Thy great mercy.

**S**o that being saved in soul and body, we may always continue boldly to glorify Thy wonderful and blessed Name of the Father, and of the Son, and of the Holy Spirit, now and for ever: world without end. Amen.

### PRAYER 5

**T**reasure of goodness, source of eternity, Holy Father, maker of wonders, all powerful, and almighty, we all worship Thee and pray unto Thee, appealing to Thy mercies and Thy compassions, for help and the perception of our humility. Remember, O Lord, those who beseech Thee, accept all our morning prayers as incense before Thee, and none of us do Thou make reproachable, but preserve us all through Thy compassions. Remember, O Lord, those who are vigilant, and sing Thy glory, and of Thine Only-begotten Son and our God, and of Thy Holy Spirit. Be for them a helper and protector, accept their petitions upon Thy most heavenly and spiritual altar.

**F**or Thou art our God and to Thee we ascribe glory, unto the Father, and unto the Son, and unto the Holy Spirit, now and for ever: world without end. Amen.

### PRAYER 6

**W**e thank Thee, O Lord, God of our salvation, for Thou dost always perform what is profitable for our life, so that for ever, we may have regard toward Thee, the Saviour and benefactor of our souls: For Thou hast given us rest with the passing measure of the night and hast risen us from our beds and set us upright to worship Thine honourable Name. Wherefore we pray Thee, O Lord, give us grace and strength, so that we may be accounted worthy to hymn Thee with understanding and pray to Thee ceaselessly, with fear and trembling, working for our salvation, through the help of Thy Christ. Remember, O Lord, also those

# THE HIERATIKON

## MATTINS ON SUNDAYS AND FEASTS

who cry unto Thee in the night; hear them and have mercy, and crush under their feet the invisible and hostile enemies.

**F**or Thou art the King of peace and the Saviour of our souls, and to Thee we ascribe glory, to the Father, and to the Son, and to the Holy Spirit, now and for ever: world without end. Amen.

The first six prayers are said before the Holy Altar. Prayers 7-12 are said before the Icon of Christ when the Reader says “Glory be to the Father and to the Son etc”, during the reading of the Six Psalms.

### PRAYER 7

**O** God and Father of our Lord Jesus Christ, who hast risen us again from our beds, and assembled us together at this time of prayer, grant us grace when we open our mouths and accept from us our thanks according to our ability. And teach us Thy righteousness, for we do not know how each of us must pray to Thee, if not for Thee, O Lord, guiding us with thy Holy Spirit. Therefore we beseech Thee, whatsoever sins we have committed up to this present hour, in word or deed or thought, voluntary or involuntary, remit, forgive and pardon; for if Thou, Lord, shouldest mark iniquities, O Lord, who shall stand, but there is redemption with Thee. For Thou alone art holy, a helper, a mighty defender of our life, and in Thee is our praise for ever.

**B**lessed and glorified is the power of Thy kingdom, of the Father, and of the Son, and of the Holy Spirit, now and for ever: world without end. Amen.

### PRAYER 8

**O** Lord our God, who hast dispelled from us the slothfulness of sleep, and summoned us together for a holy calling: to lift up our hands also in the night and to confess thee upon the judgement of Thy righteousness: accept our prayers, our petitions, our confession, our nocturnal worship and grant us, O God, faith unashamed, a firm hope and love without dissimulation. Bless our entrances and exits, our works and our deeds, what we say and what we bring to mind, and grant us to approach the beginnings

# THE HIERATIKON

## MATTINS ON SUNDAYS AND FEASTS

of the day, praising, hymning and blessing the goodness of Thine inexpressible kindness.

**F**or blessed is Thy most holy Name and glorified is Thy kingdom, of the Father, and of the Son, and of the Holy Spirit, now and for ever: world without end. Amen.

### PRAYER 9

**O** Lord and lover of mankind: make the imperishable light of Thy divine knowledge to shine in our hearts; and open the eyes of our understanding that we may apprehend the preaching of Thy Gospel. Implant in us likewise awe of Thy blessed commandments, that trampling under feet all the lusts of the flesh we may pursue a spiritual life, thinking and doing such things as are pleasing in Thy sight.

**F**or Thou art our sanctification, and to Thee we ascribe glory, to the Father, and to the Son, and to the Holy Spirit, now and for ever: world without end. Amen.

### PRAYER 10

**O** Lord our God, who grants forgiveness to people who repent, who with the transgressions and confession of the Prophet David, hast shown to us an example of Thy forgiveness: Do Thou also, O Lord, with our many and great offences to which we have fallen, have mercy according to Thy great mercy, and according to the multitude of Thy compassions, blot out our transgressions; for against Thee have we sinned, O Lord, who knowest the hidden secret of the hearts of men and who alone hast the power to forgive sins. Create in us a clean heart, establish us with a guiding spirit, and make us to know the joy of Thy salvation. Cast us not away from Thy presence, but be well pleased, for us to offer unto Thee, until our last breath, sacrifices of righteousness and offerings upon Thy holy altars: for Thou art good and a lover of mankind.



# THE HIERATIKON

## MATTINS ON SUNDAYS AND FEASTS

Through the mercies, compassions and loving kindness of Thine Only-begotten Son, with whom Thou art glorified, together with Thine all-holy good and life-giving Spirit, now and for ever: world without end. Amen.

### PRAYER 11

O God, our God, we pray and beseech Thee, place in our mind and reasoning, the ability to do Thy will. Accept from us with all Thy creation, our praise and doxology, offered to the best of our ability, and through the abundance of Thy goodness send down upon us Thy gifts: for unto Thee bends every knee in heaven, on earth and in that infernal place, and every breath and creation hymns Thine incomprehensible glory; for Thou alone art a true and merciful God.

For all the powers of heaven praise Thee, and to Thee we ascribe glory, to the Father, and to the Son, and to the Holy Spirit, now and for ever: world without end. Amen.

### PRAYER 12

We praise Thee, we hymn Thee, we bless Thee, and give thanks unto Thee, O God of our fathers, for Thou hast taken away the shadow of the night, and shown to us again the light of the day; nevertheless, we beseech Thy goodness: forgive us our sins and accept our prayer in Thy great compassion, for with Thee, the merciful and almighty God, do we seek refuge. Shine in our hearts the true Sun of Thy Righteousness: enlighten our minds and preserve all our senses; so that, as in the day, we may with grace, walk the path of Thy commandments, and arrive at life eternal, and be accounted worthy to enjoy Thine unapproachable light: for with Thee is the source of life.

For Thou art our God, and to Thee we ascribe glory, to the Father, and to the Son, and to the Holy Spirit, now and for ever: world without end. Amen.

# THE HIERATIKON

## MATTINS ON SUNDAYS AND FEASTS

And he shall kiss the Icon of Christ and enter the Sanctuary by the south side. And after the Six Psalms, the Priest, standing before the Holy Altar, shall say the Great Litany.

In peace let us pray unto the Lord.

**CHOIR:** Kyrie eleison or Lord have mercy. And after each petition

For the peace from on high, and for the salvation of our souls, let us pray unto the Lord.

For the peace and union of the whole world, and for the good estate of the holy churches of God, let us pray unto the Lord.

For this holy temple and for them that enter therein with faith, reverence and fear of God, let us pray unto the Lord.

For our Archbishop [name], for the honourable order of priesthood, and for the diaconate which is in Christ, for all the clergy and the people, let us pray unto the Lord.

For this city [village, monastery]; for every city and land, and for them that dwell therein with faith, let us pray unto the Lord.

For fair seasons and the abundance of the fruits of the earth, let us pray unto the Lord.

For them that travel by land, by water, by air; for the sick and the suffering, For those in captivity, And for their salvation, let us pray unto the Lord.

That we may be deliver from all tribulation, wrath, danger and necessity, let us pray unto the Lord.

Succour, save, have mercy and preserve us, O God, by Thy grace.

Mindful of our most holy and undefiled, most blessed and glorious Lady, Mother of God and ever-Virgin Mary, and of all the saints; Let us commend ourselves and one another, and our whole life to Christ our God.

# THE HIERATIKON

## MATTINS ON SUNDAYS AND FEASTS

**CHOIR:** **T**o Thee, O Lord.

**PRIEST**

**F**or unto Thee belong all glory, honour and worship, unto the Father, and unto the Son, and unto the Holy Spirit; now and for ever: world without end.

**CHOIR:** **A**men.

After the singing of “God is the Lord” and the appointed troparia, the Priest shall say the Short Litany. But in monasteries, there follows the readings from the Psalter and after the first reading the Priest says the Short Litany.

**A**gain and again in peace let us pray unto the Lord.

After each petition, the choir shall sing: **K**yrie eleison or **L**ord have mercy.

**S**uccour, save, have mercy and preserve us, O God, by Thy grace.

**M**indful of our most holy and undefiled, most blessed and glorious Lady, Mother of God and ever-Virgin Mary, and of all the saints; Let us commend ourselves and one another, and our whole life to Christ our God.

**CHOIR:** **T**o Thee, O Lord.

**PRIEST**

**F**or Thine is the might, and Thine is the kingdom, the power and the glory, of the Father, and of the Son, and of the Holy Spirit, now and for ever: world without end. Amen.

And after the second reading the Short Litany with the Glorification:

**F**or Thou, O God, art good and loving-king, and we ascribe glory to Thee, to the Father, and to the Son, and to the Holy Spirit, now and for ever: world without end.

# THE HIERATIKON

## MATTINS ON SUNDAYS AND FEASTS

And after Psalm 118 “Blessed are the undefiled” or the Resurrection hymns “Blessed art Thou O Lord” or the Polyeleos, the Short Litany with the Glorification:

**F**or blessed is Thy Name and glorified is Thy kingdom, of the Father, and of the Son, and of the Holy Spirit, now and for ever: world without end.

If the Divine Liturgy immediately follows Mattins, the Priest shall, from the onset of Mattins, be fully vested. But if not, then while the choir sing the “Hymn of Degrees”, the Priest shall vest himself with the Epitrachelion and Phelonion. The Deacon also shall vest himself and after the “Hymn of degrees” and the Prokhimenon he shall say:

**L**et us pray unto the Lord.

**PRIEST**

**F**or Thou our God art holy, and dost rest in the holies, and to Thee we ascribe glory, to the Father, and to the Son, and to the Holy Spirit, now and for ever: world without end.

The choir shall say Amen and then sing “Let everything that hath breath”. The Deacon shall then say:

**T**hat we may be accounted worthy to hear the Holy Gospel, let us beseech the Lord our God.

**W**isdom. Stand steadfast. Let us hear the Holy Gospel.

**PRIEST:** **P**eace unto all.

**T**he reading is from the Holy Gospel according to St. [name].

**DEACON:** **L**et us give heed.

And the Priest shall read the Mattins’ Gospel. And if it be a Sunday he shall read the morning Gospel standing at the right side of the Holy Altar, but on all other days he shall read the Gospel from the Holy Doors.

After the reading of the Gospel, the Reader recites Psalm 50 [51]. On Sundays, the Reader first recites the Resurrection hymn “We have seen the Resurrection of Christ” and then Psalm 50 is sung. At the verse “Behold Thou desirest Truth” the Priest, holding the Gospel Book, exits the Sanctuary by the Holy Doors and offers the Holy Book for veneration by the faithful. After the hymn “Jesus has risen from the tomb” or the appointed hymn for the Feast, the Deacon says:

# THE HIERATIKON

## MATTINS ON SUNDAYS AND FEASTS

Save, O God, Thy people and bless Thine inheritance. Visit Thy world in mercy and compassions, exalt the trumpet of Orthodox Christians, and send down upon us Thy bountiful mercies: by the prayers of our most pure, Lady, Mother of God and ever-Virgin Mary; by the precious and life-giving Cross; by the protection of the heavenly bodiless hosts, through the supplications of the glorious Prophet and Forerunner, John the Baptist; of the holy and all-glorious Apostles; of our holy fathers among the saints, the great Hierarchs, Basil the Great, Gregory the Theologian, and John Chrysostom; Athanasius and Cyril, John the Almsgiver, Patriarchs of Alexandria; Nicholas of Myra, Spyridon of Trimythounta, the Wonderworkers; the holy and great martyrs George the Victory bearer, Demetrius the Outpurer of myrrh, Theodore of Tyro and Theodore Stratelates; the Hieromartyrs Charalambos and Eleutherius; our holy and God-bearing fathers; of [name of the saint to whom the Church is dedicated]; the holy and righteous progenitors of God, Joachim and Anna, of [the name of the saint] to whose memory we dedicate this day, and of all Thy saints: we beseech Thee, O Lord, who alone art plenteous in mercy, hear us sinners, who pray unto Thee, and have mercy upon us.

**CHOIR:** Kyrie eleison [12]

**PRIEST**

Through the mercies, compassions and loving-kindness of Thine Only-begotten Son, with whom Thou art glorified, together with Thine all-holy good and life-giving Spirit, now and fore ever: world without end.

The Deacon shall now say the Short Litany, but in monasteries now follows the reading or singing of the Canon, and after the third ode the Short Litany.

Again and again in peace let us pray unto the Lord.

After each petition, the choir shall sing: Kyrie eleison or Lord have mercy.

# THE HIERATIKON

## MATTINS ON SUNDAYS AND FEASTS

Succour, save, have mercy and preserve us, O God, by Thy grace.

Mindful of our most holy and undefiled, most blessed and glorious Lady, Mother of God and ever-Virgin Mary, and of all the saints; Let us commend ourselves and one another, and our whole life to Christ our God.

CHOIR: **T**o Thee, O Lord.

PRIEST

For Thou art our God and to Thee we ascribe glory, to the Father, and to the Son, and to the Holy Spirit, now and for ever: world without end. Amen.

And after the sixth ode:

DEACON

Again and again in peace ... [as above]

PRIEST

For Thou art the King of peace and the Saviour of our souls, and to Thee we ascribe glory, to the Father, and to the Son, and to the Holy Spirit, now and for ever: world without end.

CHOIR: **A**men.

And after the eighth ode, or as is the usual practice in parishes, after the reading of the Synaxarion [a short account of the lives of the saints being celebrated on that day], and the singing of the Katavasias, the Deacon exclaims:

Let us honour in hymns and magnify the Theotokos and Mother of the Light.

And while the choir sing the Magnificat and the ninth ode, the Deacon shall cense the sanctuary and all the temple in the customary way. After the ninth ode the deacon shall say the Short Litany.

Again and again in peace ... [as above]

PRIEST

# THE HIERATIKON

## MATTINS ON SUNDAYS AND FEASTS

For all the powers of heaven praise Thee, and to Thee we ascribe glory, to the Father, and to the Son, and to the Holy Spirit, now and for ever: world without end.

CHOIR: Amen.

The choir then sing the Exapostilaria [Hymns of Light], the Praises, the Doxology and the Apolytikion Hymn. And then the Deacon shall say the following petitions. But if the Divine Liturgy immediately follows Mattins, then at the beginning of the Doxology, he shall cense the Sanctuary and the entire temple in the customary way and then standing to the right of the Priest before the Holy Altar, he shall say the petitions in a low voice.

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

After each petition the choir [or the Priest if the Divine Liturgy follows] shall say Kyrie eleison. [3]

O Almighty Lord, God of our fathers, we pray Thee, hear us and have mercy.

Have mercy upon us, O God, after Thy great goodness. We pray Thee, hear us and have mercy.

Again we pray for our Archbishop [Name], and for all our brethren in Christ.

Again we pray for mercy, life, peace, health, salvation, visitation, forgiveness and remission of the sins of the servants of God, all the pious Orthodox Christians who dwell or visit this city [town, village, monastery], the parishioners, the Church committee, those who give help and those who have dedicated gifts in this holy temple.

Again we pray for the blessed and ever-memorable founders of this holy Church [monastery] and for all our departed fathers, brethren, and Orthodox Christians everywhere who have fallen asleep.

# THE HIERATIKON

## MATTINS ON SUNDAYS AND FEASTS

Again we pray for them that strive and bring forth the fruit of good works in this holy and venerable temple; for them that serve, and them that sing; and for all the people here present who await Thy great and bountiful mercy.

**PRIEST**

For Thou art a merciful God, and a lover of mankind, and to Thee we ascribe glory, to the Father, and to the Son, and to the Holy Spirit, now and for ever: world without end.

**CHOIR or DEACON:** Amen.

**DEACON**

Let us complete our supplication unto the Lord.

Succour, save, have mercy and preserve us O God, by Thy grace.

That this whole day may be perfect, holy, peaceful and without sin, let us entreat the Lord.

After each petition the choir [or the Priest if the Divine Liturgy follows] shall say: Grant us O Lord.

For an angel of peace, faithful guide and guardian of our souls and bodies, let us entreat the Lord.

For pardon and remission of our sins and transgression, let us entreat the Lord.

For things good and profitable to our souls, and peace for the world, let us entreat the Lord.

That we may pass the remainder of our lives in peace and repentance, let us entreat the Lord.

For a Christian ending to our life, painless, without shame and peaceful, and a good defence before the dread judgement seat of Christ, let us entreat the Lord.

Mindful of our most holy and undefiled, most blessed and glorious Lady, Mother of God and ever-Virgin Mary; and of all



# THE HIERATIKON

## MATTINS ON SUNDAYS AND FEASTS

the saints; Let us commend ourselves and one another, and our whole life to Christ our God.

**CHOIR or PRIEST:** **T**o Thee, O Lord.

**PRIEST**

**F**or Thou art the God of mercies, compassions and loving-kindness, and to Thee we ascribe glory, to the Father, and to the Son, and to the Holy Spirit, now and for ever: world without end.

**CHOIR or DEACON:** **A**men.

**PRIEST:** **P**ease unto all.

**DEACON:** **L**et us bow down our heads before the Lord.

**PRIEST**

**O** Holy Lord, who dwellest in the highest, and dost observe what is humble, and Thine all observing eye dost look upon all Thy creation, to Thee have we bowed the neck of our soul and body, and beseech Thee, Holy of Holies, stretch forth Thine invisible hand from Thy holy habitation, and bless everyone of us: and whatsoever sins we have committed, voluntary or involuntary, do Thou forgive, for Thou art, O God, good and lovest mankind, and grant unto us Thy worldly and heavenly riches.

**F**or Thine it is to have mercy, and to save, O Christ our God, and to Thee we ascribe glory, to the Father, and to the Son and to the Holy Spirit, now and for ever: world without end.

**CHOIR or DEACON:** **A**men.

**DEACON:** **W**isdom.

**PRIEST**

**C**hrist our God, the Supreme Being, is blessed always, now and for ever: world without end.

**CHOIR or DEACON:** **A**men.

# THE HIERATIKON

## MATTINS ON SUNDAYS AND FEASTS

May the Lord God make firm the holy and undefiled faith of pious Orthodox Christians in this holy Church [monastery], this city [village] and in all Thy world, for ever and ever. Amen.

**PRIEST:** Glory be to Thee, O Christ our God and our hope, glory be to Thee.

**CHOIR or DEACON**

Glory be to the Father, and to the Son, and to the Holy Spirit, now and for ever: world without end. Amen. Kyrie eleison [3], holy father give the blessing.

**PRIEST**

May [He who is risen from the dead] Christ our true God, by the prayers of His most holy Mother; by the power of the precious and life-giving Cross; by the protection of the heavenly bodiless hosts; through the supplications of the glorious Prophet and Forerunner, John the Baptist; of the holy and all-glorious Apostles; of the holy, glorious and triumphant martyrs; of our holy God-bearing fathers; of [name of the saint to whom the Church is dedicated]; of the holy and righteous progenitors of God, Joachim and Anna; of [name of saint] to whose memory we dedicate this day; and of all the saints, have mercy upon us, and save our souls: For He is good and loving-kind.

By the prayers of our holy fathers, Lord Jesus Christ our God, have mercy upon us and save us.

**CHOIR or DEACON:** Amen.

# THE HIERATIKON

## MATTINS ON WEEKDAYS

### MATTINS ON WEEKDAYS

On ordinary weekdays when there is no Mattins Gospel, two orders are observed.

1. Parish Churches use the same Mattins ordering as for a Feast, but the complete order for the Gospel is omitted as are two Short Litanies that correspond to the Psalter readings. Thus after the Short Litany with the glorification “For Thine is the might, and Thine is the kingdom, the power and the glory...” the choir shall sing the “Kathismata” and then the Reader shall recite Psalm 50. After the Psalm the Priest shall say the Short Litany with the glorification “For Thou art our God and to Thee we ascribe glory ...” From here onwards the service is the same.

2. The same order is observed in monasteries except the two Short Litanies which correspond to the Psalter readings are not omitted. After Psalm 50 the Reader immediately reads the Canon. From here everything is observed as with mattins on a Feast day up to the completion of the Praises. After the Praises, the service has as follows:

PRIEST or READER

**T**o Thee is due glory, O Lord our God, and unto Thee we ascribe glory, unto the Father, and unto the Son, and unto the Holy Spirit, now and for ever: world without end.

And the Reader saying Amen shall recite the Small Doxology:

**G**lory to Thee who hast shown us the light, glory to God in the highest, and on earth peace...

After the Doxology the Priest shall say the litany:

**L**et us complete our supplication unto the Lord.

**S**uccour, save, have mercy and preserve us O God, by Thy grace.

**T**hat this whole day may be perfect, holy, peaceful and without sin, let us entreat the Lord.

After each petition the choir shall say: **G**rant us O Lord.

**F**or an angel of peace, faithful guide and guardian of our souls and bodies, let us entreat the Lord.

# THE HIERATIKON

## MATTINS ON WEEKDAYS

For pardon and remission of our sins and transgression, let us entreat the Lord.

For things good and profitable to our souls, and peace for the world, let us entreat the Lord.

That we may pass the remainder of our lives in peace and repentance, let us entreat the Lord.

For a Christian ending to our life, painless, without shame and peaceful, and a good defence before the dread judgement seat of Christ, let us entreat the Lord.

Mindful of our most holy and undefiled, most blessed and glorious Lady, Mother of God and ever-Virgin Mary; and of all the saints; Let us commend ourselves and one another, and our whole life to Christ our God.

**CHOIR:** To Thee, O Lord.

**PRIEST**

For Thou art the God of mercies, compassions and loving-kindness, and to Thee we ascribe glory, to the Father, and to the Son, and to the Holy Spirit, now and for ever: world without end.

**CHOIR:** Amen.

**PRIEST:** Peace unto all.

**DEACON:** Let us bow down our heads before the Lord.

**PRIEST**

O Holy Lord, who dwellest in the highest, and dost observe what is humble, and Thine all observing eye dost look upon all Thy creation, to Thee have we bowed the neck of our soul and body, and beseech Thee, Holy of Holies, stretch forth Thine invisible hand from Thy holy habitation, and bless everyone of us: and whatsoever sins we have committed, voluntary or involuntary, do

# THE HIERATIKON

## MATTINS ON WEEKDAYS

Thou forgive, for Thou art, O God, good and lovest mankind, and grant unto us Thy worldly and heavenly riches.

**F**or Thine it is to have mercy, and to save, O Christ our God, and to Thee we ascribe glory, to the Father, and to the Son and to the Holy Spirit, now and for ever: world without end.

**CHOIR:** **A**men.

And the choir shall sing the Aposticha. The second Aposticha hymn is preceded with the verse “We were filled in the morning...” and the third with the verse “And let the brightness of the Lord...” And after the Glory... now and for ever... of the Aposticha the Priest or the reader shall say:

**I**t is a good thing to give thanks to the Lord, and to sing praises to Thy Name, O Most High: to tell of Thy mercy in the morning and of Thy truth every night.

And the Reader shall continue with the “Trisagion” and after the Lord’s Prayer the Priest shall say:

**F**or Thine is the kingdom, the power and the glory, of the Father, and of the Son, and of the Holy Spirit, now and for ever: world without end.

The choir shall say Amen and then sing the Troparion and Theotokion of the day, after which the Priest shall say the following Litany:

**L**et us all say with our whole soul, and with our whole mind, let us say.

After each petition the choir shall say **K**yrie eleison [3]

**O** Almighty Lord, God of our fathers, we pray Thee, hear us and have mercy.

**H**ave mercy upon us, O God, after Thy great goodness. We pray Thee, hear us and have mercy.

**A**gain we pray for our Archbishop [Name], and for all our brethren in Christ.

# THE HIERATIKON

## MATTINS ON WEEKDAYS

Again we pray for mercy, life, peace, health, salvation, visitation, forgiveness and remission of the sins of the servants of God, all the pious Orthodox Christians who dwell or visit this city [town, village, monastery], the parishioners, the Church committee, those who give help and those who have dedicated gifts in this holy temple.

Again we pray for the blessed and ever-memorable founders of this holy Church [monastery] and for all our departed fathers, brethren, and Orthodox Christians everywhere who have fallen asleep.

Again we pray for them that strive and bring forth the fruit of good works in this holy and venerable temple; for them that serve, and them that sing; and for all the people here present who await Thy great and bountiful mercy.

PRIEST

For Thou art a merciful God, and a lover of mankind, and to Thee we ascribe glory, to the Father, and to the Son, and to the Holy Spirit, now and for ever: world without end.

CHOIR: Amen.

DEACON: Wisdom.

PRIEST

Christ our God, the Supreme Being, is blessed always, now and for ever: world without end.

CHOIR: Amen.

May the Lord God make firm the holy and undefiled faith of pious Orthodox Christians in this holy Church [monastery], this city [village] and in all Thy world, for ever and ever. Amen.

PRIEST

Glory be to Thee, O Christ our God and our hope, glory be to Thee.

# THE HIERATIKON

## MATTINS ON WEEKDAYS

### CHOIR

Glory be to the Father, and to the Son, and to the Holy Spirit, now and for ever: world without end. Amen. Kyrie eleison [3], holy father give the blessing.

### PRIEST

May Christ our true God, by the prayers of His most holy Mother; by the power of the precious and life-giving Cross; by the protection of the heavenly bodiless hosts; through the supplications of the glorious Prophet and Forerunner, John the Baptist; of the holy and all-glorious Apostles; of the holy, glorious and triumphant martyrs; of our holy God-bearing fathers; of [Name of the saint to whom the Church is dedicated]; of the holy and righteous progenitors of God, Joachim and Anna; of [Name of saint] to whose memory we dedicate this day; and of all the saints, have mercy upon us, and save our souls: For He is good and loving-kind.

By the prayers of our holy fathers, Lord Jesus Christ our God, have mercy upon us and save us.

CHOIR: Amen

THE HIERATIKON  
DAILY MATTINS IN GREAT LENT

DAILY MATTINS IN GREAT LENT

After the Dismissal of the Midnight Office, the Priest shall say:

**B**lessed is our God, always... And the rest as Mattins on Sundays up to “God is the Lord”. Instead of “God is the Lord” the Choir shall sing the “Alleluia” with the appointed verses and then the hymns to the Trinity in the Tone of the week. The Reader shall then read the 1<sup>st</sup>, 2<sup>nd</sup> and 3<sup>rd</sup> readings from the Psalter and then the appointed kathismata. The Priest shall not say the small litany, but straightway the Reader shall recite Psalm 50 [51]. The Priest shall then say the litany Save, O God, Thy people and bless Thine inheritance... with the exclamation: Through the mercies, compassions and loving-kindness... [The litany, “Save, O God, Thy people” is often omitted]. Then the verses from the Nine Odes [see Great Book of Hours], the canon of the day and from the Triodion. After the third ode, the Priest shall say the small litany with the exclamation, For Thou art our God... After the sixth ode, the small litany with the exclamation, For Thou art the King of peace... After the eighth ode: Let us honour in hymns and magnify the Theotokos and Mother of the Light.

And the choir shall sing the Magnificat and the ninth ode and “Meet it is in very truth”. The Priest shall say the small litany with the exclamation For all the powers of heaven praise Thee... and the Choir shall sing the Hymn of Light in the tone of the week. And the rest of Mattins as on weekdays up to:

**I**t is a good thing to give thanks to the Lord, and to sing praises to Thy Name, O Most High: to tell of Thy mercy in the morning and of Thy truth every night.

And the Reader shall continue with the “Trisagion” and after the Lord’s Prayer the Priest shall say:

**F**or Thine is the kingdom, the power and the glory, of the Father, and of the Son, and of the Holy Spirit, now and for ever: world without end.

The choir shall say Amen and then:



# THE HIERATIKON

## DAILY MATTINS IN GREAT LENT

Standing in the temple of thy glory, we think ourselves in heaven, O Mother of God. Thou who art the gate of heaven, do thou open unto us the door of thy mercy.

Kyrie eleison [40]. Glory be to the Father... Now and for ever....

More honourable than the cherubim and past compare more glorious than the seraphim, who inviolate didst bear God the Word, very Mother of God, thee we magnify.

In the name of the Lord, Father give the blessing.

PRIEST

Christ our God, the Supreme Being, is blessed always, now and for ever: world without end.

CHOIR: Amen.

PRIEST

O heavenly King, uphold our faithful rulers, strengthen the faith, calm the nations, give peace to the world. Preserve this city [village, monastery], grant to our fathers and brethren that they may dwell with the righteous, and accept us in repentance and confession: for Thou art good and lovest mankind.

And the Prayer of St. Ephraim the Syrian with three prostrations.

O Lord and Master of my life, take from me the spirit of sloth, despondency, lust for power, and vain words.

But the spirit of integrity, humility, patience and love, grant unto me Thy servant.

Yea, O Lord and King, grant me awareness of my own sins and let me not judge my brother: for blessed art Thou for ever and ever. Amen.

Then 12 prostrations and again:

# THE HIERATIKON

## DAILY MATTINS IN GREAT LENT

**Y**ea, O Lord and King, grant me awareness of my own sins and let me not judge my brother: for blessed art Thou for ever and ever. Amen.

And the Reader shall say “O come let us worship...” and the reading of the First Hour.

### MATTINS ON SATURDAYS OF GREAT LENT

Note that on Saturdays of Great Lent, in the 1<sup>st</sup>, 5<sup>th</sup>, and 6<sup>th</sup> weeks, we sing “God is the Lord”. In the 2<sup>nd</sup>, 3<sup>rd</sup>, and 4<sup>th</sup> weeks we sing “Alleluia” and the service is for the dead. Note also that on Saturdays of Great Lent the Priest does not say the Litany **Save, O God, Thy people and bless Thine inheritance...** after Psalm 50 [51], nor the Prayer of St. Ephraim at the end of the service; the service ends as at Mattins outside of Lent.

THE HIERATIKON  
ORDERING OF THE DIVINE LITURGY

THE ORDERING OF THE HOLY AND  
DIVINE LITURGY

The Priest who would celebrate the Divine Mystery ought aforehand to be reconciled with all men and bear no ill toward any; and so far as he is able he shall guard his heart from evil thoughts. From the evening before he shall hold himself sober and vigilant in mind and body until the hour for the Sacred Office.

THE PREPARATION OF THE MINISTERS

When the time is come, the Priest shall enter the Church and being joined by the Deacon, together they shall bow in reverence before the Bishop's throne and then standing before the Holy Doors and facing to the east, shall bow themselves thrice saying each to himself:

O God, be gracious unto me a sinner, and have mercy upon me.

Thereupon the Deacon shall say:

Master, give the blessing.

PRIEST

Blessed is our God always, now and for ever: world without end.

DEACON: Amen.

PRIEST

Glory be to Thee, O our God, glory be to Thee.

O heavenly King and Comforter, Spirit of truth, which art in all places and fillest all things; Treasure of goodness and Giver of life: Come and abide in us, and cleanse us from all that defileth. And save our souls, O Thou who art good.

DEACON

O Holy God, Holy and Strong, Holy and Immortal, have mercy upon us. (3)

Glory be to the Father, and to the Son, and to the Holy Spirit, now and for ever, world without end. Amen.

# THE HIERATIKON

## ORDERING OF THE DIVINE LITURGY

**M**ost Holy Trinity, have mercy upon us; O Lord, purge away our sins; O Master, pardon our transgressions; O Holy One, visit and heal our infirmities, for Thy Name's sake.

**K**yrie eleison or Lord have mercy. [3]

**G**lory be to the Father, and to the Son, and to the Holy Spirit, now and for ever: world without end. Amen.

**O**ur Father, which art in heaven, hallowed be Thy Name, Thy kingdom come, Thy will be done, in earth as it is in heaven. Give us this day our daily bread, and forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation, but deliver us from evil.

**PRIEST**

**F**or Thine is the kingdom, the power and the glory, of the Father, and of the Son, and of the Holy Spirit, now and for ever: world without end.

**DEACON:** Amen.

**PRIEST**

**H**ave mercy upon us, O Lord, have mercy upon us, for destitute of all defence, we sinners, O Master, offer unto Thee this prayer. Have mercy upon us.

**DEACON**

**G**lory be to the Father and to the Son, and to the Holy Spirit.

**O** Lord, have mercy upon us, for in Thee have we put our trust. Be not altogether wroth with us, neither remember our iniquities, but inasmuch as Thou art merciful, look down upon us even now, and deliver us from our enemies. For Thou art our God and we are Thy people. We all are the work of Thy hands, and we call upon Thy name.

# THE HIERATIKON

## ORDERING OF THE DIVINE LITURGY

### PRIEST

Now and for ever: world without end. Amen.

Open the gate of compassion unto us, O blessed Mother of God, so that hoping in thee we shall not fail, but through thee may we be delivered from all adversity; for thou art the salvation of all Christian peoples.

**DEACON:** Kyrie eleison [12]

*Then shall they approach and kiss the Icon of Christ saying:*

We venerate Thy most pure Icon, O Good One, asking forgiveness of our transgressions, O Christ our God, for of Thine own will Thou wast pleased to ascend the Cross in the flesh, so that Thou mightest deliver from the bondage of the enemy those whom Thou didst fashion. Therefore in thanksgiving we cry aloud to Thee. Thou hast filled all things with joy, our Saviour, who didst come to save the world.

*And the Icon of the Mother of God saying:*

Being the source of mercy, vouchsafe unto us thy compassion, O Mother of God. Look down upon thy people who have sinned: make manifest as always thy power; for hoping in thee we cry to thee hail, as aforetime did Gabriel, the commander of the bodiless hosts.

*And the Icon of St. John the Baptist saying:*

The memory of the just is praised, but thou art well pleased, O Forerunner, with the testimony of the Lord. For thou hast verily been shown forth as more honoured than the prophets, since thou wast counted worthy to baptize in the stream Him whom they foretold. Therefore, having mightily contended and suffered for the truth, with joy thou hast preached also to those in Hades of God's manifestation in the flesh, who takes away the sin of the world and grants unto us great mercy.

*And also the Icon of the saint to whom the Church is dedicated saying his apolytikion hymn. And after venerating the Icons, they shall bow their heads before the Holy Doors saying:*

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DEACON: Let us pray unto the Lord. Kyrie eleison.

PRIEST

O Lord, send Thine hand from Thy holy habitation above, and strengthen me for this service unto Thee: that without condemnation I may stand before Thy dread altar, and perform the bloodless sacrifice.

For Thine is the power, and the glory, for ever and ever.

DEACON: Amen.

PRIEST: Glory be to Thee, O God our hope, glory be to Thee

DEACON: Glory... Now... Kyrie eleison [3]

Holy Master, give the blessing.

PRIEST

May [He who is risen from the dead] Christ our true God, by the prayers of His most holy Mother; of the holy and all-glorious Apostles; of [saint to whom the Church is dedicated]; of our father among the saints, John Chrysostom, Archbishop of Constantinople; [or if the Liturgy of St. Basil is to be celebrated then Basil the Great, Archbishop of Caesarea in Cappadocia;] and all the saints, have mercy upon us and save us; for He is good and loving-kind.

By the prayers of our holy fathers, Lord Jesus Christ our God, have mercy and save us.

DEACON: Amen.

### THE VESTING

And bowing their heads and asking forgiveness from the people, they shall enter the Sanctuary, the Priest by the north side and the Deacon by the south saying:

I will enter into Thine house: I will worship in Thy fear toward Thy holy temple.

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Being come into the Sanctuary, they shall prostrate themselves thrice before the Holy Altar, and kiss the Gospel Book and the Altar. Then each shall take his stikharion and make three reverences toward the east, saying each within himself:

**O** God, be gracious unto me a sinner, and have mercy upon me.

The Deacon shall now come to the Priest, holding his stikharion in his right hand, with his orarion, and bowing his head to him shall say:

**B**less, Master, the stikharion with the orarion.

The Priest shall bless them with the sign of the Cross, saying:

**B**lessed is our God always, now and for ever: world without end.

The Deacon shall then kiss the Priest's right hand and going apart to one side of the sanctuary shall put on his stikharion saying:

Let my soul rejoice in the Lord; for He has clothed me with the robe of salvation, and the garment of joy. He has put a mitre on me as on a bridegroom, and adorned me with ornaments as a bride.

And kissing the orarion he shall place it on his left shoulder. And when he fastens the cuffs around his wrists he shall say as he puts on the right cuff:

Thy right hand, O Lord, has been glorified in strength: Thy right hand, O Lord, has broken the enemies. And in the abundance of Thy glory, Thou hast broken the adversaries to pieces.

And with the left, he shall say:

Thy hands have made me and fashioned me: give me understanding, that I may learn Thy commandments.

And the Priest shall vest himself on this wise: taking his stikharion in his left hand, he shall bless it with the sign of the Cross saying:

**B**lessed is our God always, now and for ever: world without end.

Amen.

Putting it on, he shall say:

Let my soul rejoice in the Lord; for He has clothed me with the robe of salvation, and the garment of joy. He has put a mitre on me as on a bridegroom, and adorned me with ornaments as a bride.

# THE HIERATIKON

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For the epitrahelion, he shall say:

Blessed is God who poureth out his grace upon his priests, like the precious ointment upon the head that ran down upon the beard, even Aaron's beard: that went down to the skirts of his garments.

