

PRESANCTIFIED LITURGY



THE DIVINE LITURGY OF THE PRESANCTIFIED GIFTS

PREPARED AT:

HOLY TRANSFIGURATION ORTHODOX CATHEDRAL
DENVER, CO 80216

DEDICATED TO THE MEMORY OF OUR
BELOVED PASTOR WHO
COMMISSIONED THIS PROJECT.

Archpriest Joseph Hirsch
1944—2009

*May his memory be
eternal!*

THE LITURGY OF THE PRESANCTIFIED GIFTS

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Because of its Paschal character, the normal Divine Liturgy is not served on week days of Great Lent. In its place, so that the faithful would not be left without Holy Communion, the Liturgy of the Presanctified Gifts is served.

The practice of serving the Presanctified Liturgy during Great Lent is an ancient practice, witnessed to by the following canon of the Church: "On all days of the holy fast of Great Lent, except on the Sabbath (i.e., Saturday), and the Lord's Day (i.e., Sunday) and the holy day of the Annunciation, the Liturgy of the Presanctified Gifts is to be served" (Canon 52, Quinisext Council, 692 A.D.).

At present, the Liturgy of the Presanctified Gifts is prescribed for Wednesdays and Fridays during Great Lent. This Liturgy is the solemn Lenten Vespers with Holy Communion added to it. The Holy Communion is received from the Eucharistic Gifts of bread and wine offered and sanctified at the Divine Liturgy of the previous Lord's Day (i.e., Sunday), hence its name of the Liturgy of the "Presanctified Gifts."

At the Divine Liturgy on the Lord's Day, the priest prepares a "Lamb" (the bread which becomes Christ's Holy Body at the Divine Liturgy) which is then consecrated together with the wine (which becomes Christ's Holy Blood) and which is then kept on the Holy Altar in the artophorion for the Presanctified Liturgy. During the chanting of the Psalms (kathisma), with prayer and incensing, the priest places the Presanctified Gifts on the *diskos* and carries them in solemn procession around the back of the Holy Altar to the Prothesis Table.¹

Two readings proper to Lenten Vespers, from Genesis and Proverbs, are read with their prescribed Prokeimena. The priest blesses the faithful with the censer and lighted candle proclaiming, "The Light of Christ illumines all!" The faithful make a prostration when the priest turns and comes out through the Royal Doors for this

¹ The table where the gifts are prepared for Liturgy.

blessing. The blessing symbolizes the Light of Christ's Resurrection which illumines the Old Testament Scriptures and the entire life of man, the Very Light with which Christians are illumined in the life of the Church through the Mystery of Holy Baptism.

The first half of the Entrance Hymn, "Now the Powers" is sung and, at its conclusion, the priest brings the Presanctified Gifts in a solemn, silent procession from the Prothesis Table, through the north deacon's door, across the solea and through the Royal Doors and places them on the Holy Altar. During this procession the faithful make a full prostration in reverence to the Holy Body and Blood of Our Lord God and Savior Jesus Christ, which is passing before them.

Following the Litany and the Lord's Prayer Holy Communion is received, first by the priest, and then by the faithful as at any Divine Liturgy. After Holy Communion a special Dismissal Prayer implores God for a successful fulfillment of Great Lent and the ability to reach a worthy celebration of the Great Feast of Holy Pascha -the Resurrection of the Lord (Adapted from Hopko, *Introduction to the Presanctified Gifts*. DRE, DCA, NY)

PREPARATION OF THE LAMBS ON THE SUNDAY BEFORE PRESANCTIFIED

AT PROSKOMEDIA

During the Holy Great 40-day Fast, On the Sunday preceding a Liturgy of the Presanctified Gifts, the priest, as usual, cuts and removes the Lamb for that day's Liturgy from the first loaf, sacrifices and pierces it. He then takes up another loaf and prepares a second Lamb by saying and doing the same as for the first, saying as he cuts each one: In remembrance... As a sheep He was led ... In His humility. .. And who shall declare... For His life is taken away ... Sacrificed . . . and One of the soldiers ... He repeats this process for as many Lambs as there will be Liturgies of the Presanctified Gifts that week. The first Lamb, for that Sunday's Liturgy, is placed in the center of the diskos, while the Lambs for the week's Liturgies of the Presanctified Gifts are stacked on top of each other behind the first (on the east side of the diskos). After all Lambs have been prepared, the priest continues the Proskomedia as usual.

Then he pours wine and water into the holy chalice, saying the customary words, and he covers the diskos and the chalice, and he censes them, saying the Prayer of Oblation. Then he begins the Divine Liturgy and celebrates as usual.

AT THE DIVINE LITURGY

*When the priest signs the breads at the invocation of the Holy Spirit, he says: **And make this bread . . . , in the singular, as Christ is one; he does not say these breads in the plural. When he says “The Holy Things are for the holy,” he elevates them all together, and he breaks the first one offered, and lays the part IC in the holy chalice and pours in warm water as usual.***

Then taking the holy spoon in his right hand,² he dips it into the holy Blood; with his left hand³ he takes one of the other Lambs, and holding it over the chalice, he pours a small amount of the precious Blood in the cross-wise cuts on the back of the Lamb.⁴ When the Lamb has been moistened with the holy Blood, he places it, seal down, in the artophorion⁵. Then he takes the others and does the same with each, and puts them all away in the artophorion. Then the priest prays as usual, communicates as usual, and completes the Divine Liturgy as usual.

² In some traditions, the priest places the bead, seal down, on the sponge in his left hand before taking the spoon and intincting the Lamb.

³ While taking up the bread the priest may say, “With the emptying of the divine Blood from thine undefiled and life-giving side, O Master Christ, sacrifice to idols hath ceased, and all the earth doth bring unto thee the sacrifice of praise.”

⁴ While intincting the Lamb, the priest may say, “Ever united and completed is the immaculate Body and precious Blood, for the preservation of those who receive unto life everlasting. Amen.”

⁵ This is also referred to as a Pyx.

THE DIVINE LITURGY OF THE PRESANCTIFIED GIFTS

The priest and the deacon make three reverences before the holy table, saying only: O God, cleanse thou me a sinner and have mercy on me. And the priest kisses the holy Gospel, the holy table, and the cross on the holy table while the deacon kisses the southwest corner of the holy table.

The deacon, receiving the priest's blessing, exits the north door and stands before the closed holy doors, where he raises his orarion and intones:

Deacon: Bless, Master.

The deacon moves to the icon of the Theotokos.

The priest blesses the altar with the Gospel and exclaims:

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

Choir: Amen. *(The deacon returns to the Altar via the south door)*

Reader:⁶ Glory to Thee, our God, glory to Thee.

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

⁶ When Ninth Hour and Typika are not served, the reader begins with the Trisagion prayers. (Otherwise, the Reader begins with "Come let us worship...")

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

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

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

Lord have mercy. *(Thrice)*

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

Our Father, Who art in Heaven, hallowed be Thy Name. Thy Kingdom come, Thy will be done, on earth as it is in Heaven. Give us this day our daily bread, and forgive us our trespasses, as we forgive those who trespass against us; and lead us not into temptation, but deliver us from the evil one.

Priest: For thine is the kingdom and the power and the glory, of the Father, and of the Son, and of the Holy Spirit, now and ever and unto ages of ages.

Reader: Amen. Lord have mercy. *(12 times)*

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

Come, let us worship God, our King. Come, let us worship and fall down before Christ, our King and our God. Come, let us worship and fall

down before Christ Himself, our King and our God.

Reader: (PSALM 103) (see Page 5)

The Priest, with head uncovered, while the reader is reading Psalm 103 (104), venerates the holy table and exits the sanctuary through the north door. Coming before the holy doors says the Prayers of Light, beginning with the fourth prayer, the first three being said after the litanies

Priest: [*Fourth Vespereal Prayer*] O Thou who art hymned by the holy powers with unending songs and unceasing doxologies, fill our mouths with Thy praise, that we may magnify Thy holy name. Grant us a portion and an inheritance with all those who fear Thee in truth and keep Thy commandments: through the prayers of the Holy Theotokos and all Thy saints. For unto Thee are due all glory, honor and worship: to the Father, and to the Son, and to the Holy Spirit, now and ever and unto ages of ages. Amen.

[*Fifth Vespereal Prayer*]: Lord, Lord, who holdest all things in the palm of Thy hand; who art so patient with us and grieveest over our evil deeds: remember Thy graciousness and Thy mercy. Visit us with Thy goodness. Grant that we may, through Thy grace, avoid the various traps of the evil one for the remainder of this day. Keep our life blameless through the grace of Thine all-holy Spirit.

Through the mercy and love for mankind of Thine only begotten Son, with whom Thou art blessed, together with Thine all-holy, good, and life-creating Spirit, now and ever and unto ages of ages. Amen.

[Sixth Vespereal Prayer]: O great and wondrous God, Thou governest all things with indescribable goodness and rich providence. Thou hast given us the bounties of this earth, assuring us of the promised kingdom by the gifts already given. Thou didst prepare the way of the past portion of this day, that we might turn away from all evil. Grant that we may spend the remainder of it blamelessly, in the presence of Thy holy glory, and that we may hymn Thee, our God, who alone art good and lovest mankind.

For Thou art our God, and unto Thee do we ascribe glory: to the Father, and to the Son, and to the Holy Spirit, now and ever and unto ages of ages. Amen.

[Seventh Vespereal Prayer]: O great and most high God, Thou alone art immortal and dwellest in unapproachable light. Thou hast made all creation with wisdom, dividing light from darkness, setting the sun to rule the day, and the moon and stars to rule the night. Thou hast allowed us sinners to come before Thy presence at this time with confession and to offer Thee the evening doxology. O Lover of mankind, let our prayer rise before Thee as incense and receive it as a fragrant odor.

Grant that this evening and the approaching night be peaceful. Clothe us with the armor of light. Deliver us from nocturnal fears and from all things that move in the dark. Grant us the sleep which Thou hast ordained for the repose of our weakness, free from all satanic fantasies.

Indeed, O Master, the giver of good things, may we be moved to compunction on our beds and remember Thy name in the night. Enlightened by the teachings of Thy commandments, may we rise with joyful souls to glorify Thy goodness, bringing before Thy

kindheartedness our supplications and prayers for our sins and for all Thy people. Visit them in Thy mercy, through the prayers of the Holy Theotokos.

For Thou art a good God and lovest mankind, and unto Thee do we ascribe glory: to the Father, and to the Son, and to the Holy Spirit, now and ever and unto ages of ages. Amen.

(PSALM 103/104)

Reader: Bless the Lord, O my soul! O Lord my God, Thou art very great! Thou art clothed with honor and majesty, who coverest Thyself with light as with a garment; who hast stretched out the heavens like a tent.

Who hast laid the beams of Thy chambers on the waters, who makest the clouds Thy chariot, who ridest on the wings of the wind. Who makest Thy angels spirits, and Thy ministers a fiery flame.

Thou didst set the earth on its foundations so that it should never be shaken. Thou didst cover it with the deep as with a garment; the waters stood above the mountains.

At Thy rebuke they fled; at the sound of Thy thunder they took to flight! The mountains rose, the valleys sank down to the place which Thou didst appoint for them.

Thou didst set a bound which they should not pass, so that they might not again cover the earth. Thou

makest springs gush forth in the valleys; they flow between the hills.

They give drink to every beast of the field; the wild asses quench their thirst. By them the birds of the air have their habitation; they sing among the branches.

From Thy lofty abode Thou waterest the mountains; the earth is satisfied with the fruit of Thy work. Thou dost cause the grass to grow for the cattle, fodder for the animals that serve man.

That he may bring forth food from the earth, and wine to gladden the heart of man, oil to make his face shine, and bread to strengthen man's heart.

The trees of the Lord are watered abundantly, the cedars of Lebanon which He planted. In them the birds build their nests; the stork has her home in the fir trees.

