Service Book of the Holy Orthodox-Catholic Apostolic (Greco-Russian) Church (Hapgood translation) (part 2 of 2)

Orthodox Church service books (ancient to modern)

SermonIndex.net / Church Fathers

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The Order for the Burial of the Dead (Laymen)

[When an Orthodox believer dieth, his relatives straightway give notice thereof unto the Priest, who, when he is come to the house in which the remains of the dead man lie, and hath put on his priestly stole (epitrakhll), and hath placed incense in the censer, censeth the body of the dead, and those present; and beginneth as usual:] Blessed is our God always, now, and ever, and unto ages of ages. Amen. [And those who stand there begin:] O Holy God, Holy Mighty, Holy Immortal One, have mercy upon us. (Thrice.) Glory to the Father, and to the Son, and to the Holy Spirit, now, and ever, and unto ages of ages. Amen. O all-holy Trinity, have mercy upon us. O Lord, wash away our sins. O Master, pardon our transgressions. O Holy One, visit and heal our infirmities, for thy Name's sake. Lord, have mercy. (Thrice.) Glory . . . now, and ever, . . .

Our Father, who art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done on earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation; But deliver us from the Evil One: Priest. For thine is the kingdom, and the power, and the glory, of the Father, and of the Son, and of the Holy Spirit, now, and ever, and unto ages of ages. Amen. [And immediately the following Hymns (Tropar), in Tone IV., are sung:] With the souls of the righteous dead give rest, O Saviour, to the soul of thy servant, preserving it unto the life of blessedness which is with thee, O thou who lovest mankind. In the place of thy rest, O Lord, where all thy Saints repose, give rest also to the soul of thy servant; for thou only lovest mankind.

Glory . . . Thou art the God who descended into Hell, and loosed the bonds of the captives. Do thou give rest also to the soul of thy servant. Now, and ever, . . . O Virgin alone Pure and Undefiled, who without seed didst bring forth God, pray thou that his (her) soul may be saved. * For explanations, indicated by numbers, see Appendix, B, X. Deacon. Have mercy upon us, O God, according to thy great mercy, we beseech thee: hearken, and have mercy. Choir. Lord, have mercy. (Thrice.) Furthermore we pray for the repose of the soul of the servant of God departed this life, N.; and that thou wilt pardon his (her) sins both voluntary and involuntary. That the Lord God will establish his (her) soul where the just repose.

The mercies of God, the kingdom of heaven, and the remission of his (her) sins, we entreat of Christ, our King Immortal and our God.

Choir. Grant it, O Lord. Exclamation. For thou art the Resurrection, and the Life, and the Repose of thy departed servant, N., O Christ our God, and unto thee we ascribe glory, together with thy Father who is from everlasting, and thine all-holy, and good, and life-giving Spirit, now, and ever, and unto ages of ages. Amen. Deacon. Wisdom! Choir. More honourable than the Cherubim, and beyond compare more glorious than the Seraphim, thou who without defilement barest God the Word, true Birth-giver of God, we magnify thee. Lord, have mercy. (Thrice.) Glory to the Father, and to the Son, and to the Holy Spirit, now, and ever, and unto ages of ages. Amen. — Bless. [And straightway the Priest giveth the BENEDICTION.] May Christ, our true God, who hath dominion over the living and the dead: through the prayers of his all-holy Mother; of our righteous and God-bearing fathers; and of all the Saints, establish the soul of his servant, N., departed this life, in his holy mansions, and number him (her) among the just; and have mercy upon us: Forasmuch as he is good and loveth mankind.

[And if all things are now ready for the departure, the Priest beginneth again.] Blessed is our God . . . (See page 369.) *And we begin to sing, with all awe and emotion: O Holy God, Holy Mighty, . . . (See page 369.) [And the Priest, meanwhile, saith, secretly, the following Prayer:] O God of spirits, and of all flesh, who hast trampled down Death, and overthrown the Devil, and given life unto thy world: Do thou, the same Lord, give rest to the soul of thy departed servant, N., in a place of brightness, a place of verdure, a place of repose, whence all sickness, sorrow and sighing have fled away. Pardon every transgression which he (she) hath committed, whether by word, or deed, or thought. For thou art a good God, and loveth mankind; because there is no man who liveth and sinneth not: for thou only art without sin, and thy righteousness is to all eternity, and thy word is true.

[Secretly.] [And taking up the mortal remains of the departed, we come, bearing tapers, unto the Church, preceded by the Priest, and by the Deacon with the censer. And when we come to the Church, the remains are deposited in the porch (or in the Church, as is the custom in Russia). And the beginning is :]

Psalm Xci.

Whoso dwelleth under the defence of the Most High, shall abide under the shadow of the Almighty. I will say unto the Lord, Thou art my hope, and my stronghold; my God, in him will I trust. For he shall deliver thee from the snare of the hunter, and from the noisome pestilence. He shall defend thee under his wings, and thou shalt be safe under his feathers; his faithfulness and truth shall be thy shield and buckler. Thou shalt not be afraid for any terror by night, nor for the arrow that flieth by day; for the pestilence that walketh in darkness, nor for the sickness that destroyeth in the noon-day. A thousand shall fall beside thee, and ten thousand at thy right hand; but it shall not come nigh thee. Yea, with thine eyes shalt thou behold, and see the reward of the ungodly. For thou, Lord, art my hope; thou hast set thine house of defence very high. There shall no evil happen unto thee, neither shall

any plague come nigh thy dwelling. For he shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee in their hands, that thou hurt not thy foot against a stone. Thou shalt go upon the lion and adder: the young lion and the dragon shalt thou tread under thy feet. Because he hath set his love upon me, therefore will I deliver him; I will set him up, because he hath known my Name. He shall call upon me, and I will hear him; yea, I am with him in trouble; I will deliver him, and bring him to honour. With long life will I satisfy him, and show him my salvation.

Blessed art thou, O Lord: teach me thy statutes. Then the first portion of PSALM CXIX. is chanted, in Tone VI.: Blessed are those that are undefiled in the way, and walk in the law of the Lord.

Psalm Cxix.*
Blessed are those that are undefiled in the way, and walk in the law of the Lord. Refrain. Alleluia. Blessed are they that keep his testimonies, and seek him with their whole heart.
For they who do no wickedness, walk in his ways. Thou hast charged that we shall diligently keep thy commandments. O that my ways were made so direct, that I might keep thy statutes! So shall I not be confounded, while I have respect unto all thy commandments.
I will thank thee with an unfeigned heart, when I shall have learned the judgments of thy righteousness. I will keep thy ceremonies; O forsake me not utterly. * For the abbreviated form generally used, see page 378. Wherewithal shall a young man cleanse his way? even by ruling himself after thy word. With my whole heart have I sought thee; O let me not go wrong out of thy commandments!

Thy words have I hid within my heart, that I should not sin against thee. Blessed art thou, O Lord; O teach me thy statutes! With my lips have I been telling of all the judgments of thy mouth. I have had as great delight in the way of thy testimonies, as in all manner of riches. I will talk of thy commandments, and have respect unto thy ways. My delight shall be in thy statutes, and I will not forget thy word. O do well unto thy servant; that I may live, and keep thy word. Open thou mine eyes; that I may see the wondrous things of thy law. I am a stranger upon earth; O hide not thy commandments from me! My soul breaketh out for the very fervent desire that it hath alway unto thy judgments.

Thou hast rebuked the proud; and cursed are they that do err from thy commandments. O turn from me shame and rebuke; for I have kept thy testimonies. Princes also did sit and speak against me; but thy servant is occupied in thy statutes. For thy testimonies are my delight, and my counsellors. My soul cleaveth to the dust; O quicken thou me, according to thy word. I have acknowledged my ways, and thou heardest me: O teach me thy statutes! Make me to understand the way of thy commandments; and so shall I talk of thy wondrous works. My soul melteth away for very heaviness; comfort thou me according unto thy word.
Take from me the way of lying, and cause thou me to make much of thy law. I have chosen the way of truth, and thy judgments have I laid before me.

I have stuck unto thy testimonies; O Lord, confound me not! I will run the way of thy commandments, when thou hast set my heart at liberty. Teach me, O Lord, the way of thy statutes, and I shall keep it unto the end. Give me understanding, and I shall keep thy law; yea, I shall keep it with my whole heart. Make me to go in the path of thy commandments; for therein is my desire. Incline mine heart unto thy testimonies, and not to covetousness. O turn away mine eyes, lest they behold vanity; and quicken thou me in thy way. O stablish thy word in thy servant, that I may fear thee. Take away the rebuke that I am afraid of; for thy judgments are good. Behold, my delight is in thy commandments; O quicken me in thy righteousness.

Let thy loving mercy come also unto me, O Lord, even thy salvation, according unto thy word. So shall I make answer unto my blasphemers; for my trust is in thy word. O take not the word of thy truth utterly out of my mouth; for my hope is in thy judgments. So shall I alway keep thy law; yea, forever and ever. And I will walk at liberty; for I seek thy commandments. I will speak of thy testimonies also, even before kings, and will not be ashamed. And my delight shall be in thy commandments, which I have loved. My hands also will I lift up unto thy commandments, which I have loved; and my study shall be in thy statutes. O think upon thy servant, as concerning thy word, wherein thou hast caused me to put my trust.