For the zone, he shall say:

Blessed is God that girdeth me with strength, and maketh my way perfect.

For the right cuff, he shall say:

Thy right hand, O Lord, has been glorified in strength: Thy right hand, O Lord, has broken the enemies. And in the abundance of Thy glory, Thou hast broken the adversaries to pieces.

For the left cuff:

Thy hands have made me and fashioned me: give me understanding, that I may learn Thy commandments.

For the epigonation, if he has that dignity:

Gird Thy sword upon Thy thigh, O Mighty One, in Thy comeliness, and in Thy beauty; and bend Thy bow, and prosper, and reign, because of truth and meekness and righteousness; and Thy right hand shall guide Thee wonderfully.

And for the phelonion he shall say:

Thy priests shall clothe themselves with righteousness, and Thy saints shall exalt with joy.

Then the Priest and Deacon shall go to the piscina where each shall wash his hands saying:

I will wash my hands in innocency, and compass Thine altar, O Lord: to hear the voice of Thy praise, and to declare all Thy wondrous works, O Lord, I have loved the beauty of Thy house, and the place of the tabernacle of Thy glory. Destroy not my soul together with the ungodly, nor my life with bloody men: in whose hands are iniquities, and their right hand is full of bribes. But I have walked in my innocence: redeem me and have mercy upon



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me. My foot standeth in an even place: in the congregations will I bless Thee, O Lord.

### THE PROTHESIS

And going to the offertory table, the Deacon shall set out the sacred vessels: the paten on the left side, the chalice, which is the holy cup, on the right, and the other holy utensils with them saying:

**M**ake ready, O Bethlehem, for Eden has been opened for all. Prepare, O Ephratha, for the tree of life has blossomed forth in the cave from the Virgin. For her womb has been shown forth as a spiritual paradise, in which is the divine plant, from which if we eat thereof, we shall live and not die as Adam. Christ shall be born raising the image that fell of old.

Then making three reverences before the offertory table each shall say within himself:

**O** God, be gracious unto me a sinner, and have mercy upon me.

And the Priest placing the holy spear upon the prosphoron, shall raise them to his forehead saying:

**T**hou hast redeemed us by Thy precious blood from the curse of the law: being nailed to the Cross and pierced with the spear, Thou art become for men the fount of immortal life: our Saviour, glory to Thee.

Then the Deacon shall say:

**M**aster, give the blessing.

**PRIEST**

**B**lessed is our God always, now and for ever: world without end.

**DEACON:** **A**men.

Then the Priest holding with his left hand the prosphoron and with his right the holy spear, shall with the spear, make the sign of the Cross thrice over the prosphoron saying each time:

**I**n remembrance of our Lord and God and Saviour Jesus Christ.

And immediately he shall thrust the spear into the right side of the seal where is the IC, and while he cuts it, he shall say:

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**H**e was led as a sheep to the slaughter.

And as he cuts the left side, where is the XC, he shall say:

**A**nd as a lamb without blemish before the shearer is dumb, so he opens not his mouth.

And cutting the upper part of the seal:

**I**n his humiliation, his judgement was taken away.

And cutting the lower part of the seal:

**W**ho shall declare his generation?

And the Deacon reverently witnessing this mystery, at each incision shall say, holding his orarion in his hand.

**L**et us pray unto the Lord. Kyrie eleison.

Thereafter he shall say:

**M**aster, lift out.

And the Priest thrusting the spear horizontally into the side of the prosphoron so as to cut it shall lift out the lamb from it saying:

**F**or his life is taken away from the earth.

And having laid it with the seal downwards on the paten, the Deacon shall say:

**M**aster, sacrifice.

The Priest shall cut it crosswise leaving the seal intact saying:

**T**he Lamb of God, which taketh away the sin of the world, is sacrificed for the life and salvation of the world.

**W**hen Thou wast crucified, O Christ, the tyranny of the enemy was destroyed, and his power was trampled underfoot. For it was not an angel nor a man that saved us, but Thou Thyself, O Lord: glory to Thee.

And the Priest turning the lamb the right way up; that is with the seal upwards the Deacon shall say:

**M**aster, pierce.

And the Priest shall pierce with the spear the right side, immediately below the IC saying:

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One of the soldiers with a spear pierced his side, and forthwith came there out blood and water. And he that saw it bare record, and his record is true.

The Deacon pouring into the chalice wine and water shall say to the Priest:

Bless, Master, the holy union.

The Priest blessing over the chalice shall say:

Blessed is the union of Thy holy things, always, now and for ever: world without end. Amen.

The Priest shall then temporarily cover the chalice with a fan or communion veil. And taking in his hand a second prosphoron he shall say:

In honour and remembrance of our blessed Lady, Mother of God and ever-Virgin Mary; at whose intercessions do Thou, O Lord, accept this sacrifice unto Thy heavenly altar.

And taking out the particle for the Mother of God, he shall lay it on the right side of the holy bread [the Priest's left hand side] near the centre thereof, saying:

The queen stood by on the right hand, clothed in vesture wrought with gold, and arrayed in divers colours.

Then from the same or third prosphoron he shall take out nine particles and lay them on the left of the holy bread [the Priest's right hand side], making three ranks each with three particles. Thus taking out the first particle, he shall place it to the left of the lamb near the centre thereof, beginning with it the first rank saying:

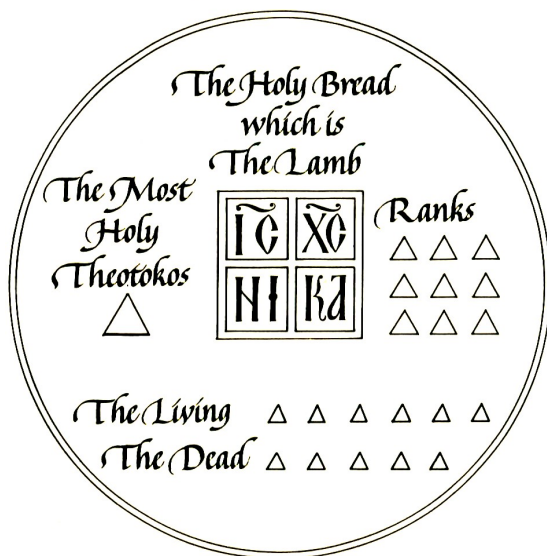
In honour and remembrance of the holy Archangels Michael and Gabriel and all the bodiless heavenly hosts.

And taking out a particle, he shall lay it below the first saying:

Of the glorious Prophet and Forerunner John the Baptist, of the holy and glorious Prophets, Moses and Aaron, Elias and Elisha, David and Jesse; of the Three Holy Children and Daniel the Prophet; and all the holy prophets.

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And taking out a third particle, he shall lay it below the second, thus completing the first rank saying:

Of the holy and all-glorious Apostles Peter and Paul, [of the holy and all-glorious Apostle Barnabas, the founder and protector of the Church of Cyprus]; and of all the holy Apostles.

And taking out a fourth particle he shall place it next to the first particle, thus beginning the second rank saying:

Of our fathers among the saints, the great hierarchs and teachers, Basil the Great, Gregory the Theologian and John Chrysostom, Athanasius and Cyril, Nicholas of Myra, and of all the holy hierarchs.

Then taking a fifth particle, he shall place it below the fourth saying:

Of the holy Protomartyr and Archdeacon Stephen; of the holy Greatmartyrs George the Victory bearer, Demetrius the Outpouder of myrrh, Theodore of Tyron and Theodore Stratelates;

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of the holy Hieromartyrs Charalambos and Eleutherius and of all the holy martyrs.

And taking out a sixth particle, he shall place it below the fifth, thus completing the second rank, saying:

**O**f our sacred fathers whom God inspired, Anthony, Euthymius, Savva, Onuphrius, Athanasius of Athos, Silouan the Athonite, and of all the holy ascetics.

And taking out a seventh particle, he shall place it at the top next to the fourth particle, thus beginning the third rank, saying:

**O**f the holy wonderworkers and selfless physicians Cosmas and Damian, Cyrus and John, Panteleimon and Hermolaus, and of all the holy physicians.

And taking out an eighth particle, he shall place it below the seventh, saying:

**O**f the holy and righteous progenitors of God Joachim and Anna; of [name of saint to whom the Church is dedicated]; of [name of saint] to whose memory we dedicate this day; and of all the saints, at whose intercessions visit us, O God.

And so taking a ninth particle he shall set it below the eighth particle, to complete the third rank saying:

**O**f our father among the saints John Chrysostom, Archbishop of Constantinople. [But if the Liturgy of St. Basil is to be celebrated, he shall say Basil the Great, Archbishop of Caesarea in Cappadocia].

Then either from the same prosphoron or from another he shall take out a particle and lay it below the holy bread saying:

**R**emember, O Master and lover of mankind, all the Orthodox Episcopate, our father and Archbishop [Name], the honourable order of priesthood, the diaconate which is in Christ, and every clerical and monastic order; our brethren and fellow-ministers, the priests, the deacons and all our brethren which Thou hast called into Thy fellowship, by Thy tender mercy, O gracious Sovereign.

Then he shall commemorate [if he is still among the living] the bishop who ordained him and those of the living whose name he has, and at each name, he shall take out a particle and place it below the lamb saying:

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Remember, O Lord, [names].

Then either from the same prosphoron or from another, he shall take out a particle and lay it below the particles of the living saying:

For a remembrance and remission of the sins of the blessed founders of this holy temple [monastery].

Then he shall commemorate the bishop who ordained him [if he has departed this life] and such that have departed this life, as he will, and at each name he shall take out a particle and place it below the particles of the living saying:

Remember, O Lord, [names].

And he shall take out a last particle for the departed saying:

And all our Orthodox fathers and brethren, fallen asleep in the hope of resurrection, of life eternal and fellowship with Thee, O Lord and lover of mankind.

And having taken out all the particles for the living and the dead, he shall take out one more particle and place it among the living saying:

Remember, O Lord, my sinful self, and forgive me my trespasses, voluntary and involuntary.

And with the spear or the sponge, he shall gather the particles below the holy bread upon the paten, that all be secure and none may fall. The Deacon then taking up the censer and putting incense therein shall say to the Priest:

Master, bless the incense.

Let us pray unto the Lord. Kyrie eleison.

And the Priest shall bless the incense saying:

We offer incense unto, O Christ our God, for a sweetsmelling savour of spiritual fragrance, which do thou accept upon Thy most heavenly altar; and send down upon us the grace of Thy most Holy Spirit.

DEACON

Let us pray unto the Lord. Master, make firm.

Then the Priest shall cense the asterisk and set it over the holy bread saying:

And the star came and stood over where the young child was with Mary his mother.

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Or

By the word of the Lord the heavens were establishes; and all the host of them by the breath of his mouth.

DEACON

Let us pray unto the Lord. Master, make ready.

And censing the first veil, the Priest shall cover therewith the holy bread and the paten saying:

The Lord reigneth, he is clothed with majesty; the Lord is clothed with strength, wherewith he hath girded himself: the world also is stablished, that it cannot be moved.

DEACON

Let us pray unto the Lord. Master, cover.

The Priest shall then cense the second veil and cover the chalice saying:

Thy virtue, O Christ, covered the heavens, and the earth was full of Thy praise.

DEACON

Let us pray unto the Lord. Master, cover.

The Priest shall cense the third veil, that is the aer, and cover both the paten and the chalice saying:

Hide us under the shadow of Thy wings, and drive from us every foe and adversary. Grant us a peaceable life, O Lord. Have mercy upon us and upon Thy world and save our souls, for Thou art good and loving-kind.

DEACON

Master, bless.

Then taking the censer the Priest shall cense the whole oblation saying thrice:

Blessed is our God, who hath been well pleased on this wise. Glory be to Thee.

And at each time, the Deacon shall respond:

Always, now and for ever: world without end. Amen.

And both shall make three devout reverences. And the Deacon taking the censer shall say:

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For the precious gifts here set forth, let us pray unto the Lord.

And the Priest lifting his hands shall say the following prayer.

### THE PRAYER OF OBLATION

O God, our God, who didst send the bread which cometh down from heaven and giveth food to all flesh, Jesus Christ, our Lord and God, our Saviour, Redeemer and Benefactor, by whom we are hallowed and blessed: do Thou bless this oblation here set forth, and receive it unto Thy most heavenly altar. Remember of Thy goodness and loving-kindness them by whom and for whom these things are offered; and preserve us uncondemned in the sacred service of Thy divine mysteries.

For hallowed and glorified be Thy most honourable and majestic Name, of the Father, and of the Son, and of the Holy Spirit, now and for ever: world without end. Amen.

And both shall kiss the holy vessels crosswise saying:

O Holy God, the Father eternal, Holy and Strong, the Son co-eternal, Holy and Immortal, the most Holy Spirit: Holy Trinity, glory be to Thee.

And the Priest shall pronounce the Dismissal saying:

Glory be to Thee, O Christ our God and our hope, glory be to Thee.

DEACON

Glory be to the Father, and to the Son, and to the Holy Spirit, now and for ever: world without end. Amen. Kyrie eleison [3].

Master, give the blessing.

PRIEST

May He who for our salvation was born in a stable, and laid in a manger [if it be a Sunday: and risen from the dead], Christ our true God, by the prayers of His most holy Mother; of our father among the saints, John Chrysostom, Archbishop of Constantinople; [or if the Liturgy of St. Basil is to be celebrated: Basil the Great, Archbishop of



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Caesarea in Cappadocia]; and of all the saints, have mercy upon us, and save us, for He is good and loving-kind.

DEACON: **A**men.

And after the Dismissal the Deacon shall cense the holy prothesis. Then is shall go to cense the Holy Altar round about and all the sanctuary saying secretly:

**I**n the tomb according to the flesh, as God in hell with the soul, In paradise with the thief, and on the throne with the Father and the Spirit wast Thou, O Christ, omnipresent, incircumscrip

**T**hy life-giving tomb is revealed to us, lovelier far than Paradise, more radiant than a king's palace, O Christ, the well-spring of our resurrection.

**H**ail, O hallowed and divine dwelling place of the Highest, for through thee is given joy to those who cry to thee, O Mother of God. Blessed art thou among women, most pure Lady.

And then

Psalm 50 [51]

**H**ave mercy upon me, O God, according to Thy loving-kindness: according unto the multitude of Thy tender mercies blot out my transgressions. Wash me thoroughly from mine iniquity, and cleanse me from my sin. Against Thee, Thee only have I sinned: and done this evil in Thy sight: that Thou mightest be justified when Thou speakest, and clear when Thou judgest. Behold, I was shapen in iniquity; and in sin did my mother conceive me. Behold, Thou desirest truth in the inward parts: and in the hidden part Thou shalt make me to know wisdom. Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow. Make me to hear joy and gladness; that the bones which Thou hast broken may rejoice. Hide Thy face from my sins, and blot out all mine iniquities. Create in me a clean heart, O God; and renew a right spirit within me. Cast me not away from Thy presence; and take not Thy Holy Spirit from me. Restore unto me

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## ORDERING OF THE DIVINE LITURGY

the joy of Thy salvation; and uphold me with Thy free Spirit. Then will I teach transgressors Thy ways; and sinners shall be converted unto Thee. Deliver me from bloodguiltiness, O God, Thou God of my salvation: and my tongue shall sing aloud of Thy righteousness. O Lord, open Thou my lips; and my mouth shall shew forth Thy praise. For Thou desirest not sacrifice; else would I give it: Thou delightest not in burnt offerings. The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, Thou will not despise. Do good in Thy good pleasure unto Zion: build the walls of Jerusalem. Then shalt Thou be pleased with the sacrifices of righteousness, with burnt offering and whole burnt offering: then shall they offer bullocks upon Thine altar.

If the Divine Liturgy is celebrated apart from Mattins, he shall cense also the temple and all the people before laying aside the censer. But if the office of oblation was performed during Mattins, he shall lay aside the censer. And if the Divine Liturgy immediately follows Mattins then he shall take it up again at the start of the Doxology and again cense the Sanctuary and all the temple and people.

And when it is time to begin the Divine Liturgy, both the Priest and the Deacon shall stand before the Holy Altar and bowing their heads, the Priest shall say:

O heavenly King and Comforter, Spirit of truth, which art in all places and fillest all things; Treasure of goodness and Giver of life: Come and abide in us, and cleanse us from all that defileth. And save our souls, O Thou who art good.

And making three lowly reverences they shall say in turn, beginning with the Priest:

Glory to God in the highest, and on earth peace, good will toward men. [3]

O Lord, open thou my lips; and my mouth shall shew forth Thy praise. [2]

And the Priest lifting up his hands shall say:

O Lord, Lord, open to us the gate of Thy mercy.

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The Priest shall then kiss the Book of the Holy Gospels, and the Deacon the Holy Altar. Thereupon the Deacon bowing his head before the Priest and holding his orarion with three fingers of his right hand shall say:

It is time for Thee, Lord, to work.

Holy Master, give the blessing.

The Priest placing his right hand upon the Deacon's head and signing it with the sign of the Cross shall say:

Blessed is our God always, now and for ever: world without end.

DEACON: Amen. Pray for me, holy Master.

PRIEST: The Lord direct thy steps into every good work.

DEACON: Remember me. Holy Master.

PRIEST

The Lord God remember thee in His kingdom always, now and for ever: world without end.

DEACON: Amen.

And making a humble reverence and kissing the Priest's hand, the Deacon shall leave the Sanctuary by the north door and standing in his accustomed place before the Holy Doors he shall say:

Master, give the blessing.

And the Priest shall give the blessing for the start of the Divine Liturgy saying:

Blessed is the kingdom of the Father, and of the Son, and of the Holy Spirit, now and for ever: world without end.

# THE HIERATIKON THE DIVINE LITURGY OF ST. JOHN CHRYSOSTOM



THE HIERATIKON  
THE DIVINE LITURGY OF ST. JOHN CHRYSOSTOM

THE DIVINE LITURGY  
OF OUR FATHER AMONG THE SAINTS  
JOHN CHRYSOSTOM

DEACON: **M**aster, give the blessing.

The Priest making with the Gospel book the sign of the Cross over the antimimension shall say:

**B**lessed is the kingdom of the Father, and of the Son, and of the Holy Spirit, now and for ever: world without end.

CHOIR: **A**men.

DEACON

**I**n peace let us pray unto the Lord.

CHOIR: **K**yrie eleison or **L**ord have mercy. And after each petition

**F**or the peace from on high, and for the salvation of our souls, let us pray unto the Lord.

**F**or the peace and union of the whole world, and for the good estate of the holy churches of God, let us pray unto the Lord.

**F**or this holy temple and for them that enter therein with faith, reverence and fear of God, let us pray unto the Lord.

**F**or our Archbishop [Name], for the honourable order of priesthood, and for the diaconate which is in Christ, for all the clergy and the people, let us pray unto the Lord.

**F**or this city [village, monastery]; for every city and land, and for them that dwell therein with faith, let us pray unto the Lord.

**F**or fair seasons and the abundance of the fruits of the earth, let us pray unto the Lord.

# THE HIERATIKON

## THE DIVINE LITURGY OF ST. JOHN CHRYSOSTOM

For them that travel by land, by water, by air; for the sick and the suffering, for those in captivity, And for their salvation, let us pray unto the Lord.

That He may deliver us from all tribulation, wrath, danger and necessity, let us pray unto the Lord.

Succour, save, have mercy and preserve us, O God, by Thy grace.

Mindful of our most holy and undefiled, most blessed and glorious Lady, Mother of God and ever-Virgin Mary, and of all the saints, let us commend ourselves and one another, and our whole life to Christ our God.

CHOIR: To Thee, O Lord.

During the litany, the Priest shall read before the Holy Altar the prayer of the first antiphon.

### THE PRAYER OF THE FIRST ANTIPHON

O Lord our God, whose might is ineffable; whose glory passeth all understanding; whose mercy is infinite; whose love toward mankind is beyond utterance: do Thou, O Sovereign Lord, of Thy compassion look down upon us, and upon this holy temple; and bestow upon us, and upon them that now make their supplications with us, Thy bountiful goodness and mercy.

For unto Thee belong all glory, honour and worship, unto the Father, and unto the Son, and unto the Holy Spirit, now and for ever: world without end.

CHOIR: Amen.

At the beginning of the first antiphon, the Deacon shall bow himself and go from his place to stand before the Icon of Christ. When the antiphon is done, he returneth to his accustomed place to begin the Short Litany.

DEACON

Again and again in peace, let us pray unto the Lord.

# THE HIERATIKON

## THE DIVINE LITURGY OF ST. JOHN CHRYSOSTOM

**CHOIR:** Kyrie eleison or Lord have mercy. And after each petition

**S**uccour, save, have mercy and preserve us, O God, by Thy grace.

**M**indful of our most holy and undefiled, most blessed and glorious Lady, Mother of God and ever-Virgin Mary, and of all the saints, let us commend ourselves and one another, and our whole life to Christ our God.

**CHOIR:** To Thee, O Lord.

### THE PRAYER OF THE SECOND ANTIPHON

**PRIEST**

**O** Lord our God, save Thy people, and bless Thine inheritance. Preserve the fullness of Thy Church. Sanctify them that love the habitation of Thy house. Do Thou by Thy divine power exalt them unto glory; and forsake us not who put our trust in Thee.

**F**or Thine is the might, and Thine is the kingdom, the power and the glory, of the Father, and of the Son, and of the Holy Spirit, now and for ever: world without end.

**CHOIR:** Amen.

Again, while the second antiphon is being sung, the Deacon shall go to stand before the Icon of the Mother of God. When the hymn "O only-begotten Son" is sung, he returneth to his accustomed place and says again the Short Litany.

**A**gain and again in peace, let us pray unto the Lord.

**CHOIR:** Kyrie eleison or Lord have mercy. And after each petition

**S**uccour, save, have mercy and preserve us, O God, by Thy grace.

**M**indful of our most holy and undefiled, most blessed and glorious Lady, Mother of God and ever-Virgin Mary, and of all the saints, let us commend ourselves and one another, and our whole life to Christ our God.

# THE HIERATIKON

## THE DIVINE LITURGY OF ST. JOHN CHRYSOSTOM

**CHOIR:** **T**o Thee, O Lord.

The Deacon shall now enter the sanctuary by the south door.

### THE PRAYER OF THE THIRD ANTIPHON

**PRIEST**

**O** Thou who hast given us grace with one accord to make our common supplications unto Thee; and dost promise that when two or three are gathered together in Thy name Thou wilt grant their request: fulfil now, O Lord, the petitions of Thy servants, as may be most expedient for them; granting us in this world knowledge of Thy truth, and in the world to come life everlasting.

**F**or Thou, O God, art good and loving-kind, and to Thee we ascribe glory, to the Father, and to the Son, and to the Holy Spirit, now and for ever: world without end.

As the choir sing the “Glory” of the Beatitudes or the third antiphon, the Priest and the Deacon standing before the Holy Altar shall bow themselves thrice. The Priest shall then take the Gospel Book and give it to the Deacon, who shall kiss the Priest’s right hand, and they shall pass behind the Altar and go out at the north side, preceded by lighted candles, to make the Little Entrance. And standing in their customary places both shall bow their heads, and the Deacon shall say:

**L**et us pray unto the Lord. Kyrie eleison.

And the Priest shall say the Prayer of the Little Entrance.

**O** Master and Lord our God, who stablished the heavenly orders and hosts of angels and archangels to minister unto Thy glory: Grant that the holy angels may enter with our entrance, to minister with us, and with us to glorify Thy goodness.

**F**or unto Thee belong all glory, honour and worship, unto the Father, and unto the Son, and unto the Holy Spirit, now and for ever: world without end. Amen.

**DEACON:** **B**less master, the holy entrance.

And the Priest giving the benediction with his right hand shall say:



# THE HIERATIKON

## THE DIVINE LITURGY OF ST. JOHN CHRYSOSTOM

**B**lessed is the entrance into the holiest, always, now and for ever: world without end. Amen.

Then the Deacon having held up the Gospel Book for the Priest to kiss, shall stand in front of the Priest and raise his hands somewhat and shew the Holy Gospel, and making the sign of the Cross with it shall cry in a loud voice:

**W**isdom. Stand steadfast.

And as the choir begin the entrance hymn, they shall both bow their heads and the Deacon shall lead the Priest into the Sanctuary where he shall lay the Gospel Book upon the Altar.

[If the Liturgy is officiated by a bishop and priest or by two or more priests, the entrance hymn is customarily sung by the clergy before entering the sanctuary and the last line “who sing to Thee: Alleluia” is sung by the choir. On entering the sanctuary, they shall also sing the first apolytikion and the kontakion.]

And while the choir sing the apolytikia hymns, the Priest shall say the Prayer of the Thriceholy hymn in a low voice.

### PRAYER OF THE THRICEHOLY

**O** Holy God, who retest in the holies; unto whom the seraphim sing the thriceholy song; whom the cherubim glorify, and all the heavenly hosts adore; who didst bring into being all that exists; who didst create man in Thine image and likeness, and didst adorn him with Thine every gift; who givest wisdom and understanding to him that asketh, and art not wroth with the sinner, but dost grant repentance to salvation; who hast deemed us, Thine humble and unmeritable servants, worthy at this hour to stand before the glory of Thy Holy Altar, to bring unto Thee rightful worship and praise: accept, O Master, from the mouths of us sinners the thriceholy hymn, and visit us with Thy goodness. Pardon our offences, voluntary and involuntary. Sanctify our souls and bodies, and grant us to serve Thee in holiness, all the days of our life. By the prayers of the Mother of God, and of all the saints which have been well pleasing unto Thee since the world began.

The choir having sung the kontakion, the Deacon shall say:

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Let us pray unto the Lord.

PRIEST

For Thou our God art holy, and to Thee we ascribe glory, to the Father, and to the Son, and to the Holy Spirit, now and for ever:

DEACON: And world without end.

While the choir sing the thriceholy hymn, the Priest and the Deacon repeat the thriceholy secretly and together bow themselves thrice before the Holy Altar.

[If the Liturgy is celebrated by two or more priests then the thriceholy is sung five times before the “Glory... and now...” on this wise: First by the right choir, second by the left, third by the clergy, fourth by the right, fifth by the clergy, Glory by the left, now by the right Holy and Immortal by the left, and the Power by the right.]

After the choir has sung the “Glory... and Now...” of the thriceholy, the Deacon facing the people shall cry aloud:

Power.

And immediately after shall say to the Priest:

Master, give the command.

And they shall proceed toward the throne, the Priest saying as he goes:

Blessed is he that cometh in the name of the Lord.

DEACON: Bless, Master, the throne on high.

PRIEST

Blessed art Thou on the glorious throne of Thy kingdom, that sittest upon the cherubim, always, now and for ever: world without end. Amen.

And after the conclusion of the thriceholy, the Deacon shall come before the Holy Doors and when the reader has read the first line of the prokimenon of the Apostle reading, he shall say:

Let us give heed.

And when the reader has read the second line:

Wisdom.

And when he has announced which Apostolic reading is to be read:

Let us give heed.

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And on completion of the Apostolic reading, the Priest shall bless the reader saying:

**P**eace unto thee [that readest].

During the singing of the Alleluia the Deacon shall take up the censer with the incense and approaching the Priest shall say:

**M**aster, bless the incense.

**PRIEST**

**B**lessed is our God always, now and for ever: world without end. And whilst the Deacon censens in the customary way, the Priest standing before the Holy Altar shall say in a low voice:

### THE PRAYER OF THE GOSPEL

**O** Lord and lover of mankind, make the imperishable light of Thy divine knowledge to shine in our hearts; and open the eyes of our understanding that we may apprehend the preaching of Thy Gospel. Implant in us likewise awe of Thy blessed commandments, that trampling under feet all the lusts of the flesh we may pursue a spiritual life, thinking and doing always such things as are pleasing in Thy sight.

**F**or Thou art the enlightening of our souls and bodies, O Christ our God, and unto Thee we ascribe glory, together with Thine eternal Father and Thine all-holy, good and life-giving Spirit, now and for ever: world without end. Amen.

The Deacon having put aside the censer shall come to the Priest and bowing his head shall say:

**B**less, Master, the herald of the Holy Apostle and Evangelist [Name].

The Priest signing him with the sign of the Cross shall say:

**M**ay God through the prayers of the holy and all-glorious Apostle and Evangelist [Name] grant thee to preach the word with much power, unto the fulfilling of the Gospel of His beloved Son, our Lord Jesus Christ.

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And he shall give the Book to the Deacon who shall say Amen and kiss the Gospel Book and the Priest's right hand and shall then step forth through the Holy Doors, preceded by lighted candles and go to the customary place. Then the Priest standing before the Holy Altar facing toward the west shall say:

**W**isdom. Stand steadfast. Let us hear the Holy Gospel.

**P**eace unto all.

DEACON

**T**he reading is from the Holy Gospel according to St. [Name]

PRIEST

**L**et us give heed.

And after the reading of the Gospel, the Priest shall bless the Deacon saying:

**P**eace unto thee [that dost preach the good tidings].

Then the Deacon shall go to the Holy Doors and shall deliver the Book to the Priest who shall kiss it and make with it the sign of the Cross blessing the people before placing it upon the Holy Altar.

Then the Deacon standing in his accustomed place shall say the following petitions:

**L**et us all say with our whole soul, and with our whole mind, let us say.

CHOIR: Kyrie eleison or Lord have mercy. And after each petition

**O** Almighty Lord, God of our fathers, we pray Thee, hear us and have mercy.

**H**ave mercy upon us, O God, after Thy great goodness. We pray Thee, hear us and have mercy.

**A**gain we pray for our Archbishop [Name], and for all our brethren in Christ.

**A**gain we pray for mercy, life, peace, health, salvation, visitation, forgiveness and remission of the sins of the servants of God, [Names] (and) all the pious Orthodox Christians who dwell or visit this city [town, village, monastery], the parishioners, the Church committee, those who give help and those who have dedicated gifts in this holy temple.

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Again we pray for the blessed and ever-memorable founders of this holy Church [monastery] and for all our departed fathers, brethren, and Orthodox Christians everywhere who have fallen asleep.

If there be a commemoration of them that are fallen asleep the Deacon may also say:

Again we pray for the repose of the soul[s] of the departed servant[s] of God [name(s)], and for the forgiveness of his [her, their] every transgression, voluntary and involuntary.

Again we pray for them that strive and bring forth the fruit of good works in this holy and venerable temple; for them that serve, and them that sing; and for all the people here present who await Thy great and bountiful mercy.

PRIEST

For Thou art a merciful God, and a lover of mankind, and to Thee we ascribe glory, to the Father, and to the Son, and to the Holy Spirit, now and for ever: world without end. Amen.

DEACON

Catechumens, pray ye unto the Lord.

CHOIR: Kyrie eleison or Lord have mercy. And after each petition

Let us, the faithful, pray for the catechumens.

That the Lord may have mercy upon them.

That He may instruct them in the word of truth.

That He may reveal unto them the gospel of righteousness.

That He may unite them to His Holy, Catholic, and Apostolic Church.

Save, have mercy, help and preserve them, O God, by Thy grace.

Catechumens, bow your heads unto the Lord.

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### THE PRAYER FOR THE CATECHUMENS

PRIEST

Lord our God who dwellest on high, and dost look upon the lowly; who for the salvation of mankind didst send forth Thine Only-begotten Son and God, our Lord Jesus Christ: look upon Thy servants, the catechumens, who bow down their necks before Thee; and deem them worthy, at the appropriate time, of the washing of regeneration, of the remission of sins, of the garment of incorruption. Unite them to Thy Holy Catholic and Apostolic Church; and number them among Thy chosen flock.

That they also with us may glorify Thy sublime and majestic Name, of the Father, and of the Son, and of the Holy Spirit, now and for ever: world without end.

*The Priest unfolds the antimission.*

DEACON

As many as are catechumens depart. Catechumens depart. As many as are catechumens depart. Let not any of the catechumens remain. As many as are faithful,

Again and again in peace, let us pray unto the Lord.

Succour, save, have mercy and preserve us, O God, by Thy grace.

Wisdom.

### FIRST PRAYER OF THE FAITHFUL

PRIEST

We give thanks unto Thee, O Lord God of hosts, who hast accounted us worthy also now to stand before Thy Holy Altar and to bow down and beseech Thy compassions for our sins and the errors of the people. Accept, O God, our prayer; make us to become worthy to offer unto Thee prayers and supplications, and the bloodless sacrifice for all Thy people: and enable us, whom Thou hast appointed to this Thy ministry, by the power of Thy

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Holy Spirit, to call upon Thee, at all times and in every place, without impediment and without condemnation, with a clear testimony of our conscience, so that hearing us Thou mayest be gracious unto us in the multitude of Thy goodness.

**F**or unto Thee belong all glory, honour and worship, unto the Father, and unto the Son, and unto the Holy Spirit, now and for ever: world without end.

DEACON

**A**gain and again in peace, let us pray unto the Lord.

**S**uccour, save, have mercy and preserve us, O God, by Thy grace. Wisdom.

SECOND PRAYER OF THE FAITHFUL

PRIEST

**A**gain and many times, we bow down before Thee and pray to Thee, who art good and lovest mankind, that Thou wouldst look upon our prayer and cleanse our souls and bodies from all filthiness of the flesh and spirit; and grant us to stand guiltless and without condemnation before Thy Holy Altar. Grant also, O God, to them that pray with us, an increase of life, and of faith, and of spiritual understanding. Grant unto them that for evermore worshipping Thee in fear and love, to partake, without guilt and without condemnation, of Thy Holy Mysteries, and to be accounted worthy of Thy heavenly kingdom.

**T**hat being ever guarded by Thy might we may give glory to Thee, to the Father, and to the Son, and to the Holy Spirit, now and for ever: world without end.

*Then during the singing of the Cherubicon, the Priest bowing his head shall say the following prayer on behalf of himself.*

THE PRAYER OF THE CHERUBICON

**N**one is worthy among them that are held fast in fleshly desires and pleasures to approach, or to draw nigh, or to minister unto Thee, O King of glory, for to minister unto Thee is a great and fearful thing, even for the heavenly powers themselves.

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Notwithstanding, through Thine ineffable and immeasurable love for mankind, Thou didst become man suffering no change or altering, and art become our High Priest and hast Thyself bestowed upon us the ministry of this divine office and Bloodless sacrifice as Master of all. For Thou only, O Lord our God, hast dominion over all things in heaven and on earth, who art borne upon a throne of cherubim, who art Lord of the seraphim and king of Israel; who alone art holy and dost rest in the holies. Therefore, I beseech Thee, who alone art good and ready to hear, look down upon me Thy sinful and 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 invested with the grace of priesthood, to stand before this Thy Holy Table, and to administer Thy most pure and sacred Body and Thy precious Blood. For unto Thee I come, to Thee I bow my head, and I beseech Thee: turn not Thy face from me, neither reject me from among Thy servants, but account it meet that these gifts be offered unto Thee by me, Thy sinful and unworthy servant. For Thou art He that offereth and He that is offered, and He who dost receive and art given, O Christ our God, and to Thee we ascribe glory, together with Thine eternal Father, and Thine all-holy, good and life-giving Spirit, now and for ever: world without end. Amen.

The prayer being finished, the Priest and the Deacon shall say the Cherubic hymn thrice, making a reverence at the end of each repetition.

**PRIEST**

Let us who mystically represent the cherubim and chant the Thriceholy hymn to the life-giving Trinity, now lay aside all earthly care.

**DEACON**

That we may receive the King of all, invisibly attended by the angelic hosts. Alleluia. Alleluia. Alleluia.

Then the Priest taking up the censer and blessing the incense in the usual way, shall cense the Holy Table round about, the prothesis, the Iconostasis and the people saying secretly "O come let us worship, etc" and Psalm 50. On Sundays



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he shall say the hymn “We have seen the resurrection of Christ” and then Psalm 50 up to the verse “O God Thou wilt not despise”. On entering the sanctuary he shall again cense the Holy table, the prothesis and all the sanctuary and replace the censer in its customary place. Then standing before the Holy Altar, the Priest and the Deacon shall make two lowly reverences saying each to himself:

**O** Saviour, I have sinned before Thee as the Prodigal Son, accept me, O Father, as a penitent, and have mercy upon me, O God.

**W**ith the voice of the Publican I cry unto Thee, O Christ Saviour. Be gracious unto me, as Thou wast with him, and have mercy upon me, O God.

And kissing the antiminsion they shall again make a reverence and turn and bow humbly to the people saying in a low voice:

**M**ay God forgive them that hate us and them that love us.

Then shall they proceed to the offertory table saying as they go:

**O** God, be gracious unto me a sinner, and have mercy upon me.

And kissing the holy gifts they shall say:

**O** Holy God, the Father eternal, Holy and Strong, the Son co-eternal, Holy and Immortal, the all-holy Spirit, Holy Trinity, glory to Thee.

Then the Deacon shall say to the Priest:

**L**ift, Master.

And the Priest taking the aer shall first cense it and then lay it on the Deacon’s shoulders saying:

**L**ift up your hands in the sanctuary, and bless the Lord.

Then censuring his hands he shall take up the paten and set it on the Deacon’s head with all care and reverence. Then the Priest shall himself take up the chalice in his hands saying:

**G**od is gone up with a shout, the Lord with the sound of a trumpet.

And the Deacon leading, they shall go out of the sanctuary by the north side and make the Great Entrance, preceded by lighted candles and the six-winged fans. And as they shall go round about the nave, the Deacon shall say in a loud voice:

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May the Lord God remember all of you in his kingdom, always, now and for ever: world without end.

The Deacon going in at the Holy Doors stands to the right and as the Priest enters he shall say to him:

May the Lord God remember thy priesthood in His Kingdom, always, now and for ever: world without end.

And the Priest shall say to him:

May the Lord God remember thy sacred ministry in His kingdom always, now and for ever: world without end.