The high mountains are for the wild goats; the rocks are a refuge for the badgers. Thou hast made the moon to mark the seasons. The sun knows its time for setting.

Thou makest darkness, and it is night, when all the beasts of the forest creep forth. The young lions roar for their prey, seeking their food from God.

When the sun rises, they get them away and lie down in their dens. Man goes forth to his work and to his labor until the evening.

O Lord, how manifold are Thy works! In wisdom hast Thou made them all! The earth is full of Thy creatures. Yonder is the sea, great and wide, which teems

with things innumerable, living things both small and great.

There go the ships, and Leviathan which Thou didst form to sport in it. These all look to Thee, to give them their food in due season.

When Thou givest to them, they gather it up; when Thou openest Thy hand, they are filled with good things. When Thou hidest Thy face, they are dismayed; when Thou takest away their spirit, they die and return to their dust.

When Thou sendest forth Thy Spirit, they are created and Thou renewest the face of the earth! May the glory of the Lord endure forever! May the Lord rejoice in His works!

Who looks on the earth and it trembles! Who touches the mountains and they smoke! I will sing praises to my God while I have being!

May my meditation be pleasing to Him, for I rejoice in the Lord! Let sinners be consumed from the earth, and let the wicked be no more! Bless the Lord, O my soul!

The sun knows its time for setting. Thou makest darkness, and it is night. O Lord, how manifold are Thy works! In wisdom hast Thou made them all!

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

Alleluia! Alleluia! Alleluia! Glory to Thee, O God! (*thrice*)

While the reader completes Psalm 103, the deacon exits the Altar via the north door and comes before the icon of the Theotokos, while the priest finishes the prayers of light.

as the reader completes Psalm 103, the priest and deacon make three bows and then bow to each other at the last Alleluia. Then the priest returns to the altar and kisses the holy table while the deacon comes before the holy doors for the Great Litany.

THE GREAT LITANY

Deacon: In peace let us pray to the Lord.

Choir: Lord, have mercy.

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

Choir: Lord, have mercy.

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

Choir: Lord, have mercy.

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

Choir: Lord, have mercy.

Deacon: For our Metropolitan His Beatitude (*name*); for his grace [*or eminence*] our Bishop [*or Archbishop*] (*name*); for the honorable Priesthood, the Diaconate in Christ, for all the clergy and the people, let us pray to the Lord.

Choir: Lord, have mercy.

Deacon: For the President of our country, for all civil authorities, and for the armed forces, let us pray to the Lord.

Choir: Lord, have mercy.

Deacon: For this city, for every city and country, and for the faithful dwelling in them, let us pray to the Lord.

Choir: Lord, have mercy.

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

Choir: Lord, have mercy.

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

Choir: Lord, have mercy.

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

Choir: Lord, have mercy.

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

Choir: Lord, have mercy.

Deacon: Commemorating our most holy, most pure, most blessed and glorious Lady Theotokos and ever-virgin Mary with all the saints, let us commend ourselves and each other, and all our life unto Christ our God. *(Deacon returns to altar via South door)*⁷

Choir: To Thee, O Lord.

⁷ According to SVS chapel practice, the deacon remains on the solea before the icon of Christ during the Antiphon.

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

Choir: Amen.

The chanters then chant the first Antiphon of the 18th Kathisma. If there are not enough chanters, this can be read by a single reader. On Wednesday and Thursday of the Fifth Week of Great Lent, the 7th and 12th Kathismas are read respectively. See pages 43/54.

During the First Antiphon, the Priest makes two prostrations before the Presanctified Lamb in the artophorion on the Holy Table, then takes the Holy Gospel lying on the antimension and places it beyond the antimension, in front of the tabernacle; then he unfolds the antimension and places the paten on it. Taking the spoon in his right hand and the spear in his left, the Priest takes the Presanctified Lamb from the artophorion, and lays it with great reverence on the holy paten, saying nothing. Then he makes a third prostration before the Holy Table.

Reader/chanters: **(PSALM 120)**

In my distress I cry to the Lord

that He may answer me.

Deliver me, O Lord, from lying lips

from a deceitful tongue.

What shall be given to you

and what more shall be done to you, you
deceitful tongue.

A warrior's sharp arrows

with glowing coals of the broom tree.

Woe is me, that I sojourn in Meshech,

that I dwell among the tents of Kedar.

Too long have I had my dwelling among those who hate
peace

I am for peace; but when I speak, they are for
war.

(PSALM 121)

I lift up mine eyes unto the hills

from whence does my help come?

My help comes from the Lord

who made heaven and earth.

He will not let your foot be moved,

He who keeps you will not slumber.

Behold, He who keeps Israel

will neither slumber nor sleep.

The Lord is your keeper,

the Lord is your shade on your right hand.

The sun shall not smite you by day,

nor the moon by night.

The Lord will keep you from all evil,

He will keep your life.

The Lord will keep your going out and your coming in

from this time forth and forever more.

(PSALM 122)

I was glad when they said to me, let us go to the house of the Lord

our feet have been standing within your gates, O Jerusalem.

Jerusalem, built as a city bound firmly together,
to which the tribes go up.

The tribes of the Lord, as was decreed for Israel,
to give thanks to the name of the Lord.

There thrones for judgement were set
the thrones of the house of David.

Pray for the peace of Jerusalem!

May they prosper who love you.

Peace be within your walls
and security within your towers.

For my brethren and companions' sake I will say,
peace be within you.

For the sake of the house of the Lord our God,
I will seek your good.

(PSALM 123)

To Thee, I lift up mine eyes,

O Thou who art enthroned in the heavens.

Behold, as the eyes of servants look to the hand of their master,

as the eyes of a maid to the hand of her mistress.

So our eyes look to the Lord our God,
till He have mercy upon us.

Have mercy upon us, O Lord, have mercy upon us,
for we have had more than enough of contempt.

Too long our soul has been sated with the scorn of those
who are at ease,
the contempt of the proud.

(PSALM 124)

Had it not been the Lord who was on our side, let Israel now
say:

If it had not been the Lord who was on our side,
when men rose up against us;

Then they would have swallowed us alive,
when their anger was kindled against us.

Then the flood would have swept us away;
the torrent would have gone over us, the raging
waters.

Blessèd be the Lord
who has not given us as prey to their teeth!

We have escaped as a bird from the snare of the fowlers
the snare is broken and we have escaped.

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

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

Alleluia! Alleluia! Alleluia! Glory to Thee, O God!

Alleluia! Alleluia! Alleluia! Glory to Thee, O God!

Alleluia! Alleluia! Alleluia!

Glory to Thee, O God!

Priest: [*First Vespereal Prayer*] (*Said Silently during the Little Litany*) *O gracious and merciful Lord, who art long-suffering and abundantly merciful: listen to our prayer and hearken to the voice of our supplication. Work with us a sign for good. Direct us on Thy path, that we may walk in Thy truth. Give joy to our hearts, that we may fear Thy holy name, for Thou art great and doest wonders! Thou alone art God, and among the gods none is like Thee, Lord. Thou art mighty in mercy and good in strength, in order to help, comfort and save all who hope in Thy holy name.*

THE LITTLE LITANY

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

Choir: Lord, have mercy.

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

Choir: Lord, have mercy.

Deacon: Commemorating our most holy, most pure, most blessed and glorious Lady Theotokos and ever-virgin Mary with all the saints, let us commend ourselves and each other, and all our life unto Christ our God. (*Deacon returns to altar via South door*)

Choir: To Thee, O Lord

Priest: For Thine is the majesty and Thine is the Kingdom and the power and glory: of the Father, and of the Son, and of the Holy Spirit, now and ever and unto ages of ages.

Choir: Amen.

The chanters then chant the second Antiphon of the 18th Kathisma -or the 7th or 12th in the 5th week. See pages 46/57. If there are not enough chanters, this can be read by a single reader.

During the Second Antiphon the Priest and Deacon make two prostrations before the Holy Table. The priest takes the censer, and the deacon the candle,⁸ and they go around the Holy Table three times, censuring the Presanctified Lamb, then they cense each other. After the censuring, a third prostration before the Holy Table is made and the deacon exits the altar to say the second little litany.

Reader/Chanters: (PSALM 125)

Those who trust in the Lord are like mount Zion,
which cannot be moved but abides forever.

As the mountains are round about Jerusalem,
so the Lord is round about His people from this
time and forever more.

For the scepter of wickedness shall not rest
upon the land allotted to the righteous.

Lest the righteous put forth their hands to do wrong.

⁸ If a priest serves alone, he takes up the censer and a candle, and goes around the Holy Table three times, censuring the Presanctified Lamb.

Do good, O Lord, to those who are good,
and to those who are upright in their hearts.

But those who turn aside their crooked ways,
The Lord will lead away with evildoers.

Peace be in Israel!

(PSALM 126)

When the Lord brought back those who returned to Zion,
we were like those who dream.

Then our mouth was filled with laughter,
and our tongue with shouts of joy.

Then they said among the nations, the Lord has done great
things for them;

the Lord has done great things for us, we are
glad.

Restore our fortunes, O Lord,
like the watercourses in the Negeb.

May those who sow in tears
reap with shouts of joy,
he that goes forth weeping, bearing the seeds for sowing.

Shall come home with shouts of joy, bringing his
sheaves with him.

(PSALM 127)

Unless the Lord builds the house,
those who build it labor in vain.

Unless the Lord watches over the city,

the watchman stays awake in vain.

It is in vain that you rise up early and go late to rest,
eating the bread of anxious toil, so he gives to his
belovèd sleep.

Lo, sons are a heritage from the Lord, the fruit of the womb a
reward.

Like arrows in the hand of a warrior are the sons
of one's youth;

Happy is the man who has his quiver full of them.

He shall not be put to shame when he speaks to
his enemies in the gate.

(PSALM 128)

Blessed is everyone who fears the Lord,
who walks in His ways.

You shall eat the fruit of the labor of your hands;
you shall be happy and it shall be well with you.

Your wife will be like a fruitful vine within your house;
your children will be like olive shoots around
your table.

Lo, thus shall the man be blest who fears the Lord.

The Lord bless you from Zion,
may you see the prosperity of Jerusalem
all the days of your life.

May you see your children's children,
peace be upon Israel.

(PSALM 129)

“Sorely have they afflicted me from my youth,”

let Israel now say,

“Sorely have they afflicted me from my youth,

yet they have not prevailed against me.

The plowers plowed upon my back;

they make long their furrows.”

The Lord is righteous,

He has cut the cords of the wicked.

May all who hate Zion,

be put to shame and turned backward.

Let them be like the grass on the house tops,

which withers before it grows up,

With which the reaper does not fill his hand,

or the binder of sheaves his bosom.

While those who pass by do not say:

the blessing of the Lord be upon you;

We bless you

in the name of the Lord.

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

now and ever and unto ages of ages. Amen.

Alleluia! Alleluia! Alleluia! Glory to Thee, O God!

Alleluia! Alleluia! Alleluia! Glory to Thee, O
God!

Alleluia! Alleluia! Alleluia!

Glory to Thee, O God!

Priest: [*Second Vesperal Prayer*] (*Said Silently during the Little Litany*) O Lord, rebuke us not in Thy anger, nor chasten us in Thy wrath! Deal with us according to Thy mercy, O Physician and Healer of our souls. Direct us to the haven of Thy will. Enlighten the eyes of our hearts that we may know Thy truth. Grant that the remainder of this day and all the span of our lives may be peaceful and sinless: through the prayers of the Holy Theotokos and all the saints.

THE LITTLE LITANY

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

Choir: Lord, have mercy.

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

Choir: Lord, have mercy.

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

Choir: To Thee, O Lord

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

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

Choir: Amen.

The chanters then chant the Third Antiphon of the 18th Kathisma -or the 7th or 12th in the 5th week. See pages 49/61. If there are not enough chanters, this can be read by a single reader.

