

Book of Needs



Baptism / Marriage
Confession / Funeral

Book of Needs

A Pocket Service Book of the Holy Orthodox Church

An Updated-English Version of the 1971 Service Book of the Antiochian Orthodox Christian Archdiocese, revised in comparison to The Liturgikon and other sources, expanded to include rubrics for deacons, with Psalms from the New King James Bible.

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TABLE OF CONTENTS

HOLY BAPTISM..... 1

ENROLLMENT OF CATECHUMENS	1
THE PRAYERS OF EXORCISM	3
THE RENUNCIATION OF SATAN AND THE PROFESSION OF FAITH.....	6
THE SACRAMENT OF HOLY BAPTISM	11
THE SACRAMENT OF HOLY CHRISMATION	27
THE PRAYERS AFTER BAPTISM	33
ADDITIONAL PRAYERS OF EXORCISM....	39

CHRISMATION OF CONVERTS INTO THE ORTHODOX FAITH..... 44

HOLY MATRIMONY 58

THE BETROTHAL SERVICE.....	58
THE MARRIAGE SERVICE.....	70
THE CROWNING	70
REMOVAL OF THE CROWNS.....	94
THE ORDER OF SECOND MARRIAGE	97

ORDER FOR CONFESSION SACRAMENT OF REPENTANCE 108

THE TRISAGION PRAYERS OF MERCY FOR THE DEPARTED..... 117

THE FUNERAL SERVICE 127

STICHERA FOR THE LAST KISS	177
THE SERVICE AT THE GRAVESITE.....	182
PRAYERS FOR THE SICK.....	189
COMMUNING THE SICK.....	195
PRAYERS AT CHILDBIRTH	204
<i>For a Woman in Difficult Labor.....</i>	204
<i>For a Woman after Birth</i>	204
<i>The Prayer for the Naming of a Child..</i>	206
<i>The Churching of the Mother</i>	208
VARIOUS PRAYERS OF BLESSING	211
<i>The Blessing of Any Object</i>	211
<i>For Those Who Bring First-Fruits</i>	212
<i>For a Child When He Begins School....</i>	212
<i>At the Founding of a House</i>	213
<i>For Moving into a New House</i>	214
<i>For a Journey by Land</i>	215
<i>For a Journey by Water or by Air</i>	216
<i>For New Parish Council Members.....</i>	218
<i>For a Parish Council Meeting.....</i>	209
<i>For Blessing of an Anniversary.....</i>	210

Holy Baptism

ENROLLMENT OF CATECHUMENS

The priest breathes three times in the face of the catechumen, making the sign of the Cross three times on his forehead, saying:

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

Then he lays his hand on the catechumen's head and continues:

DEACON: Let us pray to the Lord.

PEOPLE: Lord, have mercy.

PRIEST: In Your name, O Lord God of truth, and in the name of Your only-begotten Son and of Your Holy Spirit, I lay my hand upon Your servant, *N.*, who has been found worthy to flee unto Your holy name, and to take refuge under the shelter of Your wings. Remove far from *him* his former delusion and fill *him* with the faith, hope, and love which are in You; that *he* may know that You are the only true God, with Your only-begotten Son, our Lord Jesus Christ, and Your Holy Spirit. Enable *him* to walk in all Your commandments, and

BAPTISM

to fulfill those things which are well-pleasing unto You; for if a man does those things, he shall find life in them. Inscribe *him* in Your book of life, and unite *him* to the flock of Your inheritance. And may Your holy name be glorified in *him*, together with that of Your beloved Son, our Lord Jesus Christ, and of Your life-giving Spirit. Let Your eyes ever regard him with mercy, and let Your ears attend to the voice of his supplication. Make *him* to rejoice in the works of *his* hands and in all *his* generation; that *he* may render praise unto You and may sing, worship, and glorify Your great and exalted name always, all the days of his life.

For all the powers of heaven sing praises unto You, and Yours is the glory: of the Father and of the Son and of the Holy Spirit, now and ever, and unto ages of ages.

PEOPLE: Amen.

THE PRAYERS OF EXORCISM¹*A Prayer*

DEACON: Let us pray to the Lord.

PEOPLE: Lord, have mercy.

PRIEST: O Lord of Hosts, the God of Israel, Who heal every sickness and every infirmity: Look upon Your servant; prove *him* and search *him*, and root out of *him* every operation of the devil. Rebuke the unclean spirits and expel them, and purify the works of Your hands; and exerting Your decisive might, speedily crush down Satan under *his* feet, giving *him* victory over him and over his foul spirits; that having obtained mercy from You, *he* may be made worthy to partake of Your heavenly mysteries; and may ascribe unto you glory: to the Father and to the Son and to the Holy Spirit, now and ever, and unto ages of ages. Amen.

¹ *Additional Prayers of Exorcism, which may be said as part of the preparation for adult converts, appear at the end of this section, on page 38. The Prayers of Exorcism said on the day of Baptism are usually the Third and Fourth Prayers, which are given here.*

BAPTISM

Another Prayer

DEACON: Let us pray to the Lord.

PEOPLE: Lord, have mercy.

PRIEST: O Lord the Master, Who truly exist, Who have created man in Your own likeness, and have bestowed on him the power of life eternal; Who also despise not those who have fallen away through sin, but have provided salvation for the world through the incarnation of Your Christ: Deliver also this Your creature from the bondage of the enemy, and receive *him* into Your heavenly kingdom. Open the eyes of *his* understanding, that the light of Your Gospel may shine brightly in *him*. Yoke unto *his* life a radiant angel, who shall deliver *him* from every snare of the adversary, from encounter with evil, from the demon of the noonday, and from evil visions.

The priest then breathes on the mouth, forehead, and chest of the one being exorcised, saying:

Expel from *him* every evil and impure spirit that hides and makes its lair in *his* heart:

(3x)

The spirit of error, the spirit of guile, the spirit of idolatry and of every evil desire; the spirit of deceit and of every uncleanness which operates through the prompting of the devil. And make *him* a reason-endowed sheep in the holy flock of Your Christ, an honorable member of Your church, a child of the light, and an heir of Your kingdom; that having lived in accordance with Your commandments, and preserved inviolate the seal, and kept *his* garment undefiled, *he* may receive the blessedness of the saints in Your kingdom. Through the grace and generosity and love towards mankind of Your only-begotten Son, with Whom You are blessed, together with Your all-holy, good, and life-giving Spirit, now and ever, and unto ages of ages. Amen.

BAPTISM

THE RENUNCIATION OF SATAN AND THE PROFESSION OF FAITH

The priest and the catechumens to be baptized, with their sponsors, stand at the rear of the church facing west.² Children are held by their sponsors, who respond for them.

The following are repeated three times:

PRIEST: Do you renounce Satan and all his angels and all his works and all his service and all his pride?

3X

CATECHUMEN/SPONSOR:

I do renounce him.

PRIEST: Have you renounced Satan?

3X

CATECHUMEN/SPONSOR:

I have renounced him.

PRIEST: Then breathe and spit upon him.

When this is done, all turn to face the east and stand in reverence.

² *West is the direction of the sunset and therefore a symbol of the darkness of the fallen world. The east, the direction of the sunrise, is used as a symbol of the age to come and of the kingdom of God.*

BAPTISM

The following question and response are then repeated three times:

BAPTISM

PRIEST: Do you join yourself to
Christ?

3X

CATECHUMEN/SPONSOR:

I do join myself to Christ.

Then the priest asks only once:

PRIEST: Have you joined yourself to Christ?

CATECHUMEN/SPONSOR: I have.

PRIEST: Do you believe in Him?

CATECHUMEN/SPONSOR: I believe in Him as
King and God.

*The catechumens and sponsors say the Symbol of
the Faith:*

The Nicene Creed

I believe in one God, the Father Almighty,
Maker of heaven and earth, and of all
things visible and invisible;

And in one Lord Jesus Christ, the Son of
God, the only begotten, begotten of the
Father before all worlds, Light of Light,
very God of very God, begotten, not made;
of one essence with the Father, by Whom
all things were made;

Who for us men and for our salvation came down from heaven, and was incarnate of the Holy Spirit and the Virgin Mary, and was made man;

And was crucified also for us under Pontius Pilate, and suffered and was buried;

And the third day He rose again, according to the Scriptures;

And ascended into heaven, and sits at the right hand of the Father;

And He shall come again with glory to judge the living and the dead, Whose kingdom shall have no end.

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

And I believe in one, holy, catholic, and apostolic Church.

I acknowledge one baptism for the remission of sins.

I look for the resurrection of the dead,
And the life of the world to come. Amen.

BAPTISM

The following question and response are then repeated three times:

PRIEST: Have you joined yourself to Christ?

3X

CATECHUMEN/SPONSOR: I have.

PRIEST: Then bow down also before Him.

CATECHUMEN/SPONSOR (*bows and says*): I bow down before the Father and the Son and the Holy Spirit, the Trinity, one in essence and undivided.

PRIEST: Blessed is God, Who wills that all men should be saved, and should come to the knowledge of the truth: now and ever, and unto ages of ages.

PEOPLE: Amen.

A Prayer

DEACON: Let us pray to the Lord.

PEOPLE: Lord, have mercy.

PRIEST: O Master, Lord our God, call Your servant, *N.*, to Your holy illumination, and grant unto *him* that great grace of Your holy baptism. Put off from *him* the old man, and renew *him* unto life everlasting; and fill *him* with the power of Your Holy Spirit, in the unity of Your Christ; that *he* may be no

more a child of the body, but a child of Your kingdom.

Through the good will and grace of Your only-begotten Son, with Whom You are blessed, together with Your all-holy, good, and life-giving Spirit, now and ever, and unto ages. of ages.

PEOPLE: Amen.

THE SACRAMENT OF HOLY BAPTISM

Adults and children who are to be baptized are dressed simply and stand before the font, facing east; infants are held by their sponsors. Those who are to be baptized and their sponsors may be given lighted candles to hold. The priest, vested in his stole and phelonion, censens the sanctuary, the iconostasis, and then around the baptismal font. Then standing before the font, facing east, he begins:

DEACON: Bless, father.

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

PEOPLE: Amen.

BAPTISM

The Litany

DEACON: In peace let us pray to the Lord.

PEOPLE: Lord, have mercy.

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

PEOPLE: Lord, have mercy.

DEACON: For the peace of the whole world, for the good estate of the holy churches of God, and for the union of all men, let us pray to the Lord.

PEOPLE: Lord, have mercy.

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

PEOPLE: Lord, have mercy.

DEACON: For our father, (*metropolitan, archbishop, or bishop*) N., the honorable presbytery, the diaconate in Christ, and for all the clergy and the people, let us pray to the Lord.

PEOPLE: Lord, have mercy.

DEACON: That this water may be sanctified with the power and effectual operation and indwelling of the Holy Spirit, let us pray to the Lord.

PEOPLE: Lord, have mercy.

DEACON: That there may be sent down into it the grace of redemption and the blessing of Jordan, let us pray to the Lord.

PEOPLE: Lord, have mercy.

DEACON: That there may come upon this water the purifying operation of the Trinity beyond all being, let us pray to the Lord.

PEOPLE: Lord, have mercy.

DEACON: That we may be illumined by the light of understanding and piety, by the outpouring of the Holy Spirit, let us pray to the Lord.

PEOPLE: Lord, have mercy.

DEACON: That this water may prove effective unto the averting of every snare of enemies, both visible and invisible, let us pray to the Lord.

PEOPLE: Lord, have mercy.

BAPTISM

DEACON: That *he*³ who is baptized therein may be made worthy of the kingdom incorruptible, let us pray to the Lord.

PEOPLE: Lord, have mercy.

DEACON: For *him* who now comes to holy baptism, and for *his* salvation, let us pray to the Lord.

PEOPLE: Lord, have mercy.

DEACON: That *he* may prove *himself* a child of the light, and an heir of eternal good things, let us pray to the Lord.

PEOPLE: Lord, have mercy.

DEACON: That *he* may be a member and partaker of the death and resurrection of Christ our God, let us pray to the Lord.

PEOPLE: Lord, have mercy.

DEACON: That *he* may preserve *his* baptismal garment and the pledge of the Spirit pure and undefiled unto the fearful day of Christ our God, let us pray to the Lord.

³ *If several persons are being baptized, care must be taken by the deacon and the priest to change all the italicized, singular pronouns and their verbs to the correct plural forms. Also, if a woman or infant girl alone is being baptized, the gender of the pronouns must be changed.*

PEOPLE: Lord, have mercy.

DEACON: That this water may be for *him* a laver of regeneration, unto the forgiveness of sins, and a garment of incorruption, let us pray to the Lord.

PEOPLE: Lord, have mercy.

DEACON: That the Lord God will hear the voice of our petition, let us pray to the Lord.

PEOPLE: Lord, have mercy.

DEACON: That He will deliver *him* and us from all tribulation, wrath, danger, and necessity, let us pray to the Lord.

PEOPLE: Lord, have mercy.

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

PEOPLE: Lord, have mercy.

DEACON: Calling to remembrance 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.

PEOPLE: To You, O Lord.

BAPTISM

Meanwhile the priest prays quietly:

PRIEST: O compassionate and merciful God, Who try the heart and the mind, and Who alone know the secret thoughts of men, for no deeds are hidden before You, but all things are naked and manifest before Your eyes; Who know all things concerning me: Regard me not with loathing, neither turn Your face from me; but overlook my iniquities at this present hour, O You Who disregard man's sins unto his repentance. And wash away the vileness of my body and the pollution of my soul. And sanctify me completely by Your all-perfect, invisible might and by Your spiritual right hand; lest, while I proclaim liberty to others and administer this rite with perfect faith in Your unutterable love toward mankind, I myself may become the base slave of sin. Yes, O Master, Who alone are good and full of love toward mankind, let not Your humble servant be led astray; but send down on me power from on high, and strengthen me in the administration of Your impending mystery, which is both great and most heavenly. And create the image of Your Christ in *him* who now

desires to be born again through my unworthy ministry. And build *him* up on the foundation of Your apostles and prophets, that *he* may not be overthrown; but implant *him* firmly as a plant of truth, in Your holy, catholic and apostolic Church, that *he* may not be plucked out. That, as *he* increases in godliness, through *him* may be glorified Your all-holy name: of the Father and of the Son and of the Holy Spirit, now and ever, and unto ages of ages. Amen.

The Blessing of Water⁴

The priest then says the following prayer aloud:

PRIEST: Great are You, O Lord, and marvelous are Your works, and there is no word sufficient to hymn Your wonders. (3x.)

For You, of Your own good will, have brought into being all things which before were not, and by Your might You uphold creation, and by Your providence You order the world.

When You had joined together the universe out of four elements, You crowned the circle

⁴ *The italicized portion of this prayer is omitted in the 1971 Service Book and is supplied here from Service Book of I. Hapgood.*

BAPTISM

of the year with four seasons. Before You tremble all the powers endowed with intelligence. The sun sings to You. The moon glorifies You. The stars meet together before Your presence. The light obeys You. The deeps tremble before You. The springs of water are subject to You. You have spread out the heavens like a curtain. You have established the earth on the waters. You have set around the sea barriers of sand. You have poured forth the air for breathing. The angelic powers serve You. The choirs of the archangels fall down in adoration before You. The many-eyed cherubim and the six-winged seraphim, as they stand and fly around You, veil their faces in awe before Your indescribable glory.

For You Who are God inexpressible, existing uncreated before the ages, and indescribable, descended upon earth, and took on the form of a servant, and were made in the likeness of man; for, because of the tender compassion of Your mercy, O Master, You could not endure to behold mankind oppressed by the devil; but You came and saved us. We confess Your grace. We proclaim Your mercy. We conceal not

Your gracious acts. You have delivered the generation of our mortal nature. By Your birth You sanctified a virgin's womb. All creation magnifies You Who have manifested Yourself. For You, O our God, have revealed Yourself upon earth, and dwelt among men. You hallowed the streams of Jordan, sending down on them from heaven Your Holy Spirit, and crushed the heads of the dragons that lurked therein.

Therefore, O King Who love mankind, come now and sanctify this water by the indwelling of Your Holy Spirit. (3x)

And grant unto it the grace of redemption, the blessing of Jordan. Make it the fountain of incorruption, the gift of sanctification, the forgiveness of sins, the remedy of infirmities, the final destruction of demons, unassailable by hostile powers, filled with angelic might; that those who would ensnare Your creature will flee far from it. For we have called upon Your name, O Lord, and it is wonderful and glorious and terrible unto adversaries.

BAPTISM

The priest dips his fingers in the water and makes the sign of the Cross three times on the water, breathing on it and saying each time:

Let all adverse powers be crushed beneath the sign of the image of Your most precious Cross. (3x)

And we pray You, O God, that every airy and unseen phantom may withdraw itself from us; and that no demon of darkness may conceal himself in this water; and that no evil spirit which instills darkening of intentions and rebelliousness of thought may descend into it with *him* who is about to be baptized. But, O Master of all, show this water to be the water of redemption, the water of sanctification, the purification of flesh and spirit, the loosing of bonds, the forgiveness of sins, the illumination of the soul, the laver of regeneration, the renewal of the spirit, the gift of adoption to sonship, the garment of incorruption, the fountain of life. For You have said, O Lord: "Wash, be clean; and put away evil things from your souls." You have bestowed upon us from on high a new birth through water and the Spirit. Therefore, O Lord, manifest Yourself in this water, and grant that *he* who is

baptized therein may be transformed; that *he* may put away the old man, which is corrupt through the lusts of the flesh, and that *he* may be clothed with the new man, and renewed according to the image of Him Who created *him*; that being buried, after the pattern of Your death, in baptism *he* may in like manner be a partaker of Your resurrection and, having preserved the gift of Your Holy Spirit and increased the measure of grace committed to *him*, *he* may receive the prize of *his* high calling, and be numbered with the first-born whose names are written in heaven, in You, our God and Lord, Jesus Christ.

For unto You are due all glory, dominion, honor, and worship, together with Your unoriginate Father, and Your all-holy, good, and life-giving Spirit, now and ever, and unto ages of ages.

PEOPLE: Amen.

The Anointing with Oil

PRIEST: Peace be to all.

PEOPLE: And to your spirit.

DEACON: Let us bow our heads to the Lord.

PEOPLE: To You, O Lord.

BAPTISM

The priest then breathes three times on a vessel containing oil, and makes the sign of the Cross over it three times and says the following prayer:

DEACON: Let us pray to the Lord.

PEOPLE: Lord, have mercy.

PRIEST: O Lord and Master, the God of our fathers, Who sent to those who were in the ark of Noah Your dove, bearing in its beak a twig of olive, the token of reconciliation and of salvation from the flood, the foreshadowing of the mystery of grace; and provided the fruit of the olive for the fulfilling of Your holy mysteries; Who thereby fill those who are under the Law with Your Holy Spirit, and perfect those who are under grace: Bless also this holy oil with the power and operation and indwelling of Your Holy Spirit, that it may be an anointing unto incorruption, an armor of righteousness, to the renewing of soul and body, to the averting of every assault of the devil, to deliverance from all evil for those who shall be anointed with it in faith, or who partake of it.

Unto Your glory and the glory of Your only-begotten Son and of Your all-holy, good, and

life-giving Spirit, now and ever, and unto ages of ages.

PEOPLE: Amen.

DEACON: Let us attend.

The priest pours some oil from the vessel, making with it the sign of the Cross in the water three times, as he, with the people, sings:

PRIEST/PEOPLE: Alleluia. Alleluia. Alleluia.

The priest then continues, saying:

PRIEST: Blessed is God, Who illumines and sanctifies every man who comes into the world, now and ever, and unto ages of ages.

PEOPLE: Amen.

Then the one who is to be baptized is presented. The priest takes of the oil, and anoints him by making the sign of the Cross:

First on the forehead, saying::

PRIEST: The servant of God, N., is anointed with the oil of gladness, in the name of the Father and of the Son and of the Holy Spirit. Amen.

Then on the chest and back, saying

Unto the healing of body and soul.

BAPTISM

On the ears, saying:

Unto the hearing of faith.

On the hands, saying:

Your hands have made me and fashioned me.

On the feet, saying:

That he may walk in the way of Your commandments, O Lord.

The Baptism

The priest, facing east, immerses each catechumen (or infant) three times, saying:

PRIEST: The servant of God N., is baptized, in the name of the Father:

PEOPLE: Amen.

PRIEST: And of the Son:

PEOPLE: Amen.

PRIEST: And of the Holy Spirit.

PEOPLE: Amen.

For each newly-baptized person the priest takes a white garment, blesses it with the sign of the Cross, and gives it to him, saying:

PRIEST: The servant of God N., is clothed with the garment of righteousness, in the

name of the Father and of the Son and of the Holy Spirit. Amen.

*The white garment is put on the newly-baptized as the following troparion is sung or read.*⁵

READER/PEOPLE: Grant to me a robe of light,
O You Who clothe Yourself with light as
with a garment: Christ our God, most
merciful.