The same is my comfort in my trouble; for thy word hath quickened me. The proud have had me exceedingly in derision; yet have I not shrinked from thy law. For I remembered thine everlasting judgments, O Lord, and received comfort. I am horribly afraid, for the ungodly that forsake thy law. Thy statutes have been my songs, in the house of my pilgrimage. I have thought upon thy Name, O Lord, in the night-season, and have kept thy law. This I had, because I kept thy commandments. Thou art my portion, O Lord; I have promised to keep thy law. I made my humble petition in thy presence with my whole heart; O be merciful unto me, according to thy word. I called mine own ways to remembrance, and turned my feet unto thy testimonies. I made haste, and prolonged not the time, to keep thy commandments.

The congregations of the ungodly have robbed me; but I have not forgotten thy law. At midnight I will rise to give thanks unto thee, because of thy righteous judgments. I am a companion of all them that fear thee, and keep thy commandments. The earth, O Lord, is full of thy mercy: O teach me thy statutes! O Lord, thou hast dealt graciously with thy servant, according unto thy word. O learn me true understanding and knowledge; for I have believed thy commandments. Before I was troubled, I went wrong; but now have I kept thy word. Thou art good and gracious; O teach me thy statutes! The proud have imagined a lie against me; but I will keep thy commandments with my whole heart. Their heart is as fat as brawn; but my delight hath been in thy law.

It is good for me that I have been in trouble; that I may learn thy statutes. The law of thy mouth is dearer unto me than thousands of gold and silver. Refrain. Have mercy upon thy servant. Thy hands have made me and fashioned me: O give me understanding, that I may

learn thy commandments. They that fear thee will be glad when they see me; because I have put my trust in thy word. I know, O Lord, that thy judgments are right, and that thou of very faithfulness hast caused me to be troubled. O let thy merciful kindness be my comfort, according to thy word unto thy servant. O let thy loving mercies come unto me, that I may live; for thy law is my delight. Let the proud be confounded, for they go wickedly about to destroy me; but I will be occupied in thy commandments.

Let such as fear thee, and have known thy testimonies, be turned unto me. O let my heart be sound in thy statutes, that I be not ashamed. My soul hath longed for thy salvation, and I have a good hope because of thy word. Mine eyes long sore for thy word; saying, O when wilt thou comfort me? For I am become like a bottle in the smoke; yet do I not forget thy statutes. How many are the days of thy servant? when wilt thou be avenged of them that persecute me? The proud have digged pits for me, which are not after thy law. All thy commandments are true: they persecute me falsely; O be thou my help. R They had almost made an end of me upon earth; but I forsook not thy commandments. R O quicken me after thy loving-kindness; and so shall I keep the testimonies of thy mouth. R

O Lord, thy word endureth forever in heaven. R Thy truth also remaineth from one generation to another; thou hast laid the foundation of the earth, and it abideth. R They continue this day according to thine ordinance; for all things serve thee. R If my delight had not been in thy law, I should have perished in my trouble. R I will never forget thy commandments; for with them thou hast quickened me. R I am thine: O save me, for I have sought thy commandments. R The ungodly laid wait for me, to destroy me; but I will consider thy testimonies. R I see that all things come to an end, but thy commandment is exceeding broad. R Lord, what love have I unto thy law! all the day long is my study in it. R Thou, through thy commandments, hast made me wiser than mine enemies; for they are ever with me. R

I have more understanding than my teachers; for thy testimonies are my study. R I am wiser than the aged; because I keep thy commandments. R I have refrained my feet from every evil way, that I may keep thy word. R I have not shrunk from thy judgments; for thou teachest me. R O how sweet are thy words unto my throat; yea, sweeter than honey unto my mouth! R Through thy commandments I get understanding; therefore I hate all evil ways. R Thy word is a lantern unto my feet, and a light unto my paths. R I have sworn, and am steadfastly purposed, to keep thy righteous judgments. R I am troubled above measure: quicken me, O Lord, according to thy word. R Let the free-will offerings of my mouth please thee, O Lord; and teach me thy judgments. R My soul is alway in my hand; yet do I not forget thy law. R

The ungodly have laid a snare for me; but yet I swerved not from thy commandments. R Thy testimonies have I claimed as mine heritage for ever; and why? they are the very joy of my heart. R I have applied my heart to fulfil thy statutes alway, even unto the end. I hate them that imagine evil things; but thy law do I love. Thou art my defence and shield; and my trust is in thy word. Away from me, ye wicked; I will keep the commandments of my God. O stablish me according to thy word, that I may live; and let me not be disappointed

of my hope. Hold thou me up, and I shall be safe; yea, my delight shall be ever in thy statutes. Thou hast trodden down all them that depart from thy statutes; for they imagine but deceit.

Thou puttest away all the ungodly of the earth like dross; therefore I love thy testimonies. My flesh trembleth for fear of thee; and I am afraid of thy judgments. I deal with the thing that is lawful and right; O give me not over unto mine oppressors! Make thou thy servant to delight in that which is good, that the proud do me no wrong. Mine eyes are wasted away with looking for thy health, and for the word of thy righteousness. O deal with thy servant according unto thy loving mercy, and teach me thy statutes. I am thy servant; O grant me understanding, that I may know thy testimonies. It is time for thee, Lord, to lay to thine hand; for they have destroyed thy law. For I love thy commandments above gold and precious stones. Therefore hold I straight all thy commandments; and all false ways I utterly abhor.

Thy testimonies are wonderful; therefore doth my soul keep them. When thy word goeth forth, it giveth light and understanding unto the simple. I opened my mouth, and drew in my breath; for my delight was in thy commandments. O look thou upon me, and be merciful unto me, as thou usest to do unto those that love thy Name. Refrain. Alleluia. Order my steps in thy word; and so shall no wickedness have dominion over me. O deliver me from the wrongful dealings of men; and so shall I keep thy commandments. Show the light of thy countenance upon thy servant, and teach me thy statutes. Mine eyes gush out with water, because men keep not thy law. Righteous art thou, O Lord; and true is thy judgment. The testimonies that thou hast commanded are exceeding righteous and true. My zeal hath even consumed me; because mine enemies have forgotten thy words.

Thy word is tried to the uttermost, and thy servant loveth it. I am small and of no reputation; yet do I not forget thy commandments. Thy righteousness is an everlasting righteousness, and thy law is the truth. Trouble and heaviness have taken hold upon me; yet is my delight in thy commandments. The righteousness of thy testimonies is everlasting: O grant me understanding, and I shall live. I call with my whole heart; hear me, O Lord; I will keep thy statutes. Yea, even unto thee do I call; help me, and I shall keep thy testimonies. Early in the morning do I cry unto thee; for in thy word is my trust. Mine eyes prevent the night watches; that I might be occupied in thy words. Hear my voice, O Lord, according unto thy loving-kindness; quicken me, according as thou art wont.

They draw nigh that of malice persecute me, and are far from thy law. Be thou nigh at hand, O Lord; for all thy commandments are true. As concerning thy testimonies, I have known long since, that thou hast grounded them forever. O consider mine adversity, and deliver me, for I do not forget thy law. Avenge thou my cause, and deliver me; quicken me according to thy word. Health is far from the ungodly; for they regard not thy statutes. Great is thy mercy, O Lord; quicken me, as thou art wont. Many there are that trouble me, and persecute me; yet do I not swerve from thy testimonies. It grieveth me when I see the transgressors; because they keep not thy law. Consider, O Lord, how I love thy

commandments; O quicken me, according to thy loving-kindness. Thy word is true from everlasting; all the judgments of thy righteousness endure for evermore.

Princes have persecuted me without a cause; but my heart standeth in awe of thy word. I am as glad of thy word, as one that findeth great spoils. As for lies, I hate and abhor them; but thy law do I love. Seven times a day do I praise thee; because of thy righteous judgements. Great is the peace that they have who love thy law; and they are not offended at it. Lord, I have looked for thy saving health, and done after thy commandments. My soul hath kept thy testimonies, and loved them exceedingly. I have kept thy commandments and testimonies; for all my ways are before thee. Let my complaint come before thee, O Lord; give me understanding according to thy word. Let my supplication come before thee; deliver me according to thy word. My lips shall speak of thy praise, when thou hast taught me thy statutes.

Yea, my tongue shall sing of thy word; for all thy commandments are righteous. Let thine hand help me; for I have chosen thy commandments. I have longed for thy saving health, O Lord; and in thy law is my delight. O let my soul live, and it shall praise thee; and thy judgments shall help me. I have gone astray like a sheep that is lost; O seek thy servant, for I do not forget thy commandments. [(Abbreviated alternative.)] PSALM CXIX. 1-71. Tone VI. Blessed are those that are undefiled in the way, and walk in the law of the Lord. Refrain. Alleluia. Blessed are they that keep his testimonies, and seek him with their whole heart. For they who do no wickedness, walk in his ways. It is good for me that I have been in trouble: that I may learn thy statutes.

Glory to the Father, and to the Son, and to the Holy Spirit, now, and ever, and unto ages of ages. Amen. Alleluia. Deacon. Again, yet again, in peace let us pray to the Lord. Choir. Lord, have mercy. (Thrice.) [And the Priest reciteth, secretly, the Prayer: O God of spirits, ... (See p. 370.)] Again we pray for the repose of the soul of the servant of God, N., * Generally all is omitted, except the first and last verses of each portion, as here shown; or selected verses (with the Refrains) only are used. departed this life; and that he (she) may be pardoned all his (her) sins, both voluntary and involuntary. That the Lord God will establish his (her) soul where the Just repose. The mercy of God, the kingdom of heaven, and the remission of his (her) sins, we entreat of Christ, our King Immortal and our God.