**ALL KNEEL WHILE THE GIFTS ARE
TRANSFERRED FROM THE ALTAR TO
THE PROTHESIS TABLE.**

During the Third Antiphon the Presanctified Lamb is borne to the Prothesis Table in the following manner. The priest and the deacon (but no concelebrants) make two prostrations before the Gifts on the holy table. After the prostrations, the Priest takes the paten with the Presanctified Lamb reverently from the Holy Table with both hands⁹ and raising it to the level of the brow of his head bears it to the Prothesis Table, passing by way of the High Place. As he bears the Presanctified Lamb to the Prothesis Table, he is preceded by a candle and censer.¹⁰ Upon reaching the Prothesis Table, The priest kneels on his right knee and sets the discos in its usual place, next to the chalice, saying nothing. The Priest pours into the chalice

⁹ Some traditions say the priest kneels on one knee to do this.

¹⁰ Carried by the deacon, or senior altar server if there is no deacon. If a deacon carries the candle and censer, he walks backward while censuring and carrying a candle. A server just walks in front of the priest, not swinging the censer.

the wine and water, censes the star and the first veil and covers the paten, and then censes the second veil and covers the chalice, saying nothing. He then censes the large veil thrice and covers both the paten and the chalice with it. The candle is placed before the Holy Gifts and the covered gifts are censed three times, and the priest gives the censer to the deacon and makes a third full prostration, saying "Through the prayers of our Holy Fathers, O Lord Jesus Christ, have mercy on us."¹¹ (THE PRAYERS WHICH WOULD HAVE BEEN SAID AT THIS POINT DURING A FULL LITURGY ARE NOT SAID HERE.) *The Priest goes to the Holy Table, folds the antimimension and places the Gospel again upon it. The candle placed on the altar on the previous Sunday to indicate the presence of the Presanctified Gifts is removed.*

Reader/Chanters:

(PSALM 130)

Out of the depths I cry to Thee, O Lord.

Lord, hear my voice.

Let Thine ears be attentive

to the voice of my supplications.

If Thou, O Lord, shouldst mark iniquities,

Lord, who could stand?

¹¹ This is the prescribed practice in Archbishop Dmitri's priest's service book. The booklets of the Rocky mountain deanery, however, read *"At each action the deacon says "Let us pray to the Lord" and the priest responds, "Lord, have mercy." At the end, after the large veil has been put over the paten and the chalice, the Priest says, "Through the prayers of our holy Fathers, Lord Jesus Christ, our God, have mercy on us."*

But there is forgiveness with Thee,
that Thou mayest be feared.

I wait for the Lord,
my soul waits, and in His word, I hope.

My soul waits for the Lord more than the watchman for the morning,
more than the watchman for the morning.

O Israel, hope in the Lord,
for with the Lord there is mercy.

And with Him is plenteous redemption,
And He will redeem Israel from all his iniquities.

(PSALM 131)

O Lord, my heart is not lifted up,
mine eyes are not raised too high.

I do not occupy myself with things
too great and too marvelous for me.

But I have calmed and quieted my soul
like a child quieted at its mother's breast.

O Israel, hope in the Lord,
from this time forth and forever more.

(PSALM 132)

Remember, O Lord, in David's favor,
all the hardships he endured:

How he swore to the Lord,

and vowed to the mighty one of Jacob:

I will not enter my house or get into my bed;

I will not give sleep to mine eyes or slumber to
mine eyelids

Until I find a place for the Lord,

a dwelling for the mighty One of Jacob.

Lo, we heard of it in Ephrathah,

we found it in the fields of Ja'ar.

Let us go to His dwelling place,

let us worship at His footstool.

Arise, O Lord, and go to Thy resting place,

Thou and the ark of Thy might.

Let Thy priests be clothed with righteousness,

and let Thy saints shout for joy.

For Thy servant David's sake

do not turn away the face of Thine anointed One.

The Lord swore to David a sure oath

from which He will not turn back.

One of the sons of your body I will set on your throne.

If your sons keep my covenant

and my testimonies which I shall teach them,

Their sons also for ever Shall sit upon your
throne.

For the Lord has chosen Zion,

He has desired it for his habitation.

This is my resting place for ever,
here I will dwell, for I have desired it.
I will abundantly bless her provisions,
I will satisfy her poor with bread.
Her priests I will clothe with salvation,
and her saints will shout for joy.
There I will make a horn to sprout for David.
I have prepared a lamp for mine anointed.
His enemies I will clothe with shame,
but upon himself his crown will shed its luster.

(PSALM 133)

Behold, how good and pleasant it is
when brothers dwell in unity.
It is like the precious oil upon the head
running down upon the beard,
The beard of Aaron,
running down on the collar of his robes.
It is like the dew of Hermon
which falls on the mountains of Zion.
For the Lord has commanded the blessing,
life forevermore!

(PSALM 134)

Come, bless the Lord, you servants of the Lord.
Who stand by night in the house of the Lord.

Lift up your hands to the holy place,
and bless the Lord.

May the Lord bless you from Zion,
He who made heaven and earth.

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

Alleluia! Alleluia! Alleluia! Glory to Thee, O God!

Alleluia! Alleluia! Alleluia! Glory to Thee, O
God!

Alleluia! Alleluia! Alleluia!

Glory to Thee, O God!

Priest: [*Third Vesperal Prayer*] (*Said Silently during the Little Litany*) *Remember us Thy useless and sinful servants, O Lord our God, when we call on Thy holy name. Put us not to shame for hoping in Thy mercy. Rather, Lord, grant all our petitions which lead to salvation. Grant that we may love and fear Thee wholeheartedly, and do Thy will in all things.*

THE LITTLE LITANY

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

Choir: Lord, have mercy.

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

Choir: Lord, have mercy.

Deacon: Commemorating our most holy, most pure, most
blessed and glorious Lady Theotokos and ever-
virgin Mary with all the saints, let us commend

ourselves and each other, and all our life unto Christ our God. (*Deacon enters the altar via the south door*)

Choir: To Thee, O Lord!

Priest: For Thou art our God, a merciful and saving God, and to Thee do we ascribe glory. To the Father, Son and Holy Spirit, now and ever and unto ages of ages.

Choir: Amen

LORD, I CALL

Choir: (**Psalm 141** – *In the appointed tone*)

Lord, I call upon Thee, hear me! Hear me, O Lord! Lord, I call upon Thee, hear me! Receive the voice of my prayer, When I call upon Thee! Hear me O Lord.

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

When the choir begins to sing, Lord, I call, the deacon, receives the censer and offers it to the priest, saying "Bless, master, the incense." after the priest has blessed the incense, the deacon censers the altar on its four sides, the high place, the icons in the apse, the clergy and servers in the altar, the choirs, the people, and the icons in the nave and returns to the sanctuary to the priest.

Reader: (*Psalm 141 continued*) Set a guard over my mouth, O Lord, a secure door around my lips!

Incline not my heart to words of evil, to invent excuses for my sins in company with men who work iniquity; and let me not join their elect!

A righteous man will punish me with mercy and rebuke me, but let the oil of the wicked never anoint my head;

for even more is my prayer when faced with their pleasures, their judges have been swallowed near the rock.

They shall hear my words, for they are sweet; as a lump of earth is shattered on the ground, so shall their bones be strewn at the mouth of Sheol.

But toward Thee, Lord, O Lord, are my eyes, in Thee have I hoped; do not take away my soul.

Keep me from the trap which they have laid for me, and from the snares of evildoers!

The sinners shall fall into their own net; I am alone, until I escape.

(PSALM 142)

I have cried with my voice to the Lord, with my voice I made supplication to the Lord.

I pour out my supplication before Him, I tell my sorrow before Him.

When my spirit ebbed from me, Thou didst know my path!

In the path where I walked they hid a trap for me.

I looked to the right and watched, but there was none who knew me; no refuge remains to me, no man cares for my soul.

I cried to Thee, O Lord, and said: thou art my hope, my portion in the land of the living. Give heed to my supplication, for I am brought very low! Deliver me from my persecutors; for they are too strong for me!

(Stichera are alternated with the verses of Psalms)

(on 10)

10. Bring my soul out of prison that I may give thanks to Thy name!
9. The righteous await me, for Thou wilt deal bountifully with me.

(on 8)

8. Out of the depths I cry to Thee, O Lord! Lord, hear my voice.
7. Let Thy ears be attentive to the voice of my supplications.

(on 6)

6. If Thou, O Lord, shouldst mark iniquities, Lord, who could stand? But there is forgiveness with Thee.
5. For Thy name's sake I wait for Thee, O Lord. My soul has waited for Thy word, my soul has hoped on the Lord.

(on 4)

4. From the morning watch until night, from the morning watch, let Israel hope on the Lord.
3. For with the Lord there is mercy and with Him is redemption, and He will deliver Israel from all his iniquities.

2. Praise the Lord, all nations! Praise Him, all peoples!

1. For His mercy is confirmed on us, and the truth of the Lord endures forever.

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

Now and ever and unto ages of ages. Amen.

At the Glory, the deacon opens the holy doors. Then the priest, preceded by the deacon with the censer, (or, if the Gospel is to be read, with the Gospel Book), goes around the right side of the altar, and comes out by the north door and stands before the holy doors.

The deacon, bowing slightly and holding the orarion with the first three fingers of his right hand, says to the priest quietly:

Deacon: *Let us pray to the Lord.*

Priest: (*inaudibly while choir sings the dogmatikon.*) *In the evening, in the morning and at noon, we praise, bless, thank and pray to Thee, O Master of all. Let our prayer rise as incense before Thee. Turn not our hearts toward evil words or thoughts. Deliver us from all those who seek to ensnare our souls, for our eyes, Lord, O Lord, are on Thee! We hope in Thee: put us not to shame, O our God! For to Thee – Father, Son, and Holy Spirit – belong all glory, honor and worship, now and ever and unto ages of ages. Amen.*

Then the deacon, holding the orarion with three fingers of his right hand, facing east, says to the priest:

Deacon: (*quietly, to the priest*) *Bless, master, the holy entrance.*

Priest: (*inaudibly, just before the entrance.*) Blessed, O Lord, is the entrance of Thy holy ones, now and ever and unto ages of ages. Amen.

After the priest blesses the entrance, the deacon censens altar table in front, the (opened) royal doors - first the "Christ" side, then the "Theotokos" side - and lastly the celebrant priest. After this censuring he takes his place on the ambo, directly in front of the priest, standing in the holy doors.¹²

When the choir finishes singing, the deacon elevates the censer, tracing the sign of the cross with it, or, if he holds the Gospel Book, elevating it, the deacon exclaims:¹³

Deacon: Wisdom! Let us attend!

While the Choir sings Gladsome light, the deacon censens the altar on four sides. The deacon goes to the high place and waits for the servers, handing the censer to the servers at the high place after crossing, turning and bowing to the priest.

Choir: O gladsome light of the holy glory of the immortal Father: heavenly, holy, blessed Jesus Christ! Having come to the setting of the sun, and beheld the light of evening, we praise the Father, Son, and Holy Spirit: God! At all times Thou art worthy of praise in songs as Son of God, Giver of Life. Therefore the world glorifies Thee.

¹² This is not indicated in Archbishop Dmitri's rubrics.

¹³ When serving without a deacon, the priest opens the doors, venerates the altar table in the usual way, and himself carries the censer on high during the entrance. Stopping at the ambo, he transfers the censer to his left hand and blesses the entrance with his right. Unlike the deacon, he does not cense the altar table in front or the royal doors after making the blessing.

The Priest joins the deacon(s) at the high place for the readings.¹⁴

Deacon: Let us attend

Priest: Peace be unto all.

Reader: And to your spirit.

Deacon: Wisdom!

Reader: The Prokeimenon in the _____ Tone:

The Reader reads the appointed Prokeimenon from the Triodion. Choir repeats.

When the Prokeimenon finished, the deacon says:

Deacon: Wisdom!

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

Priest: Let us attend.

The Reader reads the appointed Reading from the Triodion while the priest remains at the high place.