Psalm 32 (LXX 31)

(optional)

*Blessed is he whose transgression is
forgiven, whose sin is covered.*

*Blessed is the man to whom the Lord does
not impute iniquity, and in whose spirit
there is no deceit.*

*I kept silent, my bones grew old through my
groaning all the day long.*

⁵ *Adults who have been completely immersed must withdraw to a place where they can change clothes as quickly as possible, put on their white garments, and return to the priest. In this case the reader may also read verses from Psalm 32 (LXX 31), using the troparion as a refrain. In some cases the baptismal garment is not put on infants until the very end of the service. (See 1971 Service Book, page 158.)*

BAPTISM

For day and night Your hand was heavy upon me; my vitality was turned into the drought of summer.

I acknowledged my sin to You, and my iniquity I have not hidden.

I said, "I will confess my transgressions to the Lord," and You forgave the iniquity of my sin.

For this cause everyone who is godly shall pray to You in a time when You may be found;

Surely in a flood of great waters they shall not come near him.

You are my hiding place; You shall preserve me from trouble; You shall surround me with songs of deliverance.

I will instruct you and teach you in the way you should go; I will guide you with My eye.

Do not be like the horse or like the mule, which have no understanding, which must be harnessed with bit and bridle, else they will not come near you.

Many sorrows shall be to the wicked; but he who trusts in the Lord, mercy shall surround him.

Be glad in the Lord and rejoice, you righteous; and shout for joy, all you upright in heart!

THE SACRAMENT OF HOLY CHRISMATION⁶

(From this point on there is some variety in the order of the service that follows. The essential elements are: Chrismation, Washing Off the Chrism (Ablution), Tonsuring, Communion, the Procession around the Font, the Epistle and Gospel for Baptism, and the concluding Litany and Dismissal. This is the order given in the 1971 Service Book, which is especially decorous, it suggests, when the baptism of an infant is done by itself apart from the gathering of the church. However, the growing need for the baptism of adult converts and a growing desire to return the baptism service to the context of the Divine Liturgy and the gathering of the faithful has led some to follow more closely the traditional order

⁶ *In some places it is the custom for the priest, prior to the chrismation, to present the newly-baptized with a Cross to wear around his neck, exhorting him from the words found in Mark 8:34: The Lord has said, "Whoever desires to come after Me, let him deny himself, take up his Cross and follow Me."*

BAPTISM

of the service. This is the order, then, given here, which is also as it appears in the Service Book of I. Hapgood. It is the responsibility of the priest to order the baptism service so that it is appropriate to each occasion.)

The newly-baptized, dressed in garments of white, are brought before the priest.

DEACON: Let us pray to the Lord.

PEOPLE: Lord, have mercy.

PRIEST: Blessed are You, O Lord God Almighty, Source of all good things, Sun of righteousness, Who shed upon those who were in darkness the light of salvation, through the manifestation of Your only-begotten Son and our God; and Who have given to us, unworthy though we are, blessed purification through holy water, and divine sanctification, through life-giving chrismation; Who now, also, have been graciously pleased to regenerate Your servant who has newly received illumination by water and the Spirit, and grant to *him* forgiveness of sins, whether voluntary or involuntary: O Master, compassionate King of all, grant also to *him* the seal of the gift of Your holy and almighty and adorable Spirit, and

participation in the holy Body and the precious Blood of Your Christ. Keep *him* in Your sanctification; confirm *him* in the Orthodox faith; deliver *him* from the evil one, and from all his devices. And preserve *his* soul in purity and uprightness, through the saving fear of You; that *he* may please You in every deed and word, and may be a child and heir of Your heavenly kingdom.

For You are our God, the God Who shows mercy and saves; and unto You we ascribe glory: to the Father and to the Son and to the Holy Spirit, now and ever, and unto ages of ages. Amen.

The priest then anoints the newly-baptized with holy Chrism, making with it the sign of the Cross: on the forehead, on the eyes, on the nostrils, on the lips, on both ears, on the chest, on both hands, and on both feet, saying each time:

PRIEST: The seal of the gift of the Holy Spirit.

The people present respond each time, saying:

PEOPLE: Seal.

BAPTISM

*The Procession*⁷

The priest leads the newly-baptized and their sponsors in a procession three times around the font, while the following hymn is sung three times:

READER/PEOPLE: As many as have been baptized into Christ have put on Christ. Alleluia.

*The Epistle Reading*⁸ - *Romans 6:3-11*

DEACON: Let us attend.

READER/PEOPLE: The Lord is my light and my salvation. Whom then shall I fear?

The Lord is the strength of my life.
Of whom then shall I be afraid?

DEACON: Wisdom!

⁷ *This procession is derived from the earlier practice that at this time the newly-baptized were led into the assembly of the faithful.*

⁸ *If the baptism service is done in the context of the Divine Liturgy, these readings could be done in addition to the regularly appointed. In this case the reading for the day would be done first and then the reading for the baptism. The prokeimenon would be that for the day, concluding with the one for baptism, sung one time.*

READER: The reading is from the Epistle of the holy apostle Paul to the Romans.

DEACON: Let us attend!

READER: Brethren: Do you not know that as many of us as were baptized into Christ Jesus were baptized into His death? Therefore we were buried with Him through baptism into death, that just as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been united together in the likeness of His death, certainly we also shall be in the likeness of His resurrection, knowing this, that our old man was crucified with Him, that the body of sin might be done away with, that we should no longer be slaves of sin. For he who has died has been freed from sin. Now if we died with Christ, we believe that we shall also live with Him, knowing that Christ, having been raised from the dead, dies no more. Death no longer has dominion over Him. For the death that He died, He died to sin once for all; but the life that He lives, He lives to God. Likewise you also, reckon yourselves to be dead indeed to sin, but alive to God in Christ Jesus our Lord.

BAPTISM

PRIEST: Peace be to you who read.

The Gospel Reading - Matthew 28:16-20

READER/PEOPLE: Alleluia, alleluia, alleluia.

DEACON: Wisdom. Let us attend. Let us hear the holy Gospel.

PRIEST: Peace be to all.

PEOPLE: And to your spirit.

PRIEST: The reading from the holy Gospel according to Saint Matthew.

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

DEACON: Let us attend.

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

PEOPLE: Glory to you, O Lord. Glory to You.

THE PRAYERS AFTER BAPTISM⁹

The Washing Off of the Chrism (Ablution)

DEACON: Let us pray to the Lord.

PEOPLE: Lord, have mercy.

PRIEST: O Lord and Master, Who through holy baptism have given to Your servant forgiveness of sins, and have bestowed upon *him* a life of regeneration, always graciously illumine *his* heart with the light of Your countenance. Maintain the shield of *his* faith unassailed by the enemy. Preserve pure and unpolluted the garment of incorruption, with which You have clothed *him*, upholding unbroken in *him* by Your grace, the seal of the Spirit, and showing mercy on *him* and on us, through the multitude of Your mercies.

⁹ *In early times the Washing Off of the Chrism and the Tonsuring were done on the eighth day after Pascha. If the baptism service is done in the context of the Divine Liturgy, these could be done at the end of the Liturgy, after "Blessed be the name of the Lord..."*

BAPTISM

For blessed and glorified is Your all-honorable and majestic name: of the Father and of the Son and of the Holy Spirit; now and ever, and unto ages of ages.

PEOPLE: Amen.

PRIEST: Peace be to all.

PEOPLE: And to your spirit.

DEACON: Let us bow our heads unto the Lord.

PEOPLE: To You, O Lord.

PRIEST: *He* who has put on You, O Christ our God, now bows *his* head with us unto You. Keep *him* always a warrior invincible in every attack of those who assail *him* and us; and make us all victors even unto the end, through Your crown incorruptible.

For Yours it is to show mercy and to save us, O our God, and unto You we ascribe glory: to the Father and of the Son and of the Holy Spirit, now and ever, and unto ages of ages.

PEOPLE: Amen.

The priest then takes a sponge, dips it in warm water, and wipes the places which have been anointed with holy Chrism, saying:

PRIEST: You are justified. You are illumined. You are sanctified. You are washed: In the name of the Father and of the Son and of the Holy Spirit.

PEOPLE: Amen.

*The Tonsuring*¹⁰

DEACON: Let us pray to the Lord.

PEOPLE: Lord, have mercy.

PRIEST: O Master, Lord our God, Who have honored man with Your own image, and have fashioned him from a soul endowed with reason and a beautiful body to serve the soul, You set the head on high and wonderfully endowed it with the highest senses, and have covered it with hair, that it might be protected from the changes of weather; You have fitly joined together all his members, that with his whole being he may give thanks to You, the supreme Creator. You also, through Your chosen vessel, the apostle Paul, have given us a commandment that we should do all things to Your glory: Bless now, Your servant N.,

¹⁰ *The 1971 Service Book omits those prayers in italics.*

BAPTISM

who is here to make a first offering cut from the hair of his head, and bless also his sponsor. And grant that he may exercise himself in Your law, and do those things which are well pleasing in Your sight.

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

PEOPLE: Amen.

PRIEST: Peace be to all.

PEOPLE: And to your spirit.

DEACON: Let us bow our heads unto the Lord.

PEOPLE: To You, O Lord.

*PRIEST: O Lord our God, Who through the fulfilling of the baptismal font, by Your goodness sanctify those who believe on You, bless this Your servant present here, and let Your blessing descend upon *his* head. And as You blessed David the king by the hand of Your prophet Samuel, bless also the head of Your servant, *N.*, by the hand of me, a sinner, inspiring *him* with Your Holy Spirit; that as *he* increases in stature, and even unto ripe old age, *he* may ascribe glory*

to You, and behold the good things of Jerusalem all the days of *his* life.

For unto You 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.

PEOPLE: Amen.

The priest, with a small scissors, cuts four snips in the form of a Cross, saying:

PRIEST: The servant of God, N., is tonsured in the name of the Father and of the Son and of the Holy Spirit.

PEOPLE: Amen.

Concluding Litany¹¹

¹¹ *If the baptism is done in the context of the Divine Liturgy this Litany and Dismissal could be omitted. If the Washing Off of the Chrism and the Tonsuring are done immediately after the Chrismation, then it is common for Communion to be given, followed by the Procession, and then the Epistle and Gospel. In this case the service would conclude with this Litany and Dismissal. When giving Communion the choir sings, At Your mystical supper..., as the priest takes the reserved sacrament from the tabernacle. Then the priest gives communion to the newly-baptized saying, The servant of God N., partakes....*

BAPTISM

DEACON: Have mercy on us, O God, according to Your great goodness, hear us, we pray, and have mercy.

PEOPLE: Lord, have mercy. (3x)

DEACON: Again we pray for mercy, life, peace, health, salvation, and visitation for the newly-illumined servant of God, *N.*; and *his* sponsor, *N.*; and *his* parents; and all here present; and for the pardon and forgiveness of their sins.

PEOPLE: Lord, have mercy. (3x)

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

PEOPLE: Amen.

The Dismissal

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

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

Lord, have mercy. (3x)

Father, bless.

PRIEST: May Christ, our true God, Who received baptism in the Jordan for our salvation, through the intercessions of His all-pure and all-blameless, holy Mother, and of all the saints, have mercy on us and save us, for He is good and loves mankind.

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

PEOPLE: Amen.

* * * * *

ADDITIONAL PRAYERS OF EXORCISM

(The First and Second Prayers of Exorcism are not usually said on the day of baptism, but may be said in the days before as part of the preparation for adult converts. These prayers are found in the Service Book of I. Hapgood, pages 271 – 273.)

The First Prayer

DEACON: *Let us pray to the Lord.*

PEOPLE: *Lord, have mercy.*

BAPTISM

PRIEST: The Lord banishes you,¹² O devil: He Who came into the world, and made His abode among men, that He might overthrow your tyranny and deliver men; Who also on the tree triumphed over the adverse powers, when the sun was darkened, and the earth quaked, and the graves were opened, and the bodies of the saints arose; Who also by death annihilated death, and overthrew him who exercised the dominion of death, that is you, O devil. I command you by God, Who has revealed the Tree of Life, and has arrayed in ranks the cherubim and the flaming sword which turns all ways to guard it: Be rebuked and depart! For I command you by Him Who walks on the surface of the seas as if it were dry land, and rebukes the tempests of the wind; Whose glance dries up the deep, and Whose frown makes the mountains to melt away; for it is He Himself that now rebukes You through us. Fear, be gone, and depart from this creature, and return not again. Neither hide yourself in him, nor seek to meet him, nor to influence him, either by night or by day, or

¹² Literally in I. Hapgood etc., layeth thee under ban; Greek, eptima.

in the morning or at noon. But depart from here to your own infernal regions,¹³ until the great day of judgment which is ordained. Fear God Who sits upon the cherubim and looks down on the deeps, before Whom tremble angels and archangels, thrones, dominions, principalities, authorities, powers, the many-eyed cherubim, and the six-winged seraphim; and before Whom also heaven and earth quake, the sea and all that is therein. Be gone and depart from this sealed, newly enlisted warrior of Christ our God. For I command you by Him Who rides on the wings of the wind, and makes His angels spirit and His ministers a flaming fire. Be gone and depart from this creature, with all your powers and your angels. For glorified is the name of the Father and of the Son and of the Holy Spirit, now and ever, and unto ages of ages. Amen.

The Second Prayer

DEACON: Let us pray to the Lord.

PEOPLE: Lord, have mercy.

¹³ Literally, Tartarus.

BAPTISM

PRIEST: God, holy, terrible, and glorious, Who is unsearchable and incomprehensible in all His works and might, has foreordained for you the penalty of eternal punishment, O devil; for it is He Himself that now commands You and all your allied hosts, through us, His unworthy servants, to depart from here, from him who has been newly sealed in the name of our Lord Jesus Christ, our true God. Therefore I adjure you, O most crafty, impure, vile, loathsome, and alien spirit, by the might of Jesus Christ, Who has all power, both in heaven and on earth, and Who said to the deaf and dumb demon, "Come out of the man, and in no way enter a second time into him." Depart! Acknowledge the vainness of your might, which has not power even over swine. Call to mind Him Who, at your request, commanded you to enter into the herd of swine. Fear God, by Whose decree the earth is established upon the waters; Who has made the heavens, and has set the mountains with a line, and the valleys with a measure, and has fixed the bounds to the sands of the sea, and a firm path upon the stormy waters; Who touches the mountains

and they smoke; Who clothes Himself with light as with a garment; Who spreads out the heavens like a curtain; Who covers His exceeding high places with the waters; Who has made fast the earth upon its foundations, so that it shall not be removed unto ages of ages; Who collects the water of the sea and pours it out upon the face of the whole earth: Be gone, and depart from him who has made himself ready for holy illumination. I adjure you by the redeeming passion of our Lord Jesus Christ, and by His precious Body and Blood, and by His terrible second-coming; for He shall come and shall not delay, to judge the whole earth; and He shall chastise you and your allied hosts with burning Gehenna, committing you to outer darkness, where the worm ceases not, and the fire is not quenched. For Christ our God is the dominion, with the Father and the Holy Spirit, now and ever, and unto ages of ages. Amen.

Chrismation of Converts¹⁴ Into the Orthodox Faith

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

PEOPLE: Amen.

The Prayer to the Holy Spirit

Glory to You, our God. Glory to You.

O heavenly King, O Comforter, the Spirit of truth, Who are in all places and fill all things, the Treasury of good things and Giver of life: Come, and abide in us, and cleanse us from every stain, and save our souls, O good One.

The Trisagion Prayers

Holy God, Holy Mighty, Holy Immortal:
have mercy on us. (3x)

¹⁴ This service is taken from the booklet compiled by Fr. Ed Hughes and published by the Antiochian Archdiocese in November 1998.

CHRISMATION OF CONVERTS

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

All-holy Trinity, have mercy on us. Lord, cleanse us from our sins. Master, pardon our iniquities. Holy God, visit and heal our infirmities for Your name's sake.

Lord, have mercy. (3x)

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

Our Father, Who 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 evil.

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.

PEOPLE: Amen.

He who is converting to Orthodoxy, after having been previously instructed and taught, is asked if he desires to convert to Orthodoxy and after an

CHRISMATION OF CONVERTS

affirmation, he proclaims the Symbol of Faith (The Creed).

Renunciation of Heresy and Affirmation of Faith¹⁵

PRIEST: Have you renounced all ancient and modern heresies and false doctrines that are contrary to the Holy Orthodox Faith?

CONVERT: I have renounced them.

PRIEST: Do you desire to be united to the Holy Orthodox Church?

CONVERT: I desire it with all my heart.

PRIEST: Do You believe in one God, Who is adored in the holy Trinity, the Father, the Son, and the Holy Spirit; and do you worship Him as your king and your God.

CONVERT: I believe in one God, Who is adored in the holy Trinity, the Father, the

¹⁵ *The booklet compiled by Fr. Hughes does not provide a specific form for this affirmation. The general version included here is adapted from the Service Book of I. Hapgood, page 457, 458. In some places converts have also said the renunciation and profession of faith that are part of the baptism service, as a public re-affirmation of their Christian belief.*

CHRISMATION OF CONVERTS

Son, and the Holy Spirit; and I worship Him as my King and my God.

The Creed

I believe in one God, the Father Almighty, Maker of heaven and earth, and of all things visible and invisible;

And in one Lord Jesus Christ, the Son of God, the only begotten, begotten of the Father before all worlds, Light of Light, very God of very God, begotten, not made; of one essence with the Father, by Whom all things were made;

Who for us men and for our salvation came down from heaven, and was incarnate of the Holy Spirit and the Virgin Mary, and was made man;

And was crucified also for us under Pontius Pilate, and suffered and was buried;

And the third day He rose again, according to the Scriptures;

And ascended into heaven, and sits at the right hand of the Father;

And He shall come again with glory to judge the living and the dead, Whose kingdom shall have no end.

CHRISMATION OF CONVERTS

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

And I believe in one, holy, catholic, and apostolic Church.

I acknowledge one baptism for the remission of sins.

I look for the resurrection of the dead,
And the life of the world to come. Amen.

The Litany

DEACON: In peace let us pray to the Lord.

PEOPLE: Lord, have mercy.

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

PEOPLE: Lord, have mercy.

DEACON: For the peace of the whole world, for the good estate of the holy churches of God, and for the union of all men, let us pray to the Lord.

PEOPLE: Lord, have mercy.

CHRISMATION OF CONVERTS

DEACON: For our father, (*metropolitan, archbishop, or bishop*) *N.*, the honorable presbytery, the diaconate in Christ, and for all the clergy and the people, let us pray to the Lord.

PEOPLE: Lord, have mercy.

DEACON: That through anointing with the all-holy, beneficent, and all-perfect Chrism, divine power may be given to the servant of God, *N.*,¹⁶ who is now united to the Holy Orthodox Church; unto the overcoming and the trampling down of all adverse wiles of the devil, and of all the assaults which come through the flesh and the world, let us pray to the Lord.

PEOPLE: Lord, have mercy.

DEACON: That *he* may be a valiant and victorious soldier of Christ our God, through the power and effectual operation and grace and descent of the Holy Spirit, let us pray to the Lord.

¹⁶ *If several persons are being chrismated, care must be taken by the deacon and the priest to change all the italicized, singular pronouns and their verbs to the correct plural forms. Also, if a woman alone is being baptized, the gender of the pronouns must be changed.*

CHRISMATION OF CONVERTS

PEOPLE: Lord, have mercy.

DEACON: That *he* may remain steadfast and strong and immovable in the Orthodox faith, and in love and hope, through anointing with the most-holy Chrism, all the days of *his* life, let us pray to the Lord.

PEOPLE: Lord, have mercy.

DEACON: That grace may be granted to *him*, through anointing with the most-holy Chrism, to the end that with boldness and without fear, and unashamed, *he* may confess the name of Christ our God before all men, and be ever ready for His sake, lovingly to suffer and to die, let us pray to the Lord.

PEOPLE: Lord, have mercy.

DEACON: That *he* may increase in all virtues, and prosper in the commandments of Christ our God, through anointing with the all-holy Chrism, let us pray to the Lord.

PEOPLE: Lord, have mercy.

DEACON: That with fear of God, *he* may preserve *his* soul in purity and truth, through the anointing with the all-holy Chrism, let us pray to the Lord.

CHRISMATION OF CONVERTS

PEOPLE: Lord, have mercy.

CHRISMATION OF CONVERTS

DEACON: That *he* may ripen unto the perfect servant of the Lord God, unto the measure of the stature of the fullness of Christ, by the power and effectual operation and grace and indwelling of the Holy Spirit, let us pray to the Lord.

PEOPLE: Lord, have mercy.

DEACON: That both *he* and we together, may be delivered from all tribulation, wrath, danger, and necessity, and that we may all attain to the unity of the faith, and unto the knowledge of the Son of God, let us pray to the Lord.

PEOPLE: Lord, have mercy.