Choir. Grant it O Lord. Deacon. Let us pray to the Lord. Choir. Lord, have mercy. [Then the abbreviated second portion of PSALM CXIX. (verses 72–131). Refrain at the end of each verse: Have mercy upon thy servant.] The law of thy mouth is dearer unto me than thousands of gold and silver. Refrain. Have mercy upon thy servant. Thy hands have made me and fashioned me: O give me understanding, that I may learn thy commandments. Thy testimonies are wonderful; therefore doth my soul keep them. When thy word goeth forth; it giveth light and understanding unto the simple. I opened my mouth, and drew in my breath; for my delight was in thy commandments. Glory . . . Have mercy upon thy servant. Now, and ever, . . . Deacon. Again, yet again, . . . (And the rest, as on page 378.) [And the Priest, in the meanwhile, saith the Prayer: O God of spirits, . . . (See page 370.)]

[Then the abbreviated third portion of PSALM CXIX. (verse 132 to the end of Psalm). Refrain at the end of each verse: Alleluia.] O look thou upon me and be merciful unto me, as thou usest to do unto those that love thy Name. Refrain. Alleluia. O let my soul live, and it shall praise thee; and thy judgments shall help me. I have gone astray like a sheep that is lost; O seek thy servant, for I do not forget thy commandments. Refrain. Blessed art thou, O Lord: teach me thy statutes. The Choir of the Saints have 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 Saviour, and save me. Refrain. Blessed art thou, O Lord: teach me thy statutes. Ye who preached the Lamb of God, and like unto lambs were slain, and are translated unto the life eternal, which waxeth not old; ye holy Martyrs, pray ye unto him that he will vouchsafe us remission of our sins. Ye who have trod the narrow way most sad; all ye who, in life, have taken upon you the Cross as a yoke, and have followed Me through faith, draw near: Enjoy ye the honours and the crowns which I have prepared for you.

I am an image of thy glory ineffable, though I bear the brands of transgressions: Show thy compassions upon thy creature, O Master, and purify him (her) by thy loving-kindness; and grant unto me the home-country of my heart's desire, making me again a citizen of Paradise. O thou who of old didst call me into being from nothingness, and didst honour me with thine image divine, but because I had forgotten thy commandments hast returned me again unto the earth from which I was taken: Restore thou me to that image, and to my pristine beauty. Give rest, O Lord, to the soul of thy servant, and establish him (her) in Paradise. Where the choirs of the Saints, O Lord, and of the Just, shine like the stars of heaven, give rest to thy servant who hath fallen asleep, regarding not all his (her) transgressions. Glory to the Father, and to the Son, and to the Holy Spirit.

Devoutly do we hymn the triune Effulgence of the one Godhead, crying aloud: Holy art thou, O Father, who art from everlasting, O Son coeternal, and Spirit divine! Illumine us who, with faith, do worship thee; and rescue us from fire eternal. Now, and ever, and unto ages of ages. Amen. Hail, O August One, who for the salvation of all men didst bring forth God in the flesh; through whom, also, mankind hath found salvation. Through thee have we found Paradise, O pure, most blessed Birth-giver of God. — Alleluia. (Thrice.) Deacon. Again, yet again, . . . (See page 378.) [And the rest, as before, while the Priest saith the Prayer: O God of spirits, . . .] [Then the following Hymn, in Tone V., is sung:] Give rest with the Just, O Saviour, unto thy servant, and establish him (her) in thy courts, as it is written: Regarding not, in that thou art good, his (her) sins, whether voluntary or involuntary, and all things committed either with knowledge or in ignorance, O thou who lovest mankind.

Glory . . . And all things, committed either with knowledge or in ignorance, O thou who lovest mankind. Now, and ever, . . . HYMN TO THE BIRTH-GIVER OF GOD (Bogoróditchen). O Christ our God, who from a Virgin didst shine forth upon the world, through her making us children of the light, have mercy upon us. [Then shall be read PSALM LI.]

Have mercy upon me, O God, after thy great goodness; according to the multitude of thy mercies do away mine offences. Wash me thoroughly from my wickedness, and cleanse me

from my sin. For I acknowledge my faults, and my sin is ever before me. Against thee only have I sinned, and done this evil in thy sight; that thou mightest be justified in thy saying, and clear when thou art judged. Behold, I was shapen in wickedness, and in sin hath my mother conceived me. But lo, thou requirest truth in the inward parts, and shalt make me to understand wisdom secretly. Thou shalt purge me with hyssop, and I shall be clean; thou shalt wash me, and I shall be whiter than snow. Thou shalt make me hear of joy and gladness, that the bones which thou hast broken may rejoice. Turn thy face from my sins, and put out all my misdeeds. Make me a clean heart, O God, and renew a right spirit within me. Cast me not away from thy presence, and take not thy Holy Spirit from me. O give me the comfort of thy help again, and stablish me with thy free Spirit. Then shall I teach thy ways unto the wicked, and sinners shall be converted unto thee. Deliver me from blood-guiltiness, O God, thou that art the God of my health; and my tongue shall sing of thy righteousness. Thou shalt open my lips, O Lord, and my mouth shall show thy praise. For thou desirest no sacrifice, else would I give it thee; but thou delightest not in burnt-offerings. The sacrifice of God is a troubled spirit: a broken and contrite heart, O God, shalt thou not despise.

O be favourable and gracious unto Zion: build thou the walls of Jerusalem. Then shalt thou be pleased with the sacrifice of righteousness, with the burnt-offerings and oblation: then shall they offer young bullocks upon thine altar. [Then the CANON is sung. (Composed by Theophanus.)] [Canticle I., Tone VI.] Theme-Song (Irmós). When Israel passed on foot over the deep as it had been dry land, and beheld their pursuer Pharaoh engulfed in the sea, they cried aloud: Let us sing unto God a song of victory. Hymns (Troparí). In the heavenly mansions the valiant Martyrs continually do pray with fervour unto thee, O Christ. Graciously enable him (her) whom thou hast called as a faithful one from earth, to obtain eternal good things. Thou who adornest all things hast created within me a blended creature, half-abject, half-august. Wherefore, O Saviour, give rest to the soul of thy servant. Glory . . .

A citizen and husbandman of Paradise didst thou create me in the beginning; but when I transgressed thy commandment thou didst drive me forth. Wherefore, O my Saviour, give rest to the soul of thy servant. Now, and ever, . . . HYMN TO THE BIRTH-GIVER OF GOD (Bogoróditchen). He who aforetime fashioned the first mother of our race, Eve, from a rib, assumed flesh through thy most holy womb, and thereby, O Pure One, he destroyed the power of death.

Canticle III.

Theme-Song (Irmós). There is none holy like unto thee, O Lord my God, who hast exalted the horn of thy faithful, O Good One, and hast established us upon the rock of thy confession. Hymns. Thy martyrs lawfully contended, O Life-giver, and being by thee adorned with the crown of victory, they eagerly adjudge unto the dead who is departed hence in faith redemption everlasting. After that, with many signs and wonders, thou hadst first chastened me who had gone astray, thou didst, at the last, exhaust thyself, forasmuch as thou art of tender

compassion ; and didst seek, and find, and save. Glory . . . Mercifully vouchsafe, O Good One, that he (she) who from the transitory, unstable things of corruption hath passed over unto thee, may dwell with joy in the heavenly mansions, O God, being justified by faith and by grace. Now, and ever, . . .

There is none undefiled, like unto thee, O most pure Mother of God : for thou alone, in all the ages, hast conceived in thy womb the true God, who hath shattered the power of Death. Deacon. Again, yet again, in peace let us pray to the Lord. Again we pray . . . (And the rest ; see page 378 ; while the Priest saith the Prayer : O God of spirits, . . .) [Sitting-Hymn (Syedálen), in Tone VI.] Of a truth, all things are vanity, and life is but a shadow and a dream. For in vain doth every one who is born of earth disquiet himself, as saith the Scriptures. When we have acquired the world, then do we take up our abode in the grave, where kings and beggars lie down together. Wherefore, O Christ our God, give rest to thy servant departed this life ; forasmuch as thou lovest mankind.

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

HYMN TO THE BIRTH-GIVER OF GOD (Bogoróditchen).
O all-holy Birth-giver of God, forsake me not all the days of my life, and give me not over to the mediation of mortal man. But do thou thyself succour me, and show mercy upon me. [The Litany : Again, yet again : and the Prayer : O God of spirits, . . . (See page 370.)]

Canticle IV.
Theme-Song (Irmós). Christ is my strength, my God, and my Lord, the august Church doth sing in God-befitting wise, crying aloud, and out of a pure mind keeping festival unto the Lord. Hymns. In that thou didst reveal a great token of wisdom, and through the abundance of gifts the fulness of perfection of thy goodness, O August Master, thou didst unite the company of the Martyrs unto the Angels. Mercifully enable him (her) who hath now appeared before thee to obtain thy glory unspeakable, O Christ, where is the abode of those who rejoice, and the voice of gladness pure. Glory . . . Him (her) who singeth thy majesty divine; him (her) whom thou hast taken away from earth, receive thou, making him (her) a child of the light, and cleansing him (her) from the gloom of sin, O exceeding merciful One. Now, and ever, . . .

Hymn to the Birth-Giver of God.
O Receptacle most pure, O Temple all-undefiled, O Ark all-holy, O virgin Place of sanctification: the Lord hath chosen thee, the Excellency of Jacob.