**THE HOLY DOORS ARE CLOSED BY
THE DEACON FOR THE READING.**

**WHEN THE READING IS FINISHED,
THE HOLY DOORS ARE OPENED.**

Deacon: Wisdom!

¹⁴ According to practice at the SVS Chapel, if there is only one deacon, he stands on the north side of the sanctuary. If there are two deacons the second deacon stands on the north side and the first deacon stands on the south side.

(During the prokeimenon, the priest places a lit candlestick atop the Gospel book.)

Reader: The Prokeimenon in the _____ Tone:

The Reader reads the appointed Prokeimenon from the Triodion. The Choir repeats.

WHEN THE PROKEIMENON IS FINISHED THE READER STOPS.

Deacon: Command!¹⁵

THE PEOPLE MAKE A FULL PROSTRATION TO THE GROUND.

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

Priest: Wisdom! Let us attend!

Then, turning to the west and facing the people, he says:

The light of Christ illumines all.

THE HOLY DOORS ARE CLOSED.

Reader: The Reading from Proverbs (*or Job*).

Deacon: Let us attend.

The reader reads the appointed Reading from the Triodion. if it be a day on which there is to be a vigil or polieleiy, the Readings of the feast or of the saint are read. At the completion of the

Reading(s) the Priest says:

Priest: Peace be unto you.

¹⁵ Omitted if no deacon.

Deacon: Wisdom!

**THE HOLY DOORS ARE OPENED
AND ALL KNEEL.**

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

Refrain: (*all sing*) Let my prayer arise in Thy sight as incense, and let the lifting up of my hands be an evening sacrifice.

Choir: Lord, I have cried to Thee, hear me; hear the voice of my prayer. When I cry to Thee, hear Thou me, when I cry to Thee, hear me, O Lord.

Refrain: (*all sing*) Let my prayer arise in Thy sight as incense, and let the lifting up of my hands be an evening sacrifice.

Choir: Set a watch, O Lord, before my mouth, and keep the door of my lips.

Refrain: (*all sing*) Let my prayer arise in Thy sight as incense, and let the lifting up of my hands be an evening sacrifice.

Choir: Incline not my heart to any evil thing, nor to practice wicked deeds.

CLERGY TO TABLE OF PROTHESIS.

Refrain: (*all sing*) Let my prayer arise in Thy sight as incense, and let the lifting up of my hands be an evening sacrifice.

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

While the above verses are being sung, all those present in the church, and those in the Altar, kneel. When the Choir sings, "Let my prayer arise...", the singers stand and then kneel for the next verse, and so on to the end.

Meanwhile, the Priest stands before the Holy table and censens. During the chanting of the verse, "Incline not my heart...", he stands before the Table of Prothesis and censens there before the Holy Gifts, then gives up the censer, returns to the Holy table and kneels during the final verse, "Let my prayer arise..."

The deacon accompanies the priest to the Table of Prothesis and remains there, censening slowly, while the priest returns to the Altar for "Let my prayer arise..." At the completion of "Let my prayer arise...", the deacon returns to the altar and gives up the censer.

When the chanting of the final verse is completed, the Priest, standing before the Holy table, says the Prayer of St. Ephraim the Syrian:

THE PRAYER OF ST. EPHRAIM THE SYRIAN

Priest: O Lord and Master of my life! Take from me the spirit of sloth, despair, lust of power and idle talk. **(Prostration)**

But give rather the spirit of chastity, humility, patience and love to Thy servant. **(Prostration)**

Yea, O Lord and King! Grant me to see my own transgressions and not to judge my brother, for blessed art Thou, unto ages of ages. Amen. **(Prostration)**

If it is a feast of a saint then the Priest says “Let us attend!” and the Reader reads the appointed Prokeimenon of the Epistle. The Holy Doors are open and the customary censuring takes place. After he reads the Epistle, “Alleluia” is sung, as usual.¹⁶ Then the Gospel is read.¹⁷

**THE HOLY DOORS ARE CLOSED FOR
THE LITANY OF FERVENT
SUPPLICATION**

THE LITANY OF FERVENT SUPPLICATION

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

Choir: Lord, have mercy.

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

Choir: Lord, have mercy.

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

Choir: Lord, have mercy. Lord, have mercy. Lord, have mercy.

¹⁶ During holy week, no Epistles are appointed. Instead the Gospel is read immediately with no censuring.

¹⁷ At the Gospel, “Illumine our hearts ...” is not prayed. Instead, the Deacon begins immediately: “Wisdom, let us attend. Let us listen to the Holy Gospel.” The priest offers the peace, and the deacon announces the reading. After the priest proclaims, “Let us attend,” the Gospel is read. The choir concludes with “Glory to Thee ...,”

(The antimimension is partly unfolded by the Priest; the upper portion is left folded.)

Deacon: Again we pray for His Beatitude, our Most-Blessed Metropolitan *(name)*; for His Grace [*or HIS EMINENCE*] our Bishop [*OR ARCHBISHOP*] *(name)*; and for all our brethren in Christ.

The priest kisses the bishop's signature on the antimimension

Choir: Lord, have mercy. *(thrice)*

Deacon: Again we pray for the President of our country, for all civil authorities, and for the armed forces.

Choir: Lord, have mercy. *(thrice)*

Deacon: Again we pray for our brethren, the Priests, Priestmonks, and for all our brotherhood in Christ.

Choir: Lord, have mercy. *(thrice)*

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

Choir: Lord, have mercy. *(thrice)*

Deacon: Again we pray for mercy, life, peace, health, salvation, and visitation for the servants of God *(names)*, and for the pardon and remission of their sins.

Choir: Lord, have mercy. *(thrice)*

Deacon: Again we pray for those who bring offerings and do good works in this holy and all-venerable house; for those who labor and those who sing;

and for all the people here present, who await
Thy great and rich mercy.

Choir: Lord, have mercy. (*thrice*)

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

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

Choir: Amen.

THE LITANY FOR THE CATECHUMENS

Deacon: Pray to the Lord, you catechumens.

Choir: Lord, have mercy.

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

Choir: Lord, have mercy.

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

Choir: Lord, have mercy.

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

Choir: Lord, have mercy.

Deacon: That He may unite them to His Holy, Catholic, and Apostolic Church.

Choir: Lord, have mercy.

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

Choir: Lord, have mercy.

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

Choir: To Thee, O Lord.

Priest: (*inaudibly*) *O Lord our God, who dwellest in the heavens and regardest all Thy works: Look down on Thy servants the catechumens, who have bowed their necks before Thee. Grant them a light yoke; make them honorable members of Thy Holy Church; make them worthy of the laver of regeneration, the remission of sins, and the robe of incorruption -for the knowledge of Thee, our true God.*

(The antimension is now fully unfolded.)

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

The Priest makes the Sign of the Cross over the antimension with the sponge as he exclaims "...of the Father, and of the Son, and of the Holy Spirit..." kisses the sponge and lays it on the right side.

Choir: Amen.

Deacon: All catechumens, depart. / Depart, catechumens. / All that are catechumens depart. / Let no catechumen remain. Let us, the faithful, again and again in peace pray unto the Lord.

Choir: Lord, have mercy.

(THE ABOVE DISMISSAL IS SAID ONLY UNTIL
WEDNESDAY OF THE FOURTH WEEK OF THE FAST.
BEGINNING WITH WEDNESDAY OF MID-FAST,
AFTER THE PRIEST SAYS: "THAT WITH US THEY MAY
GLORIFY...," THE FOLLOWING PETITIONS ARE SAID.)

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

Choir: Lord, have mercy.

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

Choir: Lord, have mercy.

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

Choir: Lord, have mercy.

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

Choir: Lord, have mercy.

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

Choir: Lord, have mercy.

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

Choir: Lord, have mercy.

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

Choir: Lord, have mercy.

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

Choir: Lord, have mercy.

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

Choir: To Thee, O Lord.

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

Priest: For Thou art our Illumination, and to Thee do we send up glory, to the Father, and to the Son, and to the Holy Spirit, now and ever and unto ages of ages.

Choir: Amen.

Deacon: As many as are preparing for illumination, depart; you who are preparing for illumination, depart; as many as are catechumens, depart. Let no catechumen remain. As many as are of the faithful, again and again in peace let us pray to the Lord.

Choir: Lord, have mercy.

THE FIRST PRAYER OF THE FAITHFUL

Priest: (*inaudibly*) *O God, great and praiseworthy, who, by the life-creating death of Thy Christ, hast translated us from corruption to incorruption, do Thou free all our*

senses from deadly passions, set over them as a good guide the understanding that is within us. And let our eyes abstain from every evil sight, our hearing be inaccessible to idle words, and our tongues be purged of unseemly speech. Make clean our lips which praise Thee, O Lord; make our hands refrain from base deeds, and to work only that which is well-pleasing to Thee, fortifying our members and minds by Thy grace.

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

Choir: Lord, have mercy.

Deacon: Wisdom!

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

Choir: Amen.

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

Choir: Lord, have mercy.

The following four petitions are recited only if a deacon is serving: if the priest is serving alone, they are omitted.

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

Choir: Lord, have mercy.

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

Choir: Lord, have mercy.

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

Choir: Lord, have mercy.

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

Choir: Lord, have mercy.

THE SECOND PRAYER OF THE FAITHFUL

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

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

Choir: Lord, have mercy.

Deacon: Wisdom!

(The deacon returns to the altar, bowing to the high place and the priest as usual before retrieving the censor.)

Priest: Through the gift of Thy Christ, with Whom Thou art Blessed, together with Thine all-holy, good, and life-creating Spirit, Now and ever and unto ages of ages.

Choir: Amen

HYMN OF ENTRANCE

Choir: Now the powers of heaven invisibly with us do serve. Lo the King of Glory enters. Lo, the mystical sacrifice is up borne, fulfilled.

While this is hymn is being sung, (it takes the place of the Cherubic Hymn at the Liturgy of St. John or St. Basil) THE HOLY DOORS ARE OPENED. The deacon¹⁸ censens the Holy Table, the Mystical Sacrifice on the Prothesis Table, the Sanctuary and the Priest. He does not exit the altar.

When the censuring is complete, the Priest prays "Now the powers of heaven" three times:

Priest: Now the powers of heaven invisibly with us do serve. Lo the King of Glory enters. Lo, the mystical sacrifice is up borne, fulfilled.

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

Having made three prostrations, the priest and deacon kiss the altar table, bow to each other and to the people, asking for forgiveness. They then go to the Table of Prothesis and make three prostrations before the Holy Gifts, saying each time, "O God, cleanse me a sinner." The Priest censens the Holy Gifts three times and then, placing the aër on the deacon's shoulder. Then he takes the paten with the Holy Lamb in his right hand and the chalice in his left hand, and, preceded by the deacon, who censens frequently, bears the Holy Mysteries from the Prothesis Table to the Holy Table

¹⁸ If serving alone, the priest censens the Holy Table, the Mystical Sacrifice on the Prothesis Table, and the Sanctuary.

in solemn silence, by way of the north door and through the open Holy Doors.

THE PEOPLE KNEEL, *thus rendering divine reverence to Christ our God who is in the Presanctified Holy Mysteries. After the Holy Gifts have been brought to the Holy Table, the people stand and finish singing the hymn*

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

In the Altar the Priest removes the veils from the paten and chalice and places them on the Holy Table, saying nothing. He takes the large aer and wraps it around the censer, and places it upon the paten with the Holy Gifts and the chalice, again saying nothing. He then censes the Holy Gifts thrice.

Then, standing before the Holy Table, the Priest says,

THE PRAYER OF ST. EPHRAIM THE SYRIAN

Priest: O Lord and Master of my life! Take from me the spirit of sloth, despair, lust of power and idle talk. *(Prostration)*

But give rather the spirit of chastity, humility, patience and love to Thy servant. *(Prostration)*

Yea, O Lord and King! Grant me to see my own transgressions and not to judge my brother, for blessed art Thou, unto ages of ages. Amen. *(Prostration)*

**THE HOLY DOORS ARE CLOSED,
AND THE CURTAIN IS DRAWN
HALFWAY.**

THE LITANY BEFORE THE LORD'S PRAYER

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

Choir: Lord, have mercy.