The Priest shall then set the holy chalice upon the Altar, and taking the paten from the Deacon's head he shall place it to the left of the chalice. And removing the veils he shall place them on the one side or the upper part of the Altar, and taking from the Deacon's shoulders the aer and censing it he shall cover therewith the holy gifts saying:

Down from the tree Joseph, a godly man, took Thy most pure Body, and wound it in linen clothes with the spices, and laid and closed it in a new sepulchre.

DEACON: Do good, Master.

And taking the censer the Priest shall cense the holy gifts three times saying:

Do good in Thy good pleasure unto Zion: build Thou the walls of Jerusalem. Then shalt Thou be pleased with the sacrifices of righteousness, with burnt offering and whole burnt offering: then shall they offer bullocks upon Thine altar.

And giving back the censer he shall bow his head and say to the Deacon:

Remember me, brother and fellow minister.

DEACON

May the Lord God remember thy priesthood in His Kingdom, always, now and for ever: world without end.

And the Deacon bowing his head shall say to the Priest:

Pray for me, holy Master.

And the Priest blessing the Deacon shall say:

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The Holy Spirit shall come upon thee, and the power of the Highest shall overshadow thee.

DEACON

The same Spirit shall labour with us all the days of our life.

Remember me, holy Master.

PRIEST

The Lord God remember thee in His kingdom, always, now and for ever: world without end.

DEACON: Amen.

And kissing the Priest's right hand he shall stand in his customary place and say the following litany.

Let us complete our supplication unto the Lord.

CHOIR: Kyrie eleison or Lord have mercy. And after each petition

For the precious gifts here set forth, let us pray unto the Lord.

For this holy temple and for them that enter therein with faith, reverence and fear of God, let us pray unto the Lord.

That He may deliver us from all tribulation, wrath, danger and necessity, let us pray unto the Lord.

Succour, save, have mercy and preserve us, O God, by Thy grace.

That this whole day may be perfect, holy, peaceful and without sin, let us entreat the Lord.

CHOIR: Grant us O Lord. And after each petition

For an angel of peace, faithful guide and guardian of our souls and bodies, let us entreat the Lord.

For pardon and remission of our sins and transgression, let us entreat the Lord.

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For things good and profitable to our souls, and peace for the world, let us entreat the Lord.

That we may pass the remainder of our lives in peace and repentance, let us entreat the Lord.

For a Christian ending to our life, painless, without shame and peaceful, and a good defence before the dread judgement seat of Christ, let us entreat the Lord.

Mindful of our most holy and undefiled, most blessed and glorious Lady, Mother of God and ever-Virgin Mary; and of all the saints, let us commend ourselves and one another, and our whole life to Christ our God.

Meanwhile the Priest having set the divine gifts upon the Holy Altar shall say the following prayer.

### THE OFFERTORY PRAYER

O Lord God Almighty, who alone art holy, who dost accept the sacrifice of praise from such as call upon Thee with their whole heart; accept and receive also unto Thy Holy Altar the supplication of us sinners; and enable us to offer unto Thee both gifts and spiritual sacrifices for our sins and for the errors of the people. And account us worthy to find grace in Thy sight, that our sacrifice may be well-pleasing to Thee, and the good Spirit of Thy grace may dwell in us, and in these gifts here set forth, and in all Thy people.

Through the compassions of Thine only-begotten Son, with whom Thou art blessed; together with Thine all-holy, good and life-giving Spirit, now and for ever: world without end.

And blessing the people, the Priest shall say:

Peace unto all.

DEACON

Let us love one another that with one mind we may confess.

And while the choir sing "The Father and the Son..." the Priest shall bow himself thrice saying within himself:

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**I** will love Thee, O Lord, my strength. The Lord is my firm support, and my refuge, and my deliverer.

And he shall kiss the holy gifts, they still being covered: first the paten, then the chalice and the edge of the Holy Altar before him. And if there be two priests or more, they likewise shall kiss the holy things and then embrace and kiss each other with the Kiss of Peace; first on the left then on the right and then each other's right hand. And while they embrace, the Priest first in rank shall say:

**C**hrist is in our midst.

And the other shall say:

**H**e is, and ever shall be.

The deacons also, if there be two or more, shall embrace each other in like manner as the priests, saying the same words. And after this the Deacon shall cry aloud:

**T**he doors, the doors. In wisdom let us give heed.

And the Priest, the choir and all the people shall recite the Creed [Confession of Faith]. All the while, the Priest shall take up the aer and hold it over the sacred gifts and calmly shake it up and down. If there be several priests, each shall take hold of the aer. At the words of the Creed "And ascended into heaven" the Priest shall lift the aer from the holy gifts, fold it and kiss it and lay it aside with the other veils. But he shall not leave the chalice uncovered lest any fly or other insect settle thereon. If he has not a small fan, he may cover the chalice with a folded communion veil, which he shall remove just before the consecration of the holy gifts and again cover until the time for communion.

DEACON

**L**et us stand upright, let us stand with fear: let us take heed to present the holy offering in peace.

CHOIR: **T**he mercy of peace...

The Priest shall fan the holy things with a small fan of the folded aer saying:

**T**he grace of our Lord Jesus Christ, and the love of God the Father, and the communion of the Holy Spirit, be with you all.

And turning to face the people, the Priest shall bless them. The choir shall respond:

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And with thy spirit.

And raising his hands he shall say:

Let us lift up our hearts.

CHOIR: We lift them up unto the Lord.

And turning to face the Icon of Christ the Priest shall say:

Let us give thanks unto the Lord.

CHOIR: It is meet and right.

And standing before the Holy Altar, the Priest shall offer this prayer.

It is meet and right to hymn Thee, to bless Thee, to praise Thee, to give thanks unto Thee, to worship Thee in all places of Thy dominion. For Thou art God ineffable, unknowable, invisible, incomprehensible, Thou art eternal, Thou art unchanging, Thou, and Thine Only-begotten Son, and Thy Holy Spirit. Thou didst bring us from non-being into being; and didst raise us up that were fallen away; and left naught undone till Thou hadst lifted us to heaven, and hadst bestowed upon us Thy kingdom to come. For all these things we give thanks unto Thee, and Thine Only-begotten Son, and unto Thy Holy Spirit: for all whereof we know and whereof we know not; for benefits both manifest and hid which Thou hast wrought upon us. We give thanks unto Thee also for this ministry which Thou dost deign to receive at our hands, even though thousands of archangels, and tens of thousands of angels wait upon Thee, the many-eyed cherubim and the six-winged seraphim that soar aloft

Singing the triumphal hymn, exclaiming, crying aloud and saying:

And as the choir sing “Holy, holy, holy is the Lord of Sabaoth”, the Deacon shall take the asterisk from off the paten and making the sign of the Cross over it shall kiss it and lay it aside. And when the choir is finished, the Priest shall continue:

And with these blessed Powers, O Master and lover of mankind, we also cry aloud and say: Holy and most Holy art Thou, and

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Thine Only-begotten Son, and Thy Holy Spirit. Holy and most Holy art Thou, and magnificent is Thy glory, who so loved Thy world that Thou didst give Thine only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. Who being come and having accomplished all that was appointed for our sakes, in the night that He was betrayed, but rather, in the which He did give Himself for the life of the world, took bread in His sacred, pure and spotless hands, and when He had given thanks, and blessed and sanctified it, He brake it and gave it to His holy disciples and Apostles, saying:

**T**ake, eat: this is my Body which is broken for you for the remission of sins.

*The Deacon meanwhile holding his orarion shall also show with the Priest the paten. And in like manner they shall show the chalice when the Priest says:*

**A**fter the same manner also He took the cup, when He had supped, saying,

**D**rink ye all of it; this is my Blood of the new testament, which is shed for you and for many for the remission of sins.

*The Priest bowing his head shall say the following prayer.*

**R**emembering therefore this commandment of salvation, and all those things which came to pass for our sakes: the cross, the tomb, the resurrection on the third day, the ascension into heaven, the sitting on the right hand, the coming again a second time in glory,

**T**hine own of Thine own, we offer unto Thee in all and for all.

*While the Priest says "Thine own of Thine own..." the Deacon crossing his hands shall raise the holy things, lifting the paten with his right hand and the chalice with his left. And having lifted the holy gifts he shall make the sign of the Cross with them.*

**PRIEST**

**M**oreover we offer unto Thee this reasonable and bloodless service; and we beseech Thee, and we pray and implore Thee:

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send down Thy Holy Spirit upon us and upon these gifts here set forth.

DEACON: Bless, Master, the holy bread.

And the Priest blessing the holy bread shall say:

And make this bread the precious Body of Thy Christ.

DEACON: Amen. Bless, Master, the holy cup.

And the Priest blessing the chalice shall say:

And that which is in this cup the precious Blood of Thy Christ.

DEACON: Amen. Bless, Master, both the holy things.

And the Priest blessing both the holy bread and the chalice shall say:

Transmaking them by Thy Holy Spirit.

DEACON: Amen. Amen. Amen.

PRIEST

That they may be to them that partake thereof unto vigilance of soul, the remission of sins, the communion of Thy Holy Spirit, the fulfilment of the kingdom of heaven; and for boldness to approach Thee, neither unto judgement nor unto condemnation.

Moreover, we offer unto Thee this reasonable service for them that have gone to their rest in faith: for our Forefathers, Fathers, Patriarchs, Prophets, Apostles, Preachers, Evangelists, Martyrs, Confessors, Ascetics; and for every righteous spirit in faith made perfect.

And taking up the censer, he shall cense three times before the Holy Altar saying aloud:

More especially our most holy and undefiled, most blessed and glorious Lady, Mother of God and ever-Virgin Mary.

Then giving the censer to the Deacon who shall go behind the Altar and call to mind as he will the living and the departed, the Priest shall continue:

For St. John the Prophet, Forerunner and Baptist, for the holy and all-glorious Apostles, for St. [Name] to whose memory we



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dedicate this day, and for all Thy saints, at whose intercessions visit us, O God.

And remember all them that are fallen asleep in the hope of resurrection unto life eternal: [and he remembers such as he will of the departed, pronouncing their names] and give them rest where the light of Thy countenance watcheth over them.

Also we beseech Thee, remember, O Lord, all the Orthodox episcopate who rightly divide the word of Thy truth, all the priesthood, the diaconate which is in Christ, and all clerical and monastic orders.

Also we offer unto Thee this reasonable service for the whole world; for the Holy, Catholic and Apostolic Church; for them that live in purity and decency; for those in authority over us who are faithful and pious and all their household. Grant unto them, O Lord, to rule over us in peace, that we also may lead a peaceable and quiet life in all godliness and decency.

And remember first, O Lord, our Archbishop [Name], whom do Thou grant to serve Thy Holy Churches in peace, safety, honour, health and length of days that he may rightly divide the word of Thy truth.

DEACON

And everyone that each of us has in mind, and all and everyone.

PRIEST

Remember, O Lord, this city [monastery or village] in which we live, and every city and land, and them that dwell therein with faith. Remember, O Lord, them that travel by water, by land, by air; the sick and the suffering; those in captivity and their salvation. Remember, O Lord, them that strive and bring forth the fruit of good works in Thy holy Churches and them that care for the poor; and upon all of us, do Thou send down Thy mercies.

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And grant us with one mouth and one heart to glorify and praise Thy sublime and majestic name, of the Father, and of the Son, and of the Holy Spirit, now and for ever: world without end.

And turning to face the people he shall bless them saying:

And may the mercies of our Great God and Saviour Jesus Christ be with you all.

DEACON

Calling to remembrance all the saints, again and again in peace let us pray unto the Lord.

CHOIR: Kyrie eleison or Lord have mercy. And after each petition

For the precious gifts here offered and hallowed, let us pray unto the Lord.

That our God, which loveth mankind, who hath received them unto His holy and heavenly and spiritual altar for a sweetsmelling savour of spiritual fragrance, may send down upon us divine grace and the gift of the Holy Spirit, let us pray unto the Lord.

*That we may be deliver from all tribulation, wrath, danger and necessity, let us pray unto the Lord.*

*Succour, save, have mercy and preserve us, O God, by Thy grace.*

*That this whole day may be perfect, holy, peaceful and without sin, let us entreat the Lord.*

CHOIR: Grant us O Lord. And after each petition

*For an angel of peace, faithful guide and guardian of our souls and bodies, let us entreat the Lord.*

*For pardon and remission of our sins and transgression, let us entreat the Lord.*

*For things good and profitable to our souls, and peace for the world, let us entreat the Lord.*

*That we may pass the remainder of our lives in peace and repentance, let us entreat the Lord.*

# THE HIERATIKON

## THE DIVINE LITURGY OF ST. JOHN CHRYSOSTOM

*For a Christian ending to our life, painless, without shame and peaceful, and a good defence before the dread judgement seat of Christ, let us entreat the Lord.*

**H**aving besought the unity of the faith and the communion of the Holy Spirit, let us commend ourselves, and one another, and our whole life to Christ our God.

**PRIEST**

**U**nto Thee we entrust our entire being and our hope, O Master and lover of mankind, and we beseech Thee and we pray and implore Thee, account us worthy to partake of Thy heavenly and dread mysteries at this sacred and spiritual table, with a pure conscience, unto the remission of sins, the forgiveness of transgressions, the communion of the Holy Spirit, an inheritance in the kingdom of heaven, and for boldness to approach Thee, neither unto judgement nor unto condemnation.

**A**nd vouchsafe, O Lord, that boldly and without condemnation we may dare to lift our voices unto Thee, O heavenly God and Father, and say:

*And the Priest, the choir and all the people recite the Lord's Prayer. And having finished, the Priest shall say:*

**F**or Thine is the kingdom. The power and the glory, of the Father, and of the Son, and of the Holy Spirit, now and for ever: world without end.

*The Priest shall then bless the people saying:*

**P**eace unto all.

**DEACON**

**L**et us bow down our heads before the Lord.

**PRIEST**

**W**e give thanks unto Thee, O King invisible, who in Thine immeasurable power didst fashion all things, and in the multitude of Thy mercies didst from non-being bring all things into being. Do Thou, O Master, look down from heaven upon them that bow

# THE HIERATIKON

## THE DIVINE LITURGY OF ST. JOHN CHRYSOSTOM

their heads unto Thee; for they are bowed not before flesh and blood, but unto Thee, O dread God. Therefore, do Thou grant, O Master, that these Thy gifts may be for each of us beneficial, for each according to his needs. Sail with them that sail, accompany them that travel by land, heal the sick, O Thou who art the physician of our souls and bodies.

Through the grace and compassions and love for mankind of Thine only-begotten Son, with whom Thou art blessed, together with Thine all-holy, good, and life-giving Spirit, now and for ever: world without end.

*The Priest, bowing his head shall say also this prayer:*

Give heed, O Lord Jesus Christ, our God, from Thy holy dwelling place, and from the glorious throne of Thy kingdom, and come to sanctify us, O Thou that sittest on high with the Father and art here invisibly present with us. And vouchsafe by Thy mighty hand to impart unto us of Thy most pure Body and precious Blood; and through us unto all Thy people.

*While the Priest is praying this prayer, the Deacon shall gird his orarion about him crosswise. Then the Priest and the Deacon shall bow themselves thrice saying each to himself:*

O God, be gracious unto me a sinner, and be merciful unto me.

**DEACON:** Let us give heed.

*The Priest taking the Holy Bread with both hands, and raising it a little and making the sign of the Cross with it shall say:*

The Holy Things unto the holy.

**CHOIR:** One only is holy...

**DEACON**

Break, O Master, the Holy Bread.

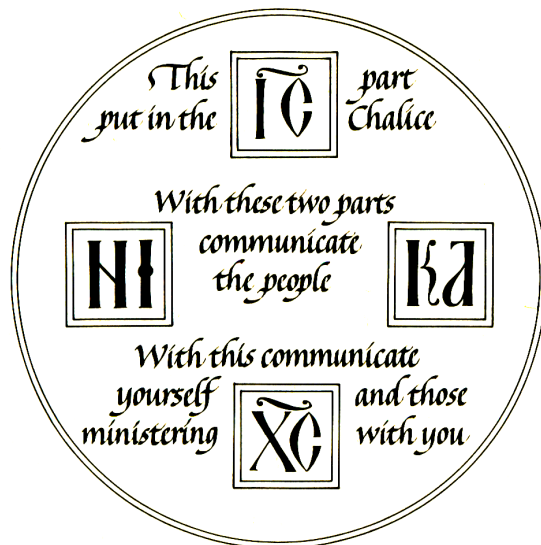
*And the Priest breaking it in four parts shall say:*

Broken and divided is the Lamb of God; which being broken yet is not divided; Being ever eaten, never is consumed; But sanctifieth them that partake thereof.

# THE HIERATIKON

## THE DIVINE LITURGY OF ST. JOHN CHRYSOSTOM

And he shall place the four pieces on the holy paten, laying the IC at the top of the paten. The XC at the bottom, the NI to his own left-hand side and the KA to his right.



DEACON: **F**ill, Master the Holy Cup.

And the Priest taking from the paten the particle, which lies uppermost, that marked IC, shall make therewith the sign of the Cross over the chalice, and placing it therein shall say:

**T**he fullness of the Holy Spirit.

DEACON: **A**men.

And taking the Zeon [warm water] he shall say to the Priest:

**B**less, Master, the fervency.

The Priest blessing the warm water shall say:

**B**lessed is the fervency of Thy saints, always, now and for ever: world without end. Amen.

And the Deacon shall pour into the chalice, crosswise, so much as suffices saying:

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## THE DIVINE LITURGY OF ST. JOHN CHRYSOSTOM

The fervency of the Holy Spirit. Amen

The Priest and Deacon, bowing their heads, shall now say the following communion prayers.

I believe, O Lord, and confess that Thou art in truth the Christ, the Son of the living God, come into the world to save sinners, of whom I am chief. And I believe that this is indeed Thine incorruptible Body, and this Thy most precious Blood. Wherefore I pray Thee have mercy upon me, and forgive me my trespasses, voluntary and involuntary, whether of word or deed, witting or unwitting; and vouchsafe that I may partake without condemnation of Thy most pure mysteries, for the remission of sins and unto life everlasting. Amen.

Behold I draw near to divine Communion, O Creator, let me not be destroyed thereby; for Thou art fire to consume the unworthy: the rather do Thou cleanse me from all that defileth.

Of Thy mystical supper, O Son of God, accept me this day as a partaker; for I will not speak of the mystery to Thine enemies, nor will I give Thee a kiss like Judas; but like the thief I will acknowledge Thee: remember me, O Lord, in Thy kingdom.

The blood that maketh divine, O man, let it be your fear, let it be your dread: fire it is to consume the unworthy. The divine body doth make me a partaker of the divine nature, and likewise feedeth me. Maketh the spirit divine and wondrously nourisheth the mind.

Thou hast ravished my heart with Thy love, O Christ; Thy divine care hath converted my soul. Yet do Thou consume my sins with celestial fire, and grant me to delight myself in Thee; that rejoicing I may exalt Thine incarnation and Thy second coming, O Thou who art good.

How may I, unworthy as I am, enter into the brightness of Thy saints? For if I come boldly to the king's palace my apparel doth

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convict me, in that I have no wedding garment, and I shall be bound and cast away by the angels. O Lord, cleanse my soul from all filthiness, and save me for Thou art loving-kind.

**O** Master and Lover of Mankind, Lord Jesus Christ, my God, let not these holy things be to my judgement, in that I am unworthy: but rather unto the cleansing and hallowing of soul and body, unto an earnest of life eternal and the kingdom. For I hold it good to cleave to God, to hope in the Lord for my salvation.

**O**f Thy mystical supper, O Son of God, accept me this day as a partaker; for I will not speak of the mystery to Thine enemies, nor will I give Thee a kiss like Judas; but like the thief I will acknowledge Thee: remember me, O Lord, in Thy kingdom.

*And approaching to partake of the Holy Mysteries, the Priest shall say to the Deacon:*

**B**rother and fellow minister, forgive me a sinner.

*And the Deacon shall respond:*

**M**ay the Lord God remember thy priesthood in His kingdom, always, now and for ever: world without end.

*And they shall make three devout reverences saying each to himself:*

**O** God, be gracious unto me, and have mercy upon me.

*And the Priest taking and dividing the particle of the Holy Bread with the XC shall place a piece in the palm of his right hand saying:*

**B**ehold, I draw near unto Christ our Immortal King and God.

**T**he precious and most holy Body of our Lord and God and Saviour Jesus Christ, is imparted unto me [Name] the unworthy Priest, for the remission of my sins and unto life everlasting.

*And in fear and with all precaution he shall partake of the particle in his hand. And wiping his palm with the sponge making sure that no small particle is left thereon he shall summon the Deacon saying:*

**D**eacon, draw near.

**DEACON**

**B**ehold, I draw near unto Christ our Immortal King and God.

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## THE DIVINE LITURGY OF ST. JOHN CHRYSOSTOM

O Master, impart unto me [Name], the unworthy Deacon, the precious and most holy Body of our Lord and God and Saviour Jesus Christ, for the remission of my sins and unto life everlasting.

And the Priest shall place a particle of the Holy Bread in the palm of the Deacon's right hand saying:

The precious and most holy Body of our Lord and God and Saviour Jesus Christ, is imparted unto thee [Name] the reverend Deacon, for the remission of thy sins and unto life everlasting.

Then the Priest taking with his left hand one end of the communion veil shall place it below his lips, and with his right hand holding the other end of the veil, he shall take up the chalice and partake of it three times saying:

The precious and most holy Blood of our Lord and God and Saviour Jesus Christ is imparted unto me [Name], the unworthy Priest, for the remission of my sins and unto life everlasting.

Then wiping his lips and the rim of the chalice with the veil and kissing the chalice he shall say:

Lo, this hath touched my lips; and mine iniquity is taken away, and my sin purged.

Then he shall summon the Deacon saying:

Deacon, again draw near:

### DEACON

Behold, I draw near unto our Immortal King and God.

O Master, impart unto me [Name], the unworthy Deacon, the precious and most holy Blood of our Lord and God and Saviour Jesus Christ, for the remission of my sins and unto life everlasting.

And the Priest shall give to the Deacon to partake of the chalice three times on this wise: The Deacon taking the edge of the veil shall place it under his lips. The Priest shall hold the other end with his right hand together with the stem of the chalice. Only the Deacon shall make the movement of the chalice by



# THE HIERATIKON

## THE DIVINE LITURGY OF ST. JOHN CHRYSOSTOM

pushing down the base of the chalice. As the Deacon partakes the Priest shall say:

**T**he precious and most holy Blood of our Lord and God and Saviour Jesus Christ, is imparted unto thee [Name] the reverend Deacon, for the remission of thy sins and unto life everlasting.

And when the Deacon has partaken the Priest shall say:

**L**o, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged.

Then the Priest shall divide the two remaining portions, the NI and the KA, into small particles sufficient for all. The Deacon shall then take up the paten and the sponge and with extreme care shall place the divided particles of the Lamb into the chalice and then all the other particles saying:

**W**e have seen the resurrection of Christ, wherefore let us worship the holy Lord Jesus, who alone is without sin. We venerate Thy Cross, O Christ, and we praise and glorify Thy holy Resurrection. For Thou art our God: we know no other save Thee; we call upon Thy Name. O Come all ye faithful, let us venerate the holy resurrection of Christ: for behold, through the Cross joy is come to all the world. Evermore blessing the Lord, we sing the praises of His Resurrection: for He endured the Cross on our behalf, death by death hath He destroyed.

**S**hine, shine, O new Jerusalem, for the glory of the Lord hath risen upon thee, celebrate now and be glad, O Zion. And do thou O pure, Mother of God, rejoice in the rising of thy child.

**O** divine! O beloved! O sweetness of Thy voice.! For that thou, O Christ, hast truly promised to be with us till the end of time. Wherefore we the faithful rejoice, holding these Thy words as an anchor of hope.

**O** Christ, O Great and most sacred Passover! O Wisdom, and Word of God, and Power! Grant that we may more truly have communion with Thee in the day of Thy kingdom which knoweth no eventide.

# THE HIERATIKON

## THE DIVINE LITURGY OF ST. JOHN CHRYSOSTOM

**W**ash away, O Lord, the sins of them that have been remembered here, by Thy precious Blood, at the prayers of the holy Mother of God and all Thy saints. Amen.

But if there be many that desire to communicate, then he shall not put in the other particles, but only the Lamb. Otherwise, he shall cover the chalice with the veil and place on the paten the asterisk and all the other veils. Then the Priest placing the spoon in the chalice shall take it up and give it to the Deacon who shall show it to the people saying:

**W**ith fear of God, with faith and love draw near.

And as many as desire to communicate shall now approach one by one in an orderly fashion bearing themselves with all godly humility and awe. The Priest shall take the chalice from the Deacon and shall communicate to each the Holy Mysteries saying to each:

**T**he servant of God [Name] partaketh of the precious and most holy Body and Blood of our Lord and God and Saviour Jesus Christ, for the remission of his/**her** sins and unto life everlasting.

Or

**T**he Body and Blood of our Lord and God and Saviour Jesus Christ.

Or

**T**he Body and Blood of Christ.

And when all have communicated, and if all the other particles were placed in the chalice before the communion of the people, the Priest shall bless the people with the chalice saying:

**S**ave, O God, Thy people and bless Thine inheritance.

And he shall go into the Sanctuary and place the chalice on the Holy Altar. But if the other particles were not put into the chalice, after the communion of the people, he shall place the chalice on the Altar. The Deacon shall then take up the paten and the sponge and with extreme care shall wipe all the other particles into the chalice saying:

**W**ash away, O Lord, the sins of them that have been remembered here, by Thy precious Blood, at the prayers of the holy Mother of God and all Thy saints. Amen.

The Priest shall then bless the people, not with the chalice, but with his right hand saying:

# THE HIERATIKON

## THE DIVINE LITURGY OF ST. JOHN CHRYSOSTOM

**S**ave, O God, Thy people and bless Thine inheritance.

And after the blessing the Priest shall take up the censer as the Deacon says:

**E**xalt, O Master.

The Priest shall then cense the Holy Gifts thrice saying:

**B**e Thou exalted, O God, above the heavens; let Thy glory be above all the earth.

And giving the censer to the Deacon, he shall take up the paten with the asterisk and the veils, and set it upon the Deacon's head who shall proceed to the offertory table where he shall set it down. The Priest shall then take up the chalice saying in secret:

**B**lessed is our God;

And turning to face the people he shall say aloud:

**A**lways, now and for ever: world without end.

And he shall proceed to the offertory table and there set down the chalice: the choir meanwhile singing "Let our mouths be filled". And when the choir is finished, the Deacon shall say:

**B**e upright: having partaken of the divine, holy, undefiled, immortal, heavenly, life-giving and awesome mysteries of Christ, let us worthily give thanks unto the Lord.

**S**uccour, save, have mercy and preserve us, O God, by Thy grace.

**H**aving prayed that this whole day be perfect, holy, peaceful and without sin, let us commend ourselves, and one another, and our whole life to Christ our God.

And the Priest folding the antimission shall say:

**W**e give Thee thanks, O Lord, and lover of mankind, who art the benefactor of our souls, for that Thou hast accounted us this day to be worthy of Thy heavenly and immortal mysteries. Make straight our ways, stablish us all in Thy fear, watch over our life, make sure our steps; by the prayers and supplications of the glorious Mother of God and ever-Virgin Mary, and of all Thy saints.

# THE HIERATIKON

## THE DIVINE LITURGY OF ST. JOHN CHRYSOSTOM

And taking up the Gospel Book he shall make with it the sign of the Cross over the antiminsion and lay the Book upon it saying:

**F**or Thou art our sanctification, and to Thee we ascribe glory, to the Father, and to the Son, and unto the Holy Spirit, now and for ever: world without end.

**L**et us depart in peace.

**DEACON:** **L**et us pray unto the Lord.

And going out of the Sanctuary by the Holy Doors, the Priest shall stand before the Icon of Christ, or, below the chancel steps and say the following prayer.

### BEHIND THE PULPIT PRAYER

**O** Lord, who dost bless them that bless Thee, and hallowest them that put their trust in Thee: save Thy people and bless Thine inheritance. Preserve the fullness of Thy Church, and sanctify them that love the beauty of Thy house. Do Thou, by Thy divine power glorify them, and forsake us not who put our trust in Thee. Grant peace to Thy world, to Thy Churches, to Thy priests, to those in authority over us, to the army and to all the people.

**F**or every good gift and every perfect gift is from above, and cometh down from Thee, the Father of lights; and to Thee we ascribe glory, thanksgiving and worship, to the Father, and to the Son, and to the Holy Spirit, now and for ever: world without end.

**CHOIR:** **A**men. Blessed is the name of the Lord... [3]

As the choir sing "Blessed is the name..." the Priest shall enter the sanctuary and going to the offertory table shall say the following prayer silently.

**O** Christ our God, who art the fulfilling of the law and the prophets, and hast fulfilled all things appointed of the Father; fill our hearts with joy and gladness, always, now and for ever: world without end. Amen.

**DEACON**

**L**et us pray unto the Lord.

The Priest standing by the Holy Doors shall bless the people saying:

# THE HIERATIKON

## THE DIVINE LITURGY OF ST. JOHN CHRYSOSTOM

May the blessing and mercy of the Lord come upon you, by His divine grace and loving-kindness, always, now and for ever: world without end.

Glory be to Thee, O our God, glory be to Thee.

### THE DISMISSAL

May [He who is risen from the dead] Christ our true God, by the prayers of His most holy Mother; by the power of the precious and life-giving Cross; by the protection of the heavenly bodiless hosts; through the supplications of the glorious Prophet and Forerunner, John the Baptist; of the holy and all-glorious Apostles; of the holy, glorious and triumphant Martyrs; of our holy God-bearing Fathers; of our father among the saints, John Chrysostom, archbishop of Constantinople; of [name of the saint to whom the Church is dedicated]; of the holy and righteous progenitors of God, Joachim and Anna; [name of saint] to whose memory we dedicate this day; and of all the saints, have mercy upon us, and save our souls: For He is good and loving-kind.

### CHOIR

May the Lord God make firm the holy and undefiled faith of pious Orthodox Christians in this holy Church [monastery], this city [village] and in all Thy world, for ever and ever. Amen.

Eternal be the memory of the blessed and ever-memorable founders of this holy Church [monastery] and all Orthodox Christians.

### PRIEST

May the Holy Trinity preserve the people in peace always, now and for ever: world without end.

### CHOIR

Unto him who blesses and sanctifies us; do Thou, O Lord, preserve unto many years.

# THE HIERATIKON

## THE DIVINE LITURGY OF ST. JOHN CHRYSOSTOM

By the prayers of our holy fathers, Lord Jesus Christ our God, have mercy upon us and save us.

CHOIR: Amen.

And distributing the antidoron he shall say to each recipient:

May the blessing and mercy of the Lord come upon thee.

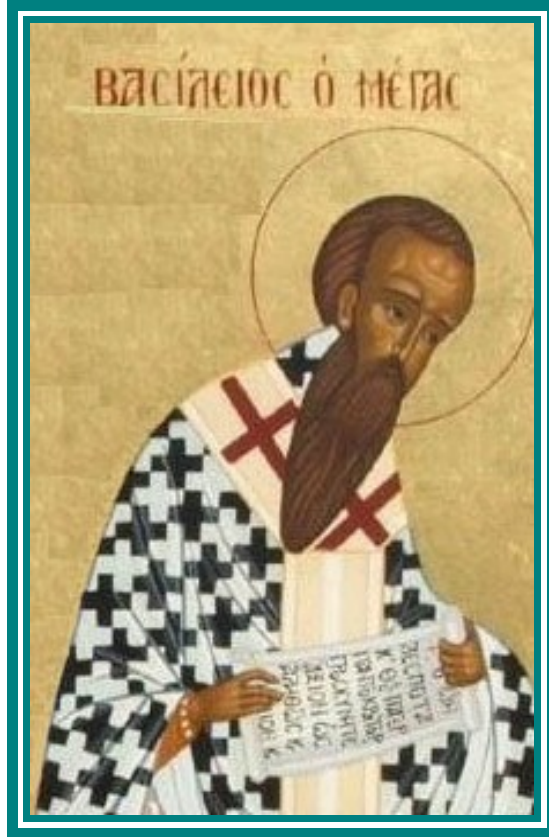
And to the last recipient he shall also say:

By His divine grace and loving-kindness, always, now and for ever: world without end. Amen.

Meanwhile the Deacon shall consume the remainder of the Holy Things. And having consumed with care all that is in the chalice he shall pour in wine and water and again consume until the chalice is clean and no part remains. He shall then wipe and dry the chalice with a communion veil and covering the sacred vessels, he shall wash his hands. And saying the prayers of thanksgiving he shall remove his vestments.

# THE HIERATIKON

## THE DIVINE LITURGY OF ST. BASIL THE GREAT



## THE DIVINE LITURGY

# THE HIERATIKON

## THE DIVINE LITURGY OF ST. BASIL THE GREAT

### OF OUR FATHER AMONG THE SAINTS BASIL THE GREAT

Take note, that the Divine Liturgy of St. Basil is celebrated only ten times in the year: on the five Sundays of Great Lent [but not on Palm Sunday], on Holy and Great Thursday, On Holy and Great Saturday, on the Eve of the Nativity of Christ [Christmas Eve], on the Eve of Theophany and on St. Basil's day [1<sup>st</sup> January].

If the Divine Liturgy of St. Basil is celebrated with Vespers, the Priest shall say, "Blessed is the kingdom of the Father..." and the Reader shall read the introductory Psalm 103 [104]. Vespers shall be sung as usual according to the typikon up to the readings from the Old Testament. After the readings, the Priest [or Deacon] shall say, "Let us pray unto the Lord." And then the Priest shall say, "For Thou our God art Holy and to Thee we ascribe glory..." and here beginneth The Divine Liturgy of St. Basil with the readings of the Apostle and Gospel and the rest of the Liturgy as usual.

DEACON: **M**aster, give the blessing.

The Priest making with the Gospel book the sign of the Cross over the antiminsion shall say:

**B**lessed is the kingdom of the Father, and of the Son, and of the Holy Spirit, now and for ever: world without end.

CHOIR: **A**men.

DEACON

**I**n peace let us pray unto the Lord.

CHOIR: **K**yrie eleison or **L**ord have mercy. And after each petition

**F**or the peace from on high, and for the salvation of our souls, let us pray unto the Lord.

**F**or the peace and union of the whole world, and for the good estate of the holy churches of God, let us pray unto the Lord.

**F**or this holy temple and for them that enter therein with faith, reverence and fear of God, let us pray unto the Lord.



# THE HIERATIKON

## THE DIVINE LITURGY OF ST. BASIL THE GREAT

**F**or our Archbishop [Name], for the honourable order of priesthood, and for the diaconate which is in Christ, for all the clergy and the people, let us pray unto the Lord.

**F**or this city [village, monastery]; for every city and land, and for them that dwell therein with faith, let us pray unto the Lord.

**F**or fair seasons and the abundance of the fruits of the earth, let us pray unto the Lord.

**F**or them that travel by land, by water, by air; for the sick and the suffering, For those in captivity, And for their salvation, let us pray unto the Lord.

**T**hat He may deliver us from all tribulation, wrath, danger and necessity, let us pray unto the Lord.

**S**uccour, save, have mercy and preserve us, O God, by Thy grace.

**M**indful of our most holy and undefiled, most blessed and glorious Lady, Mother of God and ever-Virgin Mary, and of all the saints, let us commend ourselves and one another, and our whole life to Christ our God.

**CHOIR:** **T**o Thee, O Lord.

### THE PRAYER OF THE FIRST ANTIPHON

**PRIEST**

**O** Lord our God, whose might is ineffable; whose glory passeth all understanding; whose mercy is infinite; whose love toward mankind is beyond utterance: do Thou, O Sovereign Lord, of Thy compassion look down upon us, and upon this holy temple; and bestow upon us, and upon them that now make their supplications with us, Thy bountiful goodness and mercy.

**F**or unto Thee belong all glory, honour and worship, unto the Father, and unto the Son, and unto the Holy Spirit, now and for ever: world without end.

# THE HIERATIKON

## THE DIVINE LITURGY OF ST. BASIL THE GREAT

CHOIR: **A**men.

At the beginning of the first antiphon, the Deacon shall bow himself and go from his place to stand before the Icon of Christ. When the antiphon is done, he returneth to his accustomed place to begin the Short Litany.

DEACON

**A**gain and again in peace, let us pray unto the Lord.

CHOIR: **K**yrie eleison or **L**ord have mercy. And after each petition

**S**uccour, save, have mercy and preserve us, O God, by Thy grace.

**M**indful of our most holy and undefiled, most blessed and glorious Lady, Mother of God and ever-Virgin Mary, and of all the saints, let us commend ourselves and one another, and our whole life to Christ our God.

CHOIR: **T**o Thee, O Lord.

### THE PRAYER OF THE SECOND ANTIPHON

PRIEST

**O** Lord our God, save Thy people, and bless Thine inheritance. Preserve the fullness of Thy Church. Sanctify them that love the habitation of Thy house. Do Thou by Thy divine power exalt them unto glory; and forsake us not who put our trust in Thee.

**F**or Thine is the might, and Thine is the kingdom, the power and the glory, of the Father, and of the Son, and of the Holy Spirit, now and for ever: world without end.

CHOIR: **A**men.

Again while the second antiphon is being sung, the Deacon shall go to stand before the Icon of the Mother of God. When the hymn “O only-begotten Son” is sung he returneth to his accustomed place and says again the Short Litany.