Canticle V.
Theme-Song (Irmós). With thy light divine, O Good One, illumine thou, through love, I pray thee, the souls of those who wake early unto thee: that they may know thee, O Word of God, of the true God, who callest forth from the gloom of sin. Hymns. The Martyrs, in that they offered themselves unto God all-glorified, as it were a sacred whole burnt-offering and the first-fruits of the human race, perpetually intercede for our salvation. To the faithful

member of thy household who hath fallen asleep before us, vouschafe, O Lord, a heavenly abiding-place, a meed of thy gifts, granting unto him (her) redemption from his (her) sins. Glory . . . O thou who art the sole Author of life; who art by nature, in truth, a fathomless abyss of goodness: graciously bestow upon the departed thy heavenly kingdom, O Bountiful, Only Immortal One. Now, and ever, . . .

Hymn to the Birth-Giver of God.
He who was born in the world of thee, O Lady, is become the strength, and the song, and the salvation of the lost, delivering from the gates of Hell those who, with faith, do call thee blessed.

Canticle VI.
Theme-Song (Irmós). Forasmuch as I behold the sea of life surging high with the tempest of temptations, I have fled to thy tranquil haven and cry aloud unto thee: Lead thou my life forth from corruption, O Most Merciful One. Hymns. When thou wast nailed to the Cross, thou didst gather unto thyself the company of the Martyrs who imitated thy Passion, O Blessed One. We beseech thee, therefore: Give rest unto him (her) who hath now been translated to thy presence. When thou shalt come terribly, in thy glory ineffable, to judge the whole world in the clouds, graciously enable him (her) whom thou hast taken from the earth, thy faithful servant, to meet thee, the Redeemer, in brightness. Glory . . . O Lord, who art the Fountain of life through thy manhood divine; who settest at liberty them that are bound: establish thou in the bliss of Paradise thy servant who, in faith, hath departed unto thee.

Now, and ever, . . .

Hymn to the Birth-Giver of God.
We have returned back to the earth because we have sinned against the commandments divine of God. But through thee, O Virgin, we have ascended from earth unto heaven, shaking off the corruption of death. Deacon. Again, yet again, in peace, let us pray to the Lord. B Again we pray . . . (See page 378.) (And the rest; while the Priest saith the Prayer: O God of spirits, . . . See page 370.) The Collect Hymn (Kondák), in Tone III. With the Saints give rest, O Christ, to the soul of thy servant, where there is neither sickness, nor sorrow, nor sighing, but life everlasting. The Ikos. Thou only art immortal, who hast created and fashioned man. For out of the earth were we mortals made, and unto the earth shall we return again, as thou didst command when thou madest me, saying unto me: For earth thou art, and unto the earth shalt thou return. Whither, also, all we mortals wend our way, making of our funeral dirge the song: Alleluia.

(Then the Litany: Again, yet again: and the Prayer: O God of spirits, . . . See page 370.)

Canticle VII.
Theme-Song (Irmós). An Angel made the fiery furnace to drop dew for the Holy Children, but the command of God consuming the Chaldæans with fire prevailed upon the tormentor to cry aloud: Blessed art thou, O God of our fathers. Hymns. Thy Martyrs, redeemed by

thy blood from the primal transgression, were stained with their own blood, and plainly image forth thy sacrifice. Blessed art thou, O God of our fathers. Thou didst slay Death the insolent, O Life-originating Word. Accept thou now him (her) who now hath fallen asleep and with faith doth glorify thee, and doth say, O Christ: Blessed art thou, O God of our fathers. Glory . . . O Master, who hast animated me, a man, with thy breath divine, graciously grant thou unto the dead thy kingdom, that he (she) may sing unto thee, O Saviour: Blessed art thou, O God of our fathers.

Now, and ever, . .

Hymn to the Birth-Giver of God.
Thou wast made more excellent than every created being, O all-unde-filed One, when thou didst conceive God, who destroyed the gates of Death, and burst the bars. For which cause, we faithful do magnify thee in songs as the Mother of God, O Pure One.

Canticle VIII.
Theme-Song (Irmós). Out of the flames thou didst shed forth dew upon the Godly Ones, and with water didst kindle the sacrifices of the Righteous One. For thou doest all things which thou willest, O Christ. Thee will we exalt unto all the ages. Hymns. When ye were shown as having steadfastly contended for the prize, ye Martyrs of Christ, as conquerors were ye adorned with the crown of victory, crying: We exalt thee, O Christ, unto all the ages. Those who have continued faithful in godly living, and now are translated unto thee, do thou accept, O Master. Graciously give rest, forasmuch as thou art of tender compassion, unto those who exalt thee unto all the ages. Glory . . . Graciously vouchsafe, O Saviour, to establish now in the land of the meek all those who have fallen asleep before us, who having been justified through faith in thee and through grace exalt thee unto all the ages.

Now, and ever, . .

Hymn to the Birth-Giver of God.
We all do call thee blessed, O All-blessed One, which didst bring forth the Word, Who in very truth is blessed; Who, for our sins, became flesh; Whom also we will exalt unto all the ages.

Canticle IX.
Theme-Song (Irmós). It is not possible that men should see God, upon whom the Orders of the Angels dare not gaze. But through thee, O All-pure One, was the Word Incarnate manifested unto men: whom magnifying, together with the Heavenly Hosts, we call thee blessed. Hymns. Hope made strong the company of the Martyrs, and incited them ardently toward thy love, thereby foreshadowing the future rest, which, in very truth, cannot be shaken: Unto which, O Good One, grant that he (she) may attain who hath been taken hence. Graciously vouchsafe, O Christ, that he (she) who hath departed in the faith may receive of thy dazzling radiance divine; granting unto him (her) rest in Abraham's bosom; forasmuch as thou only art merciful; and vouchsafing unto him (her) blessedness eternal. Glory . . . O thou who art of nature gracious and loving-kind, and desirest mercy, and art

an abyss of loving-kindness; who, also, O Saviour, hast translated him (her) from this place of affliction and the shadow of death: In that place where thy light shineth establish thou him (her).

Now, and ever, . . .

Hymn to the Birth-Giver of God.
We know thee, O Pure One, that thou art the holy Tabernacle, and the Ark, and the Table of the Law of grace: for through thee was redemption given unto those who are justified by the blood of him who was made flesh through thy womb, O All-undefiled One. Deacon. Again, yet again, in peace let us pray to the Lord. R Again we pray for the repose . . . (See page 378.) (And the rest, while the Priest saith the Prayer: O God of spirits, . . See page 370.) Then the Anthem, by John, the Monk of Damascus, is begun: Tone I. What earthly sweetness remaineth unmixed with grief? What glory standeth immutable on earth? All things are but shadows most feeble, but most deluding dreams: yet one moment only, and Death shall supplant them all. But in the light of thy countenance, O Christ, and in the sweetness of thy beauty, give rest unto him (her) whom thou hast chosen: forasmuch as thou lovest mankind.

Tone II. Woe is me! What manner of ordeal doth the soul endure when from the body it is parted! Woe is me! how many then are its tears; and there is none to show compassion! It turneth its eyes to the Angels; all unavailing is its prayer. It stretcheth out its hands to men; and findeth none to succour. Wherefore, my brethren beloved, meditating on the brevity of our life, let us beseech of Christ rest for him (her) who hath departed hence; and for our souls great mercy. Tone III. All mortal things are vanity and exist not after death. Riches endure not, neither doth glory accompany on the way: for when death cometh, all these things vanish utterly. For which cause let us cry unto Christ the immortal: Give rest, in the abode of those who are glad, to the dead translated from among us. Tone IV. Where is earthly predilection? Where is the pomp of the ephemeral creatures of a day? Where are the gold and the silver? Where is the multitude of household servants and their clamour? All dust, all ashes, all shadows. But come, let us cry aloud unto the deathless King: O Lord, of thine eternal good things vouchsafe thou unto him (her) who hath been translated from among us, giving unto him (her) rest in thy blessedness which waxeth not old.

Tone V. I called to mind the Prophet, how 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, the upright or the sinner? Yet give rest with thy Saints unto thy servant, O Lord. Tone VI. Thy creating command was my origin and my foundation: for thy pleasure it was out of nature visible and invisible to fashion me, a living creature. From the earth thou didst shape my body, and didst give me a soul by thy divine and quickening breath. Wherefore, O Lord, give rest to thy servant in the land of the living, in the habitations of the Just. Tone VII. When, in the beginning, thou hadst created man after thine own image and likeness, thou didst set him in Paradise to reign over thy creatures. But when, beguiled by the malice of the Devil, he tasted of the food, he became

a transgressor of thy commandments. For which cause, O Lord, thou didst condemn him to return again unto the earth whence he was taken, and to entreat repose.

Tone VIII. 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, dishonoured, bereft of form. O marvel! What is this mystery which doth befall us? Why have we been given over unto corruption, and why have we been wedded unto death? Of a truth, as it is written, by the command of God, who giveth the departed rest.

The Beatitudes. Tone VI.
Remember us, O Lord, when thou comest into thy kingdom. Blessed are the poor in spirit: for theirs is the kingdom of heaven. Blessed are they that mourn: for they shall be comforted. Blessed are the meek: for they shall inherit the earth. Blessed are they that do hunger and thirst for righteousness' sake: for they shall be filled. Blessed are the merciful: for they shall obtain mercy. O Christ, who, because of his repentance, didst pronounce in anticipation a citizen of Paradise the Thief that upon the Cross cried unto thee: Remember me! Make thou me, a sinner, worthy also of the same. Blessed are the pure in heart: for they shall see God. O thou who reignest over life and death, in the courts of thy Saints grant rest unto him (her) whom thou hast removed from temporal things. And remember me also, O Lord, when thou comest into thy kingdom.