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

Choir: Lord, have mercy.

Deacon: That our God, who loves mankind, receiving them upon His holy, heavenly, and ideal altar for an odor of spiritual fragrance, will send down upon us in return His divine grace and the gift of the Holy Spirit, let us pray to the Lord.

Choir: Lord, have mercy.

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

Choir: Lord, have mercy.

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

Choir: Lord, have mercy.

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

Choir: Grant it, O Lord.

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

Choir: Grant it, O Lord.

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

Choir: Grant it, O Lord.

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

Choir: Grant it, O Lord.

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

Choir: Grant it, O Lord.

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

Choir: Grant it, O Lord.

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

Choir: To Thee, O Lord.

Priest: (*inaudibly while the litany is said by the deacon*) O God of unutterable and unseen Mysteries, with whom are the hidden treasures of wisdom and knowledge, who hast revealed the service of this liturgy to us, who hast set us sinners, through Thy great love of man, to offer to Thee gifts and sacrifices for our sins and for the ignorance of the people: do Thou Thyself, O invisible King, who doest things great and inscrutable, glorious and marvelous, which cannot be numbered, look upon us, Thine unworthy servants who stand at this holy altar as at the Cherubimic throne, upon which resteth Thine only-begotten Son and our God,

in the dread Mysteries that are set forth, and having freed us all and all Thy faithful people from uncleanness, sanctify all our souls and bodies with the sanctification which cannot be taken away, that partaking with a clean conscience, with faces unashamed, with hearts illumined, of these divine, sanctified Things, and by them being given life, we may be united to Thy Christ Himself, our true God, who hath said, "Whoso eateth My flesh and drinketh My blood abideth in Me, and I in him," that by Thy Word, O Lord, dwelling within us and sojourning among us, we may become a temple of Thine all-holy and adorable Spirit, redeemed from every diabolical wile, wrought either by deed or word or thought, and may obtain the good things promised to us with all Thy Saints who have been well-pleasing to Thee.

Priest: And make us worthy, O Master, that with boldness and without condemnation we may dare to call on Thee, the heavenly God, as Father, and to say:

Choir: Our Father, who art in heaven, hallowed be Thy name. Thy Kingdom come. Thy will be done, on earth as it is in heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive those who trespass against us; and lead us not into temptation, but deliver us from the evil one. ¹⁹

Priest: For Thine is the Kingdom, and the power, and the glory: of the Father, and of the Son, and of

¹⁹ At the Three Hierarch's Chapel at St. Vladimir's Seminary, during the Our Father the deacon crosses his orarion in the fashion of a subdeacon.

the Holy Spirit, now and ever and unto ages of ages.

Choir: Amen.

Priest: Peace be unto all.

Choir: And to your spirit.

Deacon: Let us bow our heads unto the Lord.

Choir: To Thee, O Lord.

Priest: (*Inaudibly*) *O God, who alone art good and tenderhearted, who dwellest on high, who lookest upon the humble: look with the eye of Thy tenderheartedness upon all thy people and keep them. Make us all worthy, without condemnation, to partake of these Thy life-creating Mysteries, for unto Thee have we bowed our heads, awaiting from Thee Thy rich mercy.*

Priest: Through the grace and compassion and love toward mankind of Thine only-begotten Son, with whom Thou art blessed, together with Thine all-holy, good, and life-creating Spirit, now and ever and unto ages of ages.

Choir: Amen.

While the priest reads the prayer below, the deacon crosses his orarion in the fashion of a subdeacon.

Priest: (*Inaudibly*) *Attend, O Lord Jesus Christ our God, out of Thy holy dwelling place, from the throne of glory of Thy Kingdom; and come to sanctify us, O Thou who sittest on high with the Father, and art here invisibly present with us; and by Thy mighty hand impart unto us Thy most pure Body and precious Blood, and through us to all the people.*

The Priest makes three low bows, saying each time: "O God, cleanse me, a sinner..." The Priest, the Divine Gifts being covered, puts his hand under the large veil and touches the life-creating Bread, with great reverence and fear. As he stretches out his hand the deacon exclaims:

Deacon: Let us attend! *(The deacon returns to the altar via the south door).*

Priest: The presanctified Holy Things are for the holy!

THE CURTAIN IS FULLY CLOSED.

The priest folds the aër and sets it aside.

Choir: One is Holy. One is the Lord Jesus Christ, the glory of God the Father. Amen.

KOINONIKON

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

(If readings from the Apostle and Gospel for a saint or for the temple are prescribed, then the Koinonikon appointed for them is sung also.)

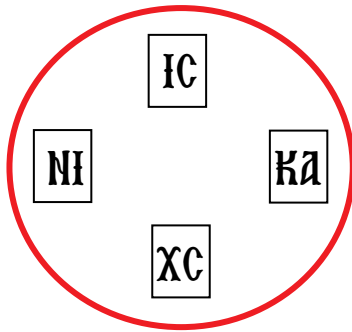
Standing close to the priest, the deacon says:

Deacon: *Divide, Master, the holy Bread.*

The priest divides the Lamb into four parts with great reverence and care, saying:

Priest: *Divided and distributed is the Lamb of God, who is divided, yet not disunited; who is ever eaten, yet never consumed, but sanctifying those who partake thereof.*

The priest arranges the pieces of the Lamb on the rim of the diskos in the form of a cross, thusly:



Placed in the Chalice

For the people

For the clergy

And he puts a portion into the chalice, saying nothing. Then the deacon pours warm water into the chalice, saying nothing, and stands on the east side of the altar, facing west.

The priest says:

Priest: Deacon, draw near.

And the deacon approaches, making a full prostration and he says:

Deacon: Lo, I draw near to our immortal King and God. : Impart unto me, Master, the precious and holy Body and Blood of our Lord and God and Savior Jesus Christ.

The priest, taking a portion of the holy Mysteries, gives it to the deacon, saying:

Priest: To thee, the deacon, Name, is imparted the precious and holy and immaculate Body and Blood of our Lord and God and Savior Jesus Christ, unto forgiveness of thy sins and unto life eternal.

And the deacon, having kissed his hand, withdraws and stands behind the holy table, and bowing his head, he prays, like the priest, saying, I believe, O Lord... and the rest.

Similarly, the priest, taking a portion of the holy Mysteries, says:

Priest: *The precious and all-holy Body and Blood of our Lord and God and Savior Jesus Christ is imparted unto me, the priest, **Name**, unto forgiveness of my sins and unto life eternal. Amen.*

And bowing his head, he prays, saying:

Priest: *I believe, O Lord, and I confess, that Thou art truly the Christ, the Son of the living God, who camest into the world to save sinners, of whom I am first. And I believe also that this is truly Thine own most pure Body, and that this is truly Thine own precious Blood. Therefore, I pray Thee: have mercy upon me and forgive my transgressions, both voluntary and involuntary, of word and of deed, committed in knowledge or in ignorance. And make me worthy to partake without condemnation of Thy most pure Mysteries, for the remission of my sins, and unto life everlasting. Amen.*

Of Thy Mystical Supper, O Son of God, accept me today as a communicant; for I will not speak of Thy Mystery to Thine enemies, neither like Judas will I give Thee a kiss; but like the thief will I confess Thee: Remember me, O Lord, in Thy Kingdom.

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

And thus they partake of the holy Mysteries with fear and all wariness.

Then the priest, taking the sponge, wipes his hand, saying: Glory to thee, O God. thrice. And having kissed the sponge, he lays it in its place. Then taking the holy chalice with the

veil in both hands, he drinks from it, saying nothing. Then he wipes his mouth and the holy chalice with the veil, which is in his hands, and sets the holy chalice on the holy table. And having taken the antidoron, he washes his hands and lips. And the deacon does not drink from the cup at this time, but after the Prayer behind the Ambo²⁰, and after consuming the remaining particles of the holy Mysteries.

If a priest serves without a deacon, then, after having partaken of the holy Mysteries, he does not drink from the cup, nor does he take the antidoron, but only after the completion of the Liturgy and after consuming the holy Mysteries.

After communing, the priest and deacon make three reverences, then the priest opens the curtain and Holy Doors, gives the chalice to the deacon who goes through them with the holy chalice and saying:

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

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 good the Lord is. Alleluia, Alleluia, Alleluia.

²⁰ In the Russian tradition, this is to keep the deacon, or whoever consumes the Gifts from breaking the pre-communion fast.

In the Greek tradition, however, the wine is considered sanctified as soon as the body of Christ, which has been intincted with the blood of Christ on the previous Sunday, is placed into the chalice after the fraction. Thus, all celebrants receive the wine, as well as the bread.

COMMUNION PRAYER

All: I believe, O Lord, and I confess, that Thou art truly the Christ, the Son of the living God, who camest into the world to save sinners, of whom I am first. And I believe also that this is truly Thine own most pure Body, and that this is truly Thine own precious Blood. Therefore, I pray Thee: have mercy upon me and forgive my transgressions, both voluntary and involuntary, of word and of deed, committed in knowledge or in ignorance. And make me worthy to partake without condemnation of Thy most pure Mysteries, for the remission of my sins, and unto life everlasting. Amen.

Of Thy Mystical Supper, O Son of God, accept me today as a communicant; for I will not speak of Thy Mystery to Thine enemies, neither like Judas will I give Thee a kiss; but like the thief will I confess Thee: Remember me, O Lord, in Thy Kingdom.

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

(During the communion of the faithful, the Choir sings the Communion Hymn:)

Choir: O taste, and see that the Lord is good. Alleluia! Alleluia! Alleluia! *(The Choir does not sing alleluia until all have communed)*

When all have communed, the priest returns the chalice to the altar and says:

Priest: O God, save Thy people, and bless Thine inheritance!

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

The Priest censens the chalice three times, gives the censer to the deacon, and, having taken the holy diskos, he sets it on the deacon's head, and the deacon, taking it with reverence, shall look out the doors, bows - saying nothing - and goes forth to the Prothesis Table and shall set it down.

The Priest, having made a reverence, takes the holy chalice in his right hand, and says, as he faces the people:

Priest: (*inaudibly*) Blessed is our God [**Aloud**] Always, now and ever and unto ages of ages.

(The Priest carries the chalice to the Table of Prothesis.)

Choir: Amen. Let our mouths be filled with Thy praise, O Lord, that we may sing of Thy glory; for Thou hast made us worthy to partake of Thy holy, divine, immortal, and life-creating Mysteries. Keep us in Thy holiness, that all the day we may meditate upon Thy righteousness. Alleluia! Alleluia! Alleluia! (*During this, the deacon uncrosses his orarion and goes to his place for the Litany of Thanksgiving*)

The Priest folds up the antimimension.

THE LITANY OF THANKSGIVING

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

Choir: Lord, have mercy.

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

Choir: Lord, have mercy.

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

Choir: To Thee, O Lord.

(The Priest, having folded up the antimension, makes the sign of the Cross over it with the Holy Gospel as he exclaims:)

Priest: For Thou art our sanctification, and unto Thee we ascribe glory: to the Father, and to the Son, and to the Holy Spirit, now and ever and unto ages of ages.

Choir: Amen.

Priest: Let us depart in peace.

Choir: In the name of the Lord.

Deacon: Let us pray to the Lord.

Choir: Lord, have mercy.

THE PRAYER BEFORE THE AMBO

Priest: O Almighty Master, who in wisdom hast fashioned all creation, who, through Thine ineffable providence and great goodness, hast led us to these all-revered days for purification of souls and bodies, for restraint of passions, and for hope of the Resurrection, who, during the

forty days, didst put into the hands of Thy servitor Moses the tables in letters divinely inscribed: Grant unto us also, O Good One, to fight the good fight, to complete the course of the Fast, to preserve the Faith undivided, to crush the heads of invisible serpents, to be shown to be conquerors of sins, and, without condemnation, also to attain unto and to worship the holy Resurrection. For blessed and glorified is Thine all-honorable and majestic name: of the Father, and of the Son, and of the Holy Spirit, now and ever and unto ages of ages.