**A**gain and again in peace, let us pray unto the Lord.

CHOIR: **K**yrie eleison or **L**ord have mercy. And after each petition

# THE HIERATIKON

## THE DIVINE LITURGY OF ST. BASIL THE GREAT

**S**uccour, save, have mercy and preserve us, O God, by Thy grace.

**M**indful of our most holy and undefiled, most blessed and glorious Lady, Mother of God and ever-Virgin Mary, and of all the saints, let us commend ourselves and one another, and our whole life to Christ our God.

**CHOIR:** **T**o Thee, O Lord.

*The Deacon shall now enter the sanctuary by the south door.*

### THE PRAYER OF THE THIRD ANTIPHON

**PRIEST**

**O** Thou who hast given us grace with one accord to make our common supplications unto Thee; and dost promise that when two or three are gathered together in Thy name Thou wilt grant their request: fulfil now, O Lord, the petitions of Thy servants, as may be most expedient for them; granting us in this world knowledge of Thy truth, and in the world to come life everlasting.

**F**or Thou, O God, art good and loving-kind, and to Thee we ascribe glory, to the Father, and to the Son, and to the Holy Spirit, now and for ever: world without end.

*As the choir sing the "Glory" of the Beatitudes or the third antiphon, the Priest and the Deacon standing before the Holy Altar shall bow themselves thrice. The Priest shall then take the Gospel Book and give it to the Deacon, who shall kiss the Priest's right hand, and they shall pass behind the Altar and go out at the north side, preceded by lighted candles, to make the Little Entrance. And standing in their customary places both shall bow their heads, and the Deacon shall say:*

**L**et us pray unto the Lord. Kyrie eleison.

*And the Priest shall say the Prayer of the Little Entrance.*

**O** Master and Lord our God, who stablished the heavenly orders and hosts of angels and archangels to minister unto Thy glory: Grant that the holy angels may enter with our entrance, to minister with us, and with us to glorify Thy goodness.

# THE HIERATIKON

## THE DIVINE LITURGY OF ST. BASIL THE GREAT

For unto Thee belong all glory, honour and worship, unto the Father, and unto the Son, and unto the Holy Spirit, now and for ever: world without end. Amen.

**DEACON:** Bless master, the holy entrance.

And the Priest giving the benediction with his right hand shall say:

Blessed is the entrance into the holiest, always, now and for ever: world without end. Amen.

Then the Deacon having held up the Gospel Book for the Priest to kiss, shall stand in front of the Priest and raise his hands somewhat and shew the Holy Gospel, and making the sign of the Cross with it shall cry in a loud voice:

Wisdom. Stand steadfast.

And as the choir begin the entrance hymn they shall both bow their heads and the Deacon shall lead the Priest into the Sanctuary where he shall lay the Gospel Book upon the Altar.

[If the Liturgy is officiated by a bishop and priest or by two or more priests, the entrance hymn is customarily sung by the clergy before entering the sanctuary and the last line "who sing to Thee: Alleluia" is sung by the choir. On entering the sanctuary they shall also sing the first apolytikion and the kontakion.]

And while the choir sing the apolytikia hymns the Priest shall say the Prayer of the Thriceholy hymn in a low voice.

### PRAYER OF THE THRICEHOLY

O Holy God, who retest in the holies; unto whom the seraphim sing the thriceholy song; whom the cherubim glorify, and all the heavenly hosts adore; who didst bring into being all that exists; who didst create man in Thine image and likeness, and didst adorn him with Thine every gift; who givest wisdom and understanding to him that asketh, and art not wroth with the sinner, but dost grant repentance to salvation; who hast deemed us, Thine humble and unmeritable servants, worthy at this hour to stand before the glory of Thy Holy Altar, to bring unto Thee rightful worship and praise: accept, O Master, from the mouths of us sinners the thriceholy hymn, and visit us with Thy goodness. Pardon our offences, voluntary and involuntary. Sanctify our

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souls and bodies, and grant us to serve Thee in holiness, all the days of our life. By the prayers of the Mother of God, and of all the saints, which have been well pleasing unto Thee since the world began.

The choir having sung the kontakion, the Deacon shall say:

Let us pray unto the Lord.

PRIEST

For Thou our God art holy, and to Thee we ascribe glory, to the Father, and to the Son, and to the Holy Spirit: now and for ever.

DEACON: And world without end.

While the choir sing the thriceholy hymn, the Priest and the Deacon repeat the thriceholy secretly and together bow themselves thrice before the Holy Altar.

[If the Liturgy is celebrated by two or more priests then the thriceholy is sung five times before the “Glory... and now...” on this wise: First by the right choir, second by the left, third by the clergy, fourth by the right, fifth by the clergy, Glory by the left, now by the right Holy and Immortal by the left, and the Power by the right]. After the choir has sung the “Glory... and Now...” of the thriceholy, the Deacon facing the people shall cry aloud:

Power.

And immediately after shall say to the Priest:

Master, give the command.

And they shall proceed toward the throne, the Priest saying as he goes:

Blessed is he that cometh in the name of the Lord.

DEACON: Bless, Master, the throne on high.

PRIEST

Blessed art Thou on the glorious throne of Thy kingdom, that sittest upon the cherubim; always, now and for ever: world without end. Amen.

And after the conclusion of the thriceholy, the Deacon shall come before the Holy Doors and when the reader has read the first line of the prokimenon of the Apostle reading, he shall say:

Let us give heed.

And when the reader has read the second line:

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Wisdom.

And when he has announced which Apostolic reading is to be read:

Let us give heed.

And on completion of the Apostolic reading the Priest shall bless the reader saying:

Peace unto thee [that readest].

During the singing of the Alleluia the Deacon shall take up the censer with the incense and approaching the Priest shall say:

Master, bless the incense.

PRIEST

Blessed is our God always, now and for ever: world without end.

And whilst the Deacon censens in the customary way, the Priest standing before the Holy Altar shall say in a low voice:

### THE PRAYER OF THE GOSPEL

O Lord and lover of mankind: make the imperishable light of Thy divine knowledge to shine in our hearts; and open the eyes of our understanding that we may apprehend the preaching of Thy Gospel. Implant in us likewise awe of Thy blessed commandments, that trampling under feet all the lusts of the flesh we may pursue a spiritual life, thinking and doing always such things as are pleasing in Thy sight.

For Thou art the enlightening of our souls and bodies, O Christ our God, and unto Thee we ascribe glory, together with Thine eternal Father and Thine all-holy, good and life-giving Spirit, now and for ever: world without end. Amen.

The Deacon having put aside the censer shall come to the Priest and bowing his head shall say:

Bless, Master, the herald of the Holy Apostle and Evangelist [Name].

The Priest signing him with the sign of the Cross shall say:

May God through the prayers of the holy and all-glorious Apostle and Evangelist [Name] grant thee to preach the word with

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much power, unto the fulfilling of the Gospel of His beloved Son, our Lord Jesus Christ.

And he shall give the Book to the Deacon who shall say Amen and kiss the Gospel Book and the Priest's right hand and shall then step forth through the Holy Doors, preceded by lighted candles and go to the customary place. Then the Priest standing before the Holy Altar facing toward the west shall say:

**W**isdom. Stand steadfast. Let us hear the Holy Gospel.

**P**eace unto all.

DEACON

**T**he reading is from the Holy Gospel according to St. [Name]

PRIEST

**L**et us give heed.

And after the reading of the Gospel the Priest shall bless the Deacon saying:

**P**eace unto thee [that dost preach the good tidings].

Then the Deacon shall go to the Holy Doors and shall deliver the Book to the Priest who shall kiss it and make with it the sign of the Cross blessing the people before placing it upon the Holy Altar.

Then the Deacon standing in his accustomed place shall say the following petitions:

**L**et us all say with our whole soul, and with our whole mind, let us say.

CHOIR: Kyrie eleison or Lord have mercy. And after each petition

**O** Almighty Lord, God of our fathers, we pray Thee, hear us and have mercy.

**H**ave mercy upon us, O God, after Thy great goodness. We pray Thee, hear us and have mercy.

**A**gain we pray for our Archbishop [Name], and for all our brethren in Christ.

**A**gain we pray for mercy, life, peace, health, salvation, visitation, forgiveness and remission of the sins of the servants of God, [Names] (and) all the pious Orthodox Christians who dwell or visit this city [town, village, monastery], the parishioners, the Church

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committee, those who give help and those who have dedicated gifts in this holy temple.

Again we pray for the blessed and ever-memorable founders of this holy Church [monastery] and for all our departed fathers, brethren, and Orthodox Christians everywhere who have fallen asleep.

If there be a commemoration of them that are fallen asleep the deacon may also say:

Again we pray for the repose of the soul[s] of the departed servant[s] of God [name(s)], and for the forgiveness of his [her, their] every transgression, voluntary and involuntary.

Again we pray for them that strive and bring forth the fruit of good works in this holy and venerable temple; for them that serve, and them that sing; and for all the people here present who await Thy great and bountiful mercy.

PRIEST

For Thou art a merciful God, and a lover of mankind, and to Thee we ascribe glory, to the Father, and to the Son, and to the Holy Spirit, now and for ever: world without end. Amen.

DEACON

Catechumens, pray ye unto the Lord.

CHOIR: Kyrie eleison or Lord have mercy. And after each petition

Let us, the faithful, pray for the catechumens.

That the Lord may have mercy upon them.

That He may instruct them in the word of truth.

That He may reveal unto them the gospel of righteousness.

That He may unite them to His Holy, Catholic, and Apostolic Church.

Save, have mercy, help and preserve them, O God, by Thy grace.



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Catechumens, bow your heads unto the Lord.

### THE PRAYER FOR THE CATECHUMENS

PRIEST

O Lord our God that dwellest in the heavens, and keepest watch over all Thy works: look down upon Thy servants the catechumens, who have bowed their heads before Thee, and give them Thine easy yoke. Make them honourable members of Thy holy Church; and deem them worthy of the washing of regeneration, of the remission of sins, and the garment of incorruption, unto knowledge of Thee, our true God

That they also with us may glorify Thy sublime and majestic Name, of the Father, and of the Son, and of the Holy Spirit, now and for ever: world without end.

*The Priest unfolds the antimission.*

DEACON

As many as are catechumens depart: catechumens depart: as many as are catechumens depart: let not any of the catechumens remain. As many as are faithful,

Again and again in peace let us pray unto the Lord.

Succour, save, have mercy and preserve us, O God, by Thy grace. Wisdom.

### FIRST PRAYER OF THE FAITHFUL

PRIEST

Thou, O Lord, hast made known unto us this great mystery of salvation: Thou hast counted us, Thine humble and unmeritable servants, worthy to be ministers of Thy sacred altar. Do Thou, through the power of the Holy Spirit, make us able for this ministry, that standing without condemnation before Thy holy glory we may offer unto Thee the sacrifice of praise; for Thou it is which workest all in all. Grant, O Lord, that this our sacrifice may be acceptable unto Thee, both for our sins and for the errors of the people, and well-pleasing to Thee.

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For unto Thee belong all glory, honour and worship, unto the Father, and unto the Son, and unto the Holy Spirit, now and for ever: world without end.

DEACON

Again and again in peace let us pray unto the Lord.

Succour, save, have mercy and preserve us, O God, by Thy grace. Wisdom.

SECOND PRAYER OF THE FAITHFUL

PRIEST

O God who with loving-kindness and tender mercies hast visited our lowly estate; who hast set us, Thy humble, sinful and unworthy servants, before Thy holy glory to minister at Thy sacred altar: do Thou through the power of the Holy Spirit strengthen us for this ministry, and give us utterance that our mouths may be opened to invoke the grace of Thy Holy Spirit upon the gifts that we would lay before Thee.

That being ever guarded by Thy might we may give glory to Thee, to the Father, and to the Son, and to the Holy Spirit, now and for ever: world without end.

Then during the singing of the Cherubicon, the Priest bowing his head shall say the following prayer on behalf of himself.

THE PRAYER OF THE CHERUBICON

None is worthy among them that are held fast in fleshly desires and pleasures to approach, or to draw nigh, or to minister unto Thee, O King of glory, for to minister unto Thee is a great and fearful thing, even for the heavenly powers themselves. Notwithstanding, through Thine ineffable and immeasurable love for mankind, Thou didst become man suffering no change or altering, and art become our High Priest and hast Thyself bestowed upon us the ministry of this divine office and Bloodless sacrifice as Master of all. For Thou only, O Lord our God, hast dominion over all things in heaven and on earth, who art borne

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upon a throne of cherubim, who art Lord of the seraphim and king of Israel; who alone art Holy and dost rest in the holies. Therefore, I beseech Thee, who alone art good and ready to hear, look down upon me Thy sinful and 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 invested with the grace of priesthood, to stand before this Thy Holy Table, and to administer Thy most pure and sacred Body and Thy precious Blood. For unto Thee I come, to Thee I bow my head, and I beseech Thee: turn not Thy face from me, neither reject me from among Thy servants, but account it meet that these gifts be offered unto Thee by me, Thy sinful and unworthy servant. For Thou art He that offereth and He that is offered, and He who dost receive and art given, O Christ our God, and to Thee we ascribe glory, together with Thine eternal Father, and Thine all-holy, good and life-giving Spirit, now and for ever: world without end. Amen.

The prayer being finished, the Priest and the Deacon shall say the Cherubic hymn thrice, making a reverence at the end of each repetition.

**PRIEST**

Let us who mystically represent the cherubim and chant the Thriceholy hymn to the life-giving Trinity, now lay aside all earthly care.

**DEACON**

That we may receive the King of all, invisibly attended by the angelic hosts. Alleluia. Alleluia. Alleluia.

Then the Priest taking up the censer and blessing the incense in the usual way, shall cense the Holy Table round about, the prothesis, the Iconostasis and the people saying secretly "O come let us worship, etc" and Psalm 50. On Sundays he shall say the hymn "We have seen the resurrection of Christ" and then Psalm 50 up to the verse "O God Thou wilt not despise". On entering the sanctuary he shall again cense the Holy table, the prothesis and all the sanctuary and replace the censer in its customary place. Then standing before the Holy Altar, the Priest and the Deacon shall make two lowly reverences saying each to himself:

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**O** Saviour, I have sinned before Thee as the Prodigal Son, accept me, O Father, as a penitent, and have mercy upon me, O God.

**W**ith the voice of the Publican I cry unto Thee, O Christ Saviour. Be gracious unto me, as Thou wast with him, and have mercy upon me, O God.

And kissing the antiminsion they shall again make a reverence and turn and bow humbly to the people saying in a low voice:

**M**ay God forgive them that hate us and them that love us.

Then shall they proceed to the offertory table saying as they go:

**O** God, be gracious unto me a sinner, and have mercy upon me.

And kissing the holy gifts they shall say:

**O** Holy God, the Father eternal, Holy and Strong, the Son co-eternal, Holy and Immortal, the all-holy Spirit, Holy Trinity, glory to Thee.

Then the Deacon shall say to the Priest:

Lift, Master.

And the Priest taking the aer shall first cense it and then lay it on the Deacon's shoulders saying:

Lift up your hands in the sanctuary, and bless the Lord.

Then censing his hands he shall take up the paten and set it on the Deacon's head with all care and reverence. Then the Priest shall himself take up the chalice in his hands saying:

**G**od is gone up with a shout, the Lord with the sound of a trumpet.

And the Deacon leading, they shall go out of the Sanctuary by the north side and make the Great Entrance, preceded by lighted candles and the six-winged fans. And as they shall go round about the nave, the Deacon shall say in a loud voice:

**M**ay the Lord God remember all of you in his kingdom, always, now and for ever: world without end.

The Deacon going in at the Holy Doors stands to the right and as the Priest enters he shall say to him:

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May the Lord God remember thy priesthood in His Kingdom, always, now and for ever: world without end.

And the Priest shall say to him:

May the Lord God remember thy sacred ministry in His kingdom always, now and for ever: world without end.

The Priest shall then set the holy chalice upon the Altar, and taking the paten from the Deacon's head he shall place it to the left of the chalice. And removing the veils he shall place them on the one side or the upper part of the Altar, and taking from the Deacon's shoulders the aer and censing it he shall cover therewith the holy gifts saying:

Down from the tree Joseph, a godly man, took Thy most pure body, and wound it in linen clothes with the spices, and laid and closed it in a new sepulchre.

DEACON: Do good, Master.

And taking the censer he shall cense the holy gifts three times saying:

Do good in Thy good pleasure unto Zion: build Thou the walls of Jerusalem. Then shalt Thou be pleased with the sacrifices of righteousness, with burnt offering and whole burnt offering: then shall they offer bullocks upon Thine altar.

And giving back the censer he shall bow his head and say to the Deacon:

Remember me, brother and fellow minister.

DEACON

May the Lord God remember thy priesthood in His Kingdom, always, now and for ever: world without end.

And the Deacon bowing his head shall say to the Priest:

Pray for me, holy Master.

And the Priest blessing the Deacon shall say:

The Holy Spirit shall come upon thee, and the power of the Highest shall overshadow thee.

DEACON

The same Spirit shall labour with us all the days of our life.

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Remember me, holy Master.

**PRIEST**

**T**he Lord God remember thee in His kingdom, always, now and for ever: world without end.

**DEACON:** Amen.

And kissing the Priest's right hand he shall stand in his customary place and say the following litany.

**L**et us complete our supplication unto the Lord.

**CHOIR:** **K**yrie eleison or **L**ord have mercy. And after each petition

**F**or the precious gifts here set forth, let us pray unto the Lord.

**F**or this holy temple and for them that enter therein with faith, reverence and fear of God, let us pray unto the Lord.

**T**hat He may deliver us from all tribulation, wrath, danger and necessity, let us pray unto the Lord.

**S**uccour, save, have mercy and preserve us, O God, by Thy grace.

**T**hat this whole day may be perfect, holy, peaceful and without sin, let us entreat the Lord.

**CHOIR:** **G**rant us O Lord. And after each petition

**F**or an angel of peace, faithful guide and guardian of our souls and bodies, let us entreat the Lord.

**F**or pardon and remission of our sins and transgression, let us entreat the Lord.

**F**or things good and profitable to our souls, and peace for the world, let us entreat the Lord.

**T**hat we may pass the remainder of our lives in peace and repentance, let us entreat the Lord.

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**F**or a Christian ending to our life, painless, without shame and peaceful, and a good defence before the dread judgement seat of Christ, let us entreat the Lord.

**M**indful of our most holy and undefiled, most blessed and glorious Lady, Mother of God and ever-Virgin Mary; and of all the saints, let us commend ourselves and one another, and our whole life to Christ our God.

*Meanwhile the Priest having set the divine gifts upon the Holy Altar, shall say the following prayer.*

**O** Lord our God who hast created us and brought us into this life; who hast shewn unto us the way of salvation; who hast granted unto us the revelation of heavenly mysteries: Thou art that hast appointed us unto this ministry, by the power of Thy Holy Spirit. Therefore, O Lord, be well-pleased that we may be servants of Thy New Testament, and ministers of Thy holy sacraments. According to the greatness of Thy mercy do Thou accept us who now draw nigh unto Thy sacred altar, that we may be worthy to offer Thee this reasonable and bloodless sacrifice for our sins and for the errors of the people: which do Thou accept for a sweet-smelling savour upon Thy holy, and most heavenly, and spiritual altar, and send down upon us the grace of Thy Holy Spirit. Look upon us, O God, and behold this our worship, which do Thou accept even as Thou didst accept the gifts of Abel, the sacrifices of Noah, the whole burnt offering of Abraham, the sacred priestly offices of Moses and Aaron, the peace offerings of Samuel. Even as Thou didst receive from the holy Apostles this true worship, so also, O Lord, do Thou of Thy goodness accept these gifts at the hands of us sinners: that counted worthy to serve blamelessly before Thy Holy Altar we may obtain the reward of faithful and wise stewards in the fearful day of Thy just recompense.

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Through the compassions of Thine Only-begotten Son, with whom Thou art blessed; together with Thine all-holy, good and life-giving Spirit, now and for ever: world without end.

And blessing the people, the Priest shall say:

Peace unto all.

DEACON

Let us love one another that with one mind we may confess.

And while the choir sing “The Father and the Son...” the Priest shall bow himself thrice saying within himself:

I will love Thee, O Lord, my strength. The Lord is my firm support, and my refuge, and my deliverer.

And he shall kiss the holy gifts, they still being covered: first the paten, then the chalice and the edge of the Holy Altar before him. And if there be two priests or more, they likewise shall kiss the holy things and then embrace and kiss each other with the Kiss of Peace; first on the left then on the right and then each other’s right hand. And while they embrace, the Priest first in rank shall say:

Christ is in our midst.

And the other shall say:

He is, and ever shall be.

The deacons also, if there be two or more, shall embrace each other in like manner as the priests, saying the same words. And after this the Deacon shall cry aloud:

The doors, the doors. In wisdom let us give heed.

And the Priest, the choir and all the people shall recite the Creed [Confession of Faith]. All the while, the Priest shall take up the aer and hold it over the sacred gifts and calmly shake it up and down. If there be several priests, each shall take hold of the aer. At the words of the Creed “And ascended into heaven” the Priest shall lift the aer from the holy gifts, fold it and kiss it and lay it aside with the other veils. But he shall not leave the chalice uncovered lest any fly or other insect settle thereon. If he has not a small fan, he may cover the chalice with a folded communion veil, which he shall remove just before the consecration of the holy gifts and again cover until the time for communion.

DEACON



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Let us stand upright, let us stand with fear: let us take heed to present the holy offering in peace.

**CHOIR:** The mercy of peace...

*The Priest shall fan the holy things with a small fan of the folded aer saying:*

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

*And turning to face the people, the Priest shall bless them. The choir shall respond:*

And with thy spirit.

*And raising his hands he shall say:*

Let us lift up our hearts.

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

*And turning to face the Icon of Christ the Priest shall say:*

Let us give thanks unto the Lord.

**CHOIR:** It is meet and right.

*And standing before the Holy Altar, the Priest shall offer this prayer.*

O Thou who art, O Master and Lord, God the Father, Almighty and proper to be worshipped: it is truly meet, and right and befitting the magnificence of Thy holiness that we should praise Thee, hymn Thee, bless Thee, worship Thee, give thanks unto Thee and glorify Thee, for verily Thou art the one true God, and to offer, with a contrite heart and a humble spirit, this our reasonable worship: for Thou it is that hast granted unto us the knowledge of Thy truth. And who can utter Thy mighty acts? Who shall cause all Thy praises to be heard, or tell of Thy wondrous works at all times? O Master of all. Lord of heaven and earth, and all creation, visible and invisible, Thou that sittest upon the throne of glory, and dost behold the depths, who art without beginning, invisible, incomprehensible, indescribable, immutable, the Father of our Lord Jesus Christ, our great God and Saviour, who is our hope, who is the image of Thy goodness, the equal

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imprint of Thy likeness, showing in Himself Thee the Father, the living Word, true God, the pre-eternal Wisdom, life, sanctification, power, the true light through whom was manifest the Holy Spirit: the Spirit of truth, the gift of adoption, the earnest of our inheritance to come, the first-fruits of eternal good things, the life-giving power, the fountain of sanctification, that enableth every creature having reason, and understanding to serve Thee and ascribe to Thee everlasting glory, for all are Thy servants: angels, archangels, thrones, dominions, principalities, authorities, powers and the many-eyed cherubim praise Thee. Round about Thee stand the seraphim, six wings hath the one and six wings hath the other: with twain they cover their faces and with twain they cover their feet, and with twain they do fly, crying one unto another, with incessant voices, unstilled hymns of glory,

**S**inging the triumphal hymn, exclaiming, crying aloud and saying:

*And as the choir sing "Holy, holy, holy is the Lord of Sabaoth", the Deacon shall take the asterisk from off the paten and making the sign of the Cross over it shall kiss it and lay it aside. And when the choir is finished, the Priest shall continue:*

**A**nd with these blessed Powers, O Master and lover of mankind, we also cry aloud and say: Holy indeed and most Holy art Thou, and no bounds are there to the majesty of Thy holiness; and just art Thou in all Thy works, for in righteousness and true judgement hast Thou ordered all things for us. For after Thou hadst formed man of the dust of the earth, and honoured him, O God, with Thine own image, Thou didst set him in the paradise of delight and didst promise unto him immortal life and the enjoyment of eternal good things in the keeping of Thy commandments. But when he disobeyed Thee, his true God, which created him, and was allured by the deceit of the serpent, and slain by his own trespasses, Thou, O Lord, in righteous judgement didst cast him out of paradise into this world, and didst return him to the earth from whence he was taken: dispensing for

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him salvation by regeneration, which is in Thy Christ Himself. For Thou, O Good One, didst not wholly forsake Thy creature which Thou hadst made, neither didst Thou forget the works of Thy hands, but because of Thy tender mercy in divers manners didst visit him. Prophets didst Thou send, mighty works hast Thou performed through Thy saints which have been well-pleasing unto Thee in every generation: Thou hast spoken unto us by the mouth of Thy servants the prophets, foretelling unto us the salvation to come. The law Thou gavest to help us, angels Thou didst appoint to guard us. And when the fulness of the time was come Thou didst speak unto us by Thy Son Himself, by whom also Thou madest the worlds. Who, being the brightness of Thy glory, and the express image of Thy person, and upholding all things by the word of His power, thought it not robbery to be equal with Thee, God and Father. But being God pre-eternal did He yet shew Himself upon earth, and conversed with men: and being incarnate of the holy Virgin He emptied Himself and took upon Him the form of a servant, being made in the likeness of the body of our humility that He might fashion us like the image of His glory. For inasmuch as by one man sin entered into the world, and death by sin, so it seemed good unto Thine only-begotten Son, which is in the bosom of Thee, O God and Father, made of a woman, the holy Mother of God and ever-Virgin Mary, made under the law, to condemn sin in His flesh, that they who die in Adam may be quickened in Thy Christ Himself. Who dwelling in this world gave saving commandments and having turned us from the deceits of idols, hath brought us unto the knowledge of Thee, the true God and Father, having possessed us unto Himself for a chosen people, a royal priesthood, a holy nation. Who hath cleansed us with water and sanctified us by the Holy Spirit, giving Himself a ransom unto death, wherein we were held, sold under sin: and by the Cross having descended into Hades, that He might fill all things with Himself, He loosed the pains of death: and being risen again the third day He made a way for all flesh unto the resurrection of the dead, for since it was not possible that

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the author of life should be holden by corruption, He became the first-fruits of them that had fallen asleep, the firstborn from the dead: that in all things He might have the pre-eminence. And ascending into heaven He sat down on the right hand of Thy Majesty on high, from whence He shall come again to render to every man according to His deeds. Who also hath left unto us for a remembrance of His saving passion these things which we here set forth according to His commandments. For when He was about to go forth to His voluntary and ever-memorable and life-giving death, in the night that He gave Himself for the life of the world, took bread in His sacred and most pure hands and when He had shown it unto Thee, O God and Father, and having given thanks, He blessed it, hallowed it and brake it:

**A**nd gave it to His holy disciples and Apostles, saying: Take eat; this is my Body which is broken for you for the remission of sins.

**L**ikewise, He took the cup with the fruit of the vine, and when He had mingled it, given thanks, blessed and hallowed it,

**H**e gave to His holy disciples and Apostles, saying: Drink ye all of it; This is my Blood of the New Testament, which is shed for you and for many for the remission of sins.

**D**o this in remembrance of me: for as often as ye eat this bread, and drink this cup, ye do shew my death and confess my resurrection. Wherefore we also, O Master, having in remembrance His redeeming passion and life-giving Cross, the three days He was in the tomb, His resurrection from the dead, His ascension into heaven and His sitting on the right hand of Thee, God and Father, and His glorious and dread coming again:

**T**hine own of Thine own, we offer unto Thee in all and for all.

While the Priest says "Thine own of Thine own..." the Deacon crossing his hands shall raise the holy things, lifting the paten with his right hand and the chalice with his left. And having lifted the holy gifts he shall make the sign of the Cross with them.

PRIEST

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Wherefore, most holy Lord, we also Thy sinful and unworthy servants whom Thou hast suffered to minister at Thy hallowed altar, not through our own righteousness, for we have done no good thing on earth, but through Thy mercy and compassions which Thou hast shed on us abundantly, we presume to draw nigh unto Thy Holy Altar and presenting unto Thee the figures of Thy Christ, we pray Thee and beseech Thee, O Holy of Holies, of the good pleasure of Thy goodness let Thy Holy Spirit come upon us and upon these gifts here set forth, and bless, hallow and manifest:

DEACON: Bless, Master, the holy bread.

And the Priest blessing the holy bread shall say:

This bread the precious and very Body of our Lord and God and Saviour Jesus Christ.

DEACON: Amen. Bless, Master, the holy cup.

And the Priest blessing the chalice shall say:

And this cup the precious and very Blood of our Lord and God and Saviour Jesus Christ.

DEACON: Amen. Bless, Master, both the holy things.

And the Priest blessing both the holy bread and the chalice shall say:

Which was shed for the life and salvation of the world.

DEACON: Amen. Amen. Amen.

PRIEST

And unite us all one with another, as many as are partakers of the one bread and cup in the communion of the one Holy Spirit. And suffer none to partake of the holy Body and Blood of Thy Christ unto judgement or condemnation; but grant that we may obtain mercy and grace, together with all the saints which have been well-pleasing unto Thee since the world began; with our Forefathers and Fathers, Patriarchs, Prophets, Apostles,

# THE HIERATIKON

## THE DIVINE LITURGY OF ST. BASIL THE GREAT

Preachers, Evangelists, Martyrs, Confessors, Teachers: And with every righteous spirit in faith made perfect.

And taking up the censer, he shall cense three times before the Holy Altar saying aloud:

More especially our most holy and undefiled, most blessed and glorious Lady, Mother of God and ever-Virgin Mary.

Then giving the censer to the Deacon who shall go behind the Altar and call to mind as he will the living and the departed, the Priest shall continue:

With St. John the Prophet, Forerunner and Baptist, for the holy and all-glorious Apostles, St. [Name] to whose memory we dedicate this day, and all Thy saints, at whose intercessions visit us, O God.

And remember all them that are fallen asleep in the hope of resurrection unto life eternal: [and he remembers such as he will of the departed, pronouncing their names] and give them rest where the light of Thy countenance watcheth over them.

Also we pray Thee remember, O Lord, Thy Holy Catholic and Apostolic Church that stretcheth unto the ends of the earth, and extend Thy peace unto her which Thou hast purchased with the precious Blood of Thy Christ; and stablish this temple even unto the end of the world.

Remember, O Lord, them that have set before Thee these gifts, and them for whom and by whom and on behalf of whom they are offered.

Remember, O Lord, them that strive and bring forth the fruit of good works in Thy holy Churches; and them that care for the poor. Reward them with Thy rich and heavenly bounty, bestowing on them heavenly things instead of earthly, eternal things instead of temporal, incorruptible things instead of corruptible.

Remember, O Lord, them that wander in deserts, in mountains, in caves and in pits of the earth.

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## THE DIVINE LITURGY OF ST. BASIL THE GREAT

Remember, O Lord, them that continue in their virginity, in piety, in temperance, and in a blameless way of life.

Remember, O Lord, all that are in authority. Grant them peace, profound and lasting peace. Commune in their hearts good things for Thy Church and for all Thy people. That in their peace we may lead a quiet and peaceful life in all godliness and decency. Preserve them that are good in Thy goodness; and of Thy kindness make them that are evil good.

Remember, O Lord, the people here present, and those who for a just cause are absent, and have mercy upon them and us according to multitude of Thy mercy. Fill their storehouses with every good thing. Preserve their marriage bonds in peace and harmony. Nourish the infants, instruct the young, support the aged; comfort the fainthearted; gather together them that are scattered; bring back them that went astray and unite them to Thy Holy Catholic and Apostolic Church. Set free them that are vexed with unclean spirits. Sail with them that sail, journey with them that journey by land or air. Protect the widows; defend the orphans; deliver the captives; heal the sick.

Them that stand trial, that are in prison, that live in exile, that are in bitter bondage, and all that are in tribulation, necessity and danger do Thou remember, O God, and all them that are in need of Thy great and tender mercy; them that love us and them that hate us, and them that have entreated us, unworthy though we be, to pray for them; and all Thy people, do Thou remember, O Lord our God, and upon them all pour out Thy rich mercy, granting unto all their petitions that are unto salvation.

And them that we have not remembered, through ignorance or forgetfulness, or by reason of the multitude of names, do Thou Thyself call to mind, O God, who knowest the age and name of each, and knowest every man from his mother's womb. For Thou art, O Lord, the help of the helpless, the hope of the hopeless, the Saviour of them that are storm-tossed, the haven for them at sea,

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the physician of them that are sick. Be Thou Thyself all things to all men, O Thou that knowest every man and his petitions, his house and his needs.

**P**reserve this city [village, monastery], every city and land, from pestilence, famine, earthquakes, flood, fire and the sword, from invasion of enemies and civil war.

**A**nd remember first, O Lord, our Archbishop [Name], whom do Thou grant to serve Thy Holy Churches in peace, safety, honour, health and length of days that he may rightly divide the word of Thy truth.

**DEACON**

**A**nd everyone that each of us has in mind, and all and everyone.

**R**emember, O Lord, all the Orthodox episcopate who rightly divide the word of Thy truth.

**R**emember, O Lord, according to the multitude of Thy compassions my unworthiness: forgive me all my trespasses, voluntary and involuntary, and withhold not because of my sins the grace of Thy Holy Spirit from the gifts here set forth.

**R**emember, O Lord, the priesthood, the diaconate which is in Christ, and all clerical orders; and put none of us to shame who compass Thine Holy Altar. Visit us, O Lord, in Thy loving kindness, manifest Thyself to us in Thy bountiful compassion. Vouchsafe unto us temperate winds and fair seasons. Send gentle rains that the land may yield her increase. Crown the year with Thy goodness. Cause divisions to cease in the Churches. Quench the raging of the heathen. By the power of Thy Holy Spirit speedily destroy the uprisings of heresy. Receive us all into Thy kingdom, having rendered us children of light and children of the day. Thy peace and Thy love grant unto us, O Lord our God, for Thou hast rendered to us all things



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## THE DIVINE LITURGY OF ST. BASIL THE GREAT

And grant us with one mouth and one heart to glorify and praise Thy sublime and majestic name, of the Father, and of the Son, and of the Holy Spirit, now and for ever: world without end.

And turning to face the people he shall bless them saying:

And may the mercies of our Great God and Saviour Jesus Christ be with you all.

DEACON

Calling to remembrance all the saints, again and again in peace let us pray unto the Lord.

CHOIR: Kyrie eleison or Lord have mercy. And after each petition

For the precious gifts here offered and hallowed, let us pray unto the Lord.

That our God, which loveth mankind, who hath received them unto His holy and heavenly and spiritual altar for a sweetsmelling savour of spiritual fragrance, may send down upon us divine grace and the gift of the Holy Spirit, let us pray unto the Lord.

That we may be deliver from all tribulation, wrath, danger and necessity, let us pray unto the Lord.

*Succour, save, have mercy and preserve us, O God, by Thy grace.*

*That this whole day may be perfect, holy, peaceful and without sin, let us entreat the Lord.*

CHOIR: Grant us O Lord. And after each petition

*For an angel of peace, faithful guide and guardian of our souls and bodies, let us entreat the Lord.*

*For pardon and remission of our sins and transgression, let us entreat the Lord.*

*For things good and profitable to our souls, and peace for the world, let us entreat the Lord.*

*That we may pass the remainder of our lives in peace and repentance, let us entreat the Lord.*

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## THE DIVINE LITURGY OF ST. BASIL THE GREAT

*For a Christian ending to our life, painless, without shame and peaceful, and a good defence before the dread judgement seat of Christ, let us entreat the Lord.*

**H**aving besought the unity of the faith and the communion of the Holy Spirit, let us commend ourselves, and one another, and our whole life to Christ our God.

**PRIEST**

**O**ur God, the God of salvation, do Thou teach us how we may worthily give thanks unto Thee for all Thy benefits which Thou hast begotten and which Thou dost beget for us. Do Thou, O God, having accepted these gifts, cleanse us from all filthiness of the flesh and spirit, and teach us to perfect holiness in Thy fear; that with the testimony of a pure conscience and receiving a portion of Thy holy things, we may be united with the sacred Body and Blood of thy Christ: and having received them worthily, we may have Christ dwelling in our hearts, and may become the temple of Thy Holy Spirit. Yea, O God, let none of us be made guilty by reason of these fearful and heavenly mysteries, or weak in soul or body through the an unworthy partaking of the same: but grant us even unto our last breath worthily to receive a portion of Thy hallowed things, unto provision for the way of eternal life and an acceptable defence at the dread judgement seat of Christ. That we also with all the saints which have been well-pleasing unto Thee since the world began may be made partakers of Thine eternal good things, which Thou hast prepared for them that love Thee, O Lord.

**A**nd vouchsafe, O Lord, that boldly and without condemnation we may dare to lift our voices unto Thee, O heavenly God and Father, and say:

*And the Priest, the choir and all the people recite the Lord's Prayer. And having finished, the Priest shall say:*

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## THE DIVINE LITURGY OF ST. BASIL THE GREAT

For Thine is the kingdom. The power and the glory, of the Father, and of the Son, and of the Holy Spirit, now and for ever: world without end.

The Priest shall then bless the people saying:

Peace unto all.

DEACON

Let us bow down our heads before the Lord.

PRIEST

O Master and Lord, the Father of mercies, and God of all comfort, bless, hallow, guard, protect and strengthen them that have bowed their heads unto Thee: turn them aside from every evil work; unite them to every good work, and grant that they may partake without condemnation of these Thy most pure and life-giving mysteries, for the remission of sins and unto the communion of the Holy Spirit.

Through the grace and compassions and love for mankind of Thine only-begotten Son, with whom Thou art blessed, together with Thine all-holy, good, and life-giving Spirit, now and for ever: world without end.