Blessed are the peacemakers: for they shall be called the children of God. O thou who rulest over souls and bodies, in whose hand is our breath, the Consolation of the afflicted: In the land of the Just give rest unto thy servant whom thou hast taken from us. Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven. May Christ give thee rest in the land of the living, and open unto thee the gates of Paradise, and make thee a citizen of his kingdom; and give thee remission of those things wherein thou in life hast sinned, O thou who lovest Christ. Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you, falsely, for my sake. Let us go forth, and gaze into the tombs: for man is naked bones, food for the worms, and stench; and we shall learn what are riches, and comeliness, and beauty, and strength.

Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you. Let us hearken unto what the Almighty crieth: Woe unto those who seek to behold the terrible day of the Lord! For lo, it is darkness: for all things shall be fire. Glory . . . Him who hath no beginning in birth or cause, the Father, I worship; I glorify the Son; unto the Holy Spirit, who shineth together with the Father and the Son, I sing praises. Now, and ever, . . .

Hymn to the Birth-Giver of God.
How dost thou press milk in abundance from thy breasts, O Virgin? How dost thou nourish the Nourisher of creation? He knoweth it who made the water to quell forth from the rock; streams of water for a people that were athirst, as it was written. Deacon. Let us attend. Priest. Peace be with you all. Choir. And with thy spirit. Deacon. Wisdom! Reader. The

Gradual (Prokimen), in the Sixth Tone. Blessed is the way in which thou shalt walk to-day, O soul; for a place of rest is prepared for thee. Verse (Stikh): Unto thee will I cry, O Lord, my strength: think no scorn of me: lest if thou make as though thou hearest not, I become like them that go down into the pit. [And the Choir sing the Gradual, as usual.] Deacon. Wisdom! Reader. The Lesson from the Epistle of the holy Apostle Paul to the Thessalonians.

Deacon. Let us attend. Reader. (1 Thess. iv. 13–18). Brethren: I would not have you to be ignorant concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

Priest. Peace be with thee. Reader. And with thy spirit. Deacon. Wisdom! Reader. Alleluia. (Thrice.) Verse, in Tone VI.: Blessed is he whom thou hast chosen and taken, O Lord. Deacon. Wisdom, O believers! Let us listen to the Holy Gospel. Priest. Peace be with you all. Choir. And with thy spirit. Priest. The Lesson from the holy Gospel of John. Choir. Glory to thee, O Lord; glory to thee. Priest. (John v. 24-30.) The Lord said to the Jews which came unto him: Verily, verily, I say unto you, He that heareth my word and believeth on him that sent me, hath everlasting life, and shall not come into condemnation, but hath passed from death unto life. Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live. For as the Father hath life in himself, so hath he given to the Son to have life in himself; and hath given him authority to execute judgment also, because he is the Son of man. Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation. I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me.

Choir. Glory to thee, O Lord; glory to thee. [Then the Deacon saith the Litany:] Have mercy upon us, O God, . . . Choir. Lord, have mercy. (Thrice.) Furthermore we pray for the repose . . . (And the rest; see page 370.) [And when this is finished, the principal Priest, or the Bishop, if one be present, shall say, in a loud voice, as he standeth near the dead, while all the Priests present do the same, the Prayer: O God of spirits, . . . (See page 370.)] [As many times as the Deacon reciteth the Litany, so often shall the Priests each, secretly, recite, the while, according to his rank, this Prayer, standing near the dead. And the Exclamation shall be made, aloud: For thou art the Resurrection, and the Life: and the rest. (See page 370.)] [Then the principal Priest, or the Bishop, shall recite, aloud, the Prayer which he hath said above: O God of spirits, . .]

[And after the Exclamation, the last kiss is given, and the following Stanzas, in Tone II., are sung:] Come, brethren, let us give the last kiss unto the dead, rendering thanks unto God. For he (she) hath vanished from among his (her) kin, and presseth onward to the grave, and vexeth himself (herself) no longer concerning vanities, and concerning the flesh, which suffereth sore distress. Where are now his (her) kinsfolk and his (her) friends? Lo, we are parted. Let us beseech the Lord that he will give him (her) rest. What is this parting, O brethren? What is this wailing, what this weeping at the present hour? Come ye, therefore, let us kiss him (her) who was but lately with us; for he (she) is committed to the grave; he (she) is covered with a stone; he (she) taketh up his (her) abode in the gloom; he (she) is interred among the dead, and now is parted from all his (her) kinsfolk and his (her) friends. Let us beseech the Lord that he will give unto him (her) eternal rest.

Now is all life's solemn triumph of vanities destroyed. For the spirit hath vanished from its tabernacle; its clay groweth black. The vessel is shattered, voiceless, bereft of feeling, motionless, dead: Committing which unto the grave, let us beseech the Lord that he will give him (her) rest. What is our life like unto? Unto a flower, a vapour, and the dew of the morning, in very truth. Come ye, therefore, let us gaze keenly at the grave. Where is the beauty of the body, and where its youth? Where are the eyes and the fleshly form? Like the grass all have perished, all have been destroyed. Come ye, therefore, let us prostrate ourselves at the feet of Christ with tears. A great weeping and wailing, a great sighing and agony, and Hell and destruction is the departure of the soul. This transitory life is a shadow unreal and an illusive dream; the trouble of the life of earth is a phantasm importunate. Let us, then, flee afar from every earthly sin, that we may inherit heavenly things.

As we gaze on the dead who lieth before us, let us all accept this example of our own last hour. For he (she) vanisheth from earth like the smoke; like a flower he (she) fadeth; like the grass he (she) is cut down. Swathed in a tattered garment he (she) is concealed in the earth. As we leave him (her) hidden from sight, let us beseech Christ that he will give unto him (her) eternal rest. Draw nigh, ye descendants of Adam, let us gaze upon him (her) who is laid low in the earth, made after our own image, all comeliness stripped off, dissolved in the grave; by decay, by worms in darkness consumed, and hidden by the earth. As we leave him (her) hid from sight, let us beseech Christ that he will give unto him (her) eternal rest. When the soul from the body is about to be rent with violence by Angels dread, it forgetteth all its kinsfolk and acquaintance, and is troubled concerning its appearance before the judgment which shall come upon the things of vanity and much-toiling flesh. Come ye, then, importuning the Judge let us implore that the Lord will pardon him (her) all his (her) deeds which he (she) hath done.

Come, O brethren, let us gaze into the grave upon the dust and ashes from which we are made. Whither go we now? What are we become? Who is poor, who rich? Who is the master? Who a freeman? Are not we all ashes? The beauty of the countenance is mouldered, and Death hath withered up all the flower of youth. Vanity and corruption, of a truth, are all the illusions and the inglorious things of life. For all we shall pass away: all we shall die,

kings and princes, judges and rulers, rich and poor, and every mortal creature. For now they who were erst alive are cast down into the grave. Wherefore, let us beseech the Lord that he will give rest. Now are all the bodily organs seen to be idle, which so little while ago were filled with motion; all useless, dead, inactive. For the eyes have withdrawn inward, the feet are bound, the hands lie helpless, and the ears withal; the tongue is imprisoned in silence, committed to the tomb. Of a verity, all mortal things are vanity.

Hymn to the Birth-Giver of God.
Save thou those who fix their hope on thee, the Mother of the Sun that knoweth no setting, O Progenetrix of God. With thy prayers entreat, we beseech thee, the God exceeding good, that unto him (her) who hath now been translated he will give repose where the souls of the righteous rest. Manifest him (her) an heir of eternal good things in the courts of the Just, unto everlasting memory, O All-undefiled One. Glory to the Father, and to the Son, and to the Holy Spirit. Tone VI. As ye behold me lie before you all speechless and bereft of breath, weep for me, O friends and brethren, O kinsfolk and acquaintance. For but yesterday I talked with you, and suddenly there came upon me the dread hour of death. But come, all ye who loved me, and kiss me with the last kiss. For nevermore shall I walk or talk with you. For I go hence unto the Judge with whom is no respect of persons. For slave and master stand together before him, king and warrior, the rich and the poor, in honour equal. For according to his deeds shall every man receive glory or be put to shame. But I beg and implore you all, that ye will pray without ceasing unto Christ our God, that I be not doomed according to my sins, unto a place of torment; but that he will appoint unto me a place where is the light of life.

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

HYMN TO THE BIRTH-GIVER OF GOD, in the same Tone.
Through the prayers of her who gave thee birth, O Christ; and of thy Forerunner; of the Apostles, Hierarchs, the Holy Ones, and of the Just, and of all the Saints: Give rest unto thy servant who is fallen asleep. O Holy God, Holy Mighty, . . . (See page 369.) Glory . . . now, and ever, . . . O all-holy Trinity, . . . Lord, have mercy. (Thrice.) Glory . . . now, and ever, . . . Our Father, . . . For thine is the kingdom, Then: With the souls of the righteous dead . . . (See page 369.) And the rest. And the Deacon saith the Litany: Have mercy upon us, O God, . . . (See page 370.) While the Priest saith, secretly, the Prayer: O God of spirits, . . . (See page 370). And after the Exclamation: Glory . . . now, and ever, . . .