Choir: Amen. Blessed be the name of the Lord, henceforth and forevermore. Blessed be the name of the Lord, henceforth and forevermore. Blessed be the name of the Lord, henceforth and forevermore.

PSALM 33

Choir: I will bless the Lord at all times; His praise shall continually be in my mouth. My soul shall be praised in the Lord; let the meek hear and be glad. O magnify the Lord with me, and let us exalt His name together. I sought the Lord, and He heard me, and delivered me from all my troubles. Draw near to Him, and be enlightened; so your faces shall not be shamed. This poor man cried, and the Lord heard him, and saved him out of all his troubles. The angel of the Lord will encamp around those who fear Him, and will deliver them. O taste and see that the Lord is good! Blessed is the man who hopes in Him. O fear the Lord, all His saints, for those who fear

Him have no want! The rich have become poor and hungry; but those who seek the Lord shall lack no good thing.

Priest: (*inaudibly, while Psalm 33 is chanted*) O Lord our God, who hast led us to these most solemn days, and who hast made us communicants of Thy dread Mysteries: Join us to Thy rational flock, and show us to be heirs of Thy Kingdom, now and ever and unto ages of ages. Amen.

(ON HOLY WEDNESDAY, AFTER THE SINGING OF "BLESSED BE THE NAME OF THE LORD..." AND PSALM 33, THE PRIEST SAYS THE PRAYER OF ST. EPHRAIM THE SYRIAN FOR THE LAST TIME:)

THE PRAYER OF ST. EPHRAIM THE SYRIAN

Priest: O Lord and Master of my life! Take from me the spirit of sloth, despair, lust of power and idle talk. (*Prostration*)

But give rather the spirit of chastity, humility, patience and love to Thy servant. (*Prostration*)

Yea, O Lord and King! Grant me to see my own transgressions and not to judge my brother, for blessed art Thou, unto ages of ages. Amen. (*Prostration*)

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

Choir: Amen.

THE DISMISSAL

Priest: Glory to Thee, O Christ our God and our hope,
glory to Thee!

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

Lord, have mercy. Lord, have mercy. Lord, have
mercy.

Father, bless.

(THE PRIEST DOES NOT USE A BLESSING CROSS)

Priest: May Christ our true God, through the prayers of
His most pure Mother; of the holy, glorious, and
all-laudable apostles; of our fathers among the
Saints, Gregory Dialogos, Pope of Rome; of Saint
(name -of the church); of Saint *(name)*, whom we
commemorate today; and of all the saints: have
mercy on us and save us, for He is good and
loves mankind.

*On HOLY MONDAY, TUESDAY, and WEDNESDAY, the
following Dismissal is used:*

Priest: May the Lord who is going to His voluntary
Passion for our salvation, Christ our true God, *(and the
rest as above)*.

*(The people come to venerate the Cross. Those who received
the Holy Mysteries read the Prayers of Thanksgiving.)*

THE SEVENTH KATHISMA

(For Wednesday of the 5th Week of Great Lent)

FIRST ANTIPHON

Reader/Chanters: (PSALM 46)

Clap your hands, all ye nations;

shout unto God with a voice of rejoicing.

For the Lord Most High is terrible,

a great King over all the earth.

He hath subdued peoples under us,

and nations under our feet.

He hath chosen us for His inheritance, the beauty of Jacob,
which He loved.

God is gone up in jubilation, the Lord with the
voice of the trumpet.

O chant unto our God, chant ye;

chant unto our King, chant ye.

For God is king of all the earth,

O chant ye with understanding.

God is king over the nations,

God sitteth upon His holy throne.

The princes of the peoples are gathered together with the
God of Abraham;

for God's mighty ones of the earth are greatly
exalted.

(PSALM 47)

Great is the Lord, and greatly to be praised, in the city of our
God, in His holy mountain,

in the well-rooted joy of all the earth,

The mountains of Sion on the sides of the north,

the city of the great King.

God is known in her towers,

when He cometh to help her.

For lo, the kings of the earth were assembled;

they came together.

When they saw her thus they marveled, they were troubled,
they were shaken,

trembling took hold of them; there were pangs
as of a woman in travail.

With a vehement wind

shalt Thou shatter the ships of Tharsis.

Even as we have heard, so too we have seen in the city of the
Lord of hosts,

in the city of our God.

God hath laid her foundations

unto eternity.

We have thought, O God, of Thy mercy

in the midst of Thy people.

According to Thy name, O God, so is Thy praise also unto
the ends of the earth;

Thy right hand is full of righteousness.

Let mount Sion be glad, and let the daughters of Judea
rejoice,

because of Thy judgments, O Lord.

Encircle Sion and encompass her;

tell her story in her towers.

Set your hearts upon her strength,

and consider her bulwarks, that ye may tell it to
another generation.

For He is our God for ever,

yea, forever and ever; He shall shepherd us unto
the ages.

(PSALM 48)

Hear this, all ye nations; give ear, all ye that inhabit the
world,

Both ye that are born of earth, and ye sons of
men, rich and poor men together.

My mouth shall speak wisdom,

and the meditation of my heart shall be of
understanding.

I will incline mine ear unto a parable,

I will unfold my problem on the psaltery.

Wherefore should I fear in an evil day?

The iniquity at my heel shall compass me about.

There be some that trust in their strength,

and boast themselves in the multitude of their
riches.

A brother cannot redeem;

shall a man redeem?

He shall not give to God a ransom for himself,

nor the price of the redemption of his own soul,

though He hath laboured for ever,

and shall live to the end.

For he shall not see corruption,

when he shall see wise men dying.

The mindless man and the witless shall perish together,

and they shall leave their riches to others.

And their graves shall be their houses unto eternity, their dwelling places unto generation and generation,

though they have called their lands after their own names.

And man, being in honour, did not understand;

he is compared to the mindless cattle, and is become like unto them.

This way of theirs is a stumbling-block for them,

yet afterwards they will please with their mouth.

Like sheep they are laid in Hades,

death shall be their shepherd.

And the upright shall have dominion over them in the morning, and their help shall wax old in Hades;

they have been cast out from their glory.

Yet God shall redeem my soul

out of the hand of Hades, when he receiveth me.

Be not afraid when a man becometh rich,

nor when the glory of his house is increased.

For when he dieth he shall carry nothing away,

nor shall his glory descend after him.

For his soul shall be blessed in his lifetime;

he will acknowledge Thee while Thou doest
good unto him.

He shall enter into the generation of his fathers;

he shall not see light unto eternity.

And man, being in honour, did not understand;

he is compared to the mindless cattle, and is
become like unto them.

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

now and ever and unto ages of ages. Amen.

Alleluia! Alleluia! Alleluia! Glory to Thee, O God!

Alleluia! Alleluia! Alleluia! Glory to Thee, O
God!

Alleluia! Alleluia! Alleluia! Glory to Thee, O God!

SECOND ANTIPHON

Reader/Chanters: (PSALM 49)

The God of gods, the Lord, hath spoken,

and He hath called the earth from the rising of
the sun and unto the setting thereof.

Out of Sion

is the magnificence of His comeliness.

God shall come visibly,

yea, our God, and shall not keep silence.

Fire shall blaze before Him,

and round about Him shall there be a mighty
tempest.

He shall summon heaven above

and the earth that He may judge His people.

Gather together unto Him His holy ones

who have established His covenant upon
sacrifices.

And the heavens shall declare His righteousness,

for God is judge.

Hear, O my people, and I will speak unto thee, O Israel, and
I will testify against thee;

I am God, thy God.

Not for sacrifices will I reprove thee;

nay, thy whole-burnt offerings are continually
before Me.

I will not welcome bullocks out of thy house,

nor he-goats out of thy flocks.

For Mine are all the beasts of the field,

cattle on the mountains, and oxen.

I know all the fowls of the air,

and with Me is the beauty of the field.

If I hunger, not to thee will I tell it;

for Mine is the world, and the fullness thereof.

Shall I eat the flesh of bulls?

Or the blood of goats, shall I drink it?

Sacrifice unto God a sacrifice of praise,

and pay unto the Most High thy vows.

And call upon Me in the day of thine affliction, and I will deliver thee,

and thou shalt glorify Me.

But unto the sinner God hath said:

Why declarest thou My statutes and takest up
My covenant in thy mouth?

Thou hast hated instruction,

and hast cast out My words behind thee.

If thou sawest a thief, thou didst run with him;

and with the adulterer thou hast set thy portion.

Thy mouth hath abounded with evil,

and thy tongue hath woven deceits.

Thou didst sit down and speak against thy brother,

and against thine own mother's son didst thou
lay a stumbling-block;

these things thou didst,

and I kept silence.

Thou didst think an iniquity, that I should be like unto thee;

I will reprove thee, and bring thy sins before thy
face.

Wherefore, understand these things, ye that forget God,
lest He snatch you away and there be none to
deliver you.

A sacrifice of praise shall glorify Me,
and there is the way wherein I shall show unto
him My salvation.

(PSALM 50)

Have mercy on me, O God, according to Thy great mercy;
and according to the multitude of Thy
compassions blot out my transgression.

Wash me thoroughly from mine iniquity,
and cleanse me from my sin.

For I know mine iniquity,
and my sin is ever before me.

Against Thee only have I sinned and done this evil before
Thee,
that Thou mightest be justified in Thy words,
and prevail when Thou art judged.

For behold, I was conceived in iniquities,
and in sins did my mother bear me.

For behold, Thou hast loved truth;
the hidden and secret things of Thy wisdom hast
Thou made manifest unto me.

Thou shalt sprinkle me with hyssop, and I shall be made
clean;

Thou shalt wash me, and I shall be made whiter
than snow.

Thou shalt make me to hear joy and gladness;
the bones that be humbled, they shall rejoice.

Turn Thy face away 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 the joy of Thy salvation,
and with Thy governing Spirit establish me.

I shall teach transgressors Thy ways,
and the ungodly shall turn back unto Thee.

Deliver me from blood-guiltiness, O God, Thou God of my
salvation;

my tongue shall rejoice in Thy righteousness.

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

For if Thou hadst desired sacrifice, I had given it;
with whole burnt offerings Thou shalt not be
pleased.

A sacrifice unto God is a broken spirit;
a heart that is broken and humbled God will not
despise.

Do good, O Lord, in Thy good pleasure unto Sion,

and let the walls of Jerusalem be builded.

Then shalt Thou be pleased with a sacrifice of righteousness,
with oblation and whole burnt offerings.

Then shall they offer bullocks upon Thine altar.

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

Alleluia! Alleluia! Alleluia! Glory to Thee, O God!

Alleluia! Alleluia! Alleluia! Glory to Thee, O
God!

Alleluia! Alleluia! Alleluia! Glory to Thee, O God!

THIRD ANTIPHON

Readers/Chanters: (PSALM 51)

Why dost thou boast in evil, O mighty man,
and in iniquity all the day long?

Thy tongue hath devised unrighteousness,
like a sharpened razor hast thou wrought deceit.

Thou hast loved evil more than goodness,
unrighteousness more than to speak
righteousness.

Thou hast loved all the words of engulfing ruin,
and a deceitful tongue.

Wherefore, God will destroy thee at the end,
He will pluck thee out and remove thee from thy
dwelling place, and thy root out of the land of
the living.

The righteous shall see and fear,

and shall laugh at him, and say:

Lo, this is the man that made not God his helper,

but trusted in the abundance of his riches, and
strengthened himself in his vanity.

But as for me, I am like a fruitful olive tree in the house of
the Lord;

I have hoped in the mercy of God for ever, and
unto ages of ages.

I will give praise unto Thee forever, for what Thou hast
done,

and I will wait on Thy name, for it is good before
Thy saints.