DEACON: Calling to remembrance 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.

PEOPLE: To You, O Lord.

PRIEST: For unto You 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.

CHRISMATION OF CONVERTS

PEOPLE: Amen.

The Chrismation

PRIEST: O God our Savior, Who desire that all men be saved and come to the knowledge of truth: Accept Your servant, N., [who has recovered from deception and] who is longing to come to the knowledge of the truth. For You have said, O Lord: "And I have other sheep that are not of this fold; I must bring them also, and they will hear My voice. So there shall be one flock, one Shepherd." Therefore, shepherd *him* in Your glory unto knowledge of truth, according to the proclamation of Your holy and glorious apostles; and grant *him* the seal of the divine Chrism and the implanting of the Holy Spirit and the reception of Your precious Body and Blood. And show *him* to be Your perfect servant, that *he* may be numbered in Your flock and unto the glory and praise of Your greatness.

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

CHRISMATION OF CONVERTS

PEOPLE: Amen.

The priest anoints with holy Chrism the convert's forehead, ears, chin, hands, and chest, saying:

PRIEST: The seal of the gift of the Holy Spirit.

PEOPLE: Seal.

Then the priest says the following prayer:

PRIEST: O Lord our God, Who have been willing to show Your servant, *N.*, to be Your perfect servant, through the Orthodox faith in You and the seal of Your holy Chrism; O Master of all, preserve the true Faith in *him*; increase *him* in righteousness, adorning *him* with Your every grace.

For blessed and glorified is Your all-honorable and majestic name: of the Father and of the Son and of the Holy Spirit, now and ever, and unto ages of ages.

PEOPLE: Amen.

The Washing Off of the Chrism (Ablution)

The priest then takes the sponge, and dipping it in warm water, he wipes the places which have been anointed with holy Chrism, saying:

CHRISMATION OF CONVERTS

PRIEST: You are justified. You are illumined. You are sanctified. You are washed: In the name of the Father and of the Son and of the Holy Spirit.

PEOPLE: Amen.

The priest blesses the people, saying:

PRIEST: Peace be to all.

PEOPLE: And to your spirit.

DEACON: Let us bow our heads to the Lord.

PEOPLE: To You, O Lord.

PRIEST: *He* who has put on You, O Christ our God, now bows *his* head with us unto You. Keep *him* always a warrior invincible in every attack of those who assail *him* and us; and make us all victors even unto the end, through Your crown incorruptible.

For Yours it is to show mercy and to save us, O our God, and unto You we ascribe glory: to the Father and of the Son and of the Holy Spirit, now and ever, and unto ages of ages.

PEOPLE: Amen.

CHRISMATION OF CONVERTS

*Concluding Litany*¹⁷

DEACON: Have mercy on us, O God, according to Your great mercy, hear us we pray, and have mercy.

PEOPLE: Lord, have mercy. (3x)

DEACON: Again we pray for mercy, life, peace, health, salvation, and visitation, and for pardon and forgiveness of sins for the servants of God, NN., who await from You great and rich mercy.

PEOPLE: Lord, have mercy. (3x)

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

PEOPLE: Amen.

The Dismissal

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

¹⁷ ¹⁷ *If the chrismation is done in the context of the Divine Liturgy this Litany and Dismissal could be omitted.*

CHRISMATION OF CONVERTS

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

Lord, have mercy. (3x)

Father, bless.

PRIEST: May Christ, our true God, (*insert festal phrase*) through the intercessions of His all-pure and all-blameless, holy Mother, and of all the saints, have mercy on us and save us, for He is good and loves mankind.

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

PEOPLE: Amen.

Holy Matrimony¹⁸

THE BETROTHAL SERVICE¹⁹

A small table (analogion) is set in front of the church and on it is placed the Gospel, the Cross, the rings,²⁰ the crowns,²¹ a cup of wine, and two candles. When it is time to begin, the bridal couple, with their attendants, enter the church,

¹⁸ *A few of the phrases and prayers which do not appear in the 1971 Service Book have been included here from the Service Book of I.*

Hapgood and appear in italics.

¹⁹ *The Betrothal Service is sometimes done at the back of the church, that is, at the entrance into the nave. In this case the deacon brings the rings from the altar on a small tray when it is time to begin the service. When the Betrothal is completed the bridal couple and their attendants follow the priest in procession to the table prepared in the front of the church, during the singing of Psalm 128 (LXX 127) and the refrain, Glory to You, our God. Glory to You.*

²⁰ *The rings may be placed on the altar, along the right side, before the Divine Liturgy on the day of the wedding. At some times it has been the custom for the groom's ring to be of gold and the bride's ring to be of silver, but in modern practice both are usually of gold.*

²¹ *The crowns may be either wreaths of branches and flowers (usually of silk) joined by a ribbon or crowns of gold metal.*

MARRIAGE

the groom standing on the right and the bride on the left. The priest, vested in rasson, stole, and phelonion, then stands before them and inquires of them as follows:

To the groom:

PRIEST: Have you, N., a good, free, and unconstrained will and a firm intention to take unto yourself as wife this woman, N., whom you see here before you?

GROOM: I have.

To the bride:

PRIEST: Have you, N., a good, free, and unconstrained will and a firm intention to take unto yourself as husband this man, N., whom you see here before you?

BRIDE: I have.

The priest gives a lit candle²² to the groom, first blessing him with it, making before him the sign of the Cross. He then gives a lit candle to the bride, likewise blessing her.

DEACON: Bless, father.

²² Or, if the Betrothal is done at the back of the Church, he may give the candles to the couple after the Procession to the front of the church.

MARRIAGE

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

PEOPLE: Amen.

The Litany

DEACON: In peace let us pray to the Lord.

PEOPLE: Lord, have mercy.

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

PEOPLE: Lord, have mercy.

DEACON: For the peace of the whole world, for the good estate of the holy churches of God, and for the union of all men, let us pray to the Lord.

PEOPLE: Lord, have mercy.

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

PEOPLE: Lord, have mercy.

DEACON: For our father, (*metropolitan, archbishop, or bishop*) N., the honorable presbytery, the diaconate in Christ, and for all the clergy and the people, let us pray to the Lord.

MARRIAGE

PEOPLE: Lord, have mercy.

MARRIAGE

DEACON: For the servant of God, *N.*, and for the handmaid of God, *N.*, who now pledge each other their faithfulness and for their salvation, let us pray to the Lord.

PEOPLE: Lord, have mercy.

DEACON: That there may be granted unto them children for the continuation of their race, and all their petitions which are unto salvation, let us pray to the Lord.

PEOPLE: Lord, have mercy.

DEACON: That He will send down on them perfect and peaceful love, and His help, let us pray to the Lord.

PEOPLE: Lord, have mercy.

DEACON: That He will preserve them in oneness of mind, and in steadfastness of faith, let us pray to the Lord.

PEOPLE: Lord, have mercy.

DEACON: That He will bless them with a blameless life, let us pray to the Lord.

PEOPLE: Lord, have mercy.

DEACON: That the Lord our God will grant them an honorable marriage, let us pray to the Lord.

MARRIAGE

PEOPLE: Lord, have mercy.

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

PEOPLE: Lord, have mercy.

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

PEOPLE: Lord, have mercy.

DEACON: Calling to remembrance 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.

PEOPLE: To You, O Lord.

PRIEST: For unto You 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.

PEOPLE: Amen.

DEACON: Let us pray to the Lord.

PEOPLE: Lord, have mercy.

MARRIAGE

PRIEST:²³ O eternal God, Who have brought into unity those who were separated, and have ordained for them an indissoluble bond of love; Who blessed Isaac and Rebecca, and made them heirs of Your promise: Bless also these Your servants, guiding them unto every good work.

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

PEOPLE: Amen.

PRIEST: Peace be to all.

PEOPLE: And to your spirit.

DEACON: Let us bow our heads to the Lord.

PEOPLE: To You, O Lord.

PRIEST: O Lord our God, Who have espoused the church as a pure virgin from among the gentiles: Bless this betrothal, and unite and preserve these Your servants in peace and oneness of mind.

For unto You are due all glory, honor and worship: to the Father and to the Son and

²³ *The prayers of the Betrothal and of the Crowning are typically said facing the couple.*

MARRIAGE

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

PEOPLE: Amen.

MARRIAGE

The Exchange of Rings

The priest takes the bride's ring, and three times touches the forehead of the groom (as he says his name), then the forehead of the bride (as he says her name), and then makes the sign of the Cross over the groom, saying each time:

PRIEST: The servant of God, N., is betrothed to the handmaid of God, N., in the name of the Father and of the Son and of the Holy Spirit. Amen.

The priest places the ring on the fourth finger of the groom's right hand.

The priest takes the groom's ring, and three times touches the forehead of the bride (as he says her name), then the forehead of the groom (as he says his name), and then makes the sign of the Cross over the bride, saying each time:

PRIEST: The handmaid of God, N., is betrothed to the servant of God, N., in the name of the Father and of the Son and of the Holy Spirit. Amen.

The priest places the ring on the fourth finger of the bride's right hand.

The bridal couple then exchange the rings,²⁴ as the priest says the following prayer.

DEACON: Let us pray to the Lord.

PEOPLE: Lord, have mercy.

PRIEST: O Lord our God, *Who accompanied the servant of the patriarch Abraham to Mesopotamia, when he was sent to espouse a wife for his lord Isaac; and Who by the sign of the drawing of water revealed to him that he should betroth Rebecca:* bless the betrothal of these Your servants, N. and N., and confirm the word which they have spoken. Establish them in the holy union which is from You. For You, in the beginning, made them male and female, and by You is the woman joined to the man as a helper *and for the continuation of the human race.* Therefore, O Lord our God, Who have sent forth Your truth upon Your inheritance, and Your covenant to Your servants our fathers, even Your elect, from generation to generation: Look upon Your servant, N., and upon Your handmaid, N.,

²⁴ *In some traditions these rings are exchanged three times by the priest or by the best man (Greek: koumbaro).*

MARRIAGE

and establish their betrothal in faith and in oneness of mind, in truth and in love.

For You, O Lord, have declared that a pledge should be given and confirmed in all things. By a ring, power was given to Joseph in Egypt; by a ring, Daniel was glorified in Babylon; by a ring, the uprightness of Tamar was revealed; by a ring, our heavenly Father showed compassion upon His prodigal son, for He said, "Put a ring upon his hand, kill the fatted calf, and let us eat and rejoice." By Your own right hand, O Lord, You armed Moses in the Red sea; by the word of Your truth the heavens were established and the foundations of the earth were made firm; and the right hands of Your servants shall be blessed also by Your mighty word, and by Your upraised arm.

Bless now, O Lord, this putting-on of rings with Your heavenly benediction; and let Your angel go before them all the days of their life.

For You are He Who blesses and sanctifies all things, and unto You we ascribe glory: to the Father and to the Son and to the

MARRIAGE

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

PEOPLE: Amen.

MARRIAGE

THE MARRIAGE SERVICE

THE CROWNING

The priest censes the table (analogion), the bridal couple, and all the people present, as the following hymn is sung.²⁵

Psalm 128 (LXX 127) with Refrain

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

PEOPLE: Glory to You, our God. Glory to You.

PRIEST: When you eat of the labor of your hands, you shall be happy, and it shall be well with you.

PEOPLE: Glory to You, our God. Glory to You.

PRIEST: Your wife shall be like a fruitful vine in the very heart of your house, your children like olive plants all around your table.

²⁵ *If the Betrothal has been at the back of the church, the priest leads the bridal couple and their attendants in procession to the front of the church during this Psalm, and then does the censuring.*

PEOPLE: Glory to You, our God. Glory to You.

PRIEST: Behold, thus shall the man be blessed who fears the Lord. The Lord bless you out of Zion, and may you see the good of Jerusalem all the days of your life.

PEOPLE: Glory to You, our God. Glory to You.

PRIEST: Indeed, may you see your children's children! Peace be upon Israel.

PEOPLE: Glory to You, our God. Glory to You.

“Blessed is the Kingdom...”

DEACON: Bless, father.

The priest makes the sign of the Cross above the table (analogion) with the censer (or Gospel), saying:

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

PEOPLE: Amen.²⁶

²⁶ *From Saint Thomas Sunday to Ascension the Paschal troparion is sung three times before the Litany.*

MARRIAGE

The Litany

DEACON: In peace let us pray to the Lord.

PEOPLE: Lord, have mercy.

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

PEOPLE: Lord, have mercy.

DEACON: For our father, (*metropolitan, archbishop, or bishop*) *N.*, the honorable presbytery, the diaconate in Christ, and for all the clergy and the people, let us pray to the Lord.

PEOPLE: Lord, have mercy.

DEACON: For the servants of God, *N.* and *N.*, who are now being united to each other in the community of marriage, and for their salvation, let us pray to the Lord.

PEOPLE: Lord, have mercy.

DEACON: That He will bless this marriage, as He blessed that in Cana of Galilee, let us pray to the Lord.

PEOPLE: Lord, have mercy.

DEACON: That He will grant them chastity and the fruit of the womb, as is expedient for them, let us pray to the Lord.

PEOPLE: *Lord, have mercy.*

DEACON: That He will make them glad with the sight of sons and daughters, let us pray to the Lord.

PEOPLE: Lord, have mercy.

DEACON: *That He will grant them the blessing of virtuous children, and a blameless life, let us pray to the Lord.*

PEOPLE: *Lord, have mercy.*

DEACON: That He will grant to them and to us, all our petitions which are unto salvation, let us pray to the Lord.

PEOPLE: Lord, have mercy.

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

PEOPLE: Lord, have mercy.

DEACON: Calling to remembrance 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.

PEOPLE: To You, O Lord.

PRIEST: For unto You are due all glory, honor, and worship: to the Father and to

MARRIAGE

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

PEOPLE: Amen.

*The First Prayer of Marriage*²⁷ (optional)

DEACON: *Let us pray to the Lord.*

PEOPLE: *Lord, have mercy.*

PRIEST: *O God most pure, the Creator of every living thing, Who transformed the rib of our forefather Adam into a wife because of Your love for mankind, and blessed him and said unto them, "Increase and multiply, and have dominion over the earth;" and Who made of the two one flesh, for which cause a man shall leave his father and mother and be joined to his wife, and the two shall be one flesh, and what God has joined together let no man put asunder; Who also blessed your servant Abraham, and opening the womb of Sarah made him to be the father of many nations; Who gave Isaac to Rebecca, and blessed her*

²⁷ *The entire First Prayer of Marriage does not appear in the 1971 Service Book, but it may be especially appropriate when several priests are concelebrating.*

in child-bearing; Who joined Jacob to Rachel, and from that union brought forth the twelve Patriarchs; Who united Joseph and Asenath, giving to them as the fruit of procreation Ephraim and Manasseh; Who accepted Zacharias and Elizabeth, and made their offspring to be the Forerunner; Who, from the root of Jesse according to the flesh, caused the ever-virgin Mary to bud forth, and were incarnate from her, and were born of her for the redemption of the human race; Who through Your inexpressible grace and exceeding goodness came to Cana of Galilee and blessed the marriage there, that You might show that it is Your will that there should be lawful marriage and the begetting of children: O all-holy Master, accept the prayer of us Your servants, and as You were present there, so likewise be present here with Your invisible protection. Bless this marriage, and grant to these Your servants, N. and N., a peaceful life, length of days, chastity, mutual love in the bond of peace, long-lived offspring, gratitude from their children, and a crown of glory which does not fade away. Graciously grant that they may

MARRIAGE

behold their children's children. Preserve their bed unassailed, and give them of the dew of heaven from on high, and of the fatness of the earth. Fill their houses with wheat and wine and oil and with every good thing, that they may give in turn to the needy, granting also to those who are here present with them all those petitions which are for their salvation.

For You are the God of mercies and bounties and love towards mankind, and unto You we ascribe glory: to the Father and to the Son and to the Holy Spirit, now and ever, and unto ages of ages.

PEOPLE: Amen.

The Second Prayer of Marriage

DEACON: Let us pray to the Lord.

PEOPLE: Lord, have mercy.

PRIEST: Blessed are You, O Lord our God, the Priest of mystical and pure marriage and the Author of the law of the marriage of the body, the Preserver of immortality and the Provider of good things; O Master, Who also in the beginning created man and set him to be a king over Your creation, and said, "It is not good for man to be alone

on the earth; let Us make a helper for him;" and Who then fashioned woman, of whom, when Adam beheld her, said, "This is now bone of my bone and flesh of my flesh; she shall be called woman, *for she was taken out of man,*" and for this cause shall a man leave father and mother, and shall cleave unto his wife, and the two shall be one flesh; and those whom God has joined together, let no man put asunder: O Master, our Lord and our God, send down also Your heavenly grace upon these Your servants, *N. and N.*; and grant that this Your handmaid may in all things be pleasing to her husband; and that this Your servant may love and cherish his wife; that they may live according to Your will.

Bless them, O Lord our God, as You blessed Abraham and Sarah. Bless them, O Lord our God, as You blessed Isaac and Rebecca. *Bless them, O Lord our God, as You blessed Jacob and all the Patriarchs. Bless them, O Lord our God, as You blessed Joseph and Asenath. Bless them, O Lord our God, as You blessed Moses and Zipporah.* Bless them, O Lord our God, as

MARRIAGE

You blessed Joachim and Anna. Bless them, O Lord our God, as You blessed Zacharias and Elizabeth.

Preserve them, O Lord our God, as You preserved Noah in the ark. Preserve them, O Lord our God, as You preserved the three holy children from the fire; and let that gladness come upon them which the blessed Helen had when she found the precious Cross.

Remember them, O Lord our God, as You remembered Your forty holy martyrs, sending down on them crowns from heaven. Remember them, O Lord our God, and the parents who have nurtured them, for the prayers of parents make firm the foundations of houses. Remember, O Lord our God, Your servants, the attendants of the bridal couple, who share in this joy. Remember, O Lord our God, Your servant, *N.* and Your handmaid, *N.*, and bless them.

Grant them *the fruit of the womb*, fair children and concord of soul and body; exalt them like the cedars of Lebanon, like a luxuriant vine. *Give them a rich store of*

*sustenance*²⁸ that, having sufficiency in all things, they may abound in every work that is good and acceptable to You. And let them behold their children's children around their table, like a newly-planted olive orchard, that, obtaining favor in Your sight, they may shine like the stars of heaven, in You, our Lord and God.

For unto You are due all glory, honor, and worship: to the unoriginate Father and to the Son and to Your life-giving Spirit, now and ever, and unto ages of ages.

PEOPLE: Amen.

***The Third Prayer of Marriage
and the Joining of Hands***

DEACON: Let us pray to the Lord.

PEOPLE: Lord, have mercy.

PRIEST: O holy God, Who created man out of the dust, and fashioned his wife, and joined her to him as a helper, for it seemed good to Your majesty that man should not

²⁸ *Literally in I. Hapgood, page 296: Give them seed in number like unto the full ears of grain....*

MARRIAGE

be alone on the earth:²⁹ Extend Your hand, O Lord, from Your holy dwelling-place, and join this Your servant, N., and this Your handmaid, N., for by You is the husband united to the wife. Unite them in one mind and one flesh; and grant to them fair children for education in Your faith and fear.

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

PEOPLE: Amen.

The Crowning

The priest takes up the groom's crown, and three times touches the groom's forehead (as he says his name), then the forehead of the bride (as he says her name), and then makes the sign of the Cross over the groom with the crown, saying each time:

PRIEST: The servant of God, N., is crowned for the handmaid of God, N., in the name of

²⁹ *The priest may now join together the hands of the bride and groom, and lay his hand upon theirs, as he continues the prayer.*

the Father and of the Son and of the Holy Spirit.

PEOPLE: Amen.

The priest places the crown on the groom's head.

The priest takes up the bride's crown, and three times touches the bride's forehead (as he says her name), then the forehead of the groom (as he says his name), and then makes the sign of the Cross over the bride with the crown, saying each time:

PRIEST: The handmaid of God, N., is crowned for the servant of God, N., in the name of the Father and of the Son and of the Holy Spirit.

PEOPLE: Amen.

The priest places the crown on the bride's head.

The priest, crossing his hands, takes the groom's crown in his right hand and the bride's crown in his left, and exchanges them three times, saying solemnly each time:

PRIEST: O Lord our God, crown them with glory and with honor.

The Prokeimenon
Psalm 21 (LXX 20), Tone 8

DEACON: Let us attend.

MARRIAGE

READER/PEOPLE: You have set upon their heads crowns of precious stones; they asked life of You, and You gave it to them.

Verse: For You will give them Your
blessing forever and ever;
You will make them to rejoice with
gladness through Your presence.

The Epistle Reading *Ephesians 5:20-33*

DEACON: Wisdom.

READER: The reading from the Epistle of the holy Apostle Paul to the Ephesians.

DEACON: Let us attend.