The Priest, bowing his head shall say also this prayer:

Give heed, O Lord Jesus Christ, our God, from Thy holy dwelling place, and from the glorious throne of Thy kingdom, and come to sanctify us, O Thou that sittest on high with the Father and art here invisibly present with us. And vouchsafe by Thy mighty hand to impart unto us of Thy most pure Body and precious Blood; and through us unto all Thy people.

While the Priest is praying this prayer, the Deacon shall gird his orarion about him crosswise. Then the Priest and the Deacon shall bow themselves thrice saying each to himself:

O God, be gracious unto me a sinner, and be merciful unto me.

DEACON: Let us give heed.

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The Priest taking the Holy Bread with both hands, and raising it a little and making the sign of the Cross with it shall say:

**T**he Holy Things unto the holy.

**CHOIR:** **O**ne only is holy...

**DEACON**

**B**reak, O Master, the Holy Bread.

And the Priest breaking it in four parts shall say:

**B**roken and divided is the Lamb of God; which being broken yet is not divided; Being ever eaten, never is consumed; But sanctifieth them that partake thereof.

And he shall place the four pieces on the holy paten, laying the IC at the top of the paten. The XC at the bottom, the NI to his own left-hand side and the KA to his right.

**DEACON:** **F**ill, Master the Holy Cup.

And the Priest taking from the paten the particle which lies uppermost, that marked IC, shall make therewith the sign of the Cross over the chalice and placing it therein shall say:

**T**he fullness of the Holy Spirit.

**DEACON:** **A**men.

And taking the Zeon [warm water] he shall say to the Priest:

**B**less, Master, the fervency.

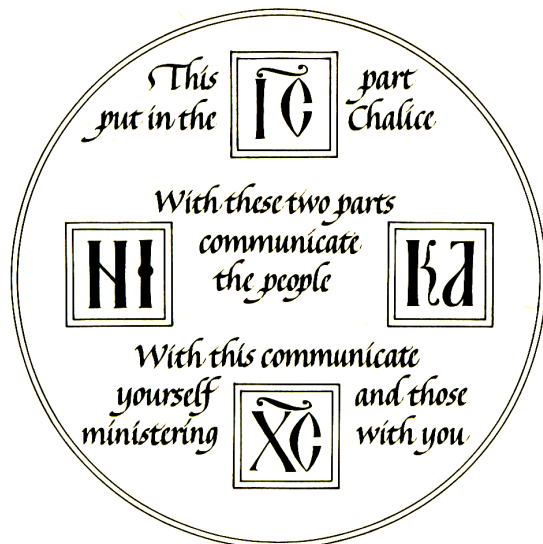
The Priest blessing the warm water shall say:

**B**lessed is the fervency of Thy saints, always, now and for ever: world without end. Amen.

And the Deacon shall pour into the chalice, crosswise, so much as suffices saying:

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**T**he fervency of the Holy Spirit. Amen

The Priest and Deacon, bowing their heads, shall now say the following communion prayers.

**I** believe, O Lord, and confess that Thou art in truth the Christ, the Son of the living God, come into the world to save sinners, of whom I am chief. And I believe that this is indeed Thine incorruptible body, and this Thy most precious blood. Wherefore I pray Thee have mercy upon me, and forgive me my trespasses, voluntary and involuntary, whether of word or deed, witting or unwitting; and vouchsafe that I may partake without condemnation of Thy most pure mysteries, for the remission of sins and unto life everlasting. Amen.

**B**ehold I draw near to divine Communion, O Creator, let me not be destroyed thereby; for Thou art fire to consume the unworthy: the rather do Thou cleanse me from all that defileth.

**O**f Thy mystical supper, O Son of God, accept me this day as a partaker; for I will not speak of the mystery to Thine enemies, nor

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will I give Thee a kiss like Judas; but like the thief I will acknowledge Thee: remember me, O Lord, in Thy kingdom.

**T**he blood that maketh divine, O man, let it be your fear, let it be your dread: fire it is to consume the unworthy. The divine body doth make me a partaker of the divine nature, and likewise feedeth me. Maketh the spirit divine and wondrously nourisheth the mind.

**T**hou hast ravished my heart with Thy love, O Christ, Thy divine care hath converted my soul. Yet do Thou consume my sins with celestial fire, and grant me to delight myself in Thee; that rejoicing I may exalt Thine incarnation and Thy second coming, O Thou who art good.

**H**ow may I, unworthy as I am, enter into the brightness of Thy saints? For if I come boldly to the king's palace my apparel doth convict me, in that I have no wedding garment, and I shall be bound and cast away by the angels. O Lord, cleanse my soul from all filthiness, and save me for Thou art loving-kind.

**O** Master and Lover of Mankind, Lord Jesus Christ, my God, let not these holy things be to my judgement, in that I am unworthy: but rather unto the cleansing and hallowing of soul and body, unto an earnest of life eternal and the kingdom. For I hold it good to cleave to God, to hope in the Lord for my salvation.

**O**f Thy mystical supper, O Son of God, accept me this day as a partaker; for I will not speak of the mystery to Thine enemies, nor will I give Thee a kiss like Judas; but like the thief I will acknowledge Thee: remember me, O Lord, in Thy kingdom.

*And approaching to partake of the Holy Mysteries, the Priest shall say to the Deacon:*

**B**rother and fellow minister, forgive me a sinner.

*And the Deacon shall respond:*

**M**ay the Lord God remember thy priesthood in His kingdom, always, now and for ever: world without end.

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And they shall make three devout reverences saying each to himself:

**O** God, be gracious unto me, and have mercy upon me.

And the Priest taking and dividing the particle of the Holy Bread with the XC shall place a piece in the palm of his right hand saying:

**B**ehold, I draw near unto Christ our Immortal King and God.

**T**he precious and most holy Body of our Lord and God and Saviour Jesus Christ, is imparted unto me [Name] the unworthy Priest, for the remission of my sins and unto life everlasting.

And in fear and with all precaution he shall partake of the particle in his hand. And wiping his palm with the sponge making sure that no small particle is left thereon he shall summon the Deacon saying:

**D**eacon, draw near.

DEACON

**B**ehold, I draw near unto Christ our Immortal King and God.

O Master, impart unto me [Name], the unworthy Deacon, the precious and most holy Body of our Lord and God and Saviour Jesus Christ, for the remission of my sins and unto life everlasting.

And the Priest shall place a particle of the Holy Bread in the palm of the Deacon's right hand saying:

**T**he precious and most holy Body of our Lord and God and Saviour Jesus Christ, is imparted unto thee [Name] the reverend Deacon, for the remission of thy sins and unto life everlasting.

Then the Priest taking with his left hand one end of the communion veil shall place it below his lips, and with his right hand holding the other end of the veil, he shall take up the chalice and partake of it three times saying:

**T**he precious and most holy Blood of our Lord and God and Saviour Jesus Christ is imparted unto me [Name], the unworthy Priest, for the remission of my sins and unto life everlasting.

Then wiping his lips and the rim of the chalice with the veil and kissing the chalice he shall say:

**L**o, this hath touched my lips; and mine iniquity is taken away, and my sin purged.

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Then he shall summon the Deacon saying:

Deacon, again draw near:

DEACON

Behold, I draw near unto our Immortal King and God.

O Master, impart unto me [Name], the unworthy Deacon, the precious and most holy Blood of our Lord and God and Saviour Jesus Christ, for the remission of my sins and unto life everlasting.

And the Priest shall give to the Deacon to partake of the chalice three times on this wise: The Deacon taking the edge of the veil shall place it under his lips. The Priest shall hold the other end with his right hand together with the stem of the chalice. Only the Deacon shall make the movement of the chalice by pushing down the base of the chalice. As the Deacon partakes the Priest shall say:

The precious and most holy Blood of our Lord and God and Saviour Jesus Christ, is imparted unto thee [Name] the reverend Deacon, for the remission of thy sins and unto life everlasting.

And when the Deacon has partaken the Priest shall say:

Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged.

Then the Priest shall divide the two remaining portions, the NI and the KA, into small particles sufficient for all. The Deacon shall then take up the paten and the sponge and with extreme care shall place the divided particles of the Lamb into the chalice and then all the other particles saying:

We have seen the resurrection of Christ, wherefore let us worship the holy Lord Jesus, who alone is without sin. We venerate Thy Cross, O Christ, and we praise and glorify Thy holy Resurrection. For Thou art our God: we know no other save Thee; we call upon Thy Name. O Come all ye faithful, let us venerate the holy resurrection of Christ: for behold, through the Cross joy is come to all the world. Evermore blessing the Lord, we sing the praises of His Resurrection: for He endured the Cross on our behalf, death by death hath He destroyed.



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## THE DIVINE LITURGY OF ST. BASIL THE GREAT

Shine, shine, O new Jerusalem, for the glory of the Lord hath risen upon thee, celebrate now and be glad, O Zion. And do thou O pure, Mother of God, rejoice in the rising of thy child.

O divine! O beloved! O sweetness of Thy voice.! For that thou, O Christ, hast truly promised to be with us till the end of time. Wherefore we the faithful rejoice, holding these Thy words as an anchor of hope.

O Christ, O Great and most sacred Passover! O Wisdom, and Word of God, and Power! Grant that we may more truly have communion with Thee in the day of Thy kingdom which knoweth no eventide.

Wash away, O Lord, the sins of them that have been remembered here, by Thy precious Blood, at the prayers of the holy Mother of God and all Thy saints. Amen.

But if there be many that desire to communicate, then he shall not put in the other particles, but only the Lamb. Otherwise he shall cover the chalice with the veil and place on the paten the asterisk and all the other veils. Then the Priest placing the spoon in the chalice shall take it up and give it to the Deacon who shall show it to the people saying:

With fear of God, with faith and love draw near.

And as many as desire to communicate shall now approach one by one in an orderly fashion bearing themselves with all godly humility and awe. The Priest shall take the chalice from the Deacon and shall communicate to each the Holy Mysteries saying to each:

The servant of God [Name] partaketh of the precious and most holy Body and Blood of our Lord and God and Saviour Jesus Christ, for the remission of his/her sins and unto life everlasting.

Or

The Body and Blood of our Lord and God and Saviour Jesus Christ.

Or

The Body and Blood of Christ.

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## THE DIVINE LITURGY OF ST. BASIL THE GREAT

And when all have communicated, and if all the other particles were placed in the chalice before the communion of the people, the Priest shall bless the people with the chalice saying:

**S**ave, O God, Thy people and bless Thine inheritance.

And he shall go into the sanctuary and place the chalice on the Holy Altar. But if the other particles were not put into the chalice, after the communion of the people, he shall place the chalice on the Altar. The Deacon shall then take up the paten and the sponge and with extreme care shall wipe all the other particles into the chalice saying:

**W**ash away, O Lord, the sins of them that have been remembered here, by Thy precious Blood, at the prayers of the holy Mother of God and all Thy saints. Amen.

The Priest shall then bless the people, not with the chalice, but with his right hand saying:

**S**ave, O God, Thy people and bless Thine inheritance.

And after the blessing the Priest shall take up the censer as the Deacon sayeth:

**E**xalt, O Master.

The Priest shall then cense the Holy Gifts thrice saying:

**B**e Thou exalted, O God, above the heavens; let Thy glory be above all the earth.

And giving the censer to the Deacon, he shall take up the paten with the asterisk and the veils, and set it upon the Deacon's head who shall proceed to the offertory table where he shall set it down. The Priest shall then take up the chalice saying in secret:

**B**lessed is our God;

And turning to face the people he shall say aloud:

**A**lways, now and for ever: world without end.

And he shall proceed to the offertory table and there set down the chalice: the choir meanwhile singing "Let our mouths be filled". And when the choir is finished, the Deacon shall say:

**B**e upright: having partaken of the divine, holy, undefiled, immortal, heavenly, life-giving and awesome mysteries of Christ, let us worthily give thanks unto the Lord.

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**S**uccour, save, have mercy and preserve us, O God, by Thy grace.

**H**aving prayed that this whole day be perfect, holy, peaceful and without sin, let us commend ourselves, and one another, and our whole life to Christ our God.

*And the Priest folding the antiminsion shall say:*

**W**e give thanks unto Thee, O Lord our God, for that Thou hast suffered us to partake of Thy holy, pure, immortal and heavenly mysteries unto the benefit, hallowing and healing of our souls and bodies. Do Thou, O Master of all, grant that the communion of the Body and Blood of Thy Christ be for us unto faith unashamed, unto love without dissimulation, unto the increase of wisdom, unto the healing of soul and body, unto the driving out of every adversary, unto the fulfilling of Thy commandments, and unto an acceptable defence at the dread judgement seat of Christ.

*And taking up the Gospel Book he shall make with it the sign of the Cross over the antiminsion and lay the Book upon it saying:*

**F**or Thou art our sanctification, and to Thee we ascribe glory, to the Father, and to the Son, and unto the Holy Spirit, now and for ever: world without end.

**L**et us depart in peace.

**DEACON:** **L**et us pray unto the Lord.

*And going out of the Sanctuary by the Holy Doors, the Priest shall stand before the Icon of Christ, or, below the chancel steps and say the following prayer.*

### BEHIND THE PULPIT PRAYER

**O** Thou who dost accept as a sacrifice of praise and a worship pleasing to Thee, this reasonable and bloodless sacrifice, from them that call upon Thee with their whole heart, O Christ our God, O Lamb and Son of God, who takest away the sin of the world: the blameless calf, not bearing the yoke of sin and yet of Thine own will wast sacrificed for us. Who being broken, yet is

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not divided, who is eaten and never consumed, but sanctifieth them that eat thereof. Who in remembrance of Thy voluntary passion and Thy life-giving resurrection on the third day hast rendered us to be partakers of Thine ineffable and heavenly and dread mysteries, Thy holy Body and Thy precious Blood. Preserve us Thy servants, the Deacons, those in authority over us, and all the people here present in Thy holiness. And grant us at all times and at every moment to meditate on Thy righteousness, that being guided toward Thy will and having done that which is well-pleasing to Thee, we may be accounted worthy to stand on Thy right hand when Thou comest to judge both the quick and the dead. Deliver our brethren in captivity, visit the sick, direct from all danger those at sea, and give rest to the souls of them that have departed before us in the hope of life everlasting, where the light of Thy countenance watcheth over them, and give ear to all that pray for Thy help.

**F**or Thou art the Giver of all good, and to Thee we ascribe glory, to the Father, and to the Son, and to the Holy Spirit, now and for ever: world without end.

**CHOIR:** **A**men. Blessed is the name of the Lord... [3]

*As the choir sing "Blessed is the name..." the Priest shall enter the sanctuary and going to the offertory table shall say the following prayer silently.*

**A**ccomplished and perfected in so far as lies in our power is all the mystery of Thy dispensation, O Christ our God. For we have held in remembrance Thy death; we have seen the figure of Thy resurrection; we have been filled with Thine immortal life. We have delighted in Thine inexhaustible good pleasure, whereof be Thou pleased to account us all worthy in the world to come, by the grace of Thine eternal Father, and Thy Holy, good and life-giving Spirit; now and for ever: world without end. Amen.

**DEACON**

**L**et us pray unto the Lord.

*The Priest standing by the Holy Doors shall bless the people saying:*

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May the blessing and mercy of the Lord come upon you, by His divine grace and loving-kindness, always, now and for ever: world without end.

Glory be to Thee, O our God, glory be to Thee.

### THE DISMISSAL

May [He who is risen from the dead] Christ our true God, by the prayers of His most holy Mother; by the power of the precious and life-giving Cross; by the protection of the heavenly bodiless hosts; through the supplications of the glorious Prophet and Forerunner, John the Baptist; of the holy and all-glorious Apostles; of the holy, glorious and triumphant Martyrs; of our holy God-bearing fathers; of our father among the saints, Basil the Great, archbishop of Caesarea in Cappadosia; of [name of the saint to whom the Church is dedicated]; of the holy and righteous progenitors of God, Joachim and Anna; [name of saint] to whose memory we dedicate this day; and of all the saints, have mercy upon us, and save our souls: For He is good and loving-kind.

CHOIR

May the Lord God make firm the holy and undefiled faith of pious Orthodox Christians in this holy Church [monastery], this city [village] and in all Thy world, for ever and ever. Amen.

Eternal be the memory of the blessed and ever-memorable founders of this holy Church [monastery] and all Orthodox Christians.

PRIEST

May the Holy Trinity preserve the people in peace always, now and for ever: world without end.

CHOIR

Unto him who blesses and sanctifies us; do Thou, O Lord, preserve unto many years.

# THE HIERATIKON

## THE DIVINE LITURGY OF ST. BASIL THE GREAT

By the prayers of our holy fathers, Lord Jesus Christ our God, have mercy upon us and save us.

CHOIR: Amen.

And distributing the antidoron he shall say to each recipient:

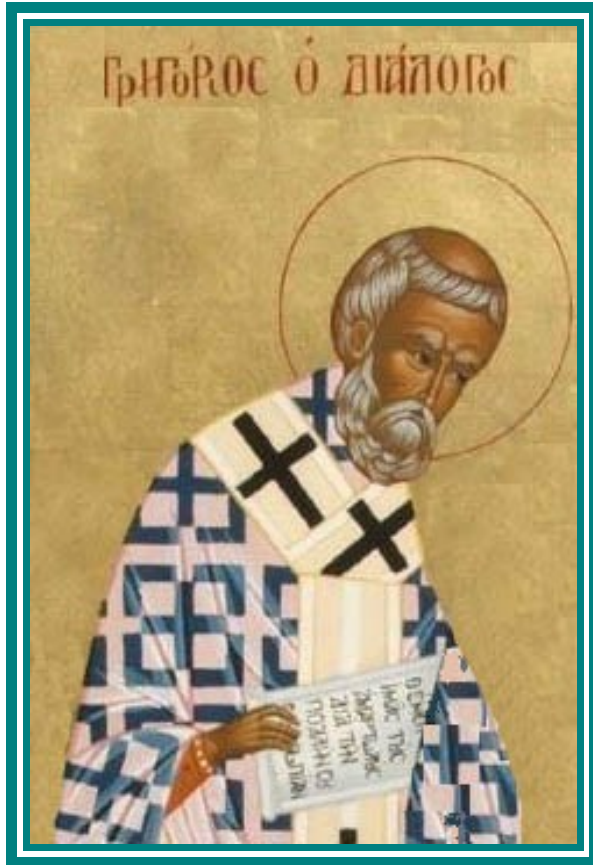
May the blessing and mercy of the Lord come upon thee.

And to the last recipient he shall also say:

By His divine grace and loving-kindness, always, now and for ever: world without end. Amen.

Meanwhile the Deacon shall consume the remainder of the Holy Things. And having consumed with care all that is in the chalice he shall pour in wine and water and again consume until the chalice is clean and no part remains. He shall then wipe and dry the chalice with a communion veil and covering the sacred vessels, he shall wash his hands. And saying the prayers of thanksgiving he shall remove his vestments.

# THE HIERATIKON THE DIVINE LITURGY OF THE PRESANCTIFIED



THE HIERATIKON  
THE DIVINE LITURGY OF THE PRESANCTIFIED

THE DIVINE LITURGY  
OF THE  
PRESANCTIFIED

The Divine Liturgy of the Presanctified is celebrated on every Wednesday and Friday of Great Lent, on Thursday of the fifth week for the Great Canon, on Great Monday, Great Tuesday, Great Wednesday, on the Feast of the First and Second findings of the head of St. John the Baptist [24<sup>th</sup> February], on the Feast of the Forty holy martyrs [9<sup>th</sup> march], and on any other local feast if it falls on a Monday to Friday in Great Lent. The Feast of the Annunciation, on whatever day it falls on, is always celebrated with the Liturgy of St. John Chrysostom.

The Divine Liturgy of the Presanctified is celebrated always after the Ninth Hour with the Vespers service and is usually celebrated by one Priest without a Deacon, except on feast days and in Holy Week where there are readings from the Gospels.

After the Ninth Hour, the Priest [and Deacon if he is to co-celebrate] shall vest himself with dark vestments kissing and blessing each one but saying nought except Let us pray unto the Lord.

THE PREPARATION

On the Sunday preceding at the Office of Oblation, when the Priest shall say **T**hou hast redeemed us by Thy precious blood from the curse of the law: he shall raise with the prosphoron for the Sunday Liturgy other prosphora, one for each Presanctified Liturgy he foresees will be celebrated during that week: for only one Lamb at any time can be taken from any one prosphoron. And after he hath cut, sacrificed and pierced the first prosphoron, he shall take the other prosphora and to each in turn he shall cut, sacrifice and pierce saying the words:

**I**n remembrance of our Lord... **H**e was led as a sheep... **A**nd as a lamb without blemish... **I**n his humiliation... **W**ho shall declare his generation? **F**or his life is taken away... **T**he Lamb of God, which taketh away... **W**hen Thou wast crucified, O



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Christ... **O**ne of the soldiers with a spear pierced...

And he shall place each Lamb on the paten above the first Lamb.

Then pouring into the chalice wine and water he shall say: and forthwith came there out blood and water. And he that saw it bare record, and his record is true.

The Priest blessing over the chalice shall say:

**B**lessed is the union of Thy holy things, always, now and for ever: world without end. Amen.

And he shall complete the Office of Oblation and celebrate the Divine Liturgy of St. Basil or of St. John.

And when he is to sign the holy bread with the sign of the Cross, at the invocation of the Holy Spirit, he shall say **And make this bread:** in the singular number, for Christ is one, and he does not speak of these breads in the plural number. And when he is to make the elevation he shall lift all breads together, but break only the first bread that was offered and lay the portion in the holy chalice and pour in the warm water as is usual.

Then taking the holy spoon in his right hand, he shall dip it in the holy Blood and with his left hand he shall take one of the Holy Breads and touch it with the holy spoon, which hath been wetted with the Holy Blood, and make the sign of the Cross over the cross that was cut earlier on the underside and place it in the pyx [artophorion] underside up. Then he shall do the same with the other Breads and place them in the pyx.

On Holy and Great Thursday, the Priest prepares two Lamb as describe above: one for the Liturgy on the day and the other which shall be preserved in the pyx [artophorion] throughout the year for the communication of the sick at whatever hour he is asked to communicate them or for whenever it is necessary to give Holy Communion to someone other than during the Divine Liturgy.

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DEACON: **M**aster, give the blessing.

The Priest making with the Gospel book the sign of the Cross over the antimimension shall say:

**B**lessed is the kingdom of the Father, and of the Son, and of the Holy Spirit, now and for ever: world without end.

READER: **A**men.

**O** come let us worship... [3]

Then the introductory Psalm 103 [104] **B**less the Lord, O my soul...

While the reader recites the introductory Psalm the Priest shall say the 5<sup>th</sup>, 6<sup>th</sup> and 7<sup>th</sup>, of the Evening Prayers.

5<sup>th</sup> PRAYER

**L**ord, Lord, who upholdest all things in Thy most pure hands; who art long-suffering unto us all and doth repent Thee of our evils: Remember Thy tender mercies and Thy loving-kindnesses. Visit us with Thy bounties and by Thy grace keep us for the remainder of this day from the snares of the devil, and preserve our lives from every wicked device; by the grace of Thy most Holy Spirit.

**T**hrough the mercy and love toward mankind of Thine only-begotten Son, with whom Thou art blessed, together with Thine all-holy, good and life-giving Spirit, now and for ever: world without end. Amen.

6<sup>th</sup> PRAYER

**O** great and wonderful God, who of Thine unsearchable goodness and rich providence dost order all things, and hast bestowed on us the good of the land, Who hast given us a pledge of the promised kingdom through the benefits already granted unto us, and to this present hour hath caused evil to depart from us: Vouchsafe that we may complete the remainder of this day

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undefiled before Thy holy glory, and sing unto Thee, Thou only who art good, our God which lovest mankind.

**F**or Thou art our God, and to Thee we ascribe glory, to the Father, and to the Son, and to the Holy Spirit, now and for ever: world without end. Amen.

### 7<sup>th</sup> PRAYER

**O** Great and most high God, who only hath immortality, dwelling in light which no man can approach unto; Who in wisdom didst make all Thy works; Who divided the light from the darkness, Who made the sun to rule the day, Who made the moon and the stars to rule the night; Who hast vouchsafed unto us sinners at this present hour to come before Thy presence with thanksgiving, and praise and glory: Do Thou Thyself of Thy loving-kindness let our prayer be set before Thee as incense, and accept it for a sweetsmelling savour. And grant that we may pass this eventide and the coming night in peace. Clothe us with the armour of light. Deliver us from the terror by night, from pestilence that walketh in darkness. Grant that the sleep which Thou hast appointed for the repose of our weakness be estranged from all wicked imaginations. Yea, O Master of all, bestower of all blessings, may we commune with our own hearts upon our beds, and be still and call to remembrance Thy Name in the night season: That enlightened by meditation of Thy commandments we may rise up with joyful soul to glorify Thy goodness, with prayers and supplications beseeching for Thy mercy on our own sins and for the sins of all Thy people, whom do Thou visit in clemency through the intercessions of the holy Mother of God.

**F**or Thou, O God, art good and loving-kind, and to Thee we ascribe glory, to the Father, and to the Son, and to the Holy Spirit, now and for ever: world without end. Amen.

*After the introductory psalm, the Priest [or Deacon] shall say the Great lityany.*

**I**n peace let us pray unto the Lord.

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**CHOIR:** **K**yrie eleison or **L**ord have mercy. *And after each petition.*

**F**or the peace from on high, and for the salvation of our souls, let us pray unto the Lord.

**F**or the peace and union of the whole world, and for the good estate of the holy churches of God, let us pray unto the Lord.

**F**or this holy temple and for them that enter therein with faith, reverence and fear of God, let us pray unto the Lord.

**F**or our Archbishop [**N**ame], for the honourable order of priesthood, and for the diaconate which is in Christ, for all the clergy and the people, let us pray unto the Lord.

**F**or this city [**v**illage, **m**onastery]; for every city and land, and for them that dwell therein with faith, let us pray unto the Lord.

**F**or fair seasons and the abundance of the fruits of the earth, let us pray unto the Lord.

**F**or them that travel by land, by water, by air; for the sick and the suffering, for those in captivity, And for their salvation, let us pray unto the Lord.

**T**hat we may be deliver from all tribulation, wrath, danger and necessity, let us pray unto the Lord.

**S**uccour, save, have mercy and preserve us, O God, by Thy grace.

**M**indful of our most holy and undefiled, most blessed and glorious Lady, Mother of God and ever-Virgin Mary, and of all the saints, let us commend ourselves and one another, and our whole life to Christ our God.

**CHOIR:** **T**o Thee, O Lord.

**PRIEST**

**PRAYER OF THE FIRST ANTIPHON**

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**O** Lord who art gracious and full of compassion; longsuffering and plenteous in mercy: give ear to our prayer, and attend to the voice of our supplications. Shew us a token for good. Teach us Thy way that we may walk in Thy truth. Rejoice our hearts to fear Thy Holy Name. For Thou art great and doest wondrous things. Thou art God alone, and there is none like unto Thee, O Lord, among the gods, mighty in mercy, gracious in strength to succour, comfort and save all who put their trust in Thy Holy Name.

**F**or unto Thee belong all glory, honour and worship, unto the Father, and unto the Son, and unto the Holy Spirit, now and for ever: world without end.

**CHOIR:** Amen.

And the Reader shall the reading the first stasis of the 18 Kathisma of the Psalter. Psalms 119-123 [120-124]

**I**n my distress I cried unto the Lord...

During the reading of the Kathisma the Holy Doors are kept closed.

The Deacon shall say to the Priest:

**M**aster, bless the incense.

And the Priest shall bless the incense saying:

**W**e offer incense unto, O Christ our God, for a sweetsmelling savour of spiritual fragrance, which do thou accept upon Thy most heavenly altar; and send down upon us the grace of Thy most holy Spirit.

And standing before the Holy Altar he shall unfold the Antiminsion, and then go to the Prothesis and take up the Paten, the Asterisk and the veil and bring them to the Holy Altar. Then taking the presanctified Holy Bread from the pyx [artophorion] with all reverence, he shall place it upright on the Paten. And taking the Asterisk he shall cense it and place it on the Paten saying naught but **By the prayers of our holy fathers, Lord Jesus Christ our God, have mercy upon us and save us. And taking the veil he shall cense it and cover the Paten again saying naught but By the Prayers of our Holy fathers...** And taking up the censer he shall cense the Paten thrice and making

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three prostrations he shall lift up the Holy Gifts and place them on his head and being preceded by the Deacon holding a lighted taper and the censer he shall proceed to the prothesis and there place the Holy Gifts.

Then taking wine and water he shall pour them into the chalice saying **By the Prayers of our Holy fathers...** And he shall cense the veil for the chalice and cover it saying **only By the Prayers of our Holy fathers...** And taking up the Aer he shall cense it and cover both saying **By the Prayers of our Holy fathers...** And taking up the censer he shall cense both thrice saying **only By the Prayers of our Holy fathers...** And he shall cense also the Holy Altar and all the sanctuary. He shall not say the Prayer of Oblation for the presanctified offering is already consecrated and complete. If the Priest does not have enough time to accomplish all the above during the first stasis of the Kathisma he can do all up to the censuring of the Holy Gifts whilst still on the Holy Altar during the first reading and the rest during the second.

When the reader hath finished the first stasis of the Kathisma he shall say **Glory... Now and for ever... Alleluia [3] Glory be to Thee, O God. [3] Kyrie eleison. [3] Glory be to the Father and to the Son and to the Holy Spirit.**

And the Priest [or Deacon] shall say the small litany

**A**gain and again in peace let us pray unto the Lord.

**CHOIR: Kyrie eleison or Lord have mercy.**

**S**uccour, save, have mercy and preserve us, O God, by Thy grace.

**M**indful of our most holy and undefiled, most blessed and glorious Lady, Mother of God and ever-Virgin Mary, and of all the saints, let us commend ourselves and one another, and our whole life to Christ our God.

**CHOIR: To Thee, O Lord.**

**PRIEST**

**PRAYER OF THE SECOND ANTIPHON**

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## THE DIVINE LITURGY OF THE PRESANCTIFIED

**O** Lord, rebuke us not in Thy wrath; neither chasten us in Thy hot displeasure: But deal with us according unto Thy mercy, O Physician and Healer of our souls, who dost lead us into the haven of Thy will. Enlighten the eyes of our understanding to the knowledge of Thy truth; and grant that the remainder of this day, and our whole life, may be peaceful and without sin, by the prayers of the Holy Mother of God, and of all Thy saints.

**F**or Thine is the might, and Thine is the kingdom, the power and the glory, of the Father, and of the Son, and of the Holy Spirit, now and for ever: world without end. Amen.

**READER:** Amen.

**N**ow and for ever: world without end. Amen.

*And the reader shall read the second stasis of the Kathisma: Psalms 124-128 [125-129]*

*When the reader hath finished the second stasis of the Kathisma he shall say*

**G**lory... Now and for ever... **A**lleluia [3] **G**lory be to Thee, O God. [3] **K**yrie eleison. [3] **G**lory be to the Father and to the Son and to the Holy Spirit.

*And the Priest [or Deacon] shall say the small litany*

**A**gain and again in peace, let us pray unto the Lord.

**CHOIR:** **K**yrie eleison **or** **L**ord have mercy.

**S**uccour, save, have mercy and preserve us, O God, by Thy grace.

**M**indful of our most holy and undefiled, most blessed and glorious Lady, Mother of God and ever-Virgin Mary, and of all the saints, let us commend ourselves and one another, and our whole life to Christ our God.

**CHOIR:** **T**o Thee, O Lord.

**PRIEST**

**PRAYER OF THE THIRD ANTIPHON**

# THE HIERATIKON

## THE DIVINE LITURGY OF THE PRESANCTIFIED

**O** Lord our God, remember us sinners and Thine unprofitable servants, when we call upon Thy Holy and honoured Name, and confound not our expectation of Thy mercy; But fulfil, O Lord, all our petitions which are unto salvation, and vouchsafe that we may love and fear Thee with our whole heart, and do Thy will in all things.

**F**or Thou, O God, art good and loving-kind, and to Thee we ascribe glory, to the Father, and to the Son, and to the Holy Spirit, now and for ever: world without end. Amen.

**READER:** **A**men.

**N**ow and for ever: world without end. Amen.

**And the reader shall read the third stasis of the Kathisma: Psalms 129-133 [130-134]**

**When the reader has finished the third stasis of the Kathisma he shall say**

**G**lory... Now and for ever... **A**lleluia [3] **G**lory be to Thee, O God. [3]

**And the Priest [or Deacon] shall say the small litany**

**A**gain and again in peace, let us pray unto the Lord.

**CHOIR:** **K**yrie eleison **or** **L**ord have mercy.

**S**uccour, save, have mercy and preserve us, O God, by Thy grace.

**M**indful of our most holy and undefiled, most blessed and glorious Lady, Mother of God and ever-Virgin Mary, and of all the saints, let us commend ourselves and one another, and our whole life to Christ our God.

**CHOIR:** **T**o Thee, O Lord.

**PRIEST**

**PRAYER OF THE FOURTH ANTIPHON**



# THE HIERATIKON

## THE DIVINE LITURGY OF THE PRESANCTIFIED

**O** Thou unto whom the multitude of the heavenly host doth sing eternal glory: let our mouths be filled with Thy praise that we may magnify Thy Holy Name. And grant unto us a portion and inheritance with all them that fear Thee in truth and keep Thy commandments; by the prayers of the Mother of God, and of all Thy saints.

**F**or Thou art our God, the God of mercy and salvation, and to Thee we ascribe glory, to the Father, and to the Son, and to the Holy Spirit, now and for ever: world without end.

**CHOIR:** Amen.

And immediately the choir shall sing “**L**ord I have cried”.

The Deacon then taking up the censer and putting incense therein shall say to the Priest:

**M**aster, bless the incense.

The Priest shall bless the incense saying:

**B**lessed is our God always, now and for ever: world without end.  
Amen.

Then at the words “Let my prayer be set forth before Thee as incense” the Priest [or Deacon] shall cense the sanctuary and all the temple in the customary way. During the singing of the “Glory... Now and for ever...” the Priest [and Deacon] shall make the Little Entrance. If the Liturgy of the Presanctified is offered to celebrate the commemoration of a certain saint’s day or in Holy week then the Little Entrance is made with the Holy Gospel. Otherwise, the Entrance is made with the censer.

The Priest blessing the incense shall say:

**B**lessed is our God always, now and for ever: world without end.

And he [they] shall pass behind the Altar and go out by the north door. And standing in the customary place the Priest [Deacon] shall say:

**L**et us pray unto the Lord.

And bowing his [their] head the Priest shall say:

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## THE DIVINE LITURGY OF THE PRESANCTIFIED

Evening, and morning, and at noon we praise Thee, we bless Thee, we give thanks unto Thee, and we pray unto Thee, O Master of all: let our prayer be set forth before Thee as incense; and incline not our hearts to any evil thing. But keep us from all who would lay a snare for our souls; for our eyes wait upon Thee, O Lord. In Thee, O Lord, is our trust. Confound us not, O God.

For unto Thee belong all glory, honour and worship, unto the Father, and unto the Son, and unto the Holy Spirit, now and for ever: world without end. Amen.

DEACON: Bless master, the holy entrance.

And the Priest giving the benediction shall say:

Blessed is the entrance into the holiest, always, now and for ever: world without end. Amen.

And the Priest [or Deacon] shall cense the throne and the Icons of the Iconostasis. Then holding the censer high he shall cry in a loud voice:

Wisdom. Stand steadfast.

And the choir shall sing the evening hymn “O Gladsome light”.

O Gladsome light of the holy glory, of the Immortal Father, heavenly, holy, blessed, Jesus Christ. As we approach the setting of the sun, and see the evening light, we hymn Thee, Father, Son and Holy Spirit, God.

Meet it is at all times for Thee to be praised by righteous voices, O Son of God, the Giver of life. Wherefore the world glorifies Thee.

PRIEST [or Deacon]: Evening.

READER: The Prokheimenon... tone... Psalm...

PRIEST [or Deacon]: Wisdom.

READER: The reading is from the Book of Genesis [or Exodus].

PRIEST [or Deacon]: Let us give heed.

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And the reader shall read the Lesson. And having finished the Lesson he shall announce the Prokhimenon for the second lesson and then he [or the Deacon] shall say aloud:

**A**t thy bidding.

Whereupon the Priest, holding a lighted candle and the censer in his right hand and standing before the Holy Altar facing towards the east shall make the sign of the Cross and exclaim:

**W**isdom. Stand steadfast.

And passing through the Holy Doors, he shall face the Icon of Christ and say:

**T**he Light of Christ,

And facing the people and blessing them with the candle and censer he shall say:

**L**ighteth every man.

And entering the sanctuary, he shall lay aside the censer.

The Reader shall announce the second Lesson.

**T**he reading is from the Book of Proverbs [or Job].

**PRIEST** [or Deacon]: **W**isdom. Let us attend.

And after the reading:

**PRIEST**: **P**eace unto thee [that readeth].

**READER**: **A**nd unto thy spirit.

**PRIEST** [or Deacon]: **W**isdom.

And taking up the censer and standing before the Holy Altar the Priest shall cense whilst singing:

**L**et my prayer be set forth before Thee as incense; and the lifting up of my hands as the evening sacrifice.

And the choir shall repeat this four times, but before each, the Priest shall announce the verse from each side of the Holy Altar censing each side as he goes.

*Lord, I cry unto Thee: make haste unto me. Make haste unto me, O Lord. Lord, I cry unto Thee: make haste unto me; give ear unto my voice, when I cry unto Thee. Make haste unto me, O Lord.*

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Let my prayer be set forth before Thee as incense; and the lifting up of my hands as the evening sacrifice.

Set a watch, O Lord, before my mouth; keep the door of my lips.