(PSALM 52)

The fool hath said in his heart:

There is no God.

They are corrupt and are abominable in iniquities;
there is none that doeth good.

God looked down from heaven upon the sons of
man,

to see if there be any that understand or seek after God.

They are all gone astray, they are altogether
rendered useless;

there is none that doeth good, no not one.

Shall not all they that work iniquity come to
understanding,

they that eat up my people as they eat bread?

They have not called upon the Lord.

There have they feared with fear where no fear is.

For God hath scattered the bones of man-
pleasers;

they have been put to shame, because God hath set them at
nought.

Who shall give out of Sion

the salvation of Israel?

When God hath turned back the captivity of His people,

Jacob shall rejoice and Israel shall be glad.

(PSALM 53)

O God, in Thy name save me,

and in Thy strength do Thou judge me.

O God, hearken unto my prayer,

give ear unto the words of my mouth.

For strangers are risen up against me,

and mighty men have sought after my soul and
have not set God before themselves.

For behold, God helpeth me,

and the Lord is the protector of my soul.

He will bring evils upon mine enemies.

Utterly destroy them by Thy truth.

Willingly shall I sacrifice unto Thee;

I will confess Thy name, O Lord, for it is good.

For out of every affliction hast Thou delivered me,

and mine eye hath looked down upon mine
enemies.

(Psalm 54)

Give ear, O God, unto my prayer, and disdain not my
supplication;

attend unto me, and hear me.

I was grieved in my meditation, and I was troubled at the
voice of the enemy

and at the oppression of the sinner;

Because they have turned iniquity upon me,

and with wrath were they angry against me.

My heart is troubled within me,

and the terror of death is fallen upon me.

Fear and trembling are come upon me,

and darkness hath covered me.

And I said: Who will give me wings like a dove?

And I will fly, and be at rest.

Lo, I have fled afar off and have dwelt in the wilderness.

I waited for God that saveth me from
faintheartedness and from tempest.

Plunge them into the depths, O Lord, and divide their
tongues,

for I have seen iniquity and gainsaying in the city.

Day and night they go round about her upon her walls; iniquity and toil and unrighteousness are in the midst of her.

And usury and deceit have not departed from her streets.

For if mine enemy had reviled me,

I might have endured it.

And if he that hateth me had spoken boastful words against me,

I might have hid myself from him.

But thou it was, O man of like soul with me,

my guide and my familiar friend,

Thou who together with me didst sweeten my repasts;

in the house of God I walked with thee in oneness of mind.

Let death come upon such ones, and let them go down alive into Hades.

For wickedness is in their dwellings, and in the midst of them.

As for me, unto God have I cried,

and the Lord hearkened unto me.

Evening, morning, and noonday will I tell of it and will declare it,

and He will hear my voice.

He will redeem my soul in peace from them that draw nigh unto me,

for they among many were with me.
God will hear, and He will humble them,
He that is before the ages.
For to them there is no requital,
because they have not feared God;
He hath stretched forth His hand in retribution.
They have defiled His covenant; they were
scattered by the wrath of His countenance, and
their hearts have convened.
Their words were smoother than oil,
and yet they are darts.
Cast thy care upon the Lord,
and He will nourish thee;
He will never permit the righteous to be shaken.
But Thou, O God, shalt bring those men down
into the pit of destruction.
Bloody and deceitful men shall not live out half their days;
but as for me, O Lord, I will hope in Thee.
Glory to the Father, and to the Son, and to the Holy Spirit,
now and ever and unto ages of ages. Amen.
Alleluia! Alleluia! Alleluia! Glory to Thee, O God!
Alleluia! Alleluia! Alleluia! Glory to Thee, O
God!
Alleluia! Alleluia! Alleluia! Glory to Thee, O God!

THE TWELFTH KATHISMA

(For Thursday of the 5th Week of Great Lent)

FIRST ANTIPHON

Reader/Chanters: (PSALM 85)

Bow down Thine ear, O Lord, and hearken unto me,
for poor and needy am I.

Preserve my soul, for I am holy;
save Thy servant, O my God, that hopeth in
Thee.

Have mercy on me, O Lord,
for unto Thee will I cry all the day long;
make glad the soul of Thy servant,
for unto Thee have I lifted up my soul.

For Thou, O Lord, art good and gentle,
and plenteous in mercy unto all them that call
upon Thee.

Give ear, O Lord, unto my prayer,
and attend unto the voice of my supplication.

In the day of mine affliction have I cried unto Thee,
for Thou hast heard me.

There is none like unto Thee among the gods, O Lord,
nor are there any works like unto Thy works.

All the nations whom Thou hast made shall come

and shall worship before Thee, O Lord, and shall glorify Thy name.

For Thou art great and workest wonders;

Thou alone art God.

Guide me, O Lord, in Thy way, and I will walk in Thy truth;

let my heart rejoice that I may fear Thy name.

I will confess Thee, O Lord my God, with all my heart,

and I will glorify Thy name forever.

For great is Thy mercy upon me,

and Thou hast delivered my soul from the nethermost Hades.

O God, transgressors have risen up against me,

and the assembly of the mighty hath sought after my soul, and they have not set Thee before them.

But Thou, O Lord my God, art compassionate and merciful,

long-suffering and plenteous in mercy, and true.

Look upon me and have mercy upon me; give

Thy strength unto Thy servant, and save the son of Thy handmaiden.

Work in me a sign unto good, and let them that hate me behold and be put to shame;

for Thou, O Lord, hast holpen me and comforted me.

(PSALM 86)

His foundations are in the holy mountains;

the Lord loveth the gates of Sion more than all
the dwellings of Jacob.

Glorious things are spoken of thee, O city of God.

I will make mention of Raab and Babylon to
them that know me.

And lo, the foreigners and Tyre and the people of the
Ethiopians,

these were born there.

A man will say: Mother Sion;

and, That man was born in her; and: The Most
High Himself hath founded her.

The Lord shall tell it in the writ of the peoples and the
princes,

even these that were born in her.

How joyous are all they

that have their habitation in Thee.

(PSALM 87)

O Lord God of my salvation,

by day have I cried and by night before Thee.

Let my prayer come before Thee,

bow down Thine ear unto my supplication,

For filled with evils is my soul,

and my life unto Hades hath drawn nigh.

I am counted with them that go down into the pit;

I am become as a man without help, free among
the dead,

Like the bodies of the slain that sleep in the grave, whom
Thou rememberest no more,

and they are cut off from Thy hand.

They laid me in the lowest pit,

in darkness and in the shadow of death.

Against me is Thine anger made strong,

and all Thy billows hast Thou brought upon me.

Thou hast removed my friends afar from me;

they have made me an abomination unto
themselves.

I have been delivered up, and have not come forth;

mine eyes are grown weak from poverty.

I have cried unto Thee, O Lord, the whole day long;

I have stretched out my hands unto Thee.

Nay, for the dead wilt Thou work wonders?

Or shall physicians raise them up that they may
give thanks unto Thee?

Nay, shall any in the grave tell of Thy mercy,

and of Thy truth in that destruction?

Nay, shall Thy wonders be known in that darkness,

and Thy righteousness in that land that is
forgotten?

But as for me, unto Thee, O Lord, have I cried;

and in the morning shall my prayer come before
Thee.

Wherefore, O Lord, dost Thou cast off my soul

and tumest Thy face away from me?

A poor man am I, and in troubles from my youth;

yea, having been exalted, I was humbled and brought to distress.

Thy furies have passed upon me,

and Thy terrors have sorely troubled me.

They came round about me like water,

all the day long they compassed me about together.

Thou hast removed afar from me friend and neighbour,

and mine acquaintances because of my misery.

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

now and ever and unto ages of ages. Amen.

Alleluia! Alleluia! Alleluia! Glory to Thee, O God!

Alleluia! Alleluia! Alleluia! Glory to Thee, O God!

Alleluia! Alleluia! Alleluia! Glory to Thee, O God!

SECOND ANTIPHON

Reader/Chanters: **(PSALM 88)**

Of Thy mercies, O Lord, will I sing forever.

Unto generation and generation will I declare
Thy truth with my mouth.

For Thou hast said:

Mercy shall be built up forever.

In the heavens shall Thy truth be established.

I have made a covenant with My chosen ones, I
have sworn unto David My servant:

I will establish thy seed until eternity,
and build up thy throne unto generation and
generation.

The heavens shall confess Thy wonders, O Lord,
and Thy truth in the congregation of saints.

For who in the clouds shall be compared unto the Lord?
And who shall be likened to the Lord among the
sons of God?

God Who is glorified in the council of the saints
is great and terrible towards all that are round
about Him.

O Lord God of hosts, who is like unto Thee?
Mighty art Thou, O Lord, and Thy truth is round
about Thee.

Thou art sovereign over the strength of the sea,
and the tumult of her waves Thou makest calm.

Thou hast brought the proud man low as the corpse of one
slain,
and with the arm of Thy power hast Thou
scattered Thine enemies.

Thine are the heavens, and Thine is the earth;
the world and the fullness thereof hast Thou
founded; the north and the sea hast Thou
created.

Tabor and Hermon shall rejoice in Thy name.

Thine is the arm that hath might.

Let Thy hand be strengthened, let Thy right hand be lifted
up on high;

righteousness and judgment are the
establishment of Thy throne.

Mercy and truth shall go before Thy face.

Blessed is the people that knoweth jubilation.

O Lord, in the light of Thy face shall they walk,

and in Thy name shall they rejoice all the day
long, and in Thy righteousness shall they be
exalted.

For the boast of their strength art Thou,

and in Thy good pleasure shall our horn be lifted
high.

For from the Lord is our defense,

yea, from the Holy One of Israel, our King.

At that time Thou spakest in a vision to Thy sons, and Thou
didst say:

I have bestowed help on one that is mighty, I
have raised up one chosen out of my people.

I have found David My servant,

with My holy oil have I anointed him.

For My hand shall be unto him an ally,

and Mine arm shall strengthen him.

No advantage shall his enemy have over him,

nor shall the son of iniquity avail to hurt him
anymore.

And I will hew down his enemies before his face,
and them that hate him shall I put to flight.
And My truth and My mercy shall be with him,
and in My name shall his horn be lifted high.
And I will set his hand in the sea,
and his right hand in the rivers.

He shall call upon Me and shall say:
My Father art Thou, my God, and the helper of
my salvation.

And as for Me, I will make him My firstborn,
higher than the kings of the earth.

Forever shall I keep for him My mercy,
and My covenant shall be faithful unto him.

And I will establish his seed unto ages of ages,
and his throne shall be as the days of heaven.

If his sons forsake My law, and if they walk not in My
judgments,

If My statutes they profane, and keep not My
commandments,

I will visit their iniquities with a rod,
and their injustices with scourges.

But My mercy will I not disperse away from them,
nor will I wrong them in My truth.

Nor will I profane My covenant,
nor the things that proceed from My lips will I
make void.

Once have I sworn by My holiness that to David I will not lie;

his seed for ever shall abide.

And his throne shall be as the sun before Me,

and as the moon that is established for ever, and is a faithful witness in the sky.

But Thou hast cast off and brought to naught,

Thou hast been wroth with Thine anointed.

Thou hast destroyed the covenant of Thy servant,

Thou hast profaned his sanctuary unto the earth.

Thou hast broken down all his hedges,

Thou hast made his strongholds to be his terror.

All have despoiled him that pass along the way,

he is become a reproach unto his neighbours.

Thou hast exalted the right hand of them that afflict him,

Thou hast gladdened all his enemies.

Thou hast turned away the help of his sword,

and hast not helped him in the battle.

Thou hast made an end of his purification,

his throne unto the earth hast Thou cast down.

Thou hast shortened the days of his time,

Thou hast poured down shame upon him.

How long, O Lord, dost Thou turn away unto the end?

Shall Thy wrath bum like fire?

Remember what my substance is.

Nay, hast Thou created all the sons of man in
vain?

Who is the man that shall live and not see death?