READER: Brethren: Give thanks always for all things to God the Father in the name of our Lord Jesus Christ, submitting to one another in the fear of God. Wives, submit to your own husbands, as to the Lord. For the husband is head of the wife, as also Christ is head of the Church; and He is the Savior of the body. Therefore, just as the Church is subject to Christ, so let the wives be to their own husbands in everything. Husbands, love your wives just as Christ also loved the Church and gave Himself for

her, that He might sanctify and cleanse her with the washing of water by the word, that He might present her to Himself a glorious Church, not having spot or wrinkle or any such thing, but that she should be holy and without blemish. So husbands ought to love their own wives as their own bodies; he who loves his wife loves himself. For no one ever hated his own flesh, but nourishes and cherishes it, just as the Lord does the Church. For we are members of His body, of His flesh and of His bones. "For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh." This is a great mystery, but I speak concerning Christ and the Church. Nevertheless let each one of you in particular so love his own wife as himself, and let the wife see that she respects her husband.

PRIEST: Peace be to you who read.

*The deacon censures in preparation for the reading of the Gospel.*³⁰

³⁰ *The Service Book indicates that the altar, the sanctuary, and all present are censured in the usual manner, during the Epistle reading.*

MARRIAGE

The Alleluia and the Gospel *John 2:1-11*

PEOPLE: Alleluia, alleluia, alleluia.³¹

DEACON: Wisdom. Let us attend. Let us hear the holy Gospel.

PRIEST: Peace be to all.

PEOPLE: And to your spirit.

PRIEST:³² The reading from the holy Gospel according to John.

PEOPLE Glory to You, O Lord. Glory to You.

DEACON: Let us attend.

PRIEST: On the third day there was wedding in Cana of Galilee, and the mother of Jesus was there. Now both Jesus and His disciples were invited to the wedding. And when they ran out of wine, the mother of Jesus said to Him, "They have no wine." Jesus said to her, "Woman what does your concern have to do with Me? My hour has not yet come." His

³¹ *Verse:* You, O Lord, shall keep us and preserve us from this generation forever.

³² *The 1971 Service Book indicates that the priest reads the Gospel from the holy doors.*

mother said to the servants, "Whatever He says to you, do it." Now there were set there six waterpots of stone, according to the manner of purification of the Jews, containing twenty or thirty gallons apiece. Jesus said to them, "Fill the waterpots with water." And they filled them up to the brim. And He said to them, "Draw some out now, and take it to the master of the feast." And they took it. When the master of the feast had tasted the water that was made wine, and did not know where it came from (but the servants who had drawn the water knew), the master of the feast called the bridegroom. And he said to him, "Every man at the beginning sets out the good wine, and when the guests have well drunk, then the inferior. You have kept the good wine until now!" This beginning of signs Jesus did in Cana of Galilee, and manifested His glory; and His disciples believed in Him.

The priest blesses the people as they sing:

PEOPLE: Glory to you, O Lord. Glory to You.

The priest holds the Gospel for the couple to kiss.

MARRIAGE

Homily (optional)

The priest may give a brief exhortation may exhortation to the couple at this point.

The Litany of Fervent Supplication

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

PEOPLE: Lord, have mercy.

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

PEOPLE: Lord, have mercy.

DEACON: Have mercy on us, O God, according to Your great mercy, hear us we pray, and have mercy.

PEOPLE: Lord, have mercy. (3x)

DEACON: Again we pray for mercy, life, peace, health, salvation, and visitation for the servants of God, *N. and N.*, and their parents and their attendants and all here present.

PEOPLE: Lord, have mercy. (3x)

PRIEST: O Lord our God, Who in Your saving providence saw fit by Your presence in Cana of Galilee to declare marriage honorable: Maintain also in peace and concord Your servants, *N. and N.*, *whom You have been well-pleased to join together. Cause their marriage to be honorable. Preserve their bed blameless. And grant*

MARRIAGE

them to lead an upright and blameless life even unto a ripe old age, walking in Your commandments with a pure heart:

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

PEOPLE: Amen.

The Lord's Prayer

PRIEST: And grant, O Master, that with boldness and without condemnation we may dare to call upon You, the heavenly God, as Father and to say:

PEOPLE: 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 evil.

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

PEOPLE: Amen.

The Common Cup

PRIEST: Peace be to all.

PEOPLE: And to your spirit.

DEACON: Let us bow our heads to the Lord.

PEOPLE: To You, O Lord.

DEACON: Let us pray to the Lord.

PEOPLE: Lord, have mercy.

PRIEST: O God, Who have created all things by Your might, and have made firm the round world, and Who adorn the crown of all things which You have made: Bless now, with Your spiritual blessing, this common cup, which You give to those who are now united in community of marriage.

For blessed is Your name, and glorified is Your kingdom: of the Father and of the Son and of the Holy Spirit, now and ever, and unto ages of ages.

PEOPLE: Amen.

The priest gives the newly-wedded couple to drink of the cup, three times each, first the groom and then the bride, in token of their common life together.

MARRIAGE

The “Wedding Dance”

The priest, with the censer,³³ leads the bridal couple and their sponsors three times around the table (analogion), as the following hymns are sung:

O Isaiah, dance your joy; for a virgin was with child and has borne a son, Emmanuel, both God and man; and Orient is His name, Whom magnifying, we call the virgin blessed.

O holy martyrs, who fought the good fight and have received your crowns: Entreat the Lord that He will have mercy on our souls.

Glory to You, O Christ our God: the apostles' boast, the martyrs' joy, whose preaching was the consubstantial Trinity.

The bridal couple, with their attendants, return to their places in the front of the church.

Then the priest removes their crown,³⁴ saying:

³³ *In some places the priest holds his stole (epitrachelion) upon the hands of the couple and may carry in his other hand either the Gospel or the Cross as he leads them around the table.*

³⁴ *The priest may also offer the crowns for the newly-weds to kiss as he removes them.*

MARRIAGE

PRIEST: Be exalted, O bridegroom, like Abraham; and be blessed like Isaac; and multiply like Jacob, walking in peace, and keeping the commandments of God in righteousness.

PRIEST: And you, O bride: Be exalted like Sarah; and exult like Rebecca; and multiply like Rachel; and rejoice in your husband, fulfilling the conditions of the law; for so is it well-pleasing to God.

DEACON: Let us pray to the Lord.

PEOPLE: Lord, have mercy.

PRIEST:³⁵ O God, our God, Who came to Cana of Galilee, and blessed there the marriage feast: Bless also these Your servants, who through Your good providence are now united together in wedlock. Bless their goings out and their comings in. Replenish their life with good things. Receive their crowns into Your kingdom, preserving them spotless,

³⁵ *The priest may continue to face the couple holding the crowns up high as he prays. He then returns the crowns to the table as he says: Receive their crowns into Your kingdom....*

MARRIAGE

blameless, and without reproach, unto ages of ages.

PEOPLE: Amen.

Blessing of the Newly-Married Couple

The priest, holding the Cross, bestows the Marriage Blessing on the newly-married couple:

PRIEST: May the Father and the Son and the Holy Spirit, the all-holy, consubstantial and life-giving Trinity, one Godhead and one kingdom, bless you; and grant you length of days, fair children, prosperity of life, and faith; and fill you with abundance of all earthly good things; and make you worthy to obtain the blessings of the promise; through the prayers of the holy Theotokos, and of all the saints. Amen.

The newly-married couple kiss the Cross and then each other.

The Dismissal

DEACON: *Wisdom.*

PEOPLE: *More honorable than the cherubim, and more glorious beyond compare than the seraphim, who without corruption gave birth to God the Word, and are truly Theotokos, we magnify you.*

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

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

Lord, have mercy. (3x)

Father, bless.

PRIEST: May Christ our true God, Who by His presence at the marriage feast in Cana of Galilee declared marriage to be an honorable estate; through the intercessions of His all-holy Mother; of the holy, glorious, and all-laudable apostles; of the holy, God-crowned kings and saints-equal-to-the-apostles, Constantine and Helen;³⁶ of the holy great-martyr Procopius; and of all the saints, have mercy on us and save us, for He is good and loves mankind.

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

³⁶ *“Saint Constantine and Helen are invoked because they were the disseminators of the Orthodox faith; and Saint Procopius is invoked because he instructed the twelve women to go to their death of martyrdom as to a marriage feast” (I. Hapgood, page 605).*

MARRIAGE

PEOPLE: Amen.

* * * * *

REMOVAL OF THE CROWNS ON THE EIGHTH DAY

On the eighth day after the wedding or shortly thereafter,³⁷ the newly married couple return to the church and with their attendants come to stand before the holy doors. The priest gives them lighted candles to hold and places the wedding crowns upon their heads.

DEACON: Let us pray to the Lord.

PEOPLE: Lord, have mercy.

PRIEST: O Lord our God, Who have blessed the crown of the year, and Who permit these crowns to be laid upon those who are united to one another by the law of marriage, thereby granting to them a reward for chastity; for they are pure who are united in the marriage which You have made lawful: Bless also now in the removal of these crowns those who have been

³⁷ *This is usually done on a later Sunday, at the end of the Divine Liturgy. In some traditions, however, it is done in conjunction with the wedding service itself, immediately before the dismissal.*

MARRIAGE

united to one another, and preserve their union indissoluble, that they may evermore give thanks to Your all-holy name: of the Father and of the Son and of the Holy Spirit, now and ever, and unto ages of ages.

PEOPLE: Amen.

PRIEST: Peace be to all.

PEOPLE: And to your spirit.

DEACON: Bow your heads unto the Lord.

PEOPLE: To You, O Lord.

PRIEST: These Your servants having come together in concord, O Lord, and having accomplished the compact of marriage, as at Cana of Galilee, and entered upon the pledges of their life together, ascribe glory unto You: to the Father and to the Son and to the Holy Spirit, now and ever, and unto ages of ages.

PEOPLE: Amen.

The priest removes the crowns, and takes also the candles from the newly married couple.

He then blesses them with the Cross and offers it to them to kiss, and dismisses them, saying:

MARRIAGE

PRIEST: May Christ our true God, Who by His presence at the marriage feast in Cana of Galilee declared marriage to be an honorable estate; through the intercessions of His all-holy Mother; of the holy, glorious, and all-laudable apostles; of the holy, God-crowned kings and saints-equal-to-the-apostles, Constantine and Helen; of the holy great-martyr Procopius; and of all the saints, have mercy on you and save you, for He is good and loves mankind.

PEOPLE: Amen.

THE ORDER OF SECOND MARRIAGE³⁸

A small table (analogion) is set in front of the church, arranged the same as a first marriage.

When it is time to begin, the bridal couple, with their attendants, enter the church, the groom standing on the right and the bride on the left. The priest, vested in rason, stole, and phelonion, stands before them and makes the sign of the Cross three times over their heads.³⁹

The Betrothal

DEACON: Bless, father.

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

PEOPLE: Amen.

PRIEST: O heavenly King, O Comforter, the Spirit of truth, Who are in all places and fill all things, the Treasury of good things and Giver of life: Come, and abide

³⁸ *The Order of Second Marriage is taken from the Service Book of I. Hapgood, pages 302 – 305.*

³⁹ *The priest may meet the couple at the back of the Church, make the sign of the Cross over them and lead them to the front of the Church. But Psalm 128 (LXX 127) is not sung.*

SECOND MARRIAGE

in us, and cleanse us from every stain, and save our souls, O good One.

The Trisagion Prayers

Holy God, Holy Mighty, Holy Immortal:
have mercy on us. (3x)

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

All-holy Trinity, have mercy on us. Lord, cleanse us from our sins. Master, pardon our iniquities. Holy God, visit and heal our infirmities for Your name's sake.

Lord, have mercy. (3x)

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

Our Father, Who 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 evil.

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.

PEOPLE: Amen.

Lord, have mercy. (12x)

Troparion of the Day
(optional)

PEOPLE: *(The troparion of the day is sung.)*

The Litany

DEACON: In peace let us pray to the Lord.

PEOPLE: Lord, have mercy.

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

PEOPLE: Lord, have mercy.

DEACON: For the peace of the whole world, for the good estate of the holy churches of God, and for the union of all men, let us pray to the Lord.

PEOPLE: Lord, have mercy.

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

PEOPLE: Lord, have mercy.

SECOND MARRIAGE

DEACON: For our father, (*metropolitan, archbishop, or bishop*) N., the honorable presbytery, the diaconate in Christ, and for all the clergy and the people, let us pray to the Lord.

PEOPLE: Lord, have mercy.

DEACON: For the servants of God, N. and N., and for the protection which is from God and for their life together, let us pray to the Lord.

PEOPLE: Lord, have mercy.

DEACON: That they may dwell together uprightly and in oneness of mind, let us pray to the Lord.

PEOPLE: Lord, have mercy.

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

PEOPLE: Lord, have mercy.

DEACON: Calling to remembrance 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.

PEOPLE: To You, O Lord.

SECOND MARRIAGE

PRIEST: For unto You 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.

PEOPLE: Amen.

DEACON: Let us pray to the Lord.

PEOPLE: Lord, have mercy.

PRIEST: O eternal God, Who have brought into unity those who were separated, and have ordained for them an indissoluble bond of love; Who blessed Isaac and Rebecca, and made them heirs of Your promise: Bless also these Your servants, guiding them unto every good work.

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

PEOPLE: Amen.

PRIEST: Peace be to all.

PEOPLE: And to your spirit.

DEACON: Let us bow our heads to the Lord.

PEOPLE: To You, O Lord.

SECOND MARRIAGE

PRIEST: O Lord our God, Who have espoused the church as a pure virgin from among the gentiles: Bless this betrothal, and unite and preserve these Your servants in peace and oneness of mind.

For unto You 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.

PEOPLE: Amen.

The Exchange of Rings

The priest takes the bride's ring, and three times touches the forehead of the groom (as he says his name), then the forehead of the bride (as he says her name), and then makes the sign of the Cross over the groom, saying each time:

PRIEST: The servant of God, N., is betrothed to the handmaid of God, N., in the name of the Father and of the Son and of the Holy Spirit. Amen.

The priest places the ring on the fourth finger of the groom's right hand.

The priest takes the groom's ring, and three times touches the forehead of the bride (as he says her name), then the forehead of the groom

SECOND MARRIAGE

(as he says his name), and then makes the sign of the Cross over the bride, saying each time:

PRIEST: The handmaid of God, N., is betrothed to the servant of God, N., in the name of the Father and of the Son and of the Holy Spirit. Amen.

The priest places the ring on the fourth finger of the bride's right hand.

The bridal couple then exchange the rings,⁴⁰ as the priest says the following prayer.

DEACON: Let us pray to the Lord.

PEOPLE: Lord, have mercy.

PRIEST: O Master, Lord our God, Who are mercifully kind to all men, and Whose providence is over all Your works; Who know the secrets of man, and understand all men: Purge away our sins, and forgive the transgressions of Your servants, calling them to repentance, granting them remission of their iniquities, purification from their sins and pardon of their errors, whether voluntary or involuntary. O Lord Who know the frailty of man's nature,

⁴⁰ *In some traditions these rings are exchanged three times by the priest or by the best man (Greek: koumbaro).*

SECOND MARRIAGE

since You are his Maker and Creator; Who pardoned Rahab the harlot, and accept the contrition of the Publican, remember not the sins of our ignorance from our youth up. For if You should mark iniquity, O Lord, Lord, who could stand before You? Or what flesh shall be justified in Your sight? For You alone are righteous, sinless, holy, abundant in mercy, full of compassion, and are made sorrowful by the evils of men. O Master, Who have brought together in wedlock Your servants, *N.* and *N.*, unite them to one another in love; grant them the contrition of the Publican, the tears of the Harlot, the confession of the Thief; that, repenting with their whole heart, and doing Your commandments in peace and oneness of mind, they may be counted worthy of Your heavenly kingdom.

For You are the One Who order all things, and unto You we ascribe glory: to the Father and to the Son and to the Holy Spirit, now and ever, and unto ages of ages.

PEOPLE: Amen.

PRIEST: Peace be to all.

SECOND MARRIAGE

PEOPLE: And to your spirit.

DEACON: Let us bow our heads to the Lord.

PEOPLE: To You, O Lord.

PRIEST: O Lord Jesus Christ, the Word of God, Who were lifted up on the precious and life-giving Cross, and thereby destroyed the handwriting of our sins and delivered us from the dominion of the devil: Cleanse the iniquities of Your servants; because they, [being unable to bear the heat and burden of the day and the hot desires of the flesh,]⁴¹ are now entering into the bond of a second marriage, as You proclaimed lawful by Your chosen vessel, the Apostle Paul, saying, for the sake of us humble sinners: "It is better to marry in the Lord than to burn." Therefore, since You are good and love mankind, show mercy and forgive. Cleanse, put away, and pardon our transgressions, for You are the One Who took our infirmities on Your shoulders. For there is none sinless or without

⁴¹ *This phrase could be altered or omitted when it is not appropriate. (For a comment on this see Marriage in the Orthodox Perspective by Fr. John Meyendorff, page 46.)*

SECOND MARRIAGE

uncleanness, even for as much as a single day of his life, except You alone, Who without sin endured the flesh and bestow on us eternal freedom from passion.

For You are the God of the contrite in heart, and unto You we ascribe glory: to the Father and to the Son and to the Holy Spirit, now and ever and unto ages of ages.

PEOPLE: Amen.

The Crowning and Joining Hands

DEACON: Let us pray to the Lord.

PEOPLE: Lord, have mercy.

PRIEST: O holy God, Who created man out of the dust, and fashioned his wife, and joined her to him as a helper, for it seemed good to Your majesty that man should not be alone on the earth:⁴² Extend Your hand, O Lord, from Your holy dwelling-place, and join this Your servant, N., and this Your handmaid, N., for by You is the husband united to the wife. Unite them in one mind and one flesh; and [grant to them

⁴² *The priest may now join together the hands of the bride and groom, and lay his hand upon theirs, as he continues the prayer.*

SECOND MARRIAGE

fair children for education in Your faith and fear.] ⁴³

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

PEOPLE: Amen.

And the rest of the service is the same as that for first marriage, beginning after the Third Prayer of Marriage on page 80.

⁴³ *References to children, here and in other places in the service, may not always be appropriate for second marriages and can be omitted.*

Order for Confession⁴⁴

Sacrament of Repentance

While the penitent is waiting for the priest to hear his confession, he may say the Trisagion Prayers and Psalm 51 (LXX 50).

The Trisagion Prayers

Holy God, Holy Mighty, Holy Immortal:
have mercy on us. (3x)

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

All-holy Trinity, have mercy on us. Lord,
cleanse us from our sins. Master, pardon
our iniquities. Holy God, visit and heal our
infirmities for Your name's sake.

Lord, have mercy. (3x)

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

⁴⁴ *From A Pocket Prayer Book for Orthodox Christians, Antiochian Archdiocese, 1956.*

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 evil.

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. Amen.

Psalm 51 (LXX 50)

(See page 173.)

The Confession

Coming to the priest the penitent may say:

PENITENT: I have sinned, O Lord, forgive me.
O God, be merciful to me a sinner.

The penitent then stands (or kneels) in the proper place and says aloud:

PENITENT: Father, Lord of heaven and earth, I confess to You all the hidden and open sins of my heart and mind, which I have committed to this present day. Therefore I ask of You, the merciful and righteous

CONFESSION

Judge, forgiveness of sins and grace to sin
no more.

Then the priest says in a kindly voice:

PRIEST: My *brother*, inasmuch as you have come to God, and to me, do not be ashamed; for you do not speak to me, but to God, before Whom you stand (*kneel*).

The penitent confesses his sins, with the priest questioning him, as is helpful.

The Prayer of Absolution

When the confession is done, the priest, with his stole over the head of the penitent, says:

PRIEST: My spiritual child, who have confessed before your humble servant, I, humble and a sinner, do not have the power on earth to forgive sins, but God alone; yet through that divinely spoken word which came to the apostles after the resurrection of our Lord Jesus Christ, saying: "If you forgive the sins of anyone, they are forgiven; if you retain the sins of anyone, they are retained," we too are given boldness to say: Whatever you have said to me, and whatever you have not succeeded in saying, either through ignorance or through forgetfulness, whatever it may be, God forgive you in this present world and in that which is to come.

CONFESSION

Then the priest makes the sign of the Cross over the penitent, touching his head, saying:

May God, Who pardoned David through Nathan the prophet when he confessed his sins, and Peter weeping bitterly for his denial, and the sinful woman weeping at His feet, and the publican and the prodigal son, may that same God forgive you all things, through me a sinner, both in this world and in the world to come, and set you uncondemned before His terrible judgment seat.

And now, having no further anxiety for the sins which you have confessed, go in peace.

The Dismissal

PRIEST: May Christ our true God, through the intercessions of His all-pure and all-blameless, holy Mother, and of all the saints, have mercy on us and save us, for He is good and loves mankind. Amen.

Another Prayer of Reconciliation

The following prayer may also be said for one whose sin has removed him from the Church for a period of time.