Let my prayer be set forth...

Incline not my heart to any evil thing, to practice wicked works with men that work iniquity, and let me not eat of their dainties.

Let my prayer be set forth...

And censuring the Prothesis:

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

Now and for ever: world without end. Amen.

Let my prayer be set forth...

And standing again before the Holy Altar facing east the Priest shall sing:

Let my prayer be set forth,

And passing through the Holy Doors and facing the Icon of Christ he shall sing:

Before Thee as incense;

And censuring the rest of the Iconostasis and the people, the choir shall take up the rest of the hymn singing:

And the lifting up of my hands as the evening sacrifice.

If the Liturgy of the Presanctified is offered to celebrate the commemoration of a certain saint's day or in Holy week the reader shall announce the Apostle reading.

READER: The Prokhimenon of the Apostle reading.

PRIEST [or Deacon]: Let us give heed.

READER: The verse to the Apostle reading.

PRIEST [or Deacon]: Wisdom.

READER

The reading is from the Epistle of St. [Name] to the [.....]

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## THE DIVINE LITURGY OF THE PRESANCTIFIED

**PRIEST** [or Deacon]: **L**et us heed.

And whilst the Reader reads the Apostle Lesson the Priest shall say the following prayer in a low voice.

*O Lord and lover of mankind: make the imperishable light of Thy divine knowledge to shine in our hearts; and open the eyes of our understanding that we may apprehend the preaching of Thy Gospel. Implant in us likewise awe of Thy blessed commandments, that trampling under feet all the lusts of the flesh we may pursue a spiritual life, thinking and doing always such things as are pleasing in Thy sight.*

*For Thou art the enlightening of our souls and bodies, O Christ our God, and unto Thee we ascribe glory, together with Thine eternal Father and Thine all-holy, good and life-giving Spirit, now and for ever: world without end. Amen.*

And on the completion of the Apostolic reading the Priest shall bless the reader saying:

**PRIEST:** **P**ease unto thee [that readest].

**READER:** **A**nd unto thy spirit.

And the choir shall sing the Alleluia with the appointed verses whilst the Priest [or Deacon] censens in the customary way. If the Deacon is a co-celebrant he shall, after putting aside the censer, come to the Priest and bowing his head say:

**B**less, Master, the herald of the Holy Apostle and Evangelist [Name].

The Priest signing him with the sign of the Cross shall say:

**M**ay God through the prayers of the holy and all-glorious Apostle and Evangelist [Name] grant thee to preach the word with much power, unto the fulfilling of the Gospel of His beloved Son, our Lord Jesus Christ.

And he shall give the Book to the Deacon who shall say Amen and kiss the Gospel Book and the Priest's right hand and shall then step forth through the Holy Doors, preceded by lighted candles and go to the customary place. Then the Priest standing before the Holy Altar facing toward the west shall say:

**W**isdom. Stand steadfast. Let us hear the Holy Gospel.

**PRIEST:** **P**ease unto all.

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**CHOIR:** And unto thy spirit.

**PRIEST** [or Deacon]

The reading is from the Holy Gospel according to St. [Name]

**PRIEST**

Let us give heed.

**CHOIR:** Glory be to Thee, O Lord, glory be to Thee.

And after the Gospel reading the choir shall say:

Glory be to Thee, O Lord, glory be to Thee.

And after the reading of the Gospel the Priest shall bless the Deacon saying:

Peace unto thee [that dost preach the good tidings].

Then the Deacon shall go to the Holy Doors and shall deliver the Book to the Priest who shall kiss it and make with it the sign of the Cross blessing the people before placing it upon the Holy Altar.

**PRIEST** [or Deacon]

Let us all say with our whole soul, and with our whole mind, let us say,

**CHOIR:** Kyrie eleison [3] And after each petition.

O Almighty Lord, God of our fathers, we pray Thee, hear us and have mercy.

Have mercy upon us, O God, after Thy great goodness. We pray Thee, hear us and have mercy.

Again we pray for our Archbishop [Name], and for all our brethren in Christ.

Again we pray for mercy, life, peace, health, salvation, visitation, forgiveness and remission of the sins of the servants of God, all the pious Orthodox Christians who dwell or visit this city, [village, monastery] the parishioners, the Church committee, those who give help and those who have dedicated gifts in this holy temple.

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## THE DIVINE LITURGY OF THE PRESANCTIFIED

Again we pray for the blessed and ever-memorable founders of this holy Church and for all our departed fathers, brethren, and Orthodox Christians everywhere who have fallen asleep.

If there be a commemoration of them that are fallen asleep the Priest may also say:

Again we pray for the repose of the soul[s] of the departed servant[s] of God [Name(s)], and for the forgiveness of his [her, their] every transgression, voluntary and involuntary.

Again we pray for them that strive and bring forth the fruit of good works in this holy and venerable temple; for them that serve, and them that sing; and for all the people here present who await Thy great and bountiful mercy.

*O Lord our God, accept this fervent supplication from Thy servants, and have mercy upon us according unto the multitude of Thy mercies; and send down Thy compassions upon us and upon all Thy people who await Thy great and bountiful mercy.*

For Thou art a merciful God, and a lover of mankind, and to Thee we ascribe glory, to the Father, and to the Son, and to the Holy Spirit, now and for ever: world without end.

CHOIR: Amen.

PRIEST [or Deacon]: Catechumens, pray ye unto the Lord.

CHOIR: Kyrie eleison. And after each petition.

Let us, the faithful, pray for the catechumens.

That the Lord may have mercy upon them.

That He may instruct them in the word of truth.

That He may reveal unto them the gospel of righteousness.

That He may unite them to His Holy, Catholic, and Apostolic Church.

Save, have mercy, help and preserve them, O God, by Thy grace.

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Catechumens, bow your heads unto the Lord.

PRIEST

### THE PRAYER FOR THE CATECHUMENS

O God, our God, Creator and Author of all things; who willest that all should be saved, and come unto the knowledge of the truth: look upon Thy servants the Catechumen, and deliver them from the delusion of old, and from the wiles of the adversary: and call them unto life eternal, enlightening their souls and bodies, and numbering them among Thy reasonable flock, which is called by Thy holy Name.

That they also with us may glorify Thy sublime and majestic Name, of the Father, and of the Son, and of the Holy Spirit, now and for ever: world without end.

CHOIR: Amen.

PRIEST [or Deacon]

As many as are catechumens depart: catechumens depart: as many as are catechumens depart: let not any of the catechumens remain.

As many as are faithful,

Again and again in peace let us pray unto the Lord.

Succour, save, have mercy and preserve us, O God, by Thy grace. Wisdom.

From the Wednesday of the fourth week in Lent until Great Wednesday of Holy Week in the place of the above exhortation to the catechumens to depart, the Priest [or Deacon] shall say the following exhortation for them that are to be illumined, that is to be baptized at the forthcoming Easter.

As many as are catechumens depart: catechumens depart: As many as are to be illumined draw near. Pray all ye that are to be illumined. Let us pray unto the Lord.

CHOIR: Kyrie eleison. And after each petition.



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**Y**e faithful, for these brethren that are preparing for holy illumination, and for their salvation, let us pray unto the Lord.

**T**hat the Lord our God may establish them and strengthen them, let us pray unto the Lord.

**T**hat He may enlighten them with the light of knowledge and godliness, let us pray unto the Lord.

**T**hat He may vouchsafe unto them, at the appropriate time, the washing of regeneration, the remission of sins, and the garment of incorruption, let us pray unto the Lord.

**T**hat they may be born again of water and the Spirit, let us pray unto the Lord.

**T**hat He may grant unto them the perfection of faith, let us pray unto the Lord.

**T**hat He may number them with His holy and chosen flock, let us pray unto the Lord.

**S**ave, have mercy, succour and preserve them, O God, by Thy grace.

**A**s many as are preparing for illumination, bow your heads unto the Lord.

### THE PRAYER FOR THOSE THAT ARE PREPARING FOR HOLY ILLUMINATION

**PRIEST**

**R**eveal Thy countenance, O Lord, unto them that are preparing for holy illumination, and who desire to cast off the filthiness of sin. Illumine their understanding, establish them in faith, confirm them in hope, and perfect them in love. Make them honourable

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members of Thy Christ, who gave Himself a ransom for our souls.

For Thou art our illumination, and unto Thee we ascribe glory, unto the Father, and unto the Son, and unto the Holy Spirit, now and for ever: world without end.

CHOIR: Amen.

PRIEST [or Deacon]

As many as are to be illumined depart: all that are preparing to be illumined depart: as many as are catechumens depart: let not any of the catechumens remain.

As many as are faithful,

Again and again in peace let us pray unto the Lord.

Succour, save, have mercy and preserve us, O God, by Thy grace. Wisdom.

Here endeth the exhortation to them that are preparing for baptism that is added to the Liturgy from the Wednesday of the fourth week in Lent.

### THE FIRST PRAYER OF THE FAITHFUL

PRIEST

O God, great and praiseworthy who through the life-giving death of Thy Christ hast translated us from corruption to incorruption: Do Thou deliver all our senses from the passions of death, imposing on them as a good guide the reasoning from within. And let our eye be blind to every evil sight, let our ear be deaf to all idle words, and our tongue be purged from unseemly speech. Purify our lips that praise Thee, O Lord; cause our hands to abstain from sinful deeds and to do only those things that are pleasing in Thy sight, establishing all our members and our mind by Thy grace.

# THE HIERATIKON

## THE DIVINE LITURGY OF THE PRESANCTIFIED

For unto Thee belong all glory, honour and worship, unto the Father, and unto the Son, and unto the Holy Spirit, now and for ever: world without end.

CHOIR: Amen.

PRIEST [or Deacon]

Again and again in peace let us pray unto the Lord.

Succour, save, have mercy and preserve us, O God, by Thy grace. Wisdom.

### THE SECOND PRAYER OF THE FAITHFUL

PRIEST

O holy Master, who art most good, we pray Thee who art rich in mercy, be merciful unto us sinners, and make us worthy to receive Thine only-begotten Son and our God, the King of glory. For behold, His most pure Body and life-giving Blood entering at this present hour are about to be laid upon this mystical altar, invisibly attended by the multitude of angelic hosts. Grant that we may partake of them without condemnation; that through them, the eyes of our understanding being enlightened, we may become children of light and the day.

According to the gift of Thy Christ, with whom Thou art blessed, together with Thine all-holy, good and life-giving Spirit, now and for ever: world without end.

And the Choir shall sing slowly and solemnly the following hymn in place of the Cherubic Hymn.

Now the heavenly powers invisibly do worship with us: for behold, the King of glory entereth.

At this point, the choir shall pause whilst the Priest [and Deacon] makes [make] the Great Entrance with the Holy Gifts. And when the Priest [and Deacon] has [have] entered the sanctuary the choir shall continue:

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**B**ehold, the mystical sacrifice all accomplished is borne on high. In faith and love let us draw near that we may become partakers of eternal life. Alleluia. Alleluia. Alleluia.

The Priest [and Deacon] also shall say the hymn thrice in a low voice making a reverence at each before the Holy Altar.

**N**ow the heavenly powers invisibly do worship with us: for behold, the King of glory entereth.

DEACON

**B**ehold, the mystical sacrifice all accomplished is borne on high. In faith and love let us draw near that we may become partakers of eternal life. Alleluia. Alleluia. Alleluia.

Then the Priest [or Deacon] taking up the censer and [the Priest] blessing the incense in the usual way, shall cense the Holy Table round about, the prothesis, the Iconostasis and the people saying secretly "O come let us worship, etc" and Psalm 50. On entering the sanctuary he shall again cense the Holy table, the prothesis and all the sanctuary and replace the censer in its customary place. Then standing before the Holy Altar, the Priest [and Deacon] shall make three lowly reverences. And kissing the antiminsion he [they] shall turn and bow humbly to the people. Then he [they] shall proceed to the offertory table saying as he [they] goes [go]:

**O** God, be gracious unto me a sinner, and have mercy upon me.

And kissing the Holy Gifts he [they] shall say naught but By the prayers of our holy fathers, Lord Jesus Christ our God, have mercy upon us and save us. And the Priest taking the aer shall first cense it and then lay it on his head. [or on the Deacon shoulders] Then censing his hands he shall take up the paten with his right hand and place it on his head. And with his left hand, he shall take up the chalice holding it to his breast. And being preceded by the [Deacon holding the] censer and a lighted candle he shall exit the sanctuary by the north side for the Great Entrance. All the while, there shall be complete silence and the people shall have bowed down to the ground. The censing shall be as silently as possible and the Priest [and Deacon] shall say naught but silently shall say to himself [themselves]:

By the prayers of our holy fathers, Lord Jesus Christ our God, have mercy upon us and save us.

And entering the sanctuary through the holy doors, the Priest shall place the Holy Gifts on the Altar and removing the veils he shall cover them with the

# THE HIERATIKON

## THE DIVINE LITURGY OF THE PRESANCTIFIED

Aer and cense them thrice. And if the Deacon is a co-celebrant, he shall bow his head and say to the Priest:

Pray for me, holy Master.

And the Priest blessing the Deacon shall say:

The Holy Spirit shall come upon thee, and the power of the Highest shall overshadow thee.

DEACON

The same Spirit shall labour with us all the days of our life.

Remember me, holy Master.

PRIEST

The Lord God remember thee in His kingdom, always, now and for ever: world without end.

DEACON: Amen.

And kissing the Priest's right hand he shall stand in his customary place and say the following litany.

And when the Choir has finished the Priest [or the Deacon] shall say:

Let us complete our supplication unto the Lord.

CHOIR: Kyrie eleison or Lord have mercy. And after each petition

For the precious and presanctified gifts here set forth, let us pray unto the Lord.

That our God, which loveth mankind, who hath received them unto His holy and heavenly and spiritual altar for a sweetsmelling savour of spiritual fragrance, may send down upon us divine grace and the gift of the Holy Spirit, let us pray unto the Lord.

That He may deliver us from all tribulation, wrath, danger and necessity, let us pray unto the Lord.

Succour, save, have mercy and preserve us, O God, by Thy grace.

That this whole evening may be perfect, holy, peaceful and without sin, let us entreat the Lord.

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## THE DIVINE LITURGY OF THE PRESANCTIFIED

**CHOIR:** Grant us O Lord. *And after each petition*

**F**or an angel of peace, faithful guide and guardian of our souls and bodies, let us entreat the Lord.

**F**or pardon and remission of our sins and transgression, let us entreat the Lord.

**F**or things good and profitable to our souls, and peace for the world, let us entreat the Lord.

**T**hat we may pass the remainder of our lives in peace and repentance, let us entreat the Lord.

**F**or a Christian ending to our life, painless, without shame and peaceful, and a good defence before the dread judgement seat of Christ, let us entreat the Lord.

**H**aving besought the unity of the faith and the communion of the Holy Spirit, let us commend ourselves, and one another, and our whole life to Christ our God.

### THE PRAYER AT THE SETTING OF THE HOLY GIFTS UPON THE ALTAR

**PRIEST**

**O** God of ineffable and unseen mysteries, with whom are the hidden treasures of wisdom and knowledge, who hast revealed unto us the service of this ministry, and of Thy great love toward mankind hast appointed us sinners to offer unto Thee gifts and sacrifices for our sins and for the errors of the people: do Thou, O invisible King, that performest things great and incomprehensible, glorious and wonderful, which are without number, look upon us Thine unworthy servants who stand before this sacred altar, as standing before Thy throne of cherubim, on which resteth Thine only-begotten Son and our God, through the dread mysteries here set forth. And having delivered us and all Thy people from all our uncleanness, hallow all our souls and bodies with the sanctification that cannot be taken away. That

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with a pure conscience, a face unashamed and with an enlightened heart, we may partake of these divine and hallowed things and being quickened by them, we may be united unto Thy Christ Himself, our true God, who hath said: He that eateth by flesh, and drinketh my blood, dwelleth in me, and I in him; that with Thy Word, O Lord, dwelling in us and walking with us, we may become the temple of Thy most Holy and venerable Spirit, redeemed from every snare of the devil, manifest in deed or word or thought; and may obtain the good things promised us, with all Thy saints who have been well-pleasing to Thee since the world began.

**A**nd vouchsafe, O Lord, that boldly and without condemnation we may dare to lift our voices unto Thee, O heavenly God and Father, and say:

*And the Priest, [the Deacon] the choir and all the people recite the Lord's Prayer. And having finished, the Priest shall say:*

**F**or Thine is the kingdom. The power and the glory, of the Father, and of the Son, and of the Holy Spirit, now and for ever: world without end.

*The Priest shall then bless the people saying:*

**P**eace unto all.

**CHOIR:** **A**nd unto thy spirit

**PRIEST**[or Deacon]

**L**et us bow down our heads before the Lord.

**CHOIR:** **T**o Thee, O Lord.

**PRIEST**

**O** God, who alone art good and compassionate, who dwellest in the highest and lookest down on the humble, with a compassionate eye look down upon all Thy people and protect them. And vouchsafe that all of us may partake without

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condemnation of these Thy life-giving mysteries: for unto Thee we have bowed our heads awaiting for Thy bountiful mercy.

**T**hrough the grace and compassions and love for mankind of Thine Only-begotten Son, with whom Thou art blessed, together with Thine all-holy, good, and life-giving Spirit, now and for ever: world without end.

*The Priest, bowing his head shall say also this prayer:*

**G**ive heed, O Lord Jesus Christ, our God, from Thy holy dwelling place, and from the glorious throne of Thy kingdom, and come to sanctify us, O Thou that sittest on high with the Father and art here invisibly present with us. And vouchsafe by Thy mighty hand to impart unto us of Thy most pure Body and precious Blood; and through us unto all Thy people.

*And making three prostrations the Priest shall say to himself:*

**O** God, be gracious unto me a sinner, and be merciful unto me.

*Then he [or the Deacon] shall say aloud:*

**L**et us give heed.

*And with deep reverence and awe, the Priest shall touch the life-giving bread beneath the Aer that covereth the Holy Gifts saying:*

**T**he Presanctified Holy Things unto the holy.

**CHOIR:** **O**ne only is holy...

*Here the Priest shall remove the Aer and the Asterisk and laying them aside shall continue with the communion in the usual manner.*

**DEACON**

**B**reak, O Master, the Holy Bread.

*The Priest taking the Holy Bread shall break it in four parts saying:*

**B**roken and divided is the Lamb of God; which being broken yet is not divided; Being ever eaten, never is consumed; But sanctifieth them that partake thereof.

*And he shall place the four pieces on the holy paten, laying the IC at the top of the paten. The XC at the bottom, the NI to his own left-hand side and the KA to his right.*



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**DEACON:** Fill, Master the Holy Cup.

And the Priest taking from the paten the particle which lies uppermost, that marked IC, shall let it fall into the chalice saying naught but By the prayers of our holy fathers, Lord Jesus Christ our God, have mercy upon us and save us.

And he [or the Deacon] shall pour the warm water into the chalice saying naught but By the prayers of our holy fathers, Lord Jesus Christ our God, have mercy upon us and save us.

The Priest [and Deacon], kneeling, shall now say the following communion prayers.

*I believe, O Lord, and confess that Thou art in truth the Christ, the Son of the living God, come into the world to save sinners, of whom I am chief. And I believe that this is indeed Thine incorruptible body, and this Thy most precious blood. Wherefore, I pray Thee have mercy upon me, and forgive me my trespasses, voluntary and involuntary, whether of word or deed, witting or unwitting; and vouchsafe that I may partake without condemnation of Thy most pure mysteries, for the remission of sins and unto life everlasting. Amen.*

*Behold I draw near to divine Communion, O Creator, let me not be destroyed thereby; for Thou art fire to consume the unworthy: the rather do Thou cleanse me from all that defileth.*

*Of Thy mystical supper, O Son of God, accept me this day as a partaker; for I will not speak of the mystery to Thine enemies, nor will I give Thee a kiss like Judas; but like the thief I will acknowledge Thee: remember me, O Lord, in Thy kingdom.*

*The blood that maketh divine, O man, let it be your fear, let it be your dread: fire it is to consume the unworthy. The divine body doth make me a partaker of the divine nature, and likewise feedeth me. Maketh the spirit divine and wondrously nourisheth the mind.*

*Thou hast ravished my heart with Thy love, O Christ; Thy divine care hath converted my soul. Yet do Thou consume my sins with celestial fire, and grant me to delight myself in Thee; that rejoicing I may exalt Thine incarnation and Thy second coming, O Thou who art good.*

*How may I, unworthy as I am, enter into the brightness of Thy saints? For if I come boldly to the king's palace my apparel doth convict me, in that I have no wedding garment, and I shall be bound and cast away by the angels. O Lord, cleanse my soul from all filthiness, and save me for Thou art loving-kind.*

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*O Master and Lover of Mankind, Lord Jesus Christ, my God, let not these holy things be to my judgement, in that I am unworthy: but rather unto the cleansing and hallowing of soul and body, unto an earnest of life eternal and the kingdom. For I hold it good to cleave to God, to hope in the Lord for my salvation.*

*O f Thy mystical supper, O Son of God, accept me this day as a partaker: for I will not speak of the mystery to Thine enemies, nor will I give Thee a kiss like Judas; but like the thief I will acknowledge Thee: remember me, O Lord, in Thy kingdom.*

And making three prostration he [they] shall say to himself [themselves]:

**O** God, be gracious unto me, and have mercy upon me.

And taking and dividing the particle of the Holy Bread with the XC, the Priest shall place a piece in the palm of his right hand saying:

**B**ehold, I draw near unto Christ our Immortal King and God.

**T**he precious and most holy Body and Blood of our Lord and God and Saviour Jesus Christ, is imparted unto me [Name] the unworthy Priest, for the remission of my sins and unto life everlasting.

And in fear and with all precaution he shall partake of the particle in his hand. And wiping his palm with the sponge making sure that no small particle is left thereon he shall say:

**G**lory be to Thee, O God, glory be to Thee.

And if the Deacon is a co-celebrant the Priest shall say:

**D**eacon, draw near.

### DEACON

**B**ehold, I draw near unto Christ our Immortal King and God.

**O** Master, impart unto me [Name], the unworthy Deacon, the precious and most holy Body and Blood of our Lord and God and Saviour Jesus Christ, for the remission of my sins and unto life everlasting.

And the Priest shall place a particle of the Holy Bread in the palm of the Deacon's right hand saying:

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## THE DIVINE LITURGY OF THE PRESANCTIFIED

The precious and most holy Body and Blood of our Lord and God and Saviour Jesus Christ, is imparted unto thee [Name] the reverend Deacon, for the remission of thy sins and unto life everlasting.

The Priest shall not drink from the chalice after his communion, but after the Liturgy is finished and after the holy mysteries have been consumed. [But if the Deacon is a co-celebrant then the Priest shall drink from the chalice but not the Deacon until the Liturgy is finished] For if the wine be sanctified by the placing in it of the particles, yet hath it not been transmuted into the divine Blood, seeing that the words of consecration are not recited over it in this service as they are in the Liturgies of Basil the Great and John Chrysostom.

Then the Priest shall divide the two remaining portions, the NI and the KA, into small particles sufficient for all and with extreme care shall place the divided particles of the Lamb into the chalice saying naught. Then taking up the chalice he [or the Deacon] shall show it to the people saying:

With fear of God, with faith and love draw near.

CHOIR: Amen.

Blessed is He that cometh in the name of the Lord. God is the Lord and hath appeared unto us.

And as many as desire to communicate shall now approach one by one in an orderly fashion bearing themselves with all godly humility and awe. The Priest shall communicate to each the Holy Mysteries saying to each:

The servant of God [Name] partaketh of the precious and most holy Body and Blood of our Lord and God and Saviour Jesus Christ, for the remission of his/her sins and unto life everlasting.

Or

The Body and Blood of our Lord and God and Saviour Jesus Christ.

Or

The Body and Blood of Christ.

And when all have communicated the Priest shall bless the people with the chalice saying:

Save, O God, Thy people and bless Thine inheritance.

And he shall go into the sanctuary and place the chalice on the Holy Altar.

# THE HIERATIKON

## THE DIVINE LITURGY OF THE PRESANCTIFIED

### CHOIR

**I** will bless the Lord at all times: His praise shall continually be in my mouth. Taste ye the heavenly Bread and the cup of life; and see how gracious is the Lord. Alleluia. Alleluia. Alleluia.

### DEACON

**E**xalt, O Master.

*The Priest shall cense the Holy Gifts thrice saying to himself:*

**B**e Thou exalted, O God, above the heavens; let Thy glory be above all the earth.

*And giving the censer to the Deacon, he shall take up the paten with the asterisk and the veils, and set it upon the Deacon's head who shall proceed to the offertory table where he shall set it down. But if the Priest celebrates alone he shall take up the paten with the asterisk and the veils with his left hand and the chalice with his right saying in secret:*

**B**lessed is our God;

*And turning to face the people he shall say aloud:*

**A**lways, now and for ever: world without end.

*And he shall proceed to the offertory table and there set them down: the choir meanwhile singing "Let our mouths be filled". And when the choir is finished, he [or the Deacon] shall say:*

**B**e upright: having partaken of the divine, holy, undefiled, immortal, heavenly, life-giving and awesome mysteries of Christ, let us worthily give thanks unto the Lord.

**S**uccour, save, have mercy and preserve us, O God, by Thy grace.

**H**aving prayed that this whole evening be perfect, holy, peaceful and without sin, let us commend ourselves, and one another, and our whole life to Christ our God.

### PRIEST

*We give Thee thanks, O God and Saviour of all men, for all the good things that Thou hast bestowed upon us, and for the communion of the holy Body and Blood of Thy Christ. And we beseech Thee, O Master and lover of mankind, keep us safe under the shadow of Thy wings; and grant unto us even unto our*

# THE HIERATIKON

## THE DIVINE LITURGY OF THE PRESANCTIFIED

*last breath to partake worthily of Thy holy Gifts, unto the enlightening of our souls and bodies, and unto the inheritance of the kingdom of heaven.*

*And taking up the Gospel Book he shall make with it the sign of the Cross over the antiminsion and lay the Book upon it saying:*

**F**or Thou art our sanctification, and to Thee we ascribe glory, to the Father, and to the Son, and unto the Holy Spirit, now and for ever: world without end.

**L**et us depart in peace.

**PRIEST** [or Deacon]

**L**et us pray unto the Lord.

*And going out of the Sanctuary by the Holy Doors, the Priest shall stand below the chancel steps and say the following prayer.*

**O** Master Almighty, who didst create all things in wisdom, and by Thine ineffable providence and great goodness hast brought us to these most solemn days, for the purification of our souls and bodies, for the restraint of the passions, and for the hope of the resurrection. Thou who in the forty days didst deliver unto Thy servant Moses the God-engraved tables of stone, grant also unto us, O Thou who art good, to fight the good fight, to finish the course of the fast, to preserve the faith undivided, to crush the heads of the invisible dragons, to be manifested victorious over sin, and to come to worship, without condemnation, the holy resurrection.

**F**or blessed and glorified be Thy most honourable and majestic Name, of the Father, and of the Son, and of the Holy Spirit, now and for ever: world without end. Amen.

**CHOIR:** **A**men. Blessed is the name of the Lord... [3]

*And the Reader shall recite Psalms 33 [34] and 144 [145]*

*As the choir sing "Blessed is the name..." the Priest shall enter the sanctuary and going to the offertory table shall say the following prayer silently.*

**O** Lord our God, who hast brought us to these most solemn days and hast made us partakers of Thy dread mysteries, join us to Thy reasonable flock, and proclaim us heir of Thy kingdom, now and for ever: world without end. Amen.

# THE HIERATIKON

## THE DIVINE LITURGY OF THE PRESANCTIFIED

Then facing the people he [or the Deacon] shall say:

Let us pray unto the Lord.

The Priest standing by the Holy Doors shall bless the people saying:

May the blessing and mercy of the Lord come upon you, by His divine grace and loving-kindness, always, now and for ever: world without end.

Glory be to Thee, O our God, glory be to Thee.

### THE DISMISSAL

May Christ our true God, by the prayers of His most holy Mother; by the power of the precious and life-giving Cross; by the protection of the heavenly bodiless hosts; through the supplications of the glorious Prophet and Forerunner, John the Baptist; of the holy and all-glorious Apostles; of the holy, glorious and triumphant martyrs; of our holy God-bearing fathers; of our father among the saints, Gregory Dialogos, Pope of Rome; of [name of the saint to whom the Church is dedicated]; of the holy and righteous progenitors of God, Joachim and Anna; [name of saint] to whose memory we dedicate this day; and of all the saints, have mercy upon us, and save our souls: For He is good and loving-kind.

CHOIR

May the Lord God make firm the holy and undefiled faith of pious Orthodox Christians in this holy Church [monastery], this city [village] and in all Thy world, for ever and ever. Amen.

Eternal be the memory of the blessed and ever-memorable founders of this holy Church [monastery] and all Orthodox Christians.

PRIEST

May the Holy Trinity preserve the people in peace always, now and for ever: world without end.

CHOIR

# THE HIERATIKON

## THE DIVINE LITURGY OF THE PRESANCTIFIED

Unto him who blesses and sanctifies us; do Thou, O Lord, preserve unto many years.

By the prayers of our holy fathers, Lord Jesus Christ our God, have mercy upon us and save us.

CHOIR: Amen.

And the Priest [or the Deacon] shall consume the remainder of the Holy Things. And having consumed with care all that is in the chalice he shall pour in wine and water and again consume until the chalice is clean and no part remains. He shall then wipe and dry the chalice with a communion veil and covering the sacred vessels, he shall wash his hands. And saying the prayers of thanksgiving he shall remove his vestments.

THE HIERATIKON  
ORDER FOR THE COMMEMORATION OF FEASTS

ORDER FOR THE COMMEMORATION OF  
FEASTS AFTER THE DIVINE LITURGY

After the Divine Liturgy it would be Theologically wrong to offer any other prayers except for the prayers of Thanksgiving, but a dispensation is made for those who have brought an offering to celebrate the saint or Feast of the day and also for a memorial service. Thus if there is an offering to celebrate a Feast, after the “Behind the Pulpit Prayer” the choir shall sing the apolytikion hymn of the feast and the Priest, taking up the censer, shall go to the customary table and say:

Have mercy upon us, O God, after Thy great goodness. We pray Thee, hear us and have mercy.

CHOIR: **K**yrie eleison or **L**ord have mercy. [3] And after each petition

Again we pray for all pious and Orthodox Christians.

Again we pray for our Archbishop [Name], and for all our brethren in Christ.

Again we pray for mercy, life, peace, health, salvation, visitation, forgiveness and remission of the sins of the servants of God, [Names] for whom this feast is executed.

Again we pray for the preservation of this holy temple, for this city [village, monastery], all cities and land, from destruction, pestilence, famine, earthquakes, flood, fire and the sword, from invasion of enemies, civil war and sudden death. We pray also that our good God and lover of mankind will be merciful, compassionate and easily reconciled and will turn away and dispel all wrath and sickness agitated against us and deliver us from His justified and impending admonition and have mercy upon us.

Again we pray that the Lord our God hear the voice of the supplication of us sinners, and have mercy upon us.

PRIEST



# THE HIERATIKON

## ORDER FOR THE COMMEMORATION OF FEASTS

**H**ear us, O God and our Saviour, the hope of all the ends of the earth, and those far off at sea, and be merciful, yea, be merciful, O Master, upon our sins and have mercy upon us.

**F**or Thou art a merciful God and a lover of mankind, and to Thee we ascribe glory, to the Father, and to the Son, and to the Holy Spirit, now and for ever: world without end.

**CHOIR:** Amen.

And if an offering of Kolyva is offered the Priest shall say:

**L**et us pray unto the Lord.

**CHOIR:** Lord have mercy.

**PRIEST**

**PRAYER OF THE KOLYVA**

**O** Lord, who hast brought all things to perfection through Thy word, and hast commanded the earth to bring forth all manner of fruit for our enjoyment and food, who through grain and pulse hadst made the three Children and Daniel to shine fairer than the Babylonians who lived in luxury: Do Thou, O Good King, bless also this grain and the various fruits, and them that partake thereof do Thou sanctify; for they have been offered by Thy servants to Thy glory, in honour and memory of St. [Name], and for a memorial to those who have fallen asleep in piety of faith. Grant, O Good One, to those who have prepared this offering and who keep this memorial, all their petitions that are for their salvation, and the enjoyment of Thine eternal blessings; by the prayers of our most pure, Lady, Mother of God and ever-Virgin Mary; of St. [Name] to whose memory we dedicate this day, and of all Thy saints.

**F**or Thou art that blesses and sanctifies all things, O Christ our God, and to Thee we ascribe glory, together with Thine eternal Father and Thine all-holy, good and life-giving Spirit, now and for ever: world without end.

THE HIERATIKON  
THE MEMORIAL SERVICE AT THE END OF THE  
LITURGY

THE MEMORIAL SERVICE AT THE  
END OF THE LITURGY

After the “Behind the Pulpit Prayer”, or after the prayers to commemorate a Feast (above) the Priest taking up the censer shall go to the customary table whereon the kolyva have been placed and the choir shall sing the following:

**B**lessed art Thou, O Lord, teach me Thy statutes.

**T**he Choir of saints has found the fountain of life and the door of Paradise. May I also find the way through repentance: I am the sheep that was lost; call me back and save me, O Saviour.

**B**lessed art Thou, O Lord, teach me Thy statutes.

**O**f old Thou hast created me from nothing and honoured me with Thy divine image; but when I disobeyed Thy commandments, Thou hast returned me to the earth from whence I was taken: lead me back again to Thy likeness, refashioning my ancient beauty.

**B**lessed art Thou, O Lord, teach me Thy statutes.

**I** am an image of Thine ineffable glory, though I bear the scars of my transgressions. Take pity on Thy creature, O Master, and cleanse me in Thy loving-kindness. Grant me the fatherland for which I long, making me once more a citizen of Paradise.

**B**lessed art Thou, O Lord, teach me Thy statutes.

**G**ive rest, O God, unto Thy servant[s], and establish him [her, them] in Paradise; where the Choirs of the saints and the righteous, O Lord, shine as the stars of heaven; to Thy reposed servant[s] do Thou give rest, overlooking all his [her, their] offences.

# THE HIERATIKON

## THE MEMORIAL SERVICE AT THE END OF THE LITURGY

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

The threefold radiance of the one Godhead let us with reverence praise and cry aloud: Holy art Thou, O Father without beginning, O co-eternal Son and Divine Spirit. Enlighten us who with faith worship Thee, and snatch us from the eternal fire.

Now and for ever: world without end. Amen.

Hail, O Virgin, who gave birth to God in the flesh for the salvation of all. Through thee the human race hath found salvation, through thee may we find Paradise, O Mother of God, pure and blessed.

Alleluia. Alleluia. Alleluia. Glory to Thee, O God. [3]

With the saints give rest, O Christ, to the soul[s] of Thy servant[s], where there is no pain, nor sorrow, nor any sighing, but life everlasting.

PRIEST

Together with the spirits of the righteous made perfect, give rest to the soul[s] of Thy servant[s], O Saviour; and preserve it [them] in that life of blessedness near to thee, O Lover of mankind.

CHOIR

In the place of Thy rest, O Lord, where all the saints repose, give rest also to the soul[s] of Thy servant[s], for Thou only art Immortal.

PRIEST

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

Thou art our God, who didst descend into Hades, and didst loose the pains of those held captive: do Thou also give rest to the soul[s] of Thy servant[s], O Saviour.

# THE HIERATIKON

## THE MEMORIAL SERVICE AT THE END OF THE LITURGY

CHOIR

Now and for ever: world without end. Amen.

O Virgin, who alone art pure and immaculate, and didst mystically bring forth God, intercede for the salvation of the soul[s] of thy servant[s].

PRIEST

Have mercy upon us, O God, according to Thy great mercy; we pray Thee, hear us and have mercy.

CHOIR: Kyrie eleison.

PRIEST

Again we pray for the repose of the soul[s] of the departed servant[s] of God [name(s)], and for the forgiveness of his [her, their] every transgression, voluntary and involuntary.

CHOIR: Kyrie eleison.

PRIEST

Let the Lord God establish his [her, their] soul[s] where the just repose; the mercies of God, the kingdom of the heavens, and the remission of his [her, their] sins, let us beseech of Christ, our immortal King and our God.

CHOIR: Grant us, O Lord.

PRIEST

O God of all spirits and of every flesh, who didst trample down death and didst overcome the devil, bestowing life to this world; do Thou, O Lord, give rest to the soul[s] of Thy departed servant[s] [name(s)] in a place of light, in a place of green pasture, in a place of refreshment, from whence pain, sorrow and mourning have fled away. Every sin committed by him [her, them] in thought, word or deed, do Thou as our good and man-befriending God forgive: for there is no man that shall live and

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not sin, Thou alone art without sin. Thy righteousness is an everlasting righteousness, and thy law is truth.

For Thou art the resurrection, the life and the repose of Thy departed servant[s] [name(s)], O Christ our God, and to Thee we ascribe glory, together with Thine eternal Father and Thine all-holy, good and life-giving Spirit, now and for ever: world without end.

CHOIR: Amen.

PRIEST

Everlasting be thy [your] memory, O our brother [sister, brethren], who art worthy of blessedness and eternal memory. [3]

CHOIR

Everlasting be the memory, everlasting be the memory, everlasting be his [her, their] memory.

THE HIERATIKON  
PRAYERS OF THANKSGIVING

PRAYERS OF THANKSGIVING  
TO BE READ AFTER PARTAKING OF  
HOLY COMMUNION

When thou hast partaken of the life-giving and mystical gifts praise God straightway. Give much thanks and say with a fervent soul:

Glory be to Thee, O God. Glory be to Thee, O God. Glory be to Thee, O God.