And the BENEDICTION. May he who rose again from the dead, Christ our true God; through the prayers of his all-pure Mother; of the holy, glorious and all-laudable Apostles; of our holy and God-bearing fathers, and of all the Saints, establish in the mansions of the righteous the soul of his servant, N., who hath been taken from us; give him (her) rest in Abraham's bosom, and number him (her) with the Just; and have mercy upon us, in that he is good and loveth mankind. Choir. Amen. Then the Bishop or the principal Priest saith, thrice: Eternal be thy memory, O our brother, who art worthy to be deemed happy and ever-memorable. Or: Give rest eternal in blessed falling asleep, O Lord, to the soul(s) of

thy servant(s), N. (NN.), departed this life, and make his (her, their) memory to be eternal. And the Choir singeth: Memory eternal! (Thrice.)

Then straightway the Bishop, if one be present, or the Priest, reciteth, aloud, the PARTING PRAYER: May the Lord Jesus Christ our God, who gave his divine commands by his holy Disciples and Apostles, that they should bind and loose the sins of the fallen (we, in turn, having received from them the right to do the same) pardon thee, O spiritual child, all thy deeds done amiss in this life, both voluntary and involuntary: Now, and ever, and unto ages of ages. Amen. But in place of this prayer, the following, called the PRAYER OF ABSOLUTION, is now generally read: and being printed separately, when the Priest hath finished it, he layeth it in the dead person's hand.

Our Lord Jesus Christ, by his divine grace, as also by the gift and power vouchsafed unto his holy Disciples and Apostles, that they should bind and loose the sins of men: (For he said unto them: Receive ye the Holy Spirit: Whosesoever sins ye remit, they are remitted; and whosesoever sins ye retain they are retained. And whatsoever ye shall bind and loose upon earth shall be bound or loosed also in heaven.) By that same power, also, transmitted unto us from them, this my spiritual child is absolved, through me, unworthy though I be, from all things wherein, as mortal, he (she) hath sinned against God, whether in word, or deed, or thought, and with all his (her) senses, whether voluntarily or involuntarily; whether wittingly or through ignorance. If he (she) be under the ban or excommunication of a Bishop, or of a Priest; or hath incurred the curse of his (her) father or mother; or hath fallen under his (her) own curse; or hath sinned by any oath; or hath been bound, as man, by any sins whatsoever, but hath repented him (her) thereof, with contrition of heart: he (she) is now absolved from all those faults and bonds. May all those things which proceed from the weakness of his (her) mortal nature be consigned to oblivion, and be remitted unto him (her): Through His loving-kindness; through the prayers of our most holy, and blessed, and glorious Lady, the Mother of our Lord and ever-virgin Mary; of the holy, glorious and all-laudable Apostles, and of all Saints. Amen.

[Then taking up the remains we go forth to the grave, followed by all the people, and preceded by the Priest, and singing:] O Holy God, Holy Mighty, . . . Glory . . . now, and ever, . . . O all-holy Trinity, . . . Lord, have mercy. (Thrice.) Glory . . . now, and ever, . . . Our Father, . . . For thine is the kingdom, . . . (Page 369.) [And the mortal remains are buried with thanksgiving and with joy: and with the song: Open, O earth, and receive that which was made from thee. Then the body is laid in the grave, and the Bishop or the Priest, taking a shovelful of dust, streweth it crosswise upon the remains, saying:] The earth is the Lord's, and the fulness thereof: the round world, and they that dwell therein. [Then he poureth upon the body oil from the shrine-lamp, and streweth ashes from the censer upon it. And thereafter the grave is filled up in the usual way, while these Hymns are sung.]

With the souls of the righteous dead, give rest, O Saviour, to the soul of thy servant, preserving it unto the life of blessedness which is with thee, O thou who lovest mankind. In the place of thy rest, O Lord, where all thy Saints repose, give rest, also, to the soul of thy

servant: For thou only lovest mankind. Glory to the Father, and to the Son, and to the Holy Spirit. Thou art the God who descended into hell, and loosed the bonds of the captives: Do thou give rest, also, to the soul of thy servant. Now, and ever, and unto ages of ages. Amen. O Virgin alone Pure and Undefiled, who without seed didst bring forth God, pray thou unto him that his (her) soul may be saved.

The Order for the Burial of the Dead (Priests)

[When one of the Secular Clergy departeth unto the Lord, three Priests come and undress him and rub him with pure oil. Then they array him in his customary garments; and over them, in his priestly vestments; and they cover his face with a chalice-veil, and lay the book of the Holy Gospels on his breast. Then come the Priests, vested in their priestly robes. And the Senior Priest beginneth:] Blessed is our God always, . . . (And the rest, as at the Burial of Laymen. See page 369). O Holy God, Holy Mighty, . . . Glory . . . now, and ever, . . . O all-holy Trinity, . . . Lord, have mercy. (Thrice.) Glory . . . now, and ever, . . . Our Father, . . . For thine is the kingdom, . . . With the souls of the righteous dead, . . . In the place of thy rest, . . . Thou art the God . . . O Virgin, alone Pure . . . The Litany: Have mercy upon us, O God, . . . and the Prayer: O God of spirits, . . . For thou art the Resurrection, . . . More honourable than the Cherubim, . . . Lord, have mercy. (Thrice.) Glory . . . now, and ever, . . . Bless. The Benediction: May Christ, our true God, . . .

[Then they take up the remains of the Priest, and bear them to the porch (or the body) of the Church; and the book of the Holy Gospels (which hath been borne in front of them) is laid upon them, as hath already been said; and candlesticks, with their tapers, are set round about, in cross-form. And a Chanter beginneth, in Tone VI., Psalm cxix.:] Blessed are those that are undefiled in the way, . . . Alleluia. (And the rest, as at the Burial of Laymen (see page 371), to the end of the Hymn: O Christ our God, who from a Virgin didst shine forth upon the world, through her making us children of the light, have mercy upon us. See page 380.) [Then the Degrees (Stepénni) of Antiphon I., in Tone VI.] I will lift up mine eyes unto the heavens, unto thee, O Word. Show thy bounty upon me, that I may live unto thee.

Have mercy upon us who are humble of heart, making us thy vessels meet for thy service, O Word. Glory to the Father, and to the Son, and to the Holy Spirit. The Holy Spirit is of all things the all-redeeming Source. If upon any man he breatheth because the same is worthy, quickly doth He take him from earthly objects, endueth him with wings, raiseth him up, and establisheth him on high. Now, and ever, and unto ages of ages. Amen. * For explanations, indicated by numbers, see Appendix B, XI. The Holy Spirit is of all things the all-redeeming Source. . . . (See page 394.) Deacon. Let us attend. Priest. Peace be with

you all. Choir. And with thy spirit. Deacon. Wisdom! Reader. The Gradual (Prokimen), in the Sixth Tone: Blessed is the way in which thou shalt walk to-day, O soul; for a place of rest is prepared for thee.

Verse (Stikh): Return thou unto thy rest, O my soul, for the Lord hath dealt graciously with thee. Deacon. Wisdom! Reader. The Lesson from the Epistle of the holy Apostle Paul to the Thessalonians. Deacon. Let us attend. Reader. (1 Thess. iv. 13-18.) Brethren: I would not have you to be ignorant concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

Priest. Peace be with thee. Reader. And with thy spirit. Deacon. Wisdom! Reader. Alleluia, in the Eighth Tone. (Thrice.) Blessed is he whom thou hast chosen and taken, O Lord. Deacon. Wisdom, O believers! Let us listen to the Holy Gospel. Priest. Peace be with you all. Choir. And with thy spirit. Priest. The Lesson from the holy Gospel of John. Choir. Glory to thee, O Lord; glory to thee. Priest. (John v. 24-30.) The Lord said to the Jews which came unto him: Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life. Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live. For as the Father hath life in himself; so hath he given to the Son to have life in himself; and hath given him authority to execute judgment also, because he is the Son of man. Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation. I can of mine own self do nothing; as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me.

Choir. Glory to thee, O Lord; glory to thee. Deacon. Let us pray to the Lord. Choir. Lord, have mercy. [And the Priest saith this Prayer:] O Master, Lord our God, who alone hast immortality, and dwellest in light unapproachable; who slayest and makest alive; who castest down into Hell, and again raisest up; Thou in wisdom hast created man, and returnest him to the earth again, exacting the spiritual debt: Receive, we beseech thee, the soul of thy servant, and grant him rest in the bosom of Abraham, and Isaac, and Jacob; and give him the crown of thy righteousness, the portion of the saved, in the glory of thine elect. And for those things which in this world he hath wrought for thy Name's sake, may he receive a rich reward in the mansions of thy Saints; through the grace, and bounties, and love toward mankind of thine Only-begotten Son, our Lord Jesus Christ. Amen.

Hymn, Tone II. To-day part I from my kinsfolk, and flee unto thee, the Only Sinless One. In the mansions of the righteous with thine elect grant me rest. [Then PSALM XXIII. is recited.] The Lord is my shepherd; therefore can I lack nothing. Refrain. Alleluia. (Thrice.) He shall feed me in a green pasture, and lead me forth beside the waters of comfort. (Thrice.) He shall convert my soul, and bring me forth in the paths of righteousness for his Name's sake. (Thrice.) Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff comfort me. (Thrice.) Thou shalt prepare a table before me against them that trouble me; thou hast anointed my head with oil, and my cup shall be full. (Thrice.) But thy loving-kindness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord forever. (Thrice.)