PRIEST: O Lord God, the salvation of Your servants, gracious, bountiful and long-suffering, Who are made sorrowful by our evil deeds and desire not the death of a sinner, but rather that he should turn from his wickedness and live: show Your mercy on Your servant, *N.*, and grant *him* an image of repentance, forgiveness of sins and deliverance, pardoning *his* every transgression, whether voluntary or involuntary. Reconcile and unite *him* to Your holy Church, through Jesus Christ our Lord, to Whom also, with You, are due dominion and majesty, now and ever, and unto ages of ages. Amen.

Another Prayer of Absolution⁴⁵

PRIEST: May our Lord and God, Jesus Christ, through the grace and bounties of His love towards mankind, forgive you, my child, *N.*, all your transgressions. And I, His unworthy priest, through the power

⁴⁵ *From the 1971 Service Book page 203.*

CONFESSION

given to me by Him, do forgive and absolve you from all your sins. In the name of the Father and of the Son and of the Holy Spirit. Amen.

A Prayer before Confession

The following prayer may be said by the priest as he prepares to hear confessions, or aloud with the penitent at the beginning of the confession.

PRIEST: O God our Savior, who by Your prophet Nathan granted the repentant David pardon of his transgressions, and accepted Manasseh's prayers of repentance: In Your customary love toward mankind, accept also this Your servant, who repents of the sins which *he* has committed. Overlook all that *he* has done, pardon *his* offenses, and pass by *his* iniquities. For You have said, O Lord: "I do not desire the death of a sinner, but rather that he should turn from his wickedness and live," and that "sins should be forgiven seventy times seven." For Your majesty is beyond compare, and Your mercy is without measure, and if You should mark iniquity, who could stand?

For You are the God of the penitent, and unto You we ascribe glory, to the Father and to the Son and to the Holy Spirit, now and ever, and unto ages of ages. Amen.

Prayers after Confession

The penitent gives thanks to God for His goodness, saying one or more of the following prayers:

O almighty and merciful God, I truly thank You for the forgiveness of my sins; bless me, O Lord, and help me always, that I may ever do that which is pleasing to You, and sin no more. Amen.

O Lord God of my salvation, the Savior and Benefactor of my soul, I am truly sorry for my every transgression, and I firmly resolve never again to offend You by my sins, and sincerely promise to amend my way of life. Implant in me the fear of Your blessed commandments, that I may trample down all carnal appetites and may lead a godly life, both thinking and doing always such things as are pleasing to You. Grant me the strength of Your Holy Spirit, that I may avoid all evil deeds, works, words, and thoughts, and may avoid all

CONFESSION

snares of the evil one. Shine in my heart with the true Sun of Your righteousness; enlighten my mind and guard all my senses, that walking uprightly in the way of Your statutes, I may attain life eternal. Amen.

O sovereign Master, Who love mankind, lead me in Your way, that I may walk in Your truth. Make glad my heart, that I may fear Your holy name. O Lord, mighty in mercy, gracious in strength, aid and comfort and save me, as I put my trust in Your holy name. Do not rebuke me, O Lord, in Your displeasure, nor punish me in Your wrath, but show me Your great mercy and compassion, O Physician and Healer of my soul. O merciful Savior, blot out all my transgressions, for I am truly sorry for having offended You. Grant me Your grace that I may avoid my previous evil ways. Strengthen me, O mighty One, to withstand those temptations before which I am weak, that I may avoid all future sin. Keep me under Your protection and in the shadow of Your wings, that I may serve You, praise You, and glorify You all the days of my life. Amen.

The Trisagion Prayers of Mercy For the Departed

(The Trisagion Prayers of Mercy for the Departed are prayed by the priest as soon as possible after one of the faithful has died. The priest wears a rasson and stole and may begin by censing the body of the person who has died and those who are present. These prayers may be said in homes, cemeteries, funeral homes, etc.

These prayers are also said as a memorial service at the end of the Divine Liturgy, after Blessed be the name of the Lord... or at the end of any daily services, before the Dismissal. In this case the clergy stand on the solea and the service begins immediately with the Troparia for the Departed. After the Prayer for the Departed the Dismissal of this service is omitted and the priest immediately says, May your memory be eternal, O our ever-memorable brother..., and the people sing Memory eternal. The clergy then enter the sanctuary and conclude the Divine Liturgy as usual.)

TRISAGION PRAYERS FOR THE DEPARTED

DEACON: Bless, father.

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

PEOPLE: Amen.

The Trisagion Prayers

Holy God, Holy Mighty, Holy Immortal:
have mercy on us. (3x)

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

All-holy Trinity, have mercy on us. Lord, cleanse us from our sins. Master, pardon our iniquities. Holy God, visit and heal our infirmities for Your name's sake.

Lord, have mercy. (3x)

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

Our Father, Who 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 evil.

TRISAGION PRAYERS FOR THE DEPARTED

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.

PEOPLE: Amen.

Troparia for the Departed - Tone 4

With the spirits of the righteous made perfect, give rest to the soul of Your servant, O Savior; and preserve *him* in that life of blessedness which is with You, O lover of mankind.

In the place of Your rest, O Lord, where all Your saints repose, give rest also to the soul of Your servant; for You alone love mankind.

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

You are our God, Who descended into Hades, and loosed the bonds of those who were there; give rest also to the soul of Your servant.

Now and ever, and unto ages of ages.
Amen.

TRISAGION PRAYERS FOR THE DEPARTED

O Virgin, alone pure and blameless, who without seed gave birth to God, intercede for the salvation of *his* soul.

*The Litany for the Departed*⁴⁶

The deacon censes as he says the following.

DEACON: Have mercy on us, O God, according to Your great mercy, hear us we pray, and have mercy.

PEOPLE: Lord, have mercy. (3x)

DEACON: Again we pray for the repose of the soul of the servant of God, *N.*, departed this life; and that You will pardon *his* every transgression, both voluntary and involuntary.⁴⁷

⁴⁶ *For a child of pre-confession age (generally accepted as through age six), the petitions of this Litany are omitted and the Prayer for a Child is said immediately after the Troparia. See page 116.*

⁴⁷ *On Souls Saturday the following petition is used instead:*

Again we pray for the repose of all pious Orthodox Christians who have fallen asleep in the hope of the resurrection to life everlasting: kings, patriarchs, bishops, priests, deacons, hieromonks, hierodeacons, monks, nuns, parents, forebearers, grandparents, great-grandparents, children, spouses, youths, brethren, and all our kinsmen, from the

TRISAGION PRAYERS FOR THE DEPARTED

PEOPLE: Lord, have mercy. (3x)

DEACON: That the Lord God will establish *his* soul where the just repose.

PEOPLE: Lord, have mercy. (3x)

DEACON: The mercies of God, the kingdom of heaven, and the forgiveness of *his* sins, let us ask of Christ, our immortal King and our God.

PEOPLE: Grant this, O Lord.

*The Prayer for the Departed*⁴⁸

beginning of time; and that You will pardon their every transgression, both voluntary and involuntary.

⁴⁸ *On Souls Saturday the priest says the following prayer:*

O God of spirits and of all flesh, Who have trampled down death and made powerless the devil and given life to Your world: Give rest, O Lord, to the souls of Your departed servants, all pious Orthodox Christians who have fallen asleep in the Lord from all the ends of the world: kings, patriarchs, bishops, priests, deacons, hieromonks, hierodeacons, monks, nuns, parents, forebearers, grandparents, great-grandparents, children, spouses, youths, brethren, and all our kinsmen in a place of brightness, a place of green pastures, a place of repose, where all sickness, sorrow, and sighing have fled away. Pardon every sin which they have committed, whether by word or deed or

TRISAGION PRAYERS FOR THE DEPARTED

DEACON: Let us pray to the Lord.

PEOPLE: Lord, have mercy.

PRIEST: O God of spirits and of all flesh, Who have trampled down death and made powerless the devil and given life to Your world: Give rest also to the soul of Your departed servant, *N.*, in a place of brightness, a place of green pastures, a place of repose, where all sickness, sorrow, and sighing have fled away. Pardon every sin which *he* has committed, whether by word or deed or thought; for You are good and love mankind, and there is no man who lives and sins not, for You only are without sin, and Your righteousness is to all eternity, and Your word is truth.

For You are the Resurrection and the Life and the Repose of Your departed servant(s), *N.*, O Christ our God, and unto You we ascribe glory, together with Your unoriginate Father and Your all-holy,

thought; for You are good and love mankind, and there is no man who lives and sins not, for You only are without sin, and Your righteousness is to all eternity, and Your word is truth. For You are the Resurrection...

TRISAGION PRAYERS FOR THE DEPARTED

good, and life-giving Spirit, now and ever,
and unto ages of ages.

PEOPLE: Amen.

(Go to The Dismissal, page 124)

For an Infant or Child

PRIEST: O Lord, Who watch over little children in this present life and in the life which is to come because of their simplicity of mind and innocence, satisfying them in Abraham's bosom and bringing them to brightly radiant places where the spirits of the righteous dwell: Receive in peace the soul of Your servant, the child, N., for You Yourself have said, "Allow the little children to come unto Me, for of such is the kingdom of heaven."

For You are the Resurrection and the Life and the Repose of Your departed servant(s), N., O Christ our God, and unto You we ascribe glory, together with Your unoriginate Father and Your all-holy, good, and life-giving Spirit, now and ever, and unto ages of ages.⁴⁹

⁴⁹ *If three or more bishops and/or priests are concelebrating, the first priest says the proper prayer and the exclamation, For You are the*

TRISAGION PRAYERS FOR THE DEPARTED

PEOPLE: Amen.

*The Dismissal*⁵⁰

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

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

Lord, have mercy. (3x) Father, bless.

PRIEST: May Christ, our true God, the immortal King, Who has dominion over the living and the dead, and Who rose from the dead, through the intercessions of His all-pure and all-blameless, holy Mother, of the holy, glorious, and all-laudable apostles, of our venerable and God-bearing fathers, of our venerable forefathers Abraham, Isaac, and Jacob, of the holy and righteous friend of Christ, Lazarus of four-days, and of all the saints, establish the soul of His servant, N., departed this life, in the

Resurrection.... *Then each of the others repeats the exclamation, the deacon saying before each:* Let us pray to the Lord.

⁵⁰ *This Dismissal is omitted, if these prayers are said in conjunction with another service, and we immediately sing Memory eternal. See the note at the beginning of this section on page 110.*

TRISAGION PRAYERS FOR THE DEPARTED

dwelling-place of the righteous, give *him* rest in the bosom of Abraham, and number *him* among the righteous; and have mercy on us, for He is good and loves mankind.

TRISAGION PRAYERS FOR THE DEPARTED

Memory Eternal

PRIEST: May your memory be eternal, O our ever-memorable *brother (sister)*, who are worthy of blessedness.⁵¹

The priest may cense while all sing:

PEOPLE: Memory eternal.⁵² (3x)

[Immediately after Memory Eternal, the priest may say and the people may respond likewise: May his (her) soul dwell with the blessed.]

PRIEST: Through the prayers of our holy fathers, Lord Jesus Christ, our God, have mercy on us and save us.

PEOPLE: Amen.

⁵¹*Or, in the slavic usage:*

Grant rest eternal and blessed repose, O Lord, to the soul(s) of Your servant(s), *N.*, and make *his (her,)* memory eternal.

⁵² *Or* May *his (her, their)* memory be eternal.

The Funeral Service⁵³

The people stand and sing Holy God... as the body is carried into the church and placed in the front, feet toward the altar. A single candlestick is placed at the front of the coffin, the side toward the altar. On the other side of the coffin an icon of the resurrection is set on a stand for people to venerate. The priest, vested in rason, stole, and phelonion, often white in color, then censes the body and those present.

Then, standing at the foot of the body and facing west,⁵⁴ the priest blesses himself and begins, saying:

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

PEOPLE: Amen.

Psalm 91 (LXX 90)

He who dwells in the secret place of the Most High shall abide under the shadow of the Almighty. I will say of the Lord, "He is

⁵³ *The italicized portions of this service do not appear in the 1971 Service Book, but have been supplied here from other sources.*

⁵⁴ *In the Slavic tradition the priest stands at the head of the body, facing east.*

FUNERAL

my refuge and my fortress; my God, in Him I will trust." Surely He shall deliver you from the snare of the fowler, and from the perilous pestilence. He shall cover you with His feathers, and under His wings you shall take refuge; His truth shall be your shield and buckler. You shall not be afraid of the terror by night, nor of the arrow that flies by day, nor of the pestilence that walks in darkness, nor of the destruction that lays waste at noonday. A thousand may fall at your side and ten thousand at your right hand; but it shall not come near you. Only with your eyes shall you look, and see the reward of the wicked. Because you have made the Lord, Who is my refuge, even the Most High, your dwelling place, no evil shall befall you, nor shall any plague come near your dwelling; for He shall give His angels charge over you, to keep you in all your ways. In their hands they shall bear you up, lest you dash your foot against a stone. You shall tread upon the lion and the cobra, the young lion and the serpent you shall trample underfoot. "Because he has set his love upon Me, therefore I will

deliver him; I will set him on high, because he has known My name. He shall call upon Me, and I will answer him; I will be with him in trouble; I will deliver him and honor him. With long life I will satisfy him, and show him My salvation.”

(If Psalm 119 (LXX 118) is not done, the service continues immediately with the Evlogetaria on page 135.)

Psalm 119 (LXX 118)⁵⁵
(Usually omitted.)

First Stasis, 119:1-72
(First and last verses only)

PRIEST: Blessed are those whose way is blameless, who walk in the law of the Lord.

PEOPLE: Alleluia.

⁵⁵ *Psalm 119 (LXX 118) is usually abbreviated or omitted entirely in common practice. The abbreviation of the Psalm given here is that suggested in the Service Book of I. Hapgood, page 377 - 379. If several priests are serving, they share the verses. The Litany and Prayer for the Departed may also be repeated between the second and third stases by a second deacon and a second priest.*

FUNERAL

PRIEST: Blessed are those who keep His testimonies, who seek Him with their whole heart.

PEOPLE: Alleluia.

PRIEST: For those who work wickedness have not walked in His ways.

PEOPLE: Alleluia.

PRIEST: It was good for me that You have humbled me, that I might learn Your statutes.

PEOPLE: Alleluia.

PRIEST: The law of Your mouth is better to me than thousands of gold and silver pieces.

PEOPLE: Alleluia.

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

PEOPLE: Alleluia.

The first priest and deacon pray the following Litany. The deacon censens the body as he intones the petitions.⁵⁶

⁵⁶ *The deacon may cense standing at the head or he may cense each side, moving at each petition.*

The Litany for the Departed

DEACON: Have mercy on us, O God, according to Your great mercy, hear us we pray, and have mercy.

PEOPLE: Lord, have mercy. (3x)

DEACON: Again we pray for the repose of the soul of the servant of God, N., departed this life; and that You will pardon his every transgression, both voluntary and involuntary.

PEOPLE: Lord, have mercy. (3x)

DEACON: That the Lord God will establish his soul where the just repose.

PEOPLE: Lord, have mercy. (3x)

DEACON: The mercies of God, the kingdom of heaven, and the forgiveness of his sins, let us ask of Christ, our immortal King and our God.

PEOPLE: Grant this, O Lord.

The Prayer for the Departed

DEACON: Let us pray to the Lord.

PEOPLE: Lord, have mercy.

FUNERAL

PRIEST: [O God of spirits and of all flesh, Who have trampled down death and made powerless the devil and given life to Your world: Give rest also to the soul of Your departed servant, N., in a place of brightness, a place of green pastures, a place of repose, where all sickness, sorrow, and sighing have fled away. Pardon every sin which he has committed, whether by word or deed or thought; for You are good and love mankind, and there is no man who lives and sins not, for You only are without sin, and Your righteousness is to all eternity, and Your word is truth.]

For You are the Resurrection and the Life and the Repose of Your departed servant, N., O Christ our God, and unto You we ascribe glory, together with Your unoriginate Father and Your all-holy, good, and life-giving Spirit, now and ever, and unto ages of ages.

PEOPLE: Amen.

Second Stasis, 119:73-131*(First and last verses only)*

PRIEST: Your hands have made and fashioned me; give me understanding that I may learn Your commandments.

PEOPLE: Have mercy on Your servant.

PRIEST: Those who fear You shall see me and rejoice, because I have hoped in Your word. I know, O Lord, that Your judgments are right, and that in faithfulness You have afflicted me.

PEOPLE: Have mercy on Your servant.

PRIEST: Your testimonies are wonderful; therefore my soul seeks them.

PEOPLE: Have mercy on Your servant.

PRIEST: The unfolding of Your words gives light; it imparts understanding to the simple.

PEOPLE: Have mercy on Your servant.

PRIEST: With open mouth I pant, because I long for Your commandments.

PEOPLE: Have mercy on Your servant.

FUNERAL

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

PEOPLE: Have mercy on Your servant.

(The Litany and Prayer for the Departed may be repeated here by a second deacon and a second priest.)

Third Stasis, 119:132-176 *(First and last verses only)*

PRIEST: Look upon me, and be merciful to me, as is Your good pleasure toward those who love Your name.

PEOPLE: Alleluia.

PRIEST: Order my steps according to Your promise, and let no iniquity have dominion over me. Deliver me from the false accusations of men, that I may keep Your precepts.

PEOPLE: Alleluia.

PRIEST: I long for Your salvation, O Lord, and Your law is my delight.

PEOPLE: Alleluia.

PRIEST: Let my soul live, that I may praise You, and let Your ordinances help me.

PEOPLE: *Alleluia.*

PRIEST: *I have gone astray like a lost sheep; seek Your servant, for I have not forgotten Your commandments.*

PEOPLE: *Alleluia.*

Evlogetaria with Psalm 119:12, Tone 5

During the Evlogetaria, the priest, preceded by the deacon with a candle, censes the whole church, beginning with the coffin.

Blessed are You, O Lord. Teach me Your statutes.

The choir of the saints has found the fountain of life and the door of paradise. May I also find the right way through repentance. I am a lost sheep. Call me, O Savior, and save me.

Blessed are You, O Lord. Teach me Your statutes.

O You Who of old created me from nothingness, and honored me with Your divine image, and yet because I transgressed Your commandments have returned me again unto the earth from which I was taken: Bring me back to that

FUNERAL

likeness, to be reshaped in that pristine beauty.

Blessed are You, O Lord. Teach me Your statutes.

I am an image of Your glory inexpressible, though I bear the brands of transgressions: Show Your compassion upon Your creature, O Master, and purify me by Your loving-kindness; and grant unto me the homeland of my heart's desire, making me again a citizen of paradise.

Blessed are You, O Lord. Teach me Your statutes.

O holy martyrs, who preached the Lamb of God, and like lambs were slain, and are translated into the eternal life that never grows old; pray unto Him that He will grant us forgiveness of our sins.

Blessed are You, O Lord. Teach me Your statutes.

Give rest, O Lord, to the soul of Your servant, and establish *him* in paradise; where the choirs of the saints, and of the just, shine like the stars of heaven; Give rest to Your servant who has fallen asleep, overlooking all the charges against *him*.

Blessed are You, O Lord. Teach me Your statutes.

All who have walked the narrow and difficult way; all who in life have taken up the Cross as a yoke, and have followed Me through faith, draw near: Enjoy the honors and the crowns which I have prepared for you.

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

Devoutly we hymn the triple splendor of the one Godhead, crying aloud: Holy are You, O Father, Who are from everlasting; O Son, co-eternal; and Spirit divine! Illumine us who worship You with faith; and rescue us from the eternal fire.

Now and ever, and unto ages of ages. Amen.

Rejoice, O holy one, who for the salvation of all men brought forth God in the flesh; through whom the race of men has found salvation; through you have we found paradise, O Theotokos, O pure and blessed one.

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

FUNERAL

The Litany for the Departed

The deacon censes the body as he intones the petitions.

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

PEOPLE: Lord, have mercy. (3x)

DEACON: Again we pray for the repose of the soul of the servant of God, *N.*, departed this life; and that You will pardon his every transgression, both voluntary and involuntary.

PEOPLE: Lord, have mercy. (3x)

DEACON: That the Lord God will establish *his* soul where the just repose.

PEOPLE: Lord, have mercy. (3x)

DEACON: The mercies of God, the kingdom of heaven, and the forgiveness of *his* sins, let us ask of Christ, our immortal King and our God.

PEOPLE: Grant this, O Lord.

*The Prayer for the Departed*⁵⁷

DEACON: Let us pray to the Lord.

PEOPLE: Lord, have mercy.

PRIEST: [O God of spirits and of all flesh, Who have trampled down death and made powerless the devil and given life to Your world: Give rest also to the soul of Your departed servant, *N.*, in a place of brightness, a place of green pastures, a place of repose, where all sickness, sorrow, and sighing have fled away. Pardon every sin which *he* has committed, whether by word or deed or thought; for You are good and love mankind, and there is no man who lives and sins not, for You only are without sin, and Your righteousness is to all eternity, and Your word is truth.]