Can he deliver his soul out of the hand of
Hades?

Where are Thine ancient mercies, O Lord,

which Thou swarest unto David in Thy truth?

Remember, O Lord, the reproach of Thy servants,

which I have endured in my bosom from many
nations.

Wherewith Thine enemies have reproached, O Lord,

wherewith they have reproached the
recompense of Thine anointed.

Blessed is the Lord forever.

So be it. So be it.

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

now and ever and unto ages of ages. Amen.

Alleluia! Alleluia! Alleluia! Glory to Thee, O God!

Alleluia! Alleluia! Alleluia! Glory to Thee, O
God!

Alleluia! Alleluia! Alleluia! Glory to Thee, O God!

THIRD ANTIPHON

Reader/Chanters: (PSALM 89)

Lord, Thou hast been our refuge

in generation and generation.

Before the mountains came to be and the earth was formed
and the world,

even from everlasting to everlasting Thou art.

Turn not man away unto lowliness;

yea, Thou hast said: Turn back, ye sons of men.

For a thousand years in Thine eyes, O Lord, are but as
yesterday that is past,

and as a watch in the night.

Things of no account shall their years be;

in the morning like grass shall man pass away.

In the morning shall he bloom and pass away,

in the evening shall he fall and grow withered
and dry.

For we have fainted away in Thy wrath,

and in Thine anger have we been troubled.

Thou hast set our iniquities before Thee;

our lifespan is in the light of Thy countenance.

For all our days are faded away, and in Thy wrath are we
fainted away;

our years have, like a spider, spun out their tale.

As for the days of our years, in their span they be threescore
years and ten.

And if we be in strength, mayhap fourscore
years; and what is more than these is toil and
travail.

For mildness is come upon us, and we shall be chastened.

Who knoweth the might of Thy wrath?

And out of fear of Thee,

who can recount Thine anger?

So make Thy right hand known to me,

and to them that in their heart are instructed in wisdom.

Return, O Lord; how long?

And be Thou entreated concerning Thy servants.

We were filled in the morning with Thy mercy,

O Lord, and we rejoiced and were glad.

In all our days, let us be glad for the days wherein Thou didst humble us,

for the years wherein we saw evils.

And look upon Thy servants, and upon Thy works,

and do Thou guide their sons.

And let the brightness of the Lord our God be upon us,

and the works of our hands do Thou guide aright upon us, yea, the work of our hands do Thou guide aright.

(PSALM 90)

He that dwelleth in the help of the Most High

shall abide in the shelter of the God of heaven.

He shall say unto the Lord:

Thou art my helper and my refuge.

He is my God,

and I will hope in Him.

For He shall deliver thee from the snare of the hunters
and from every troubling word.

With His shoulders will He overshadow thee,
and under His wings shalt thou have hope.

With a shield will His truth encompass thee;
thou shalt not be afraid for the terror by night,
nor for the arrow that flieth by day,

Nor for the thing that walketh in darkness,
nor for the mishap and demon of noonday.

A thousand shall fall at thy side, and ten
thousand at thy right hand, but unto thee shall it
not come nigh.

Only with thine eyes shalt thou behold,
and thou shalt see the reward of sinners.

For Thou, O Lord, art my hope. Thou madest the Most High
thy refuge;

No evils shall come nigh thee, and no scourge
shall draw nigh unto thy dwelling.

For He shall give His angels charge over thee,
to keep thee in all thy ways.

On their hands shall they bear thee up,
lest at any time thou dash thy foot against a
stone.

Upon the asp and basilisk shalt thou tread,
and thou shalt trample upon the lion and
dragon.

For he hath set his hope on Me, and I will deliver him;

I will shelter him because he hath known My name.

He shall cry unto Me, and I will hearken unto him.

I am with him in affliction, and I will rescue him and glorify him.

With length of days will I satisfy him,

and I will show him My salvation.

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

now and ever and unto ages of ages. Amen.

Alleluia! Alleluia! Alleluia! Glory to Thee, O God!

Alleluia! Alleluia! Alleluia! Glory to Thee, O God!

Alleluia! Alleluia! Alleluia! Glory to Thee, O God!

*The following are the Prokeimena and Scripture Readings
for the Divine Liturgies of Presanctified Gifts from
Wednesday of the First Week of Great Lent through
Wednesday of Holy Week:*

FIRST WEEK, WEDNESDAY EVENING:

The First Prokeimenon -Tone 5: Thou, O Lord, shalt protect us / and preserve us from this generation forever.

Verse: Save me, O Lord, for there is no longer any that is godly.

Reading: Genesis 1:24-2:3

The Second Prokeimenon -Tone 6: Consider and answer me / O Lord, my God.

Verse: How long, O Lord? Wilt Thou forget me forever? How long wilt Thou hide Thy face from me?

Reading: Proverbs 2:1-22

FIRST WEEK, FRIDAY EVENING:

The First Prokeimenon -Tone 5: The Lord answer you / in the day of trouble.

Verse: The name of the God of Jacob protect you.

Reading: Genesis 2:20-3:20

The Second Prokeimenon -Tone 6: Be exulted in Thy strength, O Lord, / and we will praise and sing Thy power.

Verse: In Thy strength the king rejoices, O Lord.

Reading: Proverbs 3:19-34

SECOND WEEK, WEDNESDAY EVENING:

The First Prokeimenon -Tone 6: Be glad in the Lord / and rejoice, O you righteous.

Verse: Blessed is He whose transgression is forgiven.

Reading: Genesis 4:16-26

The Second Prokeimenon -Tone 1: Let Thy mercy, O Lord,
be upon us / as we have set our hope on Thee.

Verse: Rejoice in the Lord, O you righteous.

Reading: Proverbs 5: 15-6:3

SECOND WEEK, FRIDAY EVENING:

The First Prokeimenon -Tone 4: Let Thy mercy and Thy love
/ preserve me forever.

Verse: I waited patiently for the Lord: He inclined to me and
heard my cry.

Reading: Proverbs 5:32-6:8

The Second Prokeimenon -Tone 6: I said: Lord, have mercy
on me / Heal my soul.

Verse: Blessed is he who considers the poor.

Reading: Proverbs 6:20-7:1

THIRD WEEK, WEDNESDAY EVENING:

The First Prokeimenon -Tone 4: I will trust in the mercy of
God / forever and ever.

Verse: Why do you boast, O mighty man of mischief done
against the godly?

Reading: Genesis 7:6-9

The Second Prokeimenon -Tone 4: When the Lord turns back
/ the captivity of His people.

Verse: The fool says in his heart, "There is no God."

Reading: Proverbs 9: 12-18

THIRD WEEK, FRIDAY EVENING:

The First Prokeimenon -Tone 4: O grant us Thy help against the enemy / for vain is the help of man.

Verse: O God, Thou hast rejected us, broken our defenses.

Reading: Genesis 8:4-21

The Second Prokeimenon -Tone 6: Hear my cry, O Lord, / Listen to my prayer.

Verse: From the ends of the earth I call to Thee.

Reading: Proverbs 10:31-11:12

FOURTH WEEK, WEDNESDAY EVENING:

The First Prokeimenon -Tone 4: Blessed be the Lord, the God of Israel, / Who alone does wondrous things.

Verse: Give the King Thy justice, O God, and Thy righteousness to the Royal Sun.

Reading: Genesis 9: 18-10: 1

The Second Prokeimenon -Tone 4: It is good for me / to be near my God.

Verse: Truly God is good to Israel, to those who are pure in heart.

Reading: Proverbs 12:23-13:9

FOURTH WEEK, FRIDAY EVENING:

The First Prokeimenon -Tone 4: Give ear, O Shepherd of Israel / Thou who leadest Joseph like a flock!

Verse: Thou who art enthroned upon the Cherubim, shine forth.

Reading: Genesis 12:1-7

The Second Prokeimenon -Tone 4: Rejoice in God / our helper.

Verse: Raise a song, sound the timbrel.

Reading: Proverbs 14:15-26

FIFTH WEEK, WEDNESDAY EVENING:

The First Prokeimenon -Tone 4: O Lord, Thou God of vengeance, / show Thyself.

Verse: Rise up, O Judge of the earth; render to the proud their deserts.

Reading: Genesis 17:1-9

The Second Prokeimenon -Tone 4: Sing to the Lord / a new song.

Verse: Sing to the Lord, bless His name.

Reading: Proverbs 15:20-16:9

FIFTH WEEK, THURSDAY EVENING:

The First Prokeimenon -Tone 7: Extol the Lord our God / Worship at His footstool for He is holy.

Verse: The Lord reigns; let the people tremble.

Reading: Genesis 18:20-33

The Second Prokeimenon -Tone 6: Make a joyful noise to the Lord / all the lands.

Verse: Serve the Lord with gladness.

Reading: Proverbs 16:17-17:17

FIFTH WEEK, FRIDAY EVENING:

The First Prokeimenon -Tone 4: The Lord is compassionate and merciful/Long-suffering and of great goodness.

Verse: Bless the Lord, O my soul; and all that is within me, bless His holy name.

Reading: Genesis 22: 1-18

The Second Prokeimenon -Tone 4: O Lord, how manifold are Thy works! / In wisdom hast Thou made them all.

Verse: Bless the Lord, O my soul, O Lord my God, Thou art very great.

Reading: Proverbs 17:17-18:5

THE WEEK OF PALMS, WEDNESDAY EVENING:

The First Prokeimenon -Tone 4: I will walk before the Lord / in the land of the living.

Verse: I love the Lord, because He has heard my voice and my supplication.

Reading: Genesis 43 :26-31 -45: 1-16

The Second Prokeimenon -Tone 4: I will offer my prayers to the Lord / in the presence of all his people.

Verse: I kept my faith, even when I said, "I am greatly afflicted."

Reading: Proverbs 21 :23-22:4

THE WEEK OF PALMS, FRIDAY EVENING:

The First Prokeimenon -Tone 6: Our help is in the name of the Lord / Who made heaven and earth.

Verse: If it had not been the Lord who was on our side, let Israel now say.

Reading: Genesis 49:33-50:26

The Second Prokeimenon -Tone 4: Those who trust in the Lord are like Mount Zion / which cannot be moved but abides forever.

Verse: For the scepter of wickedness shall not rest upon the Land allotted to the righteous.

Reading: Proverbs 31:8-31

HOLY WEEK, GREAT AND HOLY MONDAY:

The First Prokeimenon -Tone 6: The Lord bless you from Zion; / May you see the prosperity of Jerusalem.

Verse: Blessed is everyone who fears the Lord, who walks in His ways.

Reading: Exodus 1:1-20

The Second Prokeimenon -Tone 6: We bless you / In the name of the Lord.

Verse: Sorely have they afflicted me from my youth.

Reading: Job 1:1-12

Gospel: Matthew 24:3-35

HOLY WEEK, GREAT AND HOLY TUESDAY:

The First Prokeimenon -Tone 6: Arise, O Lord, and go to Thy resting place, / Thou and the ark of Thy might.

Verse: Remember, O Lord, in David's favor, all the hardships he endured.

Reading: Exodus 2:5-10

The Second Prokeimenon -Tone 4: Behold, how good and pleasant it is / when brothers dwell in unity.

Verse: It is like the precious oil upon the head, running down upon the beard, upon the beard of Aaron.

Reading: Job 1: 13-22

Gospel: Matthew 24:36-26:2

HOLY WEEK, GREAT AND HOLY WEDNESDAY:

The First Prokeimenon -Tone 4: O give thanks to the God of heaven / for His steadfast love endures forever.

Verse: O give thanks to the God of gods, for His steadfast love endures forever.

Reading: Exodus 2: 11-22

The Second Prokeimenon -Tone 4: Thy steadfast love, O Lord, endures forever; / Do not forsake the work of Thy hands.

Verse: I give Thee thanks, O Lord, with my whole heart; before the gods I sing Thy praises.

Reading: Job 2:1-10

Gospel: Matthew 26:6-16