[Then, in Tone VI., this Sitting-Hymn (Syedälen):] Forasmuch as we all are constrained to that same dread abode, and shall hide ourselves beneath a gravestone like to this, and shall ourselves shortly turn to dust, let us implore of Christ rest for him who hath been translated hence. For such is our life here, brethren, a mockery upon the earth; when we have no being, to receive it, and when we have being to dissolve into corruption. We are a fleeting dream; a breath which endureth not; the flight of a passing bird; a ship which leaveth no trace upon the sea. Wherefore, let us cry aloud unto the King Immortal: Deem him worthy of thy bliss never-ending, O Lord. [(The prefaces to the Gradual, and the Epistle, as usual. See page 395.)] Reader. The Gradual (Prokimen), in the Sixth Tone. Blessed is he whom thou hast chosen and taken, O Lord.

Verse: Unto thee belongeth song, O God, in Zion. Reader. The Lesson from the Epistle of the holy Apostle Paul to the Romans. (Rom. v. 13-22.) Wherefore, brethren, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned. (For until the law, sin was in the world: but sin is not imputed when there is no law. Nevertheless, death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come. But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many. And not as it was by one that sinned, so is the gift. For the judgment was by one to condemnation, but the free gift is of many offences unto justification. For if by one man's offence death reigned by one; much more they which receive abundance of grace, and of the gift of righteousness, shall reign in life by one, Jesus Christ.) Therefore, as by the offence of one judgment came upon all men to condemnation, even so by the righteousness of one the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous. Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound: that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.

Priest. Peace be with thee. Reader. And with thy spirit. Deacon. Wisdom! Reader. Alleluia, in the Fourth Tone. (Thrice.) Verse (Stikh): Blessed is he whom thou hast chosen and taken,

O Lord. [(And the prefaces to the Gospel, as usual. See page 395.)] (John v. 17-25.) The Lord said to the Jews which came unto him: My Father worketh hitherto, and I work. Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also, that God was his Father, making himself equal with God. Then answered Jesus, and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise. For the Father loveth the Son, and showeth him all things that himself doeth: and he will show him greater works than these, that ye may marvel. For as the Father raiseth up the dead, and quickeneth them, even so the Son quickeneth whom he will. For the Father judgeth no man; but hath committed all judgment unto the Son: that all men should honour the Son, even as they honour the Father. He that honoureth not the Son, honoureth not the Father which hath sent him. Verily, verily, I say unto you, he that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

Choir. Glory to thee, O Lord; glory to thee. Deacon. Let us pray to the Lord. Choir. Lord, have mercy. Priest. We give thanks unto thee, O Lord our God, for thou only hast life immortal, and thy glory is ineffable, and thy love toward mankind is unutterable, and thy kingdom faileth not forever, and with thee there is no respect of persons; for unto all men thou hast appointed a common debt of life, whose measure must be fulfilled. Wherefore we entreat thee, O Lord our God: Give rest in the bosom of Abraham, and Isaac, and Jacob unto thy servant, N., erstwhile a priest and our fellow-minister, who hath fallen asleep in the hope of resurrection unto life eternal. And as thou didst appoint him to be a minister of thy Church on earth, so also do thou make him the same at thy heavenly altar, O Lord. As thou hast adorned him with spiritual honour among men, so also receive thou him uncondemned into the glory of the Angels. Thou thyself hast dignified his life upon the earth; in like manner, also, make thou glorious the exit of his life at his entrance among thy holy Saints, and number his soul with all those who from all the ages have been well-pleasing in thy sight. For thou art the Resurrection, and the Life, and the Rest of thy servant, N., who hath fallen asleep, O Christ our God; and unto thee do we ascribe glory, to the Father, and to the Son, and to the Holy Spirit, now, and ever, and unto ages of ages. Amen.

Antiphon II.

If the Lord had not been on our side, we had not been able to withstand the assaults of the enemy: hence they who conquer shall be exalted. Let not my soul be caught like a bird, in their teeth, O Word. For, woe is me! How shall I escape from the enemy, wedded as I am unto sin? Glory to the Father, and to the Son, and to the Holy Spirit. Through the Holy Spirit unto all men come adoration, good will, wisdom, peace and blessing: For equally with the Father and the Son he hath effectual power. Now, and ever, and unto ages of ages. Amen. Through the Holy Spirit . . . (Repeat.) The earth is the Lord's, and all that therein is; the compass of the world, and they that dwell therein. Refrain. Alleluia. (Thrice.) For he hath founded it upon the seas, and prepared it upon the floods. (Thrice.)

Who shall ascend into the hill of the Lord? or who shall rise up in his holy place? (Thrice.) Even he that hath clean hands, and a pure heart; and that hath not lift up his mind unto vanity, nor sworn to deceive his neighbour. (Thrice.) He shall receive the blessing from the Lord, and righteousness from the God of his salvation. (Thrice.) This is the generation of them that seek him; even of them that seek thy face, O Jacob. (Thrice.) Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of Glory shall come in. (Thrice.) Who is the King of Glory? It is the Lord, strong and mighty, even the Lord mighty in battle. (Thrice.) Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of Glory shall come in. (Thrice.)

Who is the King of Glory? Even the Lord of Hosts, he is the King of Glory. (Thrice.) Glory to the Father, and to the Son, and to the Holy Spirit. Alleluia. Now, and ever, and unto ages of ages. Amen. Alleluia.

Then the Hymn, in Tone II.
In faith, and hope, and love, in meekness and purity and in priestly worth, uprightly hast thou discharged thy sacred functions, O Evermemorable One. For which cause the God eternal, whom thou hast served, shall himself establish thy spirit in a place of brightness, and of beauty, where the Righteous rest; and thou shalt receive pardon at the Judgment Day of Christ, and great mercy.

Sitting-Hymn (Syedálen), in Tone V.
Thou knowest, O our God, that we are born in sin; Wherefore we entreat thee: Give rest unto him who hath departed this life, regarding not, forasmuch as thou art good, the iniquities which in life he, as man and mortal, hath committed; through the prayers of the Birth-giver of God, O thou who alone lovest mankind. [(Then the prefaces to the Gradual, as usual.)] Reader. The Gradual (Prokímen), in the Sixth Tone. Blessed is he whom thou hast chosen and taken, O Lord. Verse: And his remembrance is from generation to generation. [(And the prefaces, as usual, to the Epistle.)] The Lesson from the Epistle of the holy Apostle Paul to the Corinthians.

(I Cor. xv. 1-12.) Brethren: I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all, that which I also received, how that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures: and that he was seen of Cephas, then of the twelve: after that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep. After that, he was seen of James; then of all the apostles. And last of all he was seen of me also, as of one born out of due time. For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God. But by the grace of God I am what I am: and his grace which was bestowed upon me, was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me. Therefore whether it were I or they, so we preach, and so ye believed.

Alleluia. Blessed is he whom thou hast chosen and taken, O Lord. [(Then the customary preface to the Gospel.)] The Lesson from the holy Gospel of John. (John vi. 35-39.) The Lord said to the Jews which came unto him: I am the bread of life: he that cometh to me, shall never hunger; and he that believeth on me, shall never thirst. But I said unto you, That ye also have seen me, and believe not. All that the Father giveth me, shall come to me; and him that cometh to me, I will in no wise cast out. For I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will which hath sent me, that of all which he hath given me, I should lose nothing, but should raise it up again at the last day.

Choir. Glory to thee, O Lord; glory to thee. Deacon. Let us pray to the Lord. Choir. Lord, have mercy. [And the Priest saith this Prayer:] O Lord of Hosts, who art the consolation of the afflicted, and the comfort of those who mourn, and the succour of all those who are faint-hearted: Comfort, through thy loving-kindness, those who are distressed with weeping for him who hath fallen asleep, and heal every pain that doth oppress their hearts. And give rest in Abraham's bosom unto thy servant, N., who hath fallen asleep in the hope of resurrection unto life eternal. For thou art the Resurrection, and the Life, and the Repose of thy servant, N., O Christ our God; and unto thee do we ascribe glory, with thy Father who is from everlasting, and thine all-holy, and good, and life-giving Spirit, now, and ever, and unto ages of ages. Amen.

Antiphon III.

Those who put their trust in the Lord are terrible unto their enemies, and wonderful unto all men, for their eyes are fixed on high. The Assembly of the Just, in that they have thee, O Saviour, for their helper, will not lift up their hands unto iniquity. Glory to the Father, and to the Son, and to the Holy Spirit. The dominion of the Holy Spirit is over all men. Before him the heavenly hosts bow down, together with everything that hath breath here below. Now, and ever, and unto ages of ages. Amen. The dominion of the Holy Spirit . . . (Repeat.)

Then PSALM LXXXIV.

O how amiable are thy dwellings, thou Lord of hosts! Refrain. Alleluia. (Thrice.) My soul hath a desire and longing to enter into the courts of the Lord; my heart and my flesh rejoice in the living God. (Thrice.) Yea, the sparrow hath found her an house, and the swallow a nest, where she may lay her young; even thy altars, O Lord of hosts, my King and my God (Thrice.) Blessed are they that dwell in thy house; they will be alway praising thee. (Thrice.) Blessed is the man whose strength is in thee; in whose heart are thy ways. (Thrice.) Who going through the vale of misery use it for a well; and the pools are filled with water. (Thrice.) They will go from strength to strength, and unto the God of gods appeareth every one of them in Sion. (Thrice.) O Lord God of hosts, hear my prayer; hearken, O God of Jacob. (Thrice.)