For You are the Resurrection and the Life and the Repose of Your departed servant, *N.*, O Christ our God, and unto You we ascribe glory, together with Your unoriginate Father and Your all-holy,

⁵⁷ *It is customary in some places, when several priests are serving, for all the priests to chant in unison the exclamation of this prayer.*

FUNERAL

good, and life-giving Spirit, now and ever,
and unto ages of ages.

PEOPLE: Amen.

Troparia – Tone 5

Give rest with the just, O our Savior, to Your servant, and make *him* to dwell in Your courts, as it is written. Overlooking, since You are good, *his* sins both voluntary and involuntary, and all things done in knowledge or in ignorance, O You Who love mankind.

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

All things, done in knowledge or in ignorance, O You Who love mankind.

Now and ever, and unto ages of ages. Amen.

O Christ our God, Who from the Virgin dawned forth upon the world, through her making us children of the light, have mercy on us.

Psalm 51 (LXX 50)

(Usually omitted.)

(In the full order of the Funeral Service, Psalm 51 (LXX 50) appears here, before the Canon. However, it is more commonly read during the “Last Kiss” as people pay their last respects. See page 173.)

FUNERAL

The Canon of Theophanes - Tone 6⁵⁸

The people may be seated for the canon.

(The greatly abbreviated Canon as printed in the 1971 Service Book is given in the non-italicized text below. Another abbreviation would be to sing only Odes 1, 3, 6, and 9.)

Ode 1

Irmos: When Israel had passed on foot over the sea, as if it were dry land, and beheld their pursuer, pharaoh, drowning in the sea, they cried aloud to God: "Let us sing a song of victory."

Refrain: Give rest, O Lord, to the soul of Your servant who has fallen asleep.

In the heavenly mansions, O Christ, judge Your faithful servant whom You have taken from earth to be worthy to receive Your eternal blessings.

You set all things in order, O Savior, and formed me a man; a living mixture of lowliness and greatness. Therefore, give rest to the soul of Your servant.

⁵⁸ *The italicized portions of this text are taken from the The Funeral Services published by the Antiochian Evangelical Orthodox Mission, 1990.*

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

You appointed me in the beginning to be a citizen and the gardener of paradise. But when I transgressed Your commandment, You sent me into exile. Therefore, give rest to the soul of Your servant.

Now and ever, and unto ages of ages. Amen.

He Who once formed Eve, our first mother, from a rib, assumed flesh through Your womb, O pure one, and has shattered the dominion of death.

Ode 3

Irmos: No one is holy like You, O Lord my God, Who have exalted the horn of Your faithful, O Good One, and have established them upon the rock of Your confession.

Refrain: Give rest, O Lord, to the soul of Your servant who has fallen asleep.

O Life-giver, Your martyrs have rightly endured. They are adorned with a crown of victory from You. They ask You eternal redemption for the departed faithful one.

FUNERAL

Instructing me formerly by many signs and wonders, in the fullness of time You emptied Yourself in Your compassion. After searching for me who had gone astray, You have found and saved me.

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

Judge him, O Good One, Who has crossed the uncertain course of this passing life, to be worthy to dwell with joy in Your eternal mansions, justifying him by faith and grace.

Now and ever, and unto ages of ages. Amen.

O most pure mother of God, no one is blameless like you. For you alone conceived in your womb the true, eternal God, the God Who destroyed the power of death.

Kathisma Hymn – Tone 6

Truly, all things are vanity, and life is but a shadow and a dream. For in vain does every one born of earth trouble himself, as the Scripture says. When we have acquired the world, then we take up our dwelling in the grave, where kings and beggars are the same. Therefore, O Christ

our God, give rest to Your servant departed this life; since You are the Lover of mankind.

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

Theotokion

O most-holy Theotokos, forsake me not during the years of my life, nor make me dependent upon human protection; but defend me and have mercy on me.

Ode 4

Irmos: Christ is my power, my God and Lord. The holy church sings a hymn worthy of God. Lifting her voice in purity of heart, she celebrates the feast in the Lord.

Refrain: Give rest, O Lord, to the soul of Your servant who has fallen asleep.

Revealing an example of greater wisdom, and the goodness of Your precious gifts, O Master, You numbered the choirs of the martyrs with the angels.

Judge those who have crossed over to You, O Christ, to be worthy to receive Your inexpressible glory, where pure exultation

FUNERAL

resounds in the mansions of those who rejoice.

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

Receive, O greatly merciful One, those who sing praise to Your divine might. You have taken them from the earth. Make them children of light, cleansing them of the gloom of sin.

Now and ever, and unto ages of ages. Amen.

The Master chose you, the beauty of Jacob, to be the undefiled vessel, the most blameless temple, the most holy ark, and the virginal place of the sanctuary.

Ode 5

Irmos: With Your divine light I beg You, O Good One, illumine the souls of those who with longing keep vigil for You, so they may know You are truly God, O Word of God, and be recalled from the gloom of their sins.

Refrain: Give rest, O Lord, to the soul of Your servant who has fallen asleep.

As a sacred whole burnt offering, and as the first fruits of humanity, the martyrs offered themselves to You, the glorified God. They unceasingly intercede for our salvation.

Judge your faithful servant who has fallen asleep, to be worthy of a place in heaven and a portion of Your gifts, O Lord. Grant him redemption from his sins.

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

O only life-giving One by nature, You are the unsearchable sea of goodness. Judge him who has completed his earthly life to be worthy of the bounties of Your kingdom, O immortal One.

Now and ever, and unto ages of ages. Amen.

He Who was born of you, O Lady, has become for those who were perishing the strength, the praise and the salvation of the world. He has delivered from the gates of hell those who bless you.

FUNERAL

Ode 6

Irmos: As I behold the sea of life surging high with the tempest of temptations, I set my course toward Your tranquil haven and cry aloud to You: Lead my life forth from corruption, O most-merciful One.

Refrain: *Give rest, O Lord, to the soul of Your servant who has fallen asleep.*

By being nailed to the Cross, O Good One, You drew to Yourself the choirs of martyrs. They have imitated Your passion. Therefore we pray to You: "Give rest to him who now has crossed over to You."

When in Your inexpressible glory, You come awesomely to judge all the world, be pleased, O Redeemer, to have Your faithful servant whom You received from the earth meet You joyfully in the clouds.

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

You are the fountain of life, O Master. In Your divine manhood You set free those who had been imprisoned. Place Your servant who has departed in faith to be with You in the luxuriance of paradise.

*Now and ever, and unto ages of ages.
Amen.*

We have been returned to the earth after transgressing the divine commandment of God. But through you, O Virgin, we have been lifted up from earth to heaven, shaking off the corruption of death.

Kontakion – Tone 8

With the saints give rest, O Christ, to the soul of Your servant, where there is neither sickness nor sorrow nor sighing, but life everlasting.

Oikos

You alone are immortal, Who have created and fashioned man. For out of the earth were we mortals made, and unto the same earth shall we return again, just as You commanded when You fashioned me, saying: Earth you are, and to the earth shall you return. To the grave shall all we mortals go, making of our lamentation the song: Alleluia.

FUNERAL

Ode 7 – Tone 6

Irmos: For the holy youths, an angel made the furnace wet with dew. But God's command consumed the Chaldeans, convincing the tyrant to cry: Blessed are You, O God of our fathers!

Refrain: Give rest, O Lord, to the soul of Your servant who has fallen asleep.

Being redeemed from the first transgression by Your blood, and being sprinkled with that same blood, O Lord, the martyrs clearly reflect Your sacrifice. Blessed are You, O God of our fathers!

You, O Word, the source of life, have slain arrogant death. Receive him who in faith has fallen asleep, O Christ. He even now praises you with these words: Blessed are You, O God of our fathers!

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

O sovereign God, You have given life to me, a man, by Your divine breath. Judge the departed worthy of Your kingdom, O Master, so he may sing to You, O Savior: "Blessed are You, O God of our fathers!"

*Now and ever, and unto ages of ages.
Amen.*

You have become more excellent than any other creature by conceiving God, O most blameless one. He has shattered the gates of death and crushed its bars. We, the faithful, O pure one, sing hymns to you as the Mother of God.

Ode 8

Irmos: From the flames You sprinkled dew on the holy youths. You set aflame the sacrifice of the righteous Elijah with water. For You accomplish all things by Your will alone, O Christ. We exalt You throughout all ages.

Refrain: Give rest, O Lord, to the soul of Your servant who has fallen asleep.

You have been adorned, O triumphant martyrs of Christ. You have steadfastly contended for the crown of victory. You cry to Him: "We exalt You, O Christ, forever."

Welcome the faithful who devoutly have left this life behind and have departed to You, the Master. Since You are compassionate, O Christ, give rest to those who exalt You forever.

FUNERAL

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

Be pleased, O Savior, to shelter in the land of the meek those who now have fallen asleep. Justify by grace and by faith in You, those who exalt You throughout all ages.

Now and ever, and unto ages of ages. Amen.

We bless you, o most blameless one, for you gave birth to the Word. He, the truly blessed One, became flesh for us. We exalt Him throughout all ages.

Ode 9

Irmos: It is not possible that men should see God, on Whom the orders of the angels dare not gaze. But through you, O all-pure one, the Word Incarnate was made visible to mortal men, and magnifying Him together with the heavenly hosts, we call you blessed.

Refrain: Give rest, O Lord, to the soul of Your servant who has fallen asleep.

Hope made the choirs of martyrs strong and gave them wings to fly to Your love. Hope prefigured for them the truly unshakeable rest yet to come. Judge the departed, O Good One, to be worthy to attain this rest.

Be pleased that he who has departed with faith may attain Your bright and divine illumination, O Christ. Since You alone are merciful, grant him rest in the bosom of Abraham and judge him worthy of eternal blessedness.

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

By nature You are compassionate and kind, and willing to show mercy. You are an abyss of loving-kindness, O Savior. You have taken him from this place of affliction and the shadow of death. Now establish him where Your light is shining.

Now and ever, and unto ages of ages. Amen.

We know you, O pure one, to be a holy tabernacle; the ark and tablet of the law of grace. For through you forgiveness has been given to those who have been justified

FUNERAL

through the blood of Him Who received His body from your womb, O most blameless one.

The Litany for the Departed

The people stand.

The deacon censens the body as he says the following petitions:

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

PEOPLE: Lord, have mercy. (3x)

DEACON: Again we pray for the repose of the soul of the servant of God, N., departed this life; and that You will pardon *his* every transgression, both voluntary and involuntary.

PEOPLE: Lord, have mercy. (3x)

DEACON: That the Lord God will establish *his* soul where the just repose.

PEOPLE: Lord, have mercy. (3x)

DEACON: The mercies of God, the kingdom of heaven, and the forgiveness of *his* sins, let us ask of Christ, our immortal King and our God.

PEOPLE: Grant this, O Lord.

The Prayer for the Departed

DEACON: *Let us pray to the Lord.*

PEOPLE: *Lord, have mercy.*

PRIEST: [O God of spirits and of all flesh, Who have trampled down death and made powerless the devil and given life to Your world: Give rest also to the soul of Your departed servant, *N.*, in a place of brightness, a place of green pastures, a place of repose, where all sickness, sorrow, and sighing have fled away. Pardon every sin which *he* has committed, whether by word or deed or thought; for You are good and love mankind, and there is no man who lives and sins not, for You only are without sin, and Your righteousness is to all eternity, and Your word is truth.]

For You are the Resurrection and the Life and the Repose of Your departed servant, *N.*, O Christ our God, and unto You we ascribe glory, together with Your unoriginate Father and Your all-holy, good, and life-giving Spirit, now and ever, and unto ages of ages.

PEOPLE: Amen.

FUNERAL

Exapostilarion *“Now Am I at Rest...”*

READER/PEOPLE: *Now am I at rest. Now have I found peace. Now have I been taken from corruption. Now have I passed over into life. Glory to You, O Lord.*

The Idiomela *by Saint John of Damascus*

The people sit.

Tone 1: What earthly sweetness remains unmixed with grief? All things are but feeble shadows, all things are deceptive dreams: yet one moment only, and death shall supplant them all. But in the light of Your countenance, O Christ, and in the sweetness of Your beauty, give rest to *him* whom You have chosen, since You are the Lover of mankind.

Tone 2: Woe is me! What manner of ordeal the soul endures when it is parted from the body! Woe is me! How many then are its tears, and there is none to show compassion! Turning its eyes to the angels, it supplicates in vain; stretching out its hands to man, it finds none to help. Therefore, my beloved brethren, meditat-

ing on the brevity of our life, let us implore of Christ rest for *him* who has departed this life, and for our souls great mercy.

Tone 3: All mortal things are vanity and no longer exist after death. Riches endure not, neither does glory accompany on the way, for when death comes, all these things vanish utterly. Therefore let us cry to Christ the immortal King: Give rest, in the dwelling-place of all those who rejoice, to *him* who is departed from among us.

Tone 4: Where is desire for the world? Where is the display of transient mortals? Where are the gold and the silver? Where is the multitude of household servants and their clamor? All are dust, all are ashes, all are shadows. But come, let us cry aloud unto the deathless King: O Lord, of Your eternal good things count *him* worthy who has departed from among us, giving *him* rest in Your blessedness that never grows old.

Tone 5: I called to mind the prophet, as he cried: I am earth and ashes; and I looked again into the graves and beheld the bones laid bare, and I said: Who then is the king or the warrior, the rich man or the needy,

FUNERAL

the upright or the sinner? Yet, O Lord, give rest to Your servant with the righteous.

Tone 6: Your creating command was my origin and my foundation, for it was Your pleasure to fashion me out of nature visible and invisible, a living creature. From the earth You shaped my body, and gave me a soul by Your divine and life giving breath. Therefore, O Christ give rest to Your servant in the land of the living, in the habitation of the just.

Tone 7: When in the beginning, You created man according to Your own image and likeness, You set him in paradise to reign over Your creatures. But when, beguiled by the malice of the devil, he tasted of the fruit, he became a transgressor of Your commandment. Therefore, O Lord, You condemned him to return again to the earth from which he was taken, and to ask for rest.

Tone 8: I weep and I wail when I think upon death and behold our beauty, fashioned after the image of God lying in the tomb disfigured, dishonored, deprived of form. O marvel! What is this mystery

which befalls us? Why have we been given over unto corruption, and why have we been wedded unto death? Truly, as it is written, it is by the command of God, Who gives rest to the departed.

The Beatitudes – Tone 6

Remember us, O Lord, when You come into Your kingdom.

Blessed are the poor in spirit, for theirs in the kingdom of heaven.

Blessed are those who mourn, for they shall be comforted

Blessed are the meek, for they shall inherit the earth.

Blessed are those who hunger and thirst for righteousness, for they shall be filled.

Blessed are the merciful, for they shall obtain mercy.

Verse: A citizen of paradise, O Christ, You made of the Thief, who, because of his repentance, upon the Cross cried to You: “Remember me!” Make me, a sinner, also worthy of the same.

Blessed are the pure in heart, for they shall see God.

FUNERAL

Verse: O You Who reign over life and death, in the courts of Your saints grant rest to *him* whom You have removed from temporal things, and who cries to You: "Remember me also, O Lord, when You come into Your kingdom."

Blessed are the peacemakers, for they shall be called the children of God.

Verse: O You Who rule over souls and bodies, and in Whose hand is our breath, the consolation of the afflicted: In the land of the just give rest unto Your servant whom You have taken from us.

Blessed are those who are persecuted for righteousness' sake, for theirs is the kingdom of heaven.

Verse: May Christ give you rest in the land of the living, and open unto you the gates of paradise, and make you a citizen of His kingdom; and forgive you those things in life in which you have sinned, O you who love Christ.

Blessed are you when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for My sake.

Verse: Let us go forth, and gaze into the tombs. [Man is naked bones, food for the worms, and stench;] and we shall learn what are riches and vigor and beauty and strength.

Rejoice, and be exceeding glad, for great is your reward in heaven, for so they persecuted the prophets which were before you.

Verse: Let us listen to what the Almighty cries: "Woe unto those who seek to behold the terrible day of the Lord! For behold, it is darkness, for all things shall be tried with fire."

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

Verse: Him Who has no beginning in birth or cause, the Father, I worship; Him Who is the Only-begotten Son, I glorify; and unto the Holy Spirit Who shines together with the Father and the Son, I sing praises.

FUNERAL

Now and ever, and unto ages of ages.
Amen.

Theotokion: How does milk stream from your breasts, O Virgin? How do you nourish the Nourisher of creation? Only He knows Who made water to gush forth from the rock, and streams of water for a people that were thirsty, as it was written.

The Prokeimenon – Tone 6

DEACON: Let us attend.

READER/PEOPLE: Blessed is the way in which you shall walk today; for a place of rest is prepared for you.

Verse: Unto You will I cry, O Lord my God.⁵⁹

The Epistle Reading *1 Thessalonians 4:13-17*

DEACON: Wisdom.

READER: The reading is from the first epistle of Saint Paul to the Thessalonians.

⁵⁹ *An additional verse may be:* My God, do not be silent with me, lest I become like those who go down to the pit.

DEACON: Let us attend.

READER: Brethren: I do not want you to be ignorant concerning those who have fallen asleep, lest you sorrow as others who have no hope. For if we believe that Jesus died and rose again, even so God will bring with Him those who sleep in Jesus. For this we say to you by the word of the Lord, that we who are alive and remain until the coming of the Lord will by no means precede those who are asleep. For the Lord Himself will descend from heaven with a shout, with the voice of an archangel, and with the trumpet of God. And the dead in Christ will rise first. Then we who are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air. And thus we shall always be with the Lord.

PRIEST: Peace be to you who read.

The Alleluia before the Gospel

The people stand. The priest reads the Gospel from the holy doors.

READER/PEOPLE: Alleluia, alleluia, alleluia.

FUNERAL

Verse: Blessed is he whom You have chosen and taken, O Lord.⁶⁰

The Gospel Reading – John 5:24-30

DEACON: Wisdom. Let us attend. Let us hear the holy Gospel.

PRIEST: Peace be to all.

PEOPLE: And to your spirit.

PRIEST: The reading from the holy Gospel according to Saint John.

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

DEACON: Let us attend.

PRIEST: The Lord said to the Jews who came to Him: “Most assuredly, I say to you, he who hears My word and believes in Him who sent Me has everlasting life, and shall not come into judgment, but has passed from death into life. Most assuredly, I say to you, the hour is coming, and now is, when the dead will hear the voice of the Son of God; and those who hear will live. For as the Father has life in Himself, so He has granted the Son to

⁶⁰ *An additional verse may be:* His memory is from generation to generation.

have life in Himself, and has given Him authority to execute judgment also, because He is the Son of Man. Do not marvel at this; for the hour is coming in which all who are in the graves will hear His voice and come forth--those who have done good, to the resurrection of life, and those who have done evil, to the resurrection of condemnation. I can of Myself do nothing. As I hear, I judge; and My judgment is righteous, because I do not seek My own will but the will of the Father who sent Me.”

The priest blesses the people with the Gospel as they sing:

PEOPLE: Glory to you, O Lord. Glory to You.

The Homily

The priest returns the Gospel to the altar and preaches the homily. The people sit.

FUNERAL

“The Last Kiss”⁶¹

Those present are invited to come forward and pay their last respects. The immediate family and the clergy come last. During the veneration Psalm 51 (LXX 50) may be read (also Psalms 23 and 116), along with the Stichera for the Last Kiss. These Psalms and the text for these Stichera may be found beginning on page 173.

The Litany for the Departed⁶²

The people stand.

The deacon censes the body as he says the following petitions:

DEACON: Have mercy on us, O God, according to Your great mercy, hear us we pray, and have mercy.

PEOPLE: Lord, have mercy. (3x)

⁶¹ *This farewell may also be done at the end of the service, after the dismissal and the singing of Memory eternal. The Service Book of I. Hapgood (page 389) places the “Last Kiss” here following the Gospel and homily. See also the Book of Needs, St. Tikhon’s Press, volume. 3, page 208.*

⁶² *The Funeral Service Book by Fr. Winfrey, 2001, appoints this censing and litany to be done by the priest. In the Service Book of I. Hapgood, however, it is given to the deacon, as usual.*

DEACON: Again we pray for the repose of the soul of the servant of God, *N.*, departed this life; and that You will pardon his every transgression, both voluntary and involuntary.

PEOPLE: Lord, have mercy. (3x)

DEACON: That the Lord God will establish *his* soul where the just repose.

PEOPLE: Lord, have mercy. (3x)

DEACON: The mercies of God, the kingdom of heaven, and the forgiveness of *his* sins, let us ask of Christ, our immortal King and our God.

PEOPLE: Grant this, O Lord.