And then these prayers of thanksgiving

I thank Thee, O Lord my God, for that Thou hast not rejected me, a sinner, but hast suffered me to be a partaker of Thy holy things. I thank Thee that unworthy as I am Thou hast enabled me to receive of Thy most pure and heavenly gifts. And yet more over I beseech Thee, O Lord and lover of mankind, who for our sakes didst die and rise again, and hast provided us these dread and life-giving mysteries unto the benefit and hallowing of our souls and bodies: Grant that these Thy gifts may be even unto me for the healing of soul and body, and the driving out of every adversary; for the enlightening of the eyes of my understanding, and peace for the powers of my soul; for faith unashamed, and love without dissimulation; for the fullness of wisdom, and the keeping of Thy commandments; for the increase of Thy divine grace, and an inheritance in the kingdom. That preserved by them in Thy holiness I may be ever mindful of Thy grace, and not henceforth live unto myself but unto Thee, our bountiful Lord.

And when I have departed this life in the hope of life everlasting, vouchsafe that I may enter unto eternal rest, where the voice of them that flourish is unceasing, and the delight of them that behold the unsearchable beauty of Thy countenance knoweth no bound: for Thou art the true desire and the ineffable joy of them that love Thee, O Christ our God, and all creation doth sing Thy praise, for ever and ever. Amen.

2. A PRAYER OF S. BASIL THE GREAT

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## PRAYERS OF THANKSGIVING

Lord Christ our God, King of the ages and Maker of all things: I thank Thee for the blessings that Thou hast bestowed on me, and for the communion of Thy pure and life-giving mysteries. Wherefore I beseech Thee, gracious Lord and lover of mankind. Protect and hide me under the shadow of Thy wings; and grant me even unto my last breath to partake of Thy sacred gifts, worthily and with a clean conscience, for the remission of sins and unto life everlasting. For Thou art the bread of life, the wellspring of holiness, the giver of all good; and unto Thee we ascribe glory, together with the Father and the Holy Ghost; now and for ever: world without end. Amen.

### 3. A PRAYER OF S. SYMEON METAPHRATES

O Thou who didst gladly give me Thy flesh for nourishment; who art fire to consume the unworthy: Burn me not, O my Creator, but search out my members. Quicken my reins and my heart. Let Thy flames devour the thorns of all my transgressions. Purify my soul. Sanctify my thoughts. Knit firm my bones. Enlighten my senses. Piece me with Thy fear. Be Thou my continual shield. Watch over and preserve me from every word and deed that corrupt the soul. Purge me and wash me clean and adorn me. Order my ways, give me understanding and enlighten me. Make me the temple of Thy Holy Ghost, and no more the habitation of sin, that as from fire all evil, every passion, may flee from me, who through Holy Communion am become a place for Thy dwelling. I bring unto Thee all the saints to make intercession: The ranks of the heavenly hosts; Thy forerunner; the wise Apostles; and withal Thy pure and holy Mother. Their prayers receive, O merciful Christ, and make Thy servant a child of light. For Thou art our hallowing, Thou only art the brightness of our souls, O gracious Lord: And we rightly give glory to Thee, our Lord and our God, All the days of our life.

### 4. ANOTHER PRAYER

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## PRAYERS OF THANKSGIVING

Lord Jesus Christ our God, may Thy sacred body be for me unto life everlasting, and Thy precious blood unto remission of sins. May this Eucharist be for me unto joy, health and gladness. And at Thy dread second coming, account me, a sinner, worthy to stand on the right hand of Thy glory: By the prayers of thy most holy Mother, and of all Thy saints.

### 5. PRAYER TO THE MOTHER OF GOD

Most holy Mother of God, who art the light of my darkened soul; my hope, my refuge and shelter; my comfort and my joy: I give thee thanks for that thou hast suffered me, unworthy as I am, to be a partaker of the pure body and precious blood of thy Son. Do thou who didst bring forth the true light, enlighten the eyes of my understanding. Thou that gavest birth to the fountain of immortality, quicken me who am slain by sin. Thou who art all compassion, O Mother of the merciful God, have mercy upon me, and bestow on me the spirit of remorse and a contrite heart. Give me lowliness of mind. Loose my captive thoughts. And vouchsafe that even unto my last breath I may without condemnation receive the hallowing of the most pure sacrament unto the healing of soul and body. And grant me the grace of repentance and confession that I may praise and glorify thee all the days of my life.

For blessed art thou and all glorious for ever and ever. Amen. [3]

### SONG OF SYMEON

#### PRIEST

Lord, now lettest Thou Thy servant depart in peace, according to Thy word: for mine eyes have seen Thy salvation, which Thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of Thy people Israel.

Holy God, Holy and Strong, Holy and Immortal, have mercy upon us. (3)



# THE HIERATIKON

## PRAYERS OF THANKSGIVING

Glory be to the Father, and to the Son, and to the Holy Spirit, now and for ever, world without end. Amen.

Most Holy Trinity, have mercy upon us; O Lord, cleanse us from our sins; O Master, pardon our transgressions; O Holy One, visit and heal our infirmities, for Thy Name's sake.

Kyrie eleison. [3]

Glory be to the Father, and to the Son, and to the Holy Spirit, now and for ever: world without end. Amen.

Our Father, which art in heaven, hallowed be Thy Name, Thy kingdom come, Thy will be done, in earth as it is in heaven. Give us this day our daily bread, and forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation, but deliver us from evil.

PRIEST

For Thine is the kingdom, the power and the glory, of the Father, and of the Son, and of the Holy Spirit, now and for ever: world without end.

*Then after the Liturgy of St. John Chrysostom  
Troparion to St. John Chrysostom.*

Grace shone forth from thy lips like a flame of fire to illumine the universe. Thou didst teach us to neglect the treasures of this world. Thou hast shewn unto us the height of divine humility. Thou whose words are for our admonition, O Father John Chrysostom, pray unto Christ the Word that our souls be saved.

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

*And the Kontakion*

From on high didst thou receive grace divine, and the words of thy lips instruct all men to worship one God in the Holy Trinity. O blessed Saint John Chrysostom, we rightly praise thee, for thou art our guide who dost manifest things divine.

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## PRAYERS OF THANKSGIVING

After the Liturgy of St. Basil the Great.

Troparion to St. Basil the Great

Thy voice is gone out into all the earth, all peoples have received thy word, wherewith thou didst teach fitly of God; wherewith thou didst expound the nature of all things; and didst adorn the manners of men. O holy father, royal priesthood, pray to Christ our God that our souls be saved.

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

And the Kontakion

Rock-like foundation of the Church hast thou shewn thyself, dispensing unto all men dominion inviolate, sealed by thy testimony, O Basil proven by heaven most holy.

After the Liturgy of the Presanctified Gifts.

Troparion of St. Gregory Dialogos, Pope of Rome.

O blessed and glorious Gregory, endowed with divine grace from God on high, and strengthened by His might, thou didst choose to walk in the way of the Gospel. Wherefore hast thou received in Christ the reward of thy labours. Do thou intreat Him to save our souls.

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

And the Kontakion

O Gregory our father, thou hast shewn thyself a shepherd like unto Christ the shepherd, leading companies of monks to the heavenly fold, and from there hast taught to his sheep the commandments of Christ. And now thou dost rejoice with exceeding great joy with them in the height of heaven.

Now and for ever: world without end. Amen.

O Lord, by the intercessions of the Mother of God and of all Thy saints, do Thou grant unto us Thy peace and have mercy upon us, for Thou alone art loving-kind.

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## PRAYERS OF THANKSGIVING

**K**yrie eleison [12], **G**lory... **N**ow... **M**ore honourable than the cherubim...

**H**oly Father, give the blessing.

**PRIEST**

**M**ay [He who is risen from the dead], Christ our true God, by the prayers of His most holy Mother; of the holy and all-glorious Apostles; of [Name of the saint to whom the Church is dedicated]; of our father among the saints, John Chrysostom, Archbishop of Constantinople [or if the Liturgy of St. Basil was celebrated then Basil the Great, Archbishop of Caesarea in Cappadocia]; and of all the saints, have mercy upon us, and save us, for He is good and loving-kind.

**B**y the prayers of our holy fathers, Lord Jesus Christ our God, have mercy upon us and save us.

**CHOIR:** Amen.

THE HIERATIKON  
THE GREAT BLESSING OF THE WATERS

THE GREAT BLESSING OF THE  
WATERS

After the “Behind the Pulpit Prayer”, the Priest [and Deacon] goes in procession preceded by lighted candles and censer, to the font where the Blessing of the Waters is to be held.

Tone 8

CHOIR

The voice of the Lord upon the waters cries aloud saying: Come ye all, and receive the Spirit of wisdom, the Spirit of understanding, the Spirit of the fear of God, from Christ who is made manifest. [2]

Today the nature of the waters is sanctified, and the Jordan is parted in two; it holds back the stream of its own waters, seeing the Master wash Himself.

O Christ the King, Thou hast come unto the river as a man, and in Thy goodness Thou dost make haste to receive the baptism of a servant at the hands of the Forerunner, for the sake of our sins, O Thou who lovest mankind.

Glory be to the Father... Now and for ever...

At the voice of one crying in the wilderness, “Prepare ye the way of the Lord”, Thou hast come, O Lord, taking the form of a servant, and Thou who knowest not sin dost ask for baptism. The waters saw Thee and were afraid; the Forerunner was seized with trembling and cried aloud, saying: “How shall the lamp illuminate the Light? How shall the servant set his hand upon the Master? O Saviour who takest away the sin of the world, sanctify both me and the water”.

And the Reader shall read the readings from the Old Testament.

READER: The reading is from the Book of Isaiah.

PRIEST: Wisdom. Let us give heed.

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ISAIAH 35:1-10

READER

Thus saith the Lord: The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the Lord, and the excellency of our God. Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, Be strong, fear not: behold, your God will come with vengeance, even God with a recompence; he will come and save you. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert. And the parched ground shall become a pool, and the thirsty land springs of water: in the habitation of dragons, where each lay, shall be grass with reeds and rushes. And an highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein. No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there: And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away.

READER: The reading is from the Book of Isaiah.

PRIEST: Wisdom. Let us give heed.

ISAIAH 55: 1-13

READER

Thus saith the Lord: Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea,

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come, buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness. Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David. Behold, I have given him for a witness to the people, a leader and commander to the people. Behold, thou shalt call a nation that thou knowest not, and nations that knew not thee shall run unto thee because of the Lord thy God, and for the Holy One of Israel; for he hath glorified thee. Seek ye the Lord while he may be found, call ye upon him while he is near: Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon. For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it. For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree: and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off.

**READER:** **T**he reading is from the Book of Isaiah.

**PRIEST:** **W**isdom. Let us give heed.

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ISAIAH 12: 3-6

READER

Thus saith the Lord: Therefore with joy shall ye draw water out of the wells of salvation. And in that day shall ye say, Praise the Lord, call upon his name, declare his doings among the people, make mention that his name is exalted. Sing unto the Lord; for he hath done excellent things: this is known in all the earth. Cry out and shout, thou inhabitant of Zion: for great is the Holy One of Israel in the midst of thee.

READER: The Lord is my light and my salvation: whom shall I fear?

PRIEST: Let us give heed.

READER: The Lord is the defender of my life: of whom shall I be afraid?

PRIEST: Wisdom.

READER: The reading is from the Epistle of St. Paul to the Corinthians.

PRIEST: Let us give heed.

1 CORINTHIANS 10:1-4

READER

Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; And were all baptized unto Moses in the cloud and in the sea; And did all eat the same spiritual meat; And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ.

And on the completion of the Apostolic reading the Priest shall bless the reader saying:

PRIEST: Peace unto thee [that readest].

CHOIR: Alleluia. Alleluia. Alleluia.

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And the choir shall sing the Alleluia with the appointed verses.

The voice of the Lord is upon the waters.

The God of glory thundered, the Lord is upon many waters.

PRIEST

Wisdom. Stand steadfast. Let us hear the Holy Gospel.

Peace unto all.

CHOIR: And unto thy spirit.

PRIEST

The reading is from the Holy Gospel according to St. Mark.

Let us give heed.

CHOIR: Glory be to Thee, O Lord, glory be to Thee.

MARK 1: 9-11

PRIEST

And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan. And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him: And there came a voice from heaven, saying, Thou art my beloved Son, in whom I am well pleased.

And after the Gospel reading the choir shall say:

Glory be to Thee, O Lord, glory be to Thee.

PRIEST

In peace let us pray unto the Lord.

CHOIR: Kyrie eleison or Lord have mercy. And after each petition,

*For the peace from on high, and for the salvation of our souls, let us pray unto the Lord.*

For the peace and union of the whole world, and for the good estate of the holy churches of God, let us pray unto the Lord.



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**F**or this holy temple and for them that enter therein with faith, reverence and fear of God, let us pray unto the Lord.

**F**or our Archbishop (.....), for the honourable order of priesthood, and for the diaconate which is in Christ, for all the clergy and the people, let us pray unto the Lord.

**F**or this city, [village, monastery] for every city and land, and for them that dwell therein with faith, let us pray unto the Lord.

**F**or fair seasons and the abundance of the fruits of the earth, let us pray unto the Lord.

**F**or them that travel by land, by water, by air; for the sick and the suffering, for those in captivity, and for their salvation, let us pray unto the Lord.

**F**or this water, that it may be sanctified by the might and operation and descent of the Holy Spirit, let us pray unto the Lord.

**F**or these waters, that the cleansing operation of the Trinity Supreme in Being may come down upon them, let us pray unto the Lord.

**T**hat there may be sent down upon it the grace of redemption, and the blessing of the Jordan, let us pray unto the Lord.

**T**hat we may be enlightened by the light of knowledge and godliness through the descent of the Holy Spirit, let us pray unto the Lord.

**F**or this water, that it may become, a gift of sanctification, a remission of sins, for the healing of soul and body and for every purpose that is expedient, let us pray unto the Lord

**F**or this water, that it may become a fountain springing up unto eternal life, let us pray unto the Lord.

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**F**or this water, that it may serve to the averting of every evil purpose of enemies visible and invisible; let us pray unto the Lord.

**F**or those who draw from this water and take it for the sanctification of their dwellings, let us pray unto the Lord.

**F**or this water, that it may bestow cleansing of soul and body upon all who draw it with faith and partake of it, let us pray unto the Lord.

**T**hat we may be accounted worthy to be filled with holiness through the partaking of these waters, by the invisible manifestation of the Holy Spirit, let us pray unto the Lord.

**T**hat the Lord our God may hearken unto the voice of the supplication of us sinners and have mercy upon us, let us pray unto the Lord.

**T**hat He may deliver us from all tribulation, wrath, danger and necessity; let us pray unto the Lord.

**S**uccour, save, have mercy, and preserve us, O God, by Thy grace.

**M**indful of our most holy and undefiled, most blessed and glorious Lady, Mother of God and ever-Virgin Mary, and of all the saints; Let us commend ourselves and one another, and our whole life to Christ our God.

**CHOIR:** **T**o Thee, O Lord.

If the Priest co-celebrates with a Deacon he shall say the following Prayer [silently] during the Great Litany otherwise he shall recite it during the readings from the Old Testament.

**PRIEST**

**O** Lord Jesus Christ, the only-begotten Son, who art in the bosom of the Father, true God, source of life and immortality, Light of Light, who camest into the world to enlighten it, shine

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upon our understanding with Thy Holy Spirit and accept us who offer unto Thee glory and thanksgiving for all Thy great and wondrous works from all ages, and for Thy saving dispensation in these last times. For Thou hast clothed Thyself in our poor and infirm nature, and hast submitted Thyself to servitude, Thou who art King of all; and moreover Thou hast accepted to be baptized in the Jordan by the hand of a servant, that having sanctified the nature of the waters, O sinless Lord, Thou mightest lead us to a new birth through water and Spirit, and restore us again to our original freedom. Keeping feast in remembrance of this divine mystery, we entreat Thee, O Master who lovest mankind: sprinkle upon us, Thine unworthy servants, according to Thy divine promise, cleansing water, the gift of Thy compassion; grant that the petition of us sinners over this water may be acceptable unto Thy goodness, and that thereby Thy blessing may be granted, to us and to all Thy faithful people unto the glory of Thy holy and venerated Name. For unto Thee, belong all glory, honour, and worship together with Thine eternal Father, and Thine all-holy, good, and life-giving Spirit, , now, and ever: world without end. Amen.

*Then the priest says aloud the following prayer, composed by Sophronios, Patriarch of Jerusalem. On the Eve of the Feast the Priest shall not say all the Prayer, but shall begin from "Great art Thou O Lord..."*

O Trinity supreme in being, in goodness, and in Godhead, almighty, who watchest over all, invisible, incomprehensible, Maker of spiritual beings and rational natures, innate Goodness, Light that none can approach and that lightens every man that comes into the world : Shine also upon me Thine unworthy servant. Enlighten the eyes of my understanding that I may make bold to sing the praises of Thy measureless beneficence and Thy might. May the prayer be acceptable that I offer for the people here present. Let not my faults hinder Thy Holy Spirit from coming to this place, but suffer me now uncondemned to cry to Thee, O most good Lord, and to say:

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We glorify Thee, O Master who lovest mankind, almighty, pre-eternal King. We glorify Thee, the Creator and Maker of all. We glorify Thee, O only-begotten Son of God, born without father from Thy Mother, and without mother from Thy Father.

In the preceding feast we saw Thee as a child, while in the present we behold Thee full-grown, our God made manifest, perfect God from perfect God. For today, the time of the feast is at hand for us: the choir of saints assembles with us and angels join with men in keeping festival. Today the grace of the Holy Spirit in the form of a dove descended upon the waters. Today the Sun that never sets has risen and the world is filled with splendour by the light of the Lord. Today the moon shines upon the world with the brightness of its rays. Today the glittering stars make the inhabited earth fair with the radiance of their shining. Today the clouds drop down upon mankind the dew of righteousness from on high. Today the Uncreated of His own will accepts the laying on of hands from His own creature. Today the Prophet and Forerunner approaches the Master, but stands before Him with trembling, seeing the condescension of God towards us. Today the waters of the Jordan are transformed into healing by the coming of the Lord. Today the whole creation is watered by mystical streams. Today the transgressions of men are washed away by the waters of the Jordan. Today Paradise has been opened to men and the Sun of Righteousness shines down upon us. Today the bitter water, as once with Moses and the people of Israel, is changed to sweetness by the coming of the Lord. Today we have been released from our ancient lamentation, and as the new Israel, we have found salvation. Today we have been delivered from darkness and illuminated with the light of the knowledge of God. Today the blinding mist of the world is dispersed by the Epiphany of our God. Today the whole creation shines with light from on high. Today error is laid low and the coming of the Master has made for us a way of salvation. Today things above keep feast with things below, and things below commune with

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things above. Today the triumphant assembly of the Orthodox keeps this holy festival with great joy. Today the Master hastens towards baptism that He may lift man up to the heights. Today He that bows not, bows down to His own servant that He may set us free from bondage. Today we have purchased the Kingdom of Heaven: for the Lord's Kingdom shall have no end. Today earth and sea share the joy of the world, and the world is filled with gladness. The waters saw Thee, O God, the waters saw Thee and were afraid. The Jordan turned back, seeing the fire of the Godhead descending bodily and entering its stream. The Jordan turned back, beholding the Holy Spirit coming down in the form of a dove and flying about Thee. The Jordan turned back, seeing the Invisible made visible, the Creator made flesh, the Master in the form of a servant. The Jordan turned back and the mountains skipped, looking upon God in the flesh; and the clouds gave voice, marvelling at Him who was come, the Light of Light, true God of true God. For today in the Jordan they saw the triumph of the Master; they saw Him drown in the Jordan the death of disobedience, the sting of error, and the chains of hell, and bestow upon the world the baptism of salvation. Therefore, sinner and unworthy servant though I am, I recount the majesty of Thy wonders and, seized with fear, in compunction I cry aloud to Thee:

*The priest shall then say in a louder voice:*

**G**reat art Thou, O Lord, and marvellous are Thy works; no words suffice to sing the praise of Thy wonders. (3)

*Each time the Priest says these words, the choir shall sing:*

**G**lory to Thee, our God, glory to Thee.

*The Priest continues the prayer*

**F**or Thou by Thine own will hast brought all things out of nothingness into being, by Thy power Thou dost hold together the creation, and by Thy providence Thou dost govern the world. Of four elements hast Thou compounded the creation: with four seasons hast Thou crowned the cycle of the year. All the spiritual

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powers tremble before Thee. The sun sings Thy praises; the moon glorifies Thee; the stars supplicate before Thee; the light obeys Thee; the deeps are afraid at Thy presence; the fountains are Thy servants. Thou hast stretched out the heavens like a curtain; Thou hast established the earth upon the waters; Thou hast poured forth the air that living things may breathe. The angelic powers minister to thee; the Choir of Archangels worship Thee; the many-eyed Cherubim and the six-winged Seraphim, standing round Thee and flying about Thee, hide their faces in fear of Thine unapproachable glory. For Thou, the indescribable God, without beginning and inexpressible, hast come upon earth, taking the form of a servant and being made in the likeness of man. For Thou, O Master, in Thy merciful compassion couldst not bear to see mankind beneath the tyranny of the devil, but Thou hast come and saved us. We confess Thy grace, we proclaim Thy mercy, we hide not Thy beneficence. Thou hast set free the offspring of our kind. Thou hast hallowed a Virgin womb by Thy Nativity. At Thine Epiphany the whole creation sang Thy praises. For Thou, our God, hast appeared on earth and dwelt among men, Thou hast sanctified the streams of Jordan, sending down from on high the Most Holy Spirit, and Thou hast broken the heads of the dragons hidden therein.

Therefore, O King who lovest mankind, do Thou Thyself be present now as then through the descent of Thy Holy Spirit, and sanctify this water. (3)

And confer upon it the grace of redemption, the blessing of the Jordan. Make it a source of incorruption, a gift of sanctification, a remission of sins, a protection against disease, a destruction to demons, inaccessible to the adverse powers and filled with angelic strength. That all who draw from it and partake of it may have it for the cleansing of their soul and body, for the healing of their passions, for the sanctification of their dwellings, and for every purpose that is expedient. For Thou art our God, who didst renew through water and Spirit our

# THE HIERATIKON

## THE GREAT BLESSING OF THE WATERS

nature grown old through sin. Thou art our God, who didst drown sin through water in the days of Noah. Thou art our God who, through the waters of the sea, at Moses' hand didst set free the Hebrew nation from the bondage of Pharaoh. Thou art our God who didst smite the rock in the wilderness: and the waters gushed out, and the streams overflowed, and Thou didst satisfy Thy thirsty people. Thou art our God who by water and fire through Elijah didst bring back Israel from the error of Baal.

**D**o Thou Thyself, O Master, now as then sanctify this water by Thy Holy Spirit [3]

**G**rant to all those who touch it, who anoint themselves with it or drink from it, sanctification, blessing, cleansing, and health.

**A**nd save, O Lord, Thy servants our faithful rulers. Keep them in peace under Thy protection; put under their feet every enemy and adversary; bestow upon them whatsoever they ask unto salvation and eternal life.

**R**emember, O Lord, our father and Archbishop [...], and all the priests, the diaconate which is in Christ, the whole order of clergy, the people here present, and all our brethren who for a just cause are absent. And have mercy upon them and upon us according to Thy great mercy. So, by the elements, by the angels and by men, by things visible and invisible, may Thy most holy Name be glorified, together with the Father and the Holy Spirit, now, and for ever: world without end.

**CHOIR:** Amen.

**PRIEST:** Peace unto all.

**CHOIR:** And unto thy spirit.

**PRIEST:** Let us bow our heads before the Lord.

# THE HIERATIKON

## THE GREAT BLESSING OF THE WATERS

**CHOIR:** To Thee, O Lord.

**PRIEST**

**B**ow down Thine ear and hear us O Lord, Thou who didst deign to be baptized in the Jordan, and thereby sanctified the waters. Bless us all who by the bowing of our heads do show forth our apprehension that we are Thy servants. Grant that we may be filled with Thy sanctification through the partaking and sprinkling of this water, and let it be for us, O Lord, for the health of soul and body.

**F**or Thou art the sanctification of our souls and bodies, and to Thee we ascribe glory, thanksgiving, and worship, together with Thine eternal Father, and Thy most holy, good and life-giving Spirit, now and for ever: world without end.

**CHOIR:** Amen.

The Priest shall now make the sign of the Cross over the water with the Precious Cross: then, holding the Cross upright in both hands, he shall plunge it into the water, and lift it from the water once again. As he does this, he shall sing the troparion of the Feast:

**Tone 1**

**W**hen Thou, O Lord, wast baptized in the Jordan, the worship of the Trinity was made manifest. For the voice of the Father bore witness unto Thee, calling Thee the beloved Son, and the Spirit in the form of a dove confirmed His word as sure and steadfast. O Christ our God who hast appeared and enlightened the world, glory to Thee.

The priest shall then plunge the Cross a second and a third time in the water, doing as before. At each plunge the Choir shall repeat the troparion. After this, the Priest shall fill a small vessel with the sanctified water and dipping a branch of basil therein, he shall sprinkle the sanctuary and all the church singing the kontakion of the Feast.

**Tone 4**

**T**hou hast appeared today to the inhabited earth, and Thy light, O Lord, has been marked upon us, who with knowledge sing Thy



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praise: Thou hast come, Thou art made manifest, the Light that no man can approach.

Then the people shall approach and kiss the Cross, and the priest shall sprinkle water on the head of each one with the branch of basil. Clergy and people shall also drink from the water, which has been blessed. All the while, the choir shall sing:

Tone 6

**Y**e faithful, let us praise the greatness of God's dispensation towards us. For, becoming man on account of our transgression, He who alone is clean and undefiled was cleansed in the Jordan that we might be made clean, sanctifying us and the waters, and crushing the heads of the dragons in the water. Let us then draw water in gladness, O brethren: for upon those who draw with faith, the grace of the Spirit is invisibly bestowed by Christ the God and Saviour of our souls.

Then.

**B**lessed be the Name of the Lord...

**PRIEST:** Let us pray unto the Lord.

**CHOIR:** Kyrie eleison.

The Priest standing by the Holy Doors shall bless the people saying:

**M**ay the blessing and mercy of the Lord come upon you, by His divine grace and loving-kindness, always, now and for ever: world without end.

**CHOIR:** Amen.

**PRIEST:** Glory be to Thee, O our God, glory be to Thee.

**M**ay He who deigned to be baptized in the Jordan by John, for our salvation, Christ our true God, by the prayers of His most holy Mother; by the power of the precious and life-giving Cross; by the protection of the heavenly bodiless hosts; through the supplications of the glorious Prophet and Forerunner, John the Baptist; of the holy and all-glorious Apostles; of the holy,

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## THE GREAT BLESSING OF THE WATERS

glorious and triumphant Martyrs; of our holy God-bearing Fathers; of our father among the saints, John Chrysostom, archbishop of Constantinople; of [name of the saint to whom the Church is dedicated]; of the holy and righteous progenitors of God, Joachim and Anna; [name of saint] to whose memory we dedicate this day; and of all the saints, have mercy upon us, and save our souls: For He is good and loving-kind.

CHOIR

May the Lord God make firm the holy and undefiled faith of pious Orthodox Christians in this holy Church [monastery], this city [village] and in all Thy world, for ever and ever. Amen.

Eternal be the memory of the blessed and ever-memorable founders of this holy Church [monastery] and all Orthodox Christians.

PRIEST

May the Holy Trinity preserve the people in peace always, now and for ever: world without end.

CHOIR

Unto him who blesses and sanctifies us; do Thou, O Lord, preserve unto many years.

By the prayers of our holy fathers, Lord Jesus Christ our God, have mercy upon us and save us.

CHOIR: Amen.

THE HIERATIKON  
SUNDAY OF ORTHODOXY

SUNDAY OF ORTHODOXY

In Cyprus, it is customary at the end of the Doxology of Mattins to make the entrance with the Icon of the Mother of God and Child. The Choir come into the sanctuary by the North side and begin to sing slowly the last of the “Holy God, Holy and Strong, Holy and Immortal, have mercy upon us”. The Priest meanwhile shall cense the Holy Table whereon has been placed a tray with the Icon adorned with flowers and three lighted candles. Then being preceded by the Choir, lighted candles, the six-winged seraphim and the Deacon censing, the Priest shall lift the tray to the height of his head and exit the sanctuary by the North side making a procession inside the Church. On reaching the centre of the Church, where there has been placed a table, the procession shall go around it three times and then the Priest. Standing before the table facing east shall cry out:

**W**isdom. Stand steadfast.

And he shall place the tray with the Icon on the table and taking up the censer, he shall cense the Icon crosswise going round the table three times singing all the while:

Tone 4

**W**e venerate Thy most pure Icon, O Good One, asking forgiveness of our transgressions, O Christ our God, for of Thine own will Thou wast pleased to ascend the Cross in the flesh, so that Thou mightest deliver from the bondage of the enemy those whom Thou didst fashion. Therefore, in thanksgiving we cry aloud to Thee. Thou hast filled all things with joy, our Saviour, who didst come to save the world.

The Choir shall repeat the Troparion twice.

The Priest shall then venerate the Icon and taking it from the tray, shall raise it high singing:

Tone 4

**O** Mother of God, Queen of all, the glory of Orthodoxy, bring down the arrogance of the heretics and their faces in disgrace, who do not venerate nor honour, O Most Pure, thy venerable Icon.

At the Liturgy, after the “Behind the Pulpit Prayer” the Priest, standing by the Holy Doors exclaims:

# THE HIERATIKON

## SUNDAY OF ORTHODOXY

A yearly thanksgiving is due to God on account of that day when we recovered the Church of God, with the manifestation of the pious dogmas and the overthrowing of the blasphemies of wickedness.

Following prophetic sayings, yielding to apostolic exhortations, and standing on the foundation of the accounts in the Gospels, we make festival on this day of dedication and making merry together and rejoicing in prayers and litanies, we cry out in psalms and hymns.

And being preceded by lighted candles, the six-winged seraphim and the censer the Priest and all the people holding Icons exit the Church by the Western doors, making a procession around the Church.

The Choir shall sing in Tone 4.

We venerate Thy most pure Icon, O Good One, asking forgiveness of our transgressions, O Christ our God.

And reaching the south side, the Priest shall say:

Have mercy upon us, O God, after Thy great goodness. We pray Thee, hear us and have mercy.

CHOIR: Kyrie eleison. [3] And after each petition

Again we pray for all pious Orthodox Christians.

Again we pray for our Archbishop [Name], and for all our brethren in Christ.

For Thou art a merciful God, and a lover of mankind, and to Thee we ascribe glory, to the Father, and to the Son, and to the Holy Spirit, now and for ever: world without end.

CHOIR: Amen.

I believe in one God, the Father Almighty, maker of heaven and earth, and of all things visible and invisible.

And moving to the East side the Choir shall sing:

# THE HIERATIKON

## SUNDAY OF ORTHODOXY

For of Thine own will Thou wast pleased to ascend the Cross in the flesh, so that Thou mightest deliver from the bondage of the enemy those whom Thou didst fashion.

And reaching the East side, that is behind the sanctuary, the Priest shall say:

Have mercy upon us, O God, after Thy great goodness. We pray Thee, hear us and have mercy.

CHOIR: Kyrie eleison. [3]

Again we pray for the blessed memory and eternal rest of the souls of our fathers and brethren who for faith and country gloriously fought and fell and for everyone who has fallen asleep in the hope of the resurrection and eternal life; pious Kings, Patriarchs, Archbishops, Archpriests, Priests, Hieromonks, Deacons and Monks and all Orthodox Christians.

CHOIR: Everlasting be their memory. [3]

PRIEST

For Thou art the resurrection, the life and the blessed repose of Thy departed servants, O Christ our God, and to Thee we ascribe glory, together with Thine eternal Father and Thine all-holy, good and life-giving Spirit, now and for ever: world without end.

CHOIR: Amen.

And in one Lord Jesus Christ, the Only-begotten Son of God, Begotten of the Father before all worlds, Light of Light, Very God of Very God, Begotten not made, being of one substance 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 Ghost and the Virgin Mary, and was made man. And was crucified also for us under Pontius Pilate, He suffered and was buried, and the third day He rose again according to the scriptures, and ascended into heaven, and sitteth on the right hand of the Father. And He shall come again with glory to judge both the quick and the dead: Whose kingdom shall have no end.

# THE HIERATIKON

## SUNDAY OF ORTHODOXY

PRIEST

Those who confess the incarnate presence of God the Word by word, by mouth, in the heart and the mind, by writing and in icons: Everlasting be their memory.

CHOIR: Everlasting be their memory. [3]

PRIEST

Those who know the difference in essences of the one and the same hypostasis of Christ attribute to it properties both created and uncreated, visible and invisible, capable of suffering and beyond suffering, circumscribed and uncircumscribed; they ascribe to the divine essence uncreatedness and the rest, while they acknowledge in the human nature the other qualities, including being circumscribed, and affirm all this both in word and in images: Everlasting be their memory.

CHOIR: Everlasting be their memory. [3]

PRIEST

Those who, believing and proclaiming, preach the words of the Gospel in writings, and the deeds in forms, to gather together in a single duty that includes both proclamation through words, and sure confirmation of the truth through icons: Everlasting be their memory.

CHOIR: Everlasting be their memory. [3]

And as they move to the North side the Choir shall sing:

Therefore in thanksgiving we cry aloud to Thee. Thou hast filled all things with joy, our Saviour, who didst come to save the world.

And reaching the North side the Priest shall say:

Have mercy upon us, O God, after Thy great goodness. We pray Thee, hear us and have mercy.

CHOIR: Kyrie eleison. [3] And after each petition

# THE HIERATIKON

## SUNDAY OF ORTHODOXY

Again we pray for our President [Name], for all those in authority over us, for the armed forces who love Christ and all our blessed generation.

For Thou art a merciful God, and a lover of mankind, and to Thee we ascribe glory, to the Father, and to the Son, and to the Holy Spirit, now and for ever: world without end.

CHOIR: Amen.

And in the Holy Ghost, the Lord and Giver of life, who proceedeth from the Father, who with the Father and the Son together is worshipped and glorified, who spake by the Prophets.

PRIEST

As the Prophets saw, as the Apostles taught, as the Church has received, as the Teachers express in dogma, as the inhabited world understands together with them, as grace illumines, as the truth makes clear, as error has been banished, as wisdom makes bold to declare, as Christ has assured, so we think, so we speak, so we preach, honouring Christ our true God, and his Saints, in words, in writings, in thoughts, in sacrifices, in churches, in icons, worshipping and revering the One as God and Lord, and honouring them because of their common Lord as those who are close to him and serve him, and making to them relative veneration.

And moving to the West side the Choir shall sing:

The Church has been shown forth as a heavenly beacon shining on all the faithful, wherefore we standing here cry out to thee, this temple make firm and steadfast, O Lord.

PRIEST

Have mercy upon us, O God, after Thy great goodness. We pray Thee, hear us and have mercy.

CHOIR: Kyrie eleison. [3]

# THE HIERATIKON

## SUNDAY OF ORTHODOXY

Again we pray for the preservation of this holy temple, for this city, [village or monastery] all cities and land, from destruction, pestilence, famine, earthquakes, flood, fire and the sword, from invasion of enemies, civil war and sudden death. We pray also that our good God and lover of mankind will be merciful, compassionate and easily reconciled and will turn away and dispel all wrath and sickness agitated against us and deliver us from His justified and impending admonition and have mercy upon us.

CHOIR: Kyrie eleison. [12]

Again we pray that the Lord our God hear the voice of the supplication of us sinners, and have mercy upon us.

CHOIR: Kyrie eleison. [3]

Hear us, O God and our Saviour, the hope of all the ends of the earth, and those far off at sea, and be merciful, yea, be merciful, O Master, upon our sins and have mercy upon us.

For Thou art a merciful God and a lover of mankind, and to Thee we ascribe glory, to the Father, and to the Son, and to the Holy Spirit, now and for ever: world without end.

CHOIR: Amen.

And in one Holy, Catholic and Apostolic Church. I acknowledge one Baptism for the remission of sins. And I look for the resurrection of the dead, and the life of the world to come. Amen.

PRIEST

This is the faith of the Apostles; this is the faith of the Fathers; this is the faith of the Orthodox; this faith makes fast the inhabited world. These preachers of true religion, we praise as brothers and as those we long to have as our fathers, to the glory and honour of the true religion for which they struggled, and say:



# THE HIERATIKON

## SUNDAY OF ORTHODOXY

Of the defenders of Orthodoxy, the pious Kings, holy Patriarchs, Archpriests, Teachers, Martyrs and Confessors, Everlasting be their memory.

**CHOIR:** Everlasting be their memory. [3]

**PRIEST**

The Holy Trinity has glorified them. By their contests and struggles and teachings for the sake of true religion to the point of death, we entreat God that we may be guided and strengthened and beg that we may be shown to be imitators of their inspired way of life until the end, by the pities and grace of the great and first high-priest Christ, our true God; at the intercessions of our most-glorious Lady, Mother of God and Ever-Virgin Mary, of the god-like Angels and all the Saints. Amen.

*And the Priest giving the benediction with his right hand shall say:*

Blessed is the entrance into the holiest, always, now and for ever: world without end. Amen.

*And entering the Church the Priest shall sing:*

*Tone 7*

Who is so great a God as our God? Thou only art the God that doest wonders.

*And the Choir also shall sing the same twice:*

Who is so great a God as our God? Thou only art the God that doest wonders. [2]

*And then the Choir shall sing the Dismissal hymn:*

Blessed is the Name of the Lord...

*And the Priest shall give the Dismissal in the usual way.*

THE HIERATIKON  
INTROITS

INTROITS  
SUNG ON FEASTS OF THE LORD

At the Little Entrance there shall be sung on

14<sup>th</sup> September: The Exaltation of the Life-giving Cross.