Behold, O God our defender, and look upon the face of thine Anointed. (Thrice.) For one day in thy courts is better than a thousand. (Thrice.) I had rather be a door-keeper in the house of my God, than to dwell in the tents of ungodliness. (Thrice.) For the Lord God is a

light and defence; the Lord will give grace and worship; and no good thing shall he withhold from them that live a godly life. (Thrice.) O Lord God of hosts, blessed is the man that putteth his trust in thee. (Thrice.)

Then the Hymn (Tropár), in Tone VI.

My brethren beloved, forget me not when ye sing unto the Lord, but call to mind our brotherhood, and pray ye fervently unto God, that with the righteous the Lord will give me rest. [Hymn, in Tone VI.] Suddenly hath Death removed me, and severed me from mine own this day. But do thou who hast called me hence, O Christ, in places of refreshing grant me rest. Glory . . . Have mercy upon us, O Lord, for in thee have we trusted, and be not very wroth with us, neither call thou to remembrance our iniquities; but look down even now upon us, inasmuch as thou art of tender compassion; and deliver us from our enemies; for thou art our God, and we are thy people, we are all the work of thy hand, and we call upon thy Name. Now, and ever, . . .

HYMN TO THE BIRTH-GIVER OF GOD (Bogoróditchen).

Open unto us the door of thy loving-kindness, O blessed Birth-giver of God. In that we set our hope on thee may we not fail, but through thee may we be delivered from all adversities; for thou art the salvation of all Christian people. [(Then the customary prefaces to the Gradual.)] Reader. The Gradual (Prokímen), in the Sixth Tone. In the courts of the blessed shall his soul be established. Verse: Unto thee, O Lord, will I cry: Think no scorn of me, O Lord, my strength. [(The customary prefaces to the Epistle.)] The Lesson from the Epistle of the holy Apostle Paul to the Corinthians. (I Cor. xv. 20–29.) Brethren: Now is Christ risen from the dead, and become the first-fruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first-fruits; afterward they that are Christ's at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority, and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. For he hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is excepted which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all. Else what shall they do, which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?

Alleluia. Blessed is the man that feareth the Lord. Verse: His seed shall be mighty in the earth. [(Then the customary prefaces to the Gospel.)] The Lesson from the holy Gospel of John. (John vi. 40-44.) The Lord said to the Jews which came unto him, And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day. The Jews then murmured at him, because he said, I am the bread which came down from heaven. And they said, Is not this Jesus the son of Joseph, whose father and mother we know? how is it then that he

saith, I came down from heaven? Jesus therefore answered and said unto them, Murmur not among yourselves. No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day.

[Then the Beatitudes. Tone II.] In thy kingdom remember us, O Lord, when thou comest into thy kingdom. Blessed are the poor in spirit: for theirs is the kingdom of heaven. Blessed are they that mourn: for they shall be comforted. Blessed are the meek: for they shall inherit the earth. Blessed are they which do hunger and thirst after righteousness: for they shall be filled. Blessed are the merciful: for they shall obtain mercy. For when Adam, of old, had eaten of the tree which was for food, he was driven forth from Paradise. But when the Thief, as he hung upon the cross, confessed thee God, he was made a citizen of Paradise. And we, who have been saved by thy Passion, O Master, imitating the Thief, with faith do cry: Remember us, also, when thou comest into thy kingdom. Blessed are the pure in heart: for they shall see God.

Taking clay from the earth, He created me, and fashioned my body through his will divine; and having breathed into it a soul, with his life-bearing breath, he laid upon it a holy command. Therefore hast thou called me, who am subject to the corruption of sin, O thou who lovest mankind, because of thy boundless tenderness of heart. But grant rest with the Saints, O God, unto him whom thou hast called. When the soul from the body is parted, fearful is the mystery and terrible to all men; for the soul goeth forth lamenting, and the body is committed to the earth, and hidden from sight. Wherefore, in that we, also, have learned our final end, let us make appeal unto the Saviour, crying aloud, with tears: Remember us also, O Lord, when thou comest into thy kingdom. Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.

Why mourn ye me so violently, O men? Why clamour ye so vainly? He who is called hence proclaimeth unto all, Death is a rest unto all men. Therefore let us listen to the voice of Job, when he saith: Death is rest unto man. But grant rest with thy Saints, O God, unto him whom thou hast taken. Blessed are ye when men shall revile you, and shall persecute you, and shall say all manner of evil against you, falsely, for my sake. Paul, all-wise, clearly did foretell translation hence, teaching all men that the dead shall rise again incorruptible, and we shall be changed by command divine. Then shall the trumpet ring out with dreadful clang, and they who in all the ages have gone unto their rest shall arise from their sleep. But grant rest with thy Saints, O God, unto him whom thou hast taken. Rejoice, and be exceeding glad: for great is your reward in heaven.

He who is gone hence and lieth dead in the grave, in gracious reconciliation crieth unto all: Come unto me, ye earth-born; behold the beauty of the body all turned to blackness. Wherefore, O brethren, forasmuch as we have learned therefrom the end, unto the Saviour let us make appeal, crying with tears: Grant rest with thy Saints, O God, unto him whom thou hast taken. Glory . . . now, and ever,

Hymn to the Birth-Giver of God.
In supernatural wise, O Lady, without seed thou didst conceive in thy womb the God who was before all the ages, and didst bear him in the flesh, both God and man, without change of Essence, and with Essence still unmingled. Wherefore, we acknowledge thee ever as the Birth-giver of God, and unto the God who was born of thee with faith we cry: Remember us, also, in thy kingdom. [(The customary prefaces to the Gradual.)] The Gradual (Prokimen), in the Sixth Tone. Blessed is he whom thou hast chosen and taken, O Lord. Verse: Among the blessed shall his soul take up its abode. [(The customary prefaces to the Epistle.)] The Lesson from the Epistle of the holy Apostle Paul to the Romans. (Rom. xiv. 6-9) Brethren: He that regardeth the day, regardeth it unto the Lord: and he that regardeth not the day, to the Lord he doth not regard it. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not to the Lord he eateth not, and giveth God thanks. For none of us liveth to himself, and no man dieth to himself. For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's.

Alleluia, in the Sixth Tone. Blessed is he whom thou hast chosen and taken, O Lord. Verse: Among the blest shall his soul take up its abode. [(The customary prefaces to the Gospel.)] The Lesson from the holy Gospel of John. (John vi. 48-54.) The Lord said to the Jews which came unto him, I am that bread of life. Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven : if any man eat of this bread, he shall live forever : and the bread that I will give is my flesh, which I will give for the life of the world. The Jews therefore strove among themselves, saying, How can this man give us his flesh to eat ? Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life ; and I will raise him up at the last day.

[Then Psalm li. (see page 380). And the Canon. Tone VI. Canticle I.] Theme-Song (Irmós). The children of those that were saved hid under the earth him who, of old, drowned in the waves of the sea the tormentor pursuing. And let us like the virgins sing unto the Lord : For he hath gloriously glorified himself. Refrain. Unto the soul of thy departed servant give rest, O Lord. Hymns (Troparí). With burning tears fall we down before thee, O Beneficent One, and before Christ the Lord of all, and utter forth with wailing this funeral song : Give rest to thy faithful servant, in that thou art full of loving-kindness. Graciously grant, O Word, that he may stand in holiness with thine elect on thy right hand, in the hope of resurrection from the dead. O thou who lovest mankind, we fervently entreat thee with the voice of praise.

Graciously grant, O thou who lovest mankind, that thy chosen servant, who hath been taken from earth, may radiantly rejoice in thy heavenly, august kingdom ; regard not his transgressions, forasmuch as thou art of tender loving-kindness. Glory . . . Woe is me ! For earthly glory hath suddenly sprung up like the grass, and straightway hath withered. What is rank in the grave ? What is comeliness or beauty there ? Therefore, O Lord, spare

thou thy servant, forasmuch as thou art full of loving-kindness. Now, and ever, HYMN TO THE BIRTH-GIVER OF GOD (Bogoróditchen). As is our bounden duty, we all with love sing praises unto thee, O Mary, Virgin all-undefiled, the Mother of God, in that we have the sleepless eye of thy prayers. From sin deliver us now, and from the condemnation of death. Theme-Song. There is none holy like unto thee, O Lord my God, who hast exalted the horn of thy faithful, O Good One, and hast established us upon the rock of thy confession.

Hymns. There is no man upon the earth who sinneth not, O Word. Accept, therefore, the petition of us humble ones; and pardon, remit, O Saviour, all the iniquities of thy servant. And who is full of love toward mankind like unto thee, O merciful Lord, who with great power forgivest sins both to the living and also to the dead? Wherefore, save thou thy servant, by the same power. Glory . . . Of thy heavenly calling, O Saviour, make thou an heir him who, in faith, hath been translated hence, accepting this last tearful prayer, O only Sinless One. Now, and ever, . . . Hymn to the Birth-giver of God. Cease not thou, who art our true Lady, O Virgin most holy, to implore God whom thou hast borne, that unto him who hath departed this life in the faith he will mercifully vouchsafe his heavenly kingdom.

Sitting-Hymn (Syedálen), in Tone VI.
Of a truth, all things are vanity, and life is but a shadow and a dream. For in vain doth every one who is born of earth disquiet himself, as saith the Scriptures. When we have acquired the world, then do we take up our abode in the grave, where kings and beggars lie down together. Wherefore