The Prayer for the Departed

DEACON: *Let us pray to the Lord.*

PEOPLE: *Lord, have mercy.*

PRIEST: O God of spirits and of all flesh, Who have trampled down death and made powerless the devil and given life to Your world: Give rest also to the soul of Your departed servant, *N.*, in a place of brightness, a place of green pastures, a place of repose, where all sickness, sorrow, and sighing have fled away. Pardon every

FUNERAL

sin which *he* has committed, whether by word or deed or thought; for You are good and love mankind, and there is no man who lives and sins not, for You only are without sin, and Your righteousness is to all eternity, and Your word is truth.

For You are the Resurrection and the Life and the Repose of Your departed servant, *N.*, O Christ our God, and unto You we ascribe glory, together with Your unoriginate Father and Your all-holy, good, and life-giving Spirit, now and ever, and unto ages of ages.

PEOPLE: Amen.

The Prayer of Absolution

DEACON: Let us pray to the Lord.

PEOPLE: Lord, have mercy.

The priest stands beside the body (or on the solea facing the body) and blesses with the Cross.

PRIEST: May the Lord Jesus Christ, our God, Who gave His divine commands to His holy disciples and apostles, that they should bind and loose the sins of the fallen, (we, in turn, having received from them the authority to do the same) may this same One forgive you, O spiritual child, all your deeds done amiss in this life, both voluntary and involuntary, now and ever, and unto ages of ages. Amen. ⁶³

⁶³ *This short prayer, also called sometimes the Parting Prayer, is the Prayer of Absolution that appears in The Funeral Service Book, by Fr. Winfrey, 2001. The 1971 Service Book gives the longer Prayer of Absolution, which is as follows:*

Our Lord Jesus Christ, by His divine grace and also by gift and power, granted to His disciples and apostles that they should bind and loose the sins of men, (for He said to them, "Receive the Holy Spirit. If you forgive the sins of any, they are forgiven them; if you retain the sins of any, they are retained. And whatever you shall bind or loose on earth shall be bound or loosed also in heaven.") By that same power, passed down from them to us, may God absolve my spiritual child, N., through me, unworthy though I am, from all things in which as mortal he has sinned against God, whether in word or deed or thought, and with all his senses, whether voluntary or involuntary; whether in knowledge or in ignorance. [*The bishop only may pray: If he*

FUNERAL

The Dismissal

The priest gives the dismissal standing on the solea.

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

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

Lord, have mercy. (3x)

Father, bless.

be under the ban or excommunication of a bishop or of a priest; or] if he has sinned by any oath; or has been bound, as man, by any sins whatsoever, but has repented of them with contrition of heart; he is now absolved from all those faults and bonds. May all those things which have proceeded from the weakness of his mortal nature be consigned to oblivion, and be remitted unto him; through His loving-kindness, through the prayers of our most-holy and blessed and glorious Lady Theotokos and ever-virgin Mary; of the holy glorious and all-honorable apostles and of all the saints. Amen.

PRIEST: May Christ, our true God, Who rose from the dead, through the intercessions of His all-pure and all-blameless, holy Mother, of the holy, glorious, and all-laudable apostles, of our venerable and God-bearing fathers, and of all the saints, establish the soul of His servant, *N.*, who has been taken from us, in the dwelling-place of the righteous, and number *him* among the righteous; and have mercy on us, for He is good and loves mankind.

Memory Eternal

PRIEST: May your memory be eternal, O our ever-memorable *brother*, who are worthy of blessedness.⁶⁴

The priest, standing at his place, may cense while all sing:

PEOPLE: Memory eternal.⁶⁵ (3x)

[Immediately after Memory Eternal, the priest may say and the people may respond likewise: May his (her) soul dwell with the blessed.]

⁶⁴*Or, in the slavie usage: Grant rest eternal and blessed repose, O Lord, to the soul of Your servant, N., and make his memory eternal.*

⁶⁵*Or May his (her, their) memory be eternal.*

FUNERAL

PRIEST: Through the prayers of our holy fathers, Lord Jesus Christ, our God, have mercy on us and save us.

PEOPLE: Amen.

The Sprinkling of Earth and Oil

The priest comes to the side of the body. There he pours earth on the body, in the form of the Cross, saying:

PRIEST: The earth is the Lord's, and the fullness thereof:

Then he pours oil⁶⁶ upon the body as he continues, saying:

the world, and all those who dwell therein.

The Procession to the Cemetery

The casket is closed and sealed, and then it is taken forth to the grave, preceded by the Cross, the deacon with the censer, and the clergy. Meanwhile the people sing:

PEOPLE: Holy God, Holy Mighty, Holy Immortal: have mercy on us.

(For the Service at the Gravesite, see page 182.)

⁶⁶ This may be oil that remains from the Sacrament of Anointing the Sick (I. Hapgood, page 610) or oil from a vigil lamp.

* * * * *

Psalm 51 (LXX 50)

Have mercy upon me, O God, according to Your loving-kindness; according to the multitude of Your tender mercies, blot out my transgressions. Wash me thoroughly from my iniquity, and cleanse me from my sin. For I acknowledge my transgressions, and my sin is always before me. Against You, You only, have I sinned, and done this evil in Your sight — that You may be found just when You speak, and blameless when You judge. Behold, I was brought forth in iniquity, and in sins my mother conceived me. Behold, You desire truth in the inward parts, and in the hidden part You will make me to know wisdom. Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow. Make me hear joy and gladness, that the bones You have broken may rejoice. Hide Your face from my sins, and blot out all my iniquities. Create in me a clean heart, O God, and renew a steadfast spirit within me. Do not cast me away from Your presence, and do not take Your Holy Spirit from me. Restore to me the joy of Your

FUNERAL

salvation, and uphold me by Your generous Spirit. Then I will teach transgressors Your ways, and sinners shall be converted to You. Deliver me from the guilt of bloodshed, O God, the God of my salvation, and my tongue shall sing aloud of Your righteousness. O Lord, open my lips, and my mouth shall show forth Your praise. For You do not desire sacrifice, or else I would give it; You do not delight in burnt offering. The sacrifices of God are a broken spirit, a broken and a contrite heart — these, O God, You will not despise. Do good in Your good pleasure to Zion; build the walls of Jerusalem. Then You shall be pleased with the sacrifices of righteousness, with burnt offering and whole burnt offering; then they shall offer bulls on Your altar.

Psalm 23 (LXX 22)

The Lord is my shepherd; I shall not want. He makes me to lie down in green pastures; He leads me beside the still waters. He restores my soul; He leads me in the paths of righteousness for His name's sake. Yea, though I walk through the valley of the shadow of death, I will

fear no evil; for You are with me; Your rod and Your staff, they comfort me. You prepare a table before me in the presence of my enemies; You anoint my head with oil; my cup runs over. Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord forever.

Psalm 116 (LXX 114,115)

I love the Lord, because He has heard my voice and my supplications. Because He has inclined His ear to me, therefore I will call upon Him as long as I live. The pains of death surrounded me, and the pangs of Sheol laid hold of me; I found trouble and sorrow. Then I called upon the name of the Lord: "O Lord, I implore You, deliver my soul!" Gracious is the Lord, and righteous; yes, our God is merciful. The Lord preserves the simple; I was brought low, and He saved me. Return to your rest, O my soul, for the Lord has dealt bountifully with you. For You have delivered my soul from death, my eyes from tears, and my feet from falling. I will walk before the Lord in the land of the living. I believed, therefore I spoke, "I am greatly afflicted."

FUNERAL

I said in my haste, "All men are liars." What shall I render to the Lord for all His benefits toward me? I will take up the cup of salvation, and call upon the name of the Lord. I will pay my vows to the Lord now in the presence of all His people. Precious in the sight of the Lord is the death of His saints. O Lord, truly I am Your servant; I am Your servant, the son of Your maidservant; You have loosed my bonds. I will offer to You the sacrifice of thanksgiving, and will call upon the name of the Lord. I will pay my vows to the Lord now in the presence of all His people, in the courts of the Lord's house, in the midst of you, O Jerusalem. Praise the Lord!

STICHERA FOR THE LAST KISS⁶⁷
TONE 2

Come, O brethren, let us give a last kiss to him who has died and give thanks to God. For he has left his family and hasten to the grave, and he troubles himself no longer with vanities, nor with the flesh, which suffers sore distress. Where now are his family and friends? We are now parting. Let us pray that the Lord will give him rest. What kind of parting is this, O brethren? What kind of mourning is this? What kind of lamentation do we sing at this time? Come, therefore, let us kiss him, for only a short time ago he was with us. He shall be committed to the grave. He shall be covered with a stone. He shall reside in darkness. He is buried with the dead. We, his family and friends, are all now parting from him. Let us pray that the Lord will give him rest.

⁶⁷ *All of these stichera may not be appropriate in every circumstance. In this case the direction of the priest should be followed. The stichera, as they appear here, are taken from The Funeral Services, published by the Antiochian Evangelical Orthodox Mission, 1990.*

FUNERAL

Now all the evil gathering of vanity during life is being destroyed, for the spirit has departed from its dwelling. The clay is turning black. The vessel is shattered. It is mute, without feeling, dead, and still. As we escort him to the grave, let us pray the Lord will give him rest forever.

What is our life? It is truly a flower, a cloud, and the morning dew. Come, therefore, let us look clearly into the graves. Where is the beauty of the body and where is its youth? Where are the eyes and the form of its flesh? All are withered up like grass. All have vanished. Come, let us fall down before Christ in tears.

The parting of the soul is great weeping and sorrow, great sighing and affliction. Hell and perdition are the life of things that pass away. The toil of life on earth is an untimely illusion; shadow, unreality, a deceiving sleep. Let us flee far away from every sinful deed of this world so we may inherit heavenly blessings.

As we look upon our dead brother before us, let us receive an example of our last moment. For he is let from the earth like smoke. He has been clothed in rags, and

will be covered with earth. Leaving him hidden from sight, let us pray to Christ to give him rest forever.

When the soul is about to be carried off by force by the fearsome angels, it forgets all of its family and those it knows, and is mindful of standing before the coming judgement, of its folly and fleshly toil. Come, let us implore the Judge, and pray that the Lord will pardon the sins he has committed.

Come, O brethren, let us see the dust and ashes in the grave from which we were formed. Where now are we going? And what shall we become? What has become of the poor man and the rich man? What has become of the master or the freeman? Are they all not ashes? The beauty of the face has turned to dust, and death has withered up the flower of youth.

The illusions and the things of glory of this life are truly folly and corruption. For all of them will end and we all shall die: kings and princes, judges and rulers, the rich and the poor, and every kind of mortal man. Now for those who in life were

FUNERAL

committed to the grave, let us pray that the Lord will grant them rest.

Now all the organs of the body are seen to be idle that a short while ago were active. All are still, dead, without feeling. For the eyes are closed, the feet are bound. The hands are still, and ears hear not. The tongue is enclosed in silence. He is committed to the grave. Truly all human accomplishments are vanity.

Save those who hope in you, O Theotokos, O mother of the never-setting Sun. Ask Him Who is exceedingly good in your prayers we beg you, that He will grant repose where the souls of the righteous rest, to him who has departed. Present him an heir of divine blessings, O most pure one, in the courts of the righteous in eternal remembrance.

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

“As you see me set before you mute and without breath, weep for me, my brethren, family, and all who know me, for I spoke with you only yesterday, and suddenly the fearful hour of death came upon me. Come,

all those who love me and give me the last kiss, for never again shall I journey or talk with you 'til the end of time. For I go to a Judge Who is impartial, where servant and master stand side by side. King and soldier, rich and poor, are held in equal esteem. For each will be glorified by his own deeds, or will be put to shame. But I ask and implore you all to pray without ceasing for me to Christ our God, that I may not be put into the place of torment because of my sins, but that He may appoint me to a place where there is the light of life."

*Now and ever, and unto ages of ages.
Amen.*

Through the prayers of her who bore You, O Christ, and of Your forerunner and apostles, Your prophets, hierarchs, the pious and the righteous, and of all Your saints, give rest to Your servant who has fallen asleep.

THE SERVICE AT THE GRAVESITE

The Trisagion Prayers of Mercy

DEACON: Bless, father.

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

PEOPLE: Amen.

Holy God, Holy Mighty, Holy Immortal:
have mercy on us. (3x)

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

All-holy Trinity, have mercy on us. Lord, cleanse us from our sins. Master, pardon our iniquities. Holy God, visit and heal our infirmities for Your name's sake.

Lord, have mercy. (3x)

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

Our Father, Who 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 evil.

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.

PEOPLE: Amen.

The Interment

The mortal remains are buried with thanksgiving and with joy and with the song:⁶⁸

Tone 8: Open wide, O earth, and receive what was formed from you by the hand of God. Receive that which returns to you, its mother, for the Creator has taken that which was of His image. Receive this body, O earth, for it is your own

The priest may pour the ashes from the censer (or again, earth and oil) on the casket, as he says:

PRIEST: The earth is the Lord's, and the fullness thereof, the world, and all those who dwell therein.

⁶⁸*From the Service Book of Hapgood, page 392.*

GRAVESITE

Troparia for the Departed - Tone 4

With the spirits of the righteous made perfect, give rest to the soul of Your servant, O Savior; and preserve *him* in that life of blessedness which is with You, O lover of mankind.

In the place of Your rest, O Lord, where all Your saints repose, give rest also to the soul of Your servant; for You alone love mankind.

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

You are our God, Who descended into Hades, and loosed the bonds of those who were there; give rest also to the soul of Your servant.

Now and ever, and unto ages of ages.
Amen.

O Virgin, alone pure and blameless, who without seed gave birth to God, intercede for the salvation of *his* soul.

The Litany for the Departed

DEACON: Have mercy on us, O God, according to Your great mercy, hear us we pray, and have mercy.

PEOPLE: Lord, have mercy. (3x)

DEACON: Again we pray for the repose of the soul of the servant of God, *N.*, departed this life; and that You will pardon *his* every transgression, both voluntary and involuntary.

PEOPLE: Lord, have mercy. (3x)

DEACON: That the Lord God will establish *his* soul where the just repose.

PEOPLE: Lord, have mercy. (3x)

DEACON: The mercies of God, the kingdom of heaven, and the forgiveness of *his* sins, let us ask of Christ, our immortal King and our God.

PEOPLE: Grant this, O Lord.

The Prayer for the Departed

DEACON: Let us pray to the Lord.

PEOPLE: Lord, have mercy.

PRIEST: O God of spirits and of all flesh, Who have trampled down death and made

GRAVESITE

powerless the devil and given life to Your world: Give rest also to the soul of Your departed servant, *N.*, in a place of brightness, a place of green pastures, a place of repose, where all sickness, sorrow, and sighing have fled away. Pardon every sin which *he* has committed, whether by word or deed or thought; for You are good and love mankind, and there is no man who lives and sins not, for You only are without sin, and Your righteousness is to all eternity, and Your word is truth.

For You are the Resurrection and the Life and the Repose of Your departed servant, *N.*, O Christ our God, and unto You we ascribe glory, together with Your unoriginate Father and Your all-holy, good, and life-giving Spirit, now and ever, and unto ages of ages.

PEOPLE: Amen.

The Dismissal

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

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

Lord, have mercy. (3x)

Father, bless.

PRIEST: May Christ, our true God, the immortal King, Who has dominion over the living and the dead, and Who rose from the dead, through the intercessions of His all-pure and all-blameless, holy Mother, of the holy, glorious, and all-laudable apostles, of our venerable and God-bearing fathers, of our venerable forefathers Abraham, Isaac, and Jacob, of the holy and righteous friend of Christ, Lazarus of four-days, and of all the saints, establish the soul of His servant, *N.*, departed this life, in the dwelling-place of the righteous, give *him* rest in the bosom of Abraham, and number *him* among the righteous; and have mercy on us, for He is good and loves mankind.

Memory Eternal

PRIEST: May your memory be eternal, O our ever-memorable *brother (sister)*, who are worthy of blessedness.⁶⁹

⁶⁹*Or, in the slavic usage:*

Grant rest eternal and blessed repose, O Lord, to the soul(s) of Your servant(s), *N.*, and make

GRAVESITE

The priest may cense while all sing:

PEOPLE: Memory eternal.⁷⁰ (3x)

[Immediately after Memory Eternal, the priest may say and the people may respond likewise: May his (her) soul dwell with the blessed.]

PRIEST: Through the prayers of our holy fathers, Lord Jesus Christ, our God, have mercy on us and save us.

PEOPLE: Amen.

If it is the custom of the place, after the body is lowered into the grave, the priest may pour some of the earth on top of the casket in the form of the Cross, saying:

PRIEST: This tomb is sealed unto the glorious, Second Coming of our Lord and God and Savior, Jesus Christ.

his (her,) memory eternal.

⁷⁰ *Or May his (her, their) memory be eternal.*

PRAYERS FOR THE SICK

The priest begins by saying the Trisagion Prayers (page 108) and then continues with the following:

Let us pray to the Lord.

O Lord Almighty, the Healer of souls and bodies, Who put down and Who raise up, Who discipline and also heal: Visit now in Your mercy our *brother N.*, who is ill; stretch forth Your arm that is full of healing and health, and lift *him* up from *his* bed and cure *him* of *his* illness. Put away from *him* the spirit of disease and of every malady and pain and fever. And if *he* has sins and transgressions, grant *him* remission and forgiveness, in that You love mankind. Yes, O God, look with merciful kindness on Your creation, through Jesus Christ our Lord, with whom You are blessed together with Your all-holy, good, and life-giving Spirit, now and ever, and unto ages of ages. Amen.

A Second Prayer

Let us pray to the Lord.

PRAYERS FOR THE SICK

O Lord, our God, Who by Your word alone did heal both chronic and passing diseases; Who also cured the relative of Peter from her fever; and Who discipline with mercy, and heal according to Your goodness, and can put aside every malady and infirmity: Relieve also, O Lord, Your servant, *N.*, and cure *him* of the sickness with which *he* is grieved, and get *him* up from *his* bed of pain, sending upon *him* Your mercy; and grant *him* health and complete cure.

For You are the Physician of our souls and bodies, and unto You we ascribe glory, to the Father and to the Son and to the Holy Spirit, now and ever, and unto ages of ages. Amen.

*The Gospel*⁷¹

For a sick man (Luke 9: 1 - 6):

⁷¹ *The priest may also read from the following scriptures:*

Psalms 6, 113 (LXX 114, 115), 143 (LXX 142)

Epistle: James 5:10-17; Romans 15:1-8; 1

Corinthians 12:27-13:8; 2 Corinthians 6:16-7:1;

2 Corinthians 1:8-12; Galatians 5:22-6:2; 1

Thessalonians 5:14-24

Gospel: Matthew 8:1-17; Luke 10:25-38; Luke

19:1-11; Matthew 10:1, 5-9; Matthew 25:1-14;

Matthew 14:21-29; Matthew 9:9-14

PRAYERS FOR THE SICK

The reading from the holy Gospel according to Saint Luke.

Glory to You, O Lord. Glory to You.

And Jesus called His twelve disciples together and gave them power and authority over all demons, and to cure diseases. He sent them to preach the kingdom of God and to heal the sick. And He said to them, "Take nothing for the journey, neither staffs nor bag nor bread nor money; and do not have two tunics apiece. Whatever house you enter, stay there, and from there depart. And whoever will not receive you, when you go out of that city, shake off the very dust from your feet as a testimony against them." So they departed and went through the towns, preaching the gospel and healing everywhere.

Glory to You, O Lord. Glory to You.

For a sick woman (Mark 5:24 - 34):

The reading from the holy Gospel according to Saint Mark.

Glory to You, O Lord. Glory to You.

PRAYERS FOR THE SICK

At that time a great multitude followed Jesus and thronged Him. Now a certain woman had a flow of blood for twelve years, and had suffered many things from many physicians. She had spent all that she had and was no better, but rather grew worse. When she heard about Jesus, she came behind Him in the crowd and touched His garment. For she said, "If only I may touch His clothes, I shall be made well." Immediately the fountain of her blood was dried up, and she felt in her body that she was healed of the affliction. And Jesus, immediately knowing in Himself that power had gone out of Him, turned around in the crowd and said, "Who touched My clothes?" But His disciples said to Him, "You see the multitude thronging You, and You say, 'Who touched Me?'" And He looked around to see her who had done this thing. But the woman, fearing and trembling, knowing what had happened to her, came and fell down before Him and told Him the whole truth. And He said to her, "Daughter, your faith has made you well. Go in peace, and be healed of your affliction."

Glory to You, O Lord. Glory to You.

Litany

Have mercy on us, O God, according to Your great mercy, hear us we pray, and have mercy.

Lord, have mercy. (3x)

Again we pray for mercy, life, peace, health, salvation, and visitation for *the servant of God. N.*, and for pardon and forgiveness of *his* sins.

Lord, have mercy. (3x)

For You are a good God and love mankind, and unto You we ascribe glory: to the Father and to the Son and to the Holy Spirit, now and ever, and unto ages of ages. Amen.