**E**xalt ye the Lord God, and worship at His footstool; for He is holy.

**S**ave us, O Son of God, Thou who was crucified in the flesh, who sing to Thee, alleluia.

25<sup>th</sup> December: The Nativity of our Lord.

**I** have begotten Thee from the womb before the morning. The Lord sware, and will not repent, Thou art a priest for ever, after the order of Melchisedec.

**S**ave us, O Son of God, who of the Virgin art born, who sing to Thee, alleluia.

1<sup>st</sup> January: The Circumcision of our Lord.

**O** come, let us worship and bow down before Christ.

**S**ave us, O Son of God, who in the flesh was circumcised, who sing to Thee, alleluia.

6<sup>th</sup> January: Theophany.

**B**lessed is He that cometh in the name of the Lord. God is the Lord and hath appeared unto us.

**S**ave us, O Son of God, who was baptized in the Jordan by John, who sing to Thee, alleluia.

2<sup>nd</sup> February: The Meeting of our Lord.

**T**he Lord hath made known His salvation: His righteousness hath He revealed in the sight of the heathen.

**S**ave us, O Son of God, who was held in the arms of the righteous Symeon, who sing to Thee, alleluia.

# THE HIERATIKON

## INTROITS

25<sup>th</sup> March: the Annunciation of the Mother of God.

**T**ell forth from day to day, the glad tidings of the salvation of our God.

**S**ave us, O Son of God, who of the Virgin was made flesh, who sing to Thee, alleluia.

*Palm Sunday.*

**B**lessed is He that cometh in the name of the Lord. God is the Lord and hath appeared unto us.

**S**ave us, O Son of God, who didst sit on a colt of an ass, who sing to Thee, alleluia.

*Easter Day until the leave-taking of the Feast.*

**B**less ye God in the congregations, even the Lord, from the fountain of Israel.

**S**ave us, O Son of God, Thou who art risen from the dead, who sing to Thee alleluia.

*The Ascension of our Lord, Ascension Thursday.*

**G**od is gone up with a shout, the Lord with the sound of a trumpet.

**S**ave us, O Son of God, who hast ascended from us into the heavens, who sing to Thee, alleluia.

*Sunday of Pentecost [Whit Sunday].*

**B**e Thou exalted, Lord, in Thine own strength: so will we sing and praise Thy power.

**S**ave us, O good Comforter, who sing to Thee, alleluia.

*6<sup>th</sup> August: The Transfiguration of our Lord.*

**F**or with Thee is the fountain of life, O Lord, and in Thy light shall we see light.

**S**ave us, O Son of God, who was transfigured upon Mount Tabor, who sing to Thee, alleluia.

THE HIERATIKON  
THE GREAT AND HOLY SUNDAY OF EASTER

THE GREAT AND HOLY  
SUNDAY OF EASTER

The Midnight office begins at about 11pm. The Priest shall say:

**B**lessed is our God, always, now and for ever: world without end.

**READER:** **A**men.

**PRIEST:** **G**lory be to Thee, our God, glory be to Thee.

**O** heavenly King and Comforter, Spirit of Truth, that art in all places and fillest all things, Treasure of goodness, and Giver of life: come and abide in us; and cleanse us from all that defileth, and save our souls, O Thou who art Good.

**READER:** **T**risagion...

**PRIEST**

**F**or Thine is the kingdom, the power and the glory, of the Father, and of the Son, and of the Holy Spirit, now and for ever: world without end.

**CHOIR:** **A**men. Lord have mercy. [12]

**G**lory...Now... O come, let us worship... [3] Psalms 50 [51] and then the canon of Holy Saturday Mattins “He who in ancient times” without the Kathisma of the Third Ode and the Kontakion, Oikos and Synaxarion of the Sixth ode. After the Ninth Ode, the Trisagion is recited from within the sanctuary and then the Troparion:

Tone 2

**W**hen Thou didst descend toward death, O Life Everlasting, Then Thou didst shatter Hades with the light of Thy Divinity. And when Thou didst raise the dead from that infernal place, all the heavenly powers cried unto Thee, O Christ our God, the giver of life, glory to Thee.

# THE HIERATIKON

## THE GREAT AND HOLY SUNDAY OF EASTER

PRIEST

Have mercy upon us, O God...

CHOIR: Kyrie eleison. [3] And after each petition

Again we pray for all pious Orthodox Christians.

Again we pray for our Archbishop [Name]...

Again we pray for mercy, life, peace...

Again we pray for the blessed and ever-memorable...

Again we pray for them that strive and bring forth...

For Thou art a merciful God, and a lover of mankind, and to Thee we ascribe glory, to the Father, and to the Son, and to the Holy Spirit, now and for ever: world without end.

CHOIR: Amen.

PRIEST: Glory be to Thee, O Christ our God and our hope, glory be to Thee.

CHOIR: Glory be to the Father and to the Son, and to the Holy Spirit, now and for ever: world without end. Amen.

Kyrie eleison [3]. Holy Father, give the blessing.

PRIEST:

May He who is risen from the dead Christ our true God, by the prayers of His most holy Mother; of the holy and all-glorious Apostles; of [Name of the saint to whom the Church is dedicated]; and of all the saints, have mercy upon us, and save our souls: For He is good and loving-kind.

By the prayers of our holy fathers, Lord Jesus Christ our God, have mercy upon us and save us.

CHOIR: Amen.

# THE HIERATIKON

## THE GREAT AND HOLY SUNDAY OF EASTER

A few minutes before Midnight, all the lights, lamps [except for the eternal vigil lamp] and candles are put out so that there is complete darkness in the Church. The people meanwhile stand in silence and pray that they may be accounted worthy to see the Resurrection of our Lord and Saviour Jesus Christ. In some places, it is customary at this moment, to sing from the sanctuary the 7<sup>th</sup> Morning Gospel Hymn "Behold it is dark and very early in the morning". At Midnight precisely, the Priest having lighted three candles from the eternal vigil light, shall open the Holy doors and invite the faithful to light their candles singing

Tone 5

Come ye, and receive the light, from the never setting and eternal light, and give glory unto Christ, He who hath risen from the dead.

The Choir shall repeat this twice.

Then being preceded by lighted candles, the six-winged seraphim, the Choir, the Deacon censing, , the Priest holding the Gospel Book and all the people, shall exit the Church; the Priest all the while singing:

Tone 6

Thy Resurrection, O Saviour Christ, the angels in heaven do hymn and praise. And to us on earth do Thou vouchsafe, with pure hearts to glorify Thee.

The Choir shall repeat the hymn as the procession goes around the Church and comes to the platform from where the Resurrection Service will be sung.

The Priest shall then say:

That we may be accounted worthy to hear the Holy Gospel, let us beseech the Lord our God.

CHOIR: Kyrie eleison. [3]

PRIEST: Wisdom. Stand steadfast. Let us hear the Holy Gospel.

Peace unto all.

CHOIR: And unto thy spirit.

PRIEST

The reading is from the Holy Gospel according to St. Mark.

Let us give heed.

# THE HIERATIKON

## THE GREAT AND HOLY SUNDAY OF EASTER

**CHOIR:** **G**lory be to Thee, O Lord, glory be to Thee.

And the Priest shall recite the Second Morning Gospel. After the Gospel the choir shall say:

**G**lory be Thy Holy Resurrection, O Lord, glory be to Thee.

The Priest shall take up the censer and cense the Gospel Book and the Icon of the Resurrection. Then he shall exclaim:

**G**lory be to the Holy, Consubstantial, life-giving and undivided Trinity: always, now and for ever: world without end.

**CHOIR:** **A**men.

And straightway the Priest shall sing the Easter Hymn slowly:

**C**hrist is risen from the dead, by death he hath overcome death, and to them in the graves hath he given life.

The hymn is sung a total of 10 times on this wise:

- 1) Slowly by the Priest.
- 2) Slowly by the right Choir.
- 3) Slowly by the left Choir.

Then the Priest shall say aloud the following verses and after each the Choir shall sing the Easter Hymn with a faster tempo.

**L**et God arise, and let his enemies be scattered: let them also that hate him flee before him.

**A**s smoke is driven away, so drive them away: as wax melteth before the fire.

**S**o shall the sinners perish at the presence of God, but let the righteous rejoice.

**T**his is the day that the Lord hath made; let us rejoice and be glad in it.

**G**lory be to the Father, and to the Son, and to the Holy Spirit.

**N**ow and for ever: world without end. Amen.

And then again slowly by the Priest, the Choir taking up the last line.

The Deacon shall then say the Great Litany, In Peace let us pray unto the Lord. After the Great Litany, the Priest re-enters the Church followed by the people.

# THE HIERATIKON

## THE GREAT AND HOLY SUNDAY OF EASTER

In many places, before the doors are opened, the following takes place.  
The Priest shall knock three times on the western doors and say:

Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in.

Someone from within the Church shall say:

Who is this King of glory?

And the Priest shall reply:

The Lord strong and mighty, the Lord mighty in battle.

Again, the Priest shall knock three times and say:

Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in.

And from within the Church:

Who is this King of glory?

The Priest:

The Lord strong and mighty, the Lord mighty in battle.

And again, the Priest shall knock three times and say:

Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in.

From within

Who is this King of glory?

And the Priest shall reply

The Lord of hosts, He is the King of glory.

And saying this he shall push open the doors and enter. The Choir retuning to their places shall begin singing the Resurrection canon. After each ode they shall sing "Christ is risen" thrice in the fast tempo and

Jesus having risen from the tomb as He foretold, hath granted unto us, life eternal and great mercy.

And after each ode the Deacon shall say the Small Litany and the Priest one of the following exclamations

After the First Ode



# THE HIERATIKON

## THE GREAT AND HOLY SUNDAY OF EASTER

**F**or Thine is the might, and Thine is the kingdom, the power and the glory, of the Father, and of the Son, and of the Holy Spirit, now and for ever: world without end. Amen.

*After the Third Ode*

**F**or Thou art our God, and to Thee we ascribe glory, to the Father, and to the Son, and to the Holy Spirit, now and for ever: world without end. Amen.

*After the Fourth Ode*

**F**or Thou, O God, art good and loving-kind, and we ascribe glory to Thee, to the Father, and to the Son, and to the Holy Spirit, now and for ever: world without end.

*After the Fifth Ode*

**F**or blessed and glorified be Thy most honourable and majestic Name, of the Father, and of the Son, and of the Holy Spirit, now and for ever: world without end. Amen.

*After the Sixth Ode*

**F**or Thou art the King of peace and the Saviour of our souls, and to Thee we ascribe glory, to the Father, and to the Son, and to the Holy Spirit, now and for ever: world without end.

*After the Seventh Ode*

**B**lessed and glorified is the power of Thy kingdom, of the Father, and of the Son, and of the Holy Spirit, now and for ever: world without end. Amen.

*After the Eighth Ode*

**F**or blessed is Thy Name and glorified is Thy kingdom, of the Father, and of the Son, and of the Holy Spirit, now and for ever: world without end.

*And straightway the Deacon shall say:*

**L**et us honour in hymns and magnify the Theotokos and Mother of the Light.

*After the Ninth Ode*

# THE HIERATIKON

## THE GREAT AND HOLY SUNDAY OF EASTER

**F**or all the powers of heaven praise Thee, and to Thee we ascribe glory, to the Father, and to the Son, and to the Holy Spirit, now and for ever: world without end. Amen.

At the Glory be to the Father.... Now and for ever... of the Praises, the Priest, holding the Gospel Book, exits the Sanctuary by the Holy Doors and offers the Holy Book for veneration by the faithful. But if the people are many and the Priest judges that there will not be enough time he may exit with the Gospel Book at the start of the Praises.

THE HIERATIKON  
THE EASTER SERMON OF ST. JOHN CHRYSOSTOM

THE EASTER SERMON  
OF OUR FATHER AMONG THE SAINTS  
JOHN CHRYSOSTOM ARCHBISHOP  
OF CONSTANTINOPLE

Whosoever is pious and loves God, let him enjoy this good and cheerful festival. Whosoever is a grateful servant, let him rejoice and enter into the joy of the Lord. Whosoever is weary of fasting, let him now receive his earnings. Whosoever has laboured from the first hour, let him today accept his just reward. Whosoever has come after the third hour, let him with thanksgiving take part in the celebration. Whosoever has arrived after the six hour, let him have no misgivings, for he too shall suffer no loss. Whosoever has delayed until the ninth hour, let him approach without hesitation. Whosoever has arrived only at the eleventh hour, let him not fear the delay, for the Master is gracious: He receives the last even as the first; He gives rest to him that comes at the eleventh hour, as well as to him that has laboured from the first; and to him that delayed He gives mercy, and the first He restores to health; to the one He gives, to the other He bestows. And He accepts the works, and embraces the contemplation; the deed He honours, and the intention He commends.

Therefore let everyone enter into the joy of the Lord. The first and the last, receive your wages. Rich and poor, dance with each other. The temperate and the slothful, honour this day. Ye who have fasted and ye who have not, rejoice this day. The table is fully laden; all of you delight in it. The calf is plenteous, let no one depart hungry. Let everyone enjoy this banquet of faith. Let everyone take pleasure in the wealth of goodness. Let no one lament his poverty, for the universal kingdom has appeared. Let no one bewail for his transgressions, for forgiveness has risen from the grave. Let no one fear death, for the Saviour's death has

# THE HIERATIKON

## THE EASTER SERMON OF ST. JOHN CHRYSOSTOM

set us free. He who was held by death, eradicated death. He plundered Hades when He descended into Hades. He embittered it, when it tasted of His flesh, and this being foretold by Isaiah when he cried: Hades said it was embittered, when it encountered Thee below. **E**mbittered, for it was abolished. **E**mbittered, for it was ridiculed. **E**mbittered, for it was put to death. **E**mbittered, for it was dethroned. **E**mbittered, for it was made captive. It received a body and by chance came face to face with God. It received earth and encountered heaven. It received that which it could see, and was overthrown by Him whom he could not see. Where, O death, is your sting? Where, O Hades is your victory? **C**hrist is risen, and thou art cast down. **C**hrist is risen, and the demons have fallen. **C**hrist is risen, and the angels rejoiced. **C**hrist is risen, and life is liberated. **C**hrist is risen, and no one remains dead in a tomb. For Christ having risen from the dead, has become the first-fruits of those that have fallen asleep. To Him be glory and power, for ever and ever. Amen.

THE HIERATIKON  
PRAYER FOR THE BLESSING OF THE PALMS

PRAYER FOR THE BLESSING OF  
THE PALMS ON PALM SUNDAY

The Prayer for the Blessing of the Palms is read during Mattins of Palm Sunday after Psalm 50 [51]. In Cyprus, the custom has as follows: After the “Behind the Pulpit Prayer”, the bells ring and the Choir sing the verses from the Praises of Mattins “A very great multitude”. The Priest holding the Gospel Book and the Icon of ‘The Entry into Jerusalem’ and being preceded by lighted candles, the six-winged seraphim, and the censer shall make a procession around the Church followed by all the people. On reaching the western doors, where there has been prepared a table with palms and branches of olive, the Priest shall stand in front of the table facing toward the west and recite the Gospel [Mark 11: 1-11, see Monday of Meatfare week or the Gospel of Mattins]. And straightway after the Gospel He shall recite the Prayer for the Blessing of the Palms. After this, the Choir shall sing the Troparion of the Feast. The Priest shall re-enter the Church, and going into the sanctuary shall give the dismissal in the usual way.

A pious tradition in Cyprus is the leafs of the blessed olive branches, regarded as sanctified, are kept inside the temple for 40 days after which the people take them to their homes and are used throughout the year in place of incense.

Let us pray unto the Lord.

O Lord our God, who sittest upon the cherubim, who hast reaffirmed Thy power and sent Thine only-begotten Son, our Lord Jesus Christ, to save the world through His Cross, Burial and Resurrection: who when He drew near to Jerusalem for His voluntary Passion, the people that sat in darkness and the shadow of death took, as tokens of victory, boughs of trees and branches of palms, thus foretelling His Resurrection. Do Thou Thyself, O Master, keep and preserve us also, who, following their example, on the pre-feast of that day, carry in our hands palms and branches, and who like the crowds and the children cry unto Thee, Hosanna! That with hymns and spiritual songs we may be accounted worthy to attain the life-giving Resurrection on the third day: in Jesus Christ our Lord, with whom Thou art blessed, together with Thine all-holy, good and life-giving Spirit, now and for ever: world without end. Amen.

THE HIERATIKON  
PRAYER AT THE BLESSING OF GRAPES

PRAYER AT THE BLESSING OF  
GRAPES  
ON 6<sup>th</sup> AUGUST

After the “Behind the Pulpit Prayer” the grapes having been placed beneath the Icon of Christ, the Choir shall sing the Troparion and Kontakion of the Feast. The Priest shall then say:

Let us pray unto the Lord.

Bless, O Lord, this new fruit of the vine, which Thou hast been well-pleased to bring to full ripeness through temperate seasons, showers of rain, and calm weather, that we who partake thereof may be filled with joy; and upon those who offer this fruit of the vine for use at Thy Holy Table, may it confer forgiveness of sins, through the sacred and holy Body and Blood of Thy Christ, with whom Thou art blessed, together with Thine all-holy, good and life-giving Spirit, now and for ever: world without end. Amen.

The grapes are then distributed by the Priest, together with the antidoron.

THE HIERATIKON  
PRAYER AT THE BLESSING OF THE CAKE  
IN HONOUR OF ST. PHANOURIUS

PRAYER AT THE BLESSING OF THE  
CAKE IN HONOUR OF ST.  
PHANOURIUS

**O** Lord Jesus Christ, the heavenly Bread, the bountiful provider of the everlasting food, the giver of good things, who through thy prophet Elias didst grant a source of uncultivated nourishment, the hope of the hopeless, the help of the helpless and the Saviour of our souls.

**D**o Thou bless these gifts, and those that have offered them to Thee, unto Thy glory and in honour of Thy holy and glorious Greatmartyr Phanourius.

**G**rant, O Good One, unto them that have prepared these cakes, all Thy worldly and heavenly blessings. Make them to rejoice with gladness before Thy countenance, show unto them the ways unto salvation. Hastily fulfil the petitions of their hearts and their every desire, guide them unto the fulfilling of Thy commandments, that for evermore in gladness and joy they may hymn and glorify Thy most honourable and majestic Name, by the prayers of the Most blessed Mother of God, of the holy and glorious Greatmartyr Phanourius the Wonder-worker and of all Thy saints. Amen.

THE HIERATIKON  
RESURRECTION HYMNS

RESURRECTION HYMNS

Tone 1

When the Jews made sure Thy sepulchre by sealing the stone, and the soldiers stood guard by Thy most sacred body, O Saviour, Thou didst rise the third day, granting life to all the world. Wherefore all the host of heaven, cried out to Thee the giver of life: Glory to Thy resurrection, O Christ, glory to Thy kingdom, Glory to Thy dispensation, O lover of mankind.

Tone 2

When Thou didst descend toward death, O Life Everlasting, Then Thou didst shatter Hades with the light of Thy Divinity. And when Thou didst raise the dead from that infernal place, all the heavenly powers cried unto Thee, O Christ our God, the giver of life, glory to Thee.

Tone 3

Let the heavens rejoice and all that is on earth be glad, For the Lord hath shown strength with His arm, He hath overcome death by death, and hath become the firstborn from the dead. From the bowels of Hades He delivered us, and hath granted to the world the great mercy.

Tone 4

The glad tidings of the resurrection, the angel made known to the female followers of the Lord. And casting aside their forefathers condemnation, To the Apostles they proudly affirmed; Death hath been overthrown and raised is Christ our God, Granting the world great mercy.



# THE HIERATIKON

## RESURRECTION HYMNS

### Tone 5

To the Son co-eternal with the Father and the Holy Ghost, Who was born of the Virgin for our salvation, let us the faithful sing praise and worship: For He will in the flesh to be lifted on the Cross and to suffer death, And with His glorious resurrection to raise the dead.

### Tone 6

Angelic powers appeared beside Thy tomb, and the keepers became as dead men; and standing in the sepulchre was Mary seeking, For Thy most sacred body. Thou didst plunder Hades, which failed in tempting Thee. Thou didst meet the virgin and didst give life. Thou who art risen from the dead, O Lord, glory to Thee.

### Tone 7

Thou hast shattered with Thy Cross the chains of death, and opened to the thief the gates of Paradise; the Myrrhbearers mourning Thou hast transformed, and to Thine Apostles Thou gavest command to preach; That Thou art risen Christ our God, Granting the world Thy great mercy.

### Tone 8

Thou didst descend from on high, O All- Merciful; and didst endure for three days the burial: So that Thou might set us free from our passions. Thou art our life and our resurrection: O Lord, glory to Thee.

THE HIERATIKON  
TROPARIA AND KONTAKIA FOR THE GREAT FEASTS

TROPARIA AND KONTAKIA FOR  
THE GREAT FEASTS

THE BIRTH OF THE MOTHER OF GOD 8<sup>th</sup> September

TROPARION Tone 4

Thy birth, O Mother of God, has brought joy to all the inhabited earth: for from thee has shone forth the Sun of Righteousness, Christ our God. He has loosed us from the curse and given the blessing; He has made death of no effect, and bestowed on us eternal life.

KONTAKION Tone 4

O Undefined, by thy holy Nativity Joachim and Anna were set free from the reproach of childlessness, and Adam and Eve from the corruption of death. Delivered from the guilt of sin, Thy people keep the feast as they sing unto thee: The barren woman bears the Theotokos who sustains our life.

THE EXALTATION OF THE PRECIOUS CROSS 14<sup>th</sup> September

TROPARION Tone 1

Save, O Lord, Thy people and bless Thine inheritance, granting them victory over their enemies; And by Thy Cross, do Thou, protect Thy commonwealth.

KONTAKION Tone 4

Lifted up of Thine own will upon the Cross, do Thou bestow Thy compassions upon the new commonwealth, that bears Thy name, O Christ our God, make glad with Thy strength, our pious rulers, granting them victory over their enemies; may they have as an alliance, that invincible trophy, Thy weapon of peace.

# THE HIERATIKON

## TROPARIA AND KONTAKIA FOR THE GREAT FEASTS

### ENTRY OF THE MOTHER OF GOD 21<sup>st</sup> November

#### TROPARION Tone 4

Today is the foreshadowing of the good pleasure of God and the herald of the salvation of men. The Virgin is revealed in the temple of God, and beforehand she announces Christ to all. Let us therefore cry to her with mighty voice: Hail! Thou fulfilment of the Creator's dispensation.

#### KONTAKION Tone 4

The all-pure Temple of the Saviour, the precious Bridal Chamber and Virgin, the sacred treasure of the glory of God, is led today into the house of the Lord, and with her she brings the grace of the divine Spirit. Of her God's angels sing in praise: 'She is indeed the heavenly Tabernacle.'

### PRE-FEAST OF THE NATIVITY

#### KONTAKION Tone3

Today the Virgin comes to the cave to give birth ineffably to the pre-eternal Word. Hearing this, be of good cheer, O inhabited earth, and with the angels and the shepherds glorify Him whose will it was to be made manifest a young Child, the pre-eternal God.

### THE NATIVITY OF CHRIST 25<sup>th</sup> December

#### TROPARION Tone 4

Thy Nativity, O Christ our God, has shone upon the world with the light of knowledge: for thereby they who adored the stars through a star were taught to worship Thee, the Sun of Righteousness, and to know Thee the Dayspring from on high. O Lord, glory to Thee.

# THE HIERATIKON

## TROPARIA AND KONTAKIA FOR THE GREAT FEASTS

### KONTAKION Tone 3

Today the Virgin gives birth to Him who is above all being, and the earth offers a cave to Him whom no man can approach. Angels with shepherds give glory, and Magi journey with a star. For unto us is born a young Child, the pre-eternal God.

### THEOPHANY 6<sup>th</sup> January

### TROPARION Tone 1

When Thou, O Lord, wast baptized in the Jordan, the worship of the Trinity was made manifest. For the voice of the Father bore witness unto Thee, calling Thee the beloved Son, and the Spirit in the form of a dove confirmed His word as sure and steadfast. O Christ our God who hast appeared and enlightened the world, glory to Thee.

### KONTAKION Tone 4

Thou hast appeared today to the inhabited earth, and Thy light, O Lord, has been marked upon us, who with knowledge sing Thy praise: Thou hast come, Thou art made manifest, the Light that no man can approach.

### THE MEETING OF OUR LORD 2<sup>nd</sup> February

### TROPARION Tone 1

Hail, O Mother of God, Virgin full of grace: for from thee has shone forth the Sun of Righteousness, Christ our God, giving light to those in darkness. Be glad also, thou righteous Elder, for thou hast received in thine arms the Deliverer of our souls, who bestows upon us resurrection.

### KONTAKION Tone 1

# THE HIERATIKON

## TROPARIA AND KONTAKIA FOR THE GREAT FEASTS

**T**hou who hast sanctified by Thy birth a virgin womb and fittingly blessed the hands of Simeon, Thou art come, O Christ our God, and on this day hast saved us. Give peace to Thy commonwealth in time of battle and strengthen the Orthodox people whom Thou hast loved, O Thou who alone lovest mankind.

### THE ANNUNCIATION 25<sup>th</sup> March

#### TROPARION Tone 4

**T**oday is the crown of our salvation and the manifestation of the mystery that is from all eternity. The Son of God becomes the Son of the Virgin, and Gabriel announces the good tidings of grace. Therefore let us also join him and cry aloud to the Mother of God: Hail, thou who art full of grace: the Lord is with thee.

#### KONTAKION Tone 8

**A**s our victorious leader of triumphant hosts, and our deliverer from evil we thy flock ascribe to thee, songs of thanksgiving O Mother of God. Inasmuch as thou hast invincible might, keep us free from every danger, that we may cry to thee; Hail, O Bride Unwedded.

### THE TRANSFIGURATION 6<sup>th</sup> August

#### TROPARION Tone 7

**T**hou wast transfigured upon the mountain, O Christ our God, showing Thy glory to Thy disciples as far as they were able to sustain. Shine forth also upon us sinners, Thine everlasting light, by the prayers of the Mother of God. O Giver of light, glory to Thee.

#### KONTAKION Tone 7

# THE HIERATIKON

## TROPARIA AND KONTAKIA FOR THE GREAT FEASTS

Thou wast transfigured upon the mountain, and Thy disciples beheld Thy glory, O Christ our God, as far as they were able so to do: that when they saw Thee crucified, they might know that Thy suffering was voluntary, and might proclaim unto the world that Thou art truly the Brightness of the Father.

### THE DORMITION OF THE MOTHER OF GOD 15<sup>th</sup> August

#### TROPARION Tone 1

In giving birth, O Mother of God, thou hast retained thy virginity, and in falling asleep thou hast not forsaken the world. Thou who art the Mother of Life hast passed over into life, and by thy prayers thou dost deliver our souls from death.

#### KONTAKION Tone 2

Neither the tomb nor death had power over the Theotokos who is ever watchful in her prayers and in whose intercession lies unfailing hope. For as the Mother of Life she has been transported into life by Him who dwelt within her ever virgin womb.

### THE RESURRECTION OF OUR LORD

#### TROPARION Tone 5

Christ is risen from the dead, by death he hath overcome death, and to them in the graves hath he given life.

#### KONTAKION Tone 8

Though Thou didst descend into the grave, O Immortal, Thou didst destroy the power of Hades, and as victor didst rise again, O Christ our God, and the Myrrh-bearing women Thou didst greet with 'Rejoice', and to Thine Apostles Thou didst bestow peace: O Thou who dost grant resurrection to the fallen.

### THE ASCENSION OF OUR LORD

# THE HIERATIKON

## TROPARIA AND KONTAKIA FOR THE GREAT FEASTS

### TROPARION Tone 4

**T**hou hast ascended in glory, O Christ our God, bringing joy to Thy disciples, for Thou didst reassure them through Thy blessing of the promise of the Holy Spirit. For Thou art the Son of God, the redeemer of the world.

### KONTAKION Tone 2

**W**hen Thou didst fulfil Thy dispensation for our sakes, and united the things on earth with the things in heaven, Thou didst ascend in glory, O Christ our God, in no way divided, but remaining inseparable, and crying to those that love Thee 'I am with you and no one shall be against you.

### PENTECOST

### TROPARION Tone 8

**B**lessed art Thou, O Christ our God, who hast made manifest the fishermen as most wise by sending down upon them the Holy Ghost: and by them didst draw the world into Thy net. O Lover of mankind, glory to Thee.

### KONTAKION Tone 8

**W**hen the Most High descended He confounded the tongues and divided the nations, but when he parted the tongues of fire He called all to unity: Wherefore with one voice we glorify the All-Holy Spirit.

THE HIERATIKON  
APOLYTIKIA FOR SAINTS

APOLYTIKIA FOR SAINTS

APOLYTIKION FOR ST. GEORGE 23<sup>rd</sup> April Tone 4

As the one renowned for setting captives free, \* and for defending those in poverty, \* the physician of the sick and the champion of kings, \* do thou, o Victory-bearer and Great Martyr George, \* intercede to Christ our God \* for the salvation of our souls.

APOLYTIKION FOR ST. ANDREW 30<sup>th</sup> November Tone 4

As the first-called of the Apostles and blood brother of the most eminent, do thou, Andrew, beseech the Master of all, that He may grant peace unto the world, and unto our souls great mercy.

APOLYTIKION FOR ST. JOHN THE BAPTIST 7<sup>th</sup> January Tone 2

The memory of the just is praised, but thou art well pleased, O Forerunner, with the testimony of the Lord. For thou hast verily been shown forth as more honoured than the prophets, since thou wast counted worthy to baptize in the stream Him whom they foretold. Therefore, having mightily contended and suffered for the truth, with joy thou hast preached also to those in Hades, of God's manifestation in the flesh, who takes away the sin of the world and grants unto us great mercy.

APOLYTIKION FOR ST. SILOUAN 24<sup>th</sup> September Tone 3

Presented as a herald to the world,\* in godly words thou art the sweetness of \* Christ's love, O Thrice-blessed: \* For thou didst see Him who is humble and meek,\* and of His heart thou didst assimilate. \* Wherefore, we all being radiant with the words \* of thy godly tongue, O Blessed Silouan, \* Glorify the Spirit that glorified thee.



# THE HIERATIKON

## APOLYTIKIA FOR SAINTS

### APOLYTIKION FOR ST. PHANOURIOS 27<sup>th</sup> August Tone 4

On earth is brightly sung a heavenly chant, \* in heaven the choir of Angels joyfully celebrate, \* an earthly festival. \* From on high they hymn \* the praise of thy contests, \* From below the Church \* proclaims thy heavenly glory, \* which thou didst acquire through thy struggles and battles, \* O glorious Phanourius.

### APOLYTIKION FOR ST. DEMETRIOS 26<sup>th</sup> October Tone 3

The world hath found in thee, a great defender in times of need, and a victor against the heathen, O Champion. Wherefore as Lyaeus' disdainfulness thou didst bring down by reassuring Nestor in the stadium, do thou, O holy and Greatmartyr Demetrios, intercede to Christ our God that He may grant unto us great mercy.

### APOLYTIKION FOR ST. BARNABAS 11<sup>th</sup> June Tone 1

The great glory of Cyprus, the preacher of the world, \* the first amongst the Antiochians, \* the architect of Christian calling, \* the renowned pioneer of Rome, \* and the divine hauler of the nations, \* the vessel of grace, the kinsman of the Holy Spirit, \* the travelling companion of the holy and great Apostle Paul, \* first amongst the Seventy, equal to the Twelve. \* Let us all the faithful piously come together \* and crown Barnabas with hymns \* for he intercedes with Christ \* to have mercy upon our souls.

### APOLYTIKION ON THE BIRTH OF ST. JOHN THE BAPTIST. Tone 4

We are unable who most ardently honour thee, O Prophet and Forerunner of the showing of Christ, to praise thee as it is meet: for the womb that was barren and thy father's dumbness, were loosed by thy glorious and noble nativity, and the incarnation of the Son of God was proclaimed unto the world.

### APOLYTIKION FOR ST. PANTELEIMON 27<sup>th</sup> July Tone 3

# THE HIERATIKON

## APOLYTIKIA FOR SAINTS

**O** champion and healer saint Panteleimon, beseech our merciful God that He may grant unto our souls the remission of sins.

### COMMON TROPARION FOR AN APOSTLE Tone 3

**O** Holy Apostle (.....), beseech our merciful God, that He may grant unto souls the remission of our sins.

### COMMON TROPARION FOR AN EVANGELIST Tone 3

**O** Holy Apostle and Evangelist (.....), beseech our merciful God, that He may grant unto souls the remission of our sins.

### COMMON TROPARION FOR HIERARCHS Tone 4

**P**rinciple of faith and the image of meekness, as a teacher of temperance thou wast revealed to thy flock as the fulfilment of the truth. Whereby through humility thou hast won the things on high, through poverty gained riches. O hierarch father (.....) pray to Christ our God for the salvation of our souls

### COMMON TROPARION FOR HIEROMARTYRS Tone 4

**T**hrough their like manner of life, and by succeeding to their throne, like the Apostles thou hast become, finding the means, O God-inspired, through contemplation: whereby thou didst rightly divide the word of truth, and with thy blood didst suffer for the faith. Wherefore, O Hieromartyr (.....), intercede to Christ our God for the salvation of our souls.

### COMMON TROPARION FOR A CONFESSOR Tone 8

**G**uide of the Orthodox faith, a teacher of piety and humility. Illuminator of the world, the pride and glory of bishops, O God-inspired. Wise (.....), thy teaching hast enlightened all, O harp of the Spirit, intercede to Christ our God, for the salvation of our souls.

### COMMON TROPARION FOR A MARTYR Tone 4

# THE HIERATIKON

## APOLYTIKIA FOR SAINTS

**T**hy Martyr, O Lord, in his struggles received, a crown of incorruptibility from Thee our God: for with Thy strength he wiped out tyrants, and overcame demons, rendering them powerless. By his intercessions, O Christ our God, save our souls.

### COMMON TROPARION FOR MARTYRS Tone 4

**T**hy Martyrs, O Lord, in their struggles received, crowns of incorruptibility from Thee our God: for with Thy strength they wiped out tyrants, and overcame demons, rendering them powerless. By their intercessions, O Christ our God, save our souls.

### COMMON TROPARION FOR MARTYRS Tone 1

**F**or the sufferings of the saints which they endured for Thy sake do Thou, O Lord, have compassion, and heal, we beseech Thee, all our sufferings, O Lover of mankind.

### COMMON TROPARION FOR A WOMAN MARTYR Tone 4

**T**hy Ewe Lamb O Jesus cries with a loud voice, Thee my Bridegroom I desire and I seek Thee with strife, And I'm crucified and buried with Thee in Thy Baptism, And suffer for Thee so that I may reign with Thee, And die for Thee so that I may live in thee. Therefore accept as an unblemished sacrifice, her who ardently was slain for Thee. By her intercessions, O Merciful Saviour, save our souls.

### COMMON TROPARION FOR UNMERCINARIES Tone 8

**O** holy wonder-workers and selfless physicians, visit our infirmities, freely ye have received, freely give unto us.

### COMMON TROPARION FOR A PROPHET Tone 2

# THE HIERATIKON

## APOLYTIKIA FOR SAINTS

The memory of Thy Prophet (.....) we celebrate, O Lord. Through him we beseech Thee to save our souls.

### COMMON TROPARION FOR PROGENITORS Tone 2

The memory of Thy righteous Progenitors (.....) we celebrate, O Lord. Through them we beseech Thee to save our souls.

### COMMON TROPARION FOR AN ASCETIC Tone 1

A dweller of the desert and an angel in the flesh, and as a wonder-worker thou hast shone forth O God-bearing father (.....). By fasting, vigilance and prayer, heavenly gifts thou hast received. Whereby healing all the poor in health and the souls of them that make haste to thee in faith. Glory to Him who hath given thee strength. Glory to Him who hath crowned thee. Glory to Him who made possible through thee healing for all.

### COMMON TROPARION FOR AN ASCETIC Tone 8

With the river of thy tears thou hast made the barren desert fertile, and with the sighs of sorrow from thy heart thou hast made thy labours to bear a hundredfold. With the glory of thy miracles thou hast become a light to the inhabited earth. O (.....) our holy father, pray to Christ our God for the salvation of our souls.

### COMMON TROPARION FOR A MONK Tone 8

In thee, O Father, was preserved unimpaired that which is according to God's image; for thou didst take up the Cross and follow Christ. By thine actions thou hast taught us to despise the flesh for it passes away, but to care for the soul which is thing immortal. Wherefore thy spirit holy (.....) rejoices with the angels.

### COMMON TROPARION FOR A NUN Tone 8

## THE HIERATIKON APOLYTIKIA FOR SAINTS

**I**n thee, O Mother, was preserved unimpaired that which is according to God's image; for thou didst take up the Cross and follow Christ. By thine actions thou hast taught us to despise the flesh for it passes away, but to care for the soul which is thing immortal. Wherefore thy spirit holy (.....) rejoices with the angels.

THE HIERATIKON  
APOLYTIKIA FOR SAINTS

KONTAKIA

ON MOST SUNDAYS

O steadfast help and shield of Christians; \* constant advocate with the creator: \* despise not the prayers of sinners, who call upon thee, \* but of thy goodness attend unto our aid \* who in faith cry out to thee. \* Make speed to make supplication; \* make haste to intercede; \* O Mother of God who dost \* ever watch over them that honour thee.

ON SATURDAYS

As first-fruits of nature the world offers to Thee, O Lord and Husbandman of creation, the God-bearing Martyrs. By their intercessions and through the Mother of God, preserve Thy Church in profound peace, O Most Merciful.