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

PRAYERS FOR THE SICK

*Another Prayer for the Sick
From the Great Book of Needs*

(Saint Tikhon's Monastery V. 1, page 151)

May the most merciful Lord God have compassion on you.

May the Lord Jesus Christ grant you every good petition.

May the Lord Almighty deliver you from every calamity.

May the Lord teach you.

May the Lord give you understanding.

May the Lord help you.

May the Lord save you.

May the Lord protect you.

May the Lord keep you.

THE ORDER FOR CONFESSING AND COMMUNING THE SICK

*Based on the Euchologion published by
the Patriarchate of Antioch (1964)*

The Euchologion (Book of Needs) assumes that the only person to be communed outside the church temple is one who is near death and unable to come or be brought to the church temple. While it may be acceptable to commune the sick and/or shut-in whether or not they are near death, it remains the practice of the Church that only they (not their relatives or caregivers who may be standing by) be communed outside the church temple.

The priest carries upon his breast the portable artophorion (i.e. a small case for holding reserved sacrament) in which are the Immaculate Mysteries. Upon arrival at the place where the sick man abides, the priest blesses and dons his stole, covers a table with a clean cloth and places upon it the artophorion, the precious Cross and two candles in their stands. With all reverence he opens the artophorion, takes from it a small portion of the Immaculate Mysteries, places that portion into a small chalice, and then carefully pours into the chalice a small amount of sweet, red wine.

Then, in the hearing of the sick man, the priest prays as follows:

PRIEST: Blessed is our God always, now and ever, and unto ages of ages. Amen.

PRAYERS FOR THE SICK

Glory to You, our God. Glory to You.

O heavenly King, O Comforter, the Spirit of truth, Who are in all places and fill all things, the Treasury of good things and Giver of life: Come, and abide in us, and cleanse us from every stain, and save our souls, O good One.

The Trisagion Prayers

Holy God... Glory... now and ever... Amen.

All-holy Trinity... Lord, have mercy. (3x)

Glory... now and ever... Amen.

Our Father...

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. Amen.

Lord, have mercy. (12x)

Glory... now and ever... Amen.

Come, let us worship and fall down before 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.

Psalm 51 (LXX 50)

Have mercy upon me, O God, according to Your loving-kindness; according to the multitude of Your tender mercies, blot out my transgressions. Wash me thoroughly from my iniquity, and cleanse me from my sin. For I acknowledge my transgressions, and my sin is always before me. Against You, You only, have I sinned, and done this evil in Your sight — that You may be found just when You speak, and blameless when You judge. Behold, I was brought forth in iniquity, and in sins my mother conceived me. Behold, You desire truth in the inward parts, and in the hidden part You will make me to know wisdom. Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow. Make me hear joy and gladness, that the bones You have broken may rejoice. Hide Your face from my sins, and blot out all my iniquities. Create in me a clean heart, O God, and renew a steadfast spirit within me. Do not cast me away from Your presence, and do not take Your Holy Spirit from me. Restore to me the joy of Your salvation, and uphold me by Your generous Spirit. Then I will

PRAYERS FOR THE SICK

teach transgressors Your ways, and sinners shall be converted to You. Deliver me from the guilt of bloodshed, O God, the God of my salvation, and my tongue shall sing aloud of Your righteousness. O Lord, open my lips, and my mouth shall show forth Your praise. For You do not desire sacrifice, or else I would give it; You do not delight in burnt offering. The sacrifices of God are a broken spirit, a broken and a contrite heart — these, O God, You will not despise. Do good in Your good pleasure to Zion; build the walls of Jerusalem. Then You shall be pleased with the sacrifices of righteousness, with burnt offering and whole burnt offering; then they shall offer bulls on Your altar.

The Confession

All others leave the room so that the priest may hear the confession of the sick man. See page 108.

Anointing (Optional)

The priest may now anoint the sick man on his forehead, chin, cheeks, and hands with Holy Oil saying:

PRIEST: O Holy Father, Physician of our souls and bodies, have mercy, forgive and save Thy servant N.

The Prayers before Communion

The priest takes up the chalice in his left hand, and the spoon and red communion cloth in his right hand, and says the following pre-communion prayers:

I believe, O Lord, and I confess that You are truly the Christ, the Son of the living God, Who came into the world to save sinners, of whom I am first. And I believe that this is truly Your own immaculate Body, and that this is truly Your own precious Blood. Therefore, I pray, have mercy on me and pardon my transgressions, both voluntary and involuntary, of word and of deed, of knowledge and of ignorance; and make me worthy to partake without condemnation of Your immaculate Mysteries, unto forgiveness of my sins and unto life everlasting. Amen.

PRAYERS FOR THE SICK

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

Not unto judgment nor unto condemnation be my partaking of Your holy Mysteries, O Lord, but unto the healing of soul and body.

Holy Communion

The priest places the red communion cloth under the chin of the sick man and communes him, saying:

PRIEST: The servant of God N., partakes of the precious and all-holy Body and Blood of our Lord and God and Savior Jesus Christ, unto the forgiveness of sins and unto life everlasting.

After wiping the lips of the sick man with the red communion cloth, the priest himself carefully consumes what remains in the chalice of the Immaculate Mysteries, and thoroughly cleanses and dries the chalice and spoon.

The Hymn of Simeon the God-receiver

Lord, now You are letting Your servant depart in peace, according to Your word, for my eyes have seen Your salvation, which You have prepared before the face of all people, a light to lighten the Gentiles and the glory of Your people Israel.

The Trisagion Prayers

Holy God... Glory... now and ever... Amen.
All-holy Trinity... Lord, have mercy. (3x)
Glory... now and ever... Amen. Our Father...

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. Amen.

Troparion of the Day

The priest says the Troparion/Apolytikion of the Day, and then the following:

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

Through the intercessions, O Lord, of all Your saints and of the Theotokos, grant us

PRAYERS FOR THE SICK

peace, and have mercy on us, for You alone are compassionate.

Prayer of Thanksgiving

I thank You, O Lord my God, that You have not rejected me, a sinner, but have granted me to become a communicant of Your holy Gifts.

May this Eucharist be unto me for joy, health, and gladness; and at Your fearful, second coming make me, a sinner, worthy to stand at the right hand of Your glory; through the intercessions of Your most-pure Mother and of all Your saints. Amen.

The Dismissal

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

May Christ our true God, *Who rose from the dead*, through the intercessions of His all-pure and all-blameless, holy Mother, of (N., *patron of the church*), of the holy and righteous ancestors of God, Joachim and Anna, of (N., *the saint of the day*) whose memory we celebrate, and of all the saints, have mercy on us and save us, for He is good and loves mankind.

PRAYERS FOR THE SICK

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

PRAYERS AT CHILDBIRTH

For a Woman in Difficult Labor

O Lord God Almighty, Creator of all things, and the Giver of knowledge to mankind, You fashioned the body of man from the earth, and breathed into his nostrils the breath of life, and granted to him Your blessing, that he might increase and multiply through the birth of children. We ask You now, O lover of mankind, to bless this Your handmaid, N., who is with child, granting her help and comfort at this trying time; ease her labor, and bring her to safe delivery. Yes, O Lord, open the treasury of Your mercies and Your compassions to her, and let her give birth to a fruitful vine that will be a cause of joy to her all the days of her life. For You are blessed, together with Your only-begotten Son and Your all-holy, good, and life-giving Spirit, now and ever, and unto ages of ages. Amen.

For a Woman after She has Given Birth

O Lord Jesus Christ, our God, Who were born of our most-pure Lady Theotokos and

PRAYERS AT CHILDBIRTH

ever-virgin Mary, and rested in the manger as a Child, and appeared as a nursing babe, have mercy upon this handmaid *N.*, who has now given birth, and preserve her by Your strong arm; forgive her every sin both voluntary and involuntary, cleanse her from all stain, heal her every pain, and grant health and strength to her soul and body. Surround her with joyous angels of light, and guard her from all evil; preserve her from every jealous eye, and have mercy on her according to Your great mercy, and raise her up in Your loving-kindness. And, O Lord, protect the child to whom she has given birth; preserve *him* from all sickness and accident, from evil by day or by night, and from every snare of the adversary; and bestow on *him* Your heavenly benediction. And grant, O Lord, that this Your handmaid and the child born of her may come to adore You in Your holy temple in due season, for all glory honor, and worship are due unto you, to the Father and to the Son and to the Holy Spirit, now and ever, and unto ages of ages. Amen.

PRAYERS AT CHILDBIRTH

*The Prayer for the Naming of a Child*⁷²

The priest makes the sign of the Cross on the mouth and breast of the infant, and says:

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

O Lord our God, we pray to You, and we beseech You that the light of Your countenance may be shown upon this Your servant *N.*, and that the Cross of Your only-begotten Son may be engraved in *his* thoughts; that *he* may flee from the vanity of the world and from every evil snare of the enemy, and may follow after Your commandments. Grant, O Lord, that Your holy name may remain unrejected by *him*; and that *he* may be united in due time to Your holy Church; and that the awesome sacraments of Your Christ may be administered to *him*; that having lived according to Your commandments, and preserved without flaw the seal, *he* may

⁷² Traditionally this prayer is assigned to the eighth day after a child is born. The priest may begin with the Trisagion Prayers and conclude with the blessing, May Christ, our true God....

PRAYERS AT CHILDBIRTH

receive the bliss of the elect in Your kingdom.

Through the grace and love toward mankind of Your only-begotten Son, with Whom also You are blessed, together with Your all-holy, good, and life-giving Spirit, now and ever, and unto ages of ages. Amen.

The priest takes the infant in his arms, stands before the Icon of the Theotokos and lifts the child up, making the sign of the Cross, saying.

PRIEST: Rejoice, O Virgin Theotokos, full of grace. For from you has shone forth the Sun of Righteousness, Christ our God, giving light to those in darkness. And rejoice also, O righteous elder, for you received in your arms the Redeemer of our souls, Who bestows on us resurrection.

PRAYERS AT CHILDBIRTH

*The Churching of the Mother*⁷³

The priest makes the sign of the Cross over the mother and her child and gives thanks to God for keeping her safe through childbearing.

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

O Lord God Almighty, the Father of our Lord Jesus Christ, Who by Your word have created all things, both reason-endowed beings and the animals, and have brought all things from non-existence into being, we thank You that You have kept safe through childbearing Your handmaid, N., by Your will. [Cleanse her therefore, from all sin and from every taint as she now draws near to Your holy Church; and make her worthy to partake of Your holy Mysteries without condemnation.] Bless also this child that has been born of her. Increase *him*; sanctify *him*; enlighten *him*; give *him* virtue; and endow *him* with a good

⁷³ *Traditionally this prayer is assigned to the fortieth day after childbirth, but it is commonly done the first time the mother and her new baby return to the church. The priest may begin with the Trisagion Prayers (page 102) and conclude with the blessing, May Christ, our true God....*

PRAYERS AT CHILDBIRTH

understanding. For You have brought *him* into being, and have shown *him* the physical light and have appointed *him* to be granted the spiritual light in due time and that *he* may be numbered among Your chosen flock, through Your only-begotten Son, with Whom You are blessed, together with Your all-holy, good, and life-giving Spirit, now and ever and unto ages of ages. Amen.

PRAYERS AT CHILDBIRTH

Lord, now You are letting Your servant depart in peace, according to Your word, for my eyes have seen Your salvation, which You have prepared before the face of all people, a light to lighten the Gentiles and the glory of Your people Israel.

VARIOUS PRAYERS OF BLESSING

The Blessing of Any Object

O Creator and Author of mankind, Giver of spiritual graces and Bestower of eternal salvation: Send down, O Lord, Your Holy Spirit with a blessing from on high upon this (*name of object*); that fortified by the might of heavenly protection, it may be effective for bodily salvation and help and aid, unto all who desire to make use of it, through Jesus Christ our Lord. Amen.

The priest sprinkles the object three times with holy water and then gives the dismissal.

May Christ our true God, through the intercessions of His all-pure and all-blameless, holy Mother, and of all the saints, have mercy on us and save us, for He is good and loves mankind.

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

VARIOUS PRAYERS OF BLESSING

For Those Who Bring First-Fruits

O Master, Lord our God, Who have commanded that we bring to You an offering of each of Your own things, and Who reward the same with the gift of Your eternal good things; Who graciously accepted the offering of the widow, according to her ability: Accept now also these things which are offered to You by Your servant, *N.*, and grant that they may be placed among Your eternal treasures; granting *him* an abundant harvest of Your worldly benefits, together with all things profitable to *him*. For blessed is Your name, and glorified is Your kingdom: of the Father and of the Son and of the Holy Spirit, now and ever, and unto ages of ages. Amen.

For a Child When He Begins School

O Lord our God and Creator, Who have honored men with Your own image; Who have taught Your chosen ones, so that they are most wise who give heed to Your teaching; Who reveal wisdom to children; Who have imparted Your teaching to Solomon and to all who have sought Your

VARIOUS PRAYERS OF BLESSING

wisdom: Open now the heart, the mind, and the lips of this Your servant, *N.*, that *he* may receive the power of Your word, and understand the knowledge which shall be taught *him*, to the glory of Your all-holy name, to the profit and building up of Your holy Church, and that *he* may know Your good and perfect will. Deliver *him* from every hostile oppression; preserve *him* in the orthodox faith and in holiness all the days of *his* life, that *he* may increase in wisdom and in the fulfilling of Your commandments; that being thus prepared *he* may glorify Your all-holy name and become an heir of Your kingdom. For You are God, mighty in mercy and gracious in strength; and unto You is due glory: to the Father and to the Son and to the Holy Spirit, now and ever, and unto ages of ages. Amen.

At the Founding of a House

O God Almighty, Who have made the heavens with wisdom, and have established the earth upon its firm foundations, the Creator and Author of mankind: Look upon Your servant, *N.*, to whom it has seemed good to set up a house

VARIOUS PRAYERS OF BLESSING

for his dwelling in the dominion of Your power, and to raise it up by building. Establish this house upon a firm rock, and found it according to Your divine word in the Gospel, so that neither wind nor flood nor any other thing shall be able to harm it. Graciously grant that he may bring it to completion and deliver all those who shall wish to dwell in it from every attack of the enemy. For Yours is the kingdom and the power and the glory: of the Father and of the Son and of the Holy Spirit, now and ever, and unto ages of ages. Amen.

For Those Moving into a New House

O God our Savior, Who condescended to enter under the roof of Zaccheus, bringing salvation to him and to all who were in his house: Also keep safe from all harm those who have now desired to dwell in this place, and who together with us, unworthy though we are, offer You prayers and supplications; and bless this their dwelling and preserve their life free from all evil. For unto You are due all glory, honor, and worship, together with Your unoriginate Father, and Your all-holy, good, and life-

giving Spirit, now and ever, and unto ages of ages. Amen.

For Those about to Journey by Land

O Lord Jesus Christ, our God, the true and living Way, Who condescended to journey with Your foster-father Joseph and Your most-pure, virgin Mother into Egypt, and Who accompanied Luke and Cleopas to Emmaus: We humbly pray, O all-holy Master, that by Your grace You will accompany now *this Your servant*. And send to *him*, as to Your servant Tobias, a guardian angel, guiding, preserving, and delivering *him* from every evil assault of enemies, both visible and invisible; and direct *him* to the fulfillment of Your commandments; and preserve *him* in peace, happiness, and health; and bring *him* back again in safety and tranquility. And grant that *he* may fulfill all *his* good intentions which are according to Your good pleasure and favorable to Your glory. For Yours it is to show mercy and to save us, and unto You we ascribe glory, together with Your unoriginate Father and Your all-holy, good, and life-giving Spirit,

VARIOUS PRAYERS OF BLESSING

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

Then the priest takes the holy Cross and gives it to him to kiss, saying:

May the Lord bless you out of Zion; and so shall you behold the good things of Jerusalem all the days of your life; and may He direct your journey in peace, to the glory of His holy name. Amen.

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

For Those about to Journey by Water or by Air

O Master, Lord Jesus Christ, our God, Who walked upon the waters as upon dry land, and willingly accepted Your holy disciples and apostles as Your fellow-voyagers in the ship; and Who rebuked the stormy wind, and commanded the waves of the sea to be still: Be pleased now also, we humbly pray, O Savior, to travel with *this Your servant*, allaying every unfavorable wind and tempest. And raise up special and timely winds for a successful journey, being Yourself for *him* a pilot and a

VARIOUS PRAYERS OF BLESSING

deliverer [and for *his* ship a calm and tranquil harbor]. And as You saved Peter from sinking, so also likewise, deliver this Your servant from all assaults of enemies, both visible and invisible, and from disaster and distress and fear, by Your almighty right hand. And graciously grant that *he* may return to *his* home in peace, health, and happiness; having accomplished *his* purpose and enterprise. Richly bestow Your inexhaustible grace upon *his* deeds [and preserve the ship whole and unharmed]. For You are the Savior and the Deliverer and the rich Giver of all good things, both spiritual and temporal, and unto You we ascribe glory: to the Father and to the Son and to the Holy Spirit, now and ever, and unto ages of ages. Amen.

Then the priest takes the holy Cross and gives it to him to kiss, saying:

May the Lord bless you out of Zion; and so shall you behold the good things of Jerusalem all the days of Your life; and may He direct Your journey in peace, to the glory of His holy name. Amen.

VARIOUS PRAYERS OF BLESSING

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

*At the Installation of New Parish Council Members*⁷⁴

O Almighty God, our help and refuge, the fountain of wisdom and tower of strength, Who know that we can do nothing without Your guidance and help; assist these Your servants *N.* and direct them to divine wisdom and power, that they may fulfill this service to Your church, faithfully, diligently, and according to Your will, so that it may be profitable to this holy community, and to the glory of Your holy Name.

For Yours is the Kingdom and the power and the glory, of the Father and of the Son and of the Holy Spirit, now and ever and unto ages of ages. Amen.

⁷⁴ Adapted from the *Prayer Before Commencing Any Task*.

*At the Beginning of the
Parish Council Meeting*

In the Name of the Father and of the Son
and of the Holy Spirit. Amen.

O Heavenly King, O Comforter, the Spirit
of truth, Who are in all places and fill all
things, the Treasury of good things and
Giver of life, come and abide in us.
Cleanse us from every stain and save our
souls, O Good One.

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

O Almighty God, our help and refuge, the
fountain of wisdom and tower of strength,
Who know that we can do nothing
without Your guidance and help; assist us
and direct us to divine wisdom and power,
that we may fulfill this service to Your
church, faithfully, diligently, and
according to Your will, so that it may be
profitable to this holy community, and to
the glory of Your holy Name.

For Yours is the Kingdom and the power
and the glory, of the Father and of the Son
and of the Holy Spirit, now and ever and
unto ages of ages. Amen.

VARIOUS PRAYERS OF BLESSING

For the Blessing of a Married Couple on an Important Anniversary

At the end of the Liturgy, after "Blessed be the name...," the married couple who are celebrating a significant anniversary come to the front of the Church. Their wedding crowns, if they have them, may be placed on their heads and they may be given candles to hold.

DEACON: Let us pray to the Lord.

PEOPLE: Lord, have mercy.

PRIEST: O eternal God, Who have brought into unity those who were once apart and have preserved them in an indissoluble bond of love, Who blessed Isaac and Rebecca with length of days and made them heirs of Your promise: we thank You for this opportunity to honor N. and N. on this occasion of the ____ anniversary of their marriage. For it is by Your grace, which assists and completes their sacrificial love, that their unity has been preserved through length of years. We beseech You that You would continue Your watchful care over their household; pour out upon them Your heavenly benediction; preserve their matrimonial peace and joy unshaken; and preserve their love

VARIOUS PRAYERS OF BLESSING

undiminished. Grant to them peaceful times that, rejoicing in the fruit of their common labors, they might glorify You, the only God of love and the provider of good things, who are ever blessed, together with Your coeternal Son and Your all-holy, good, and life-giving Spirit, now and ever and unto ages of ages.

PEOPLE: Amen.

DEACON: Let us pray to the Lord.

PEOPLE: Lord, have mercy.

PRIEST: O God, our God, Who went to Cana of Galilee and blessed there the marriage feast: Bless also these Your servants, who through Your good providence have remained for _____ years united together in matrimony. Bless their coming years together; prosper their every endeavor; replenish their life with good things; receive their crowns into Your kingdom, preserving them spotless, blameless and without reproach, now and ever and unto ages of ages.

PEOPLE: Amen.

VARIOUS PRAYERS OF BLESSING

The priest then blesses the couple with the Cross, saying:

PRIEST: May the Father, and the Son, and the Holy Spirit, the all-holy, consubstantial and life-giving Trinity, one Godhead and one Kingdom, bless you; grant unto you length of days, joy in your children and children's children, prosperity of life and faith, fill you with abundance of all earthly good things and make you worthy to obtain the blessings of the promise; through the prayers of the holy Theotokos and of all the Saints.

PEOPLE: Amen.

The priest gives them the Cross to kiss. He then removes the crowns, and takes also the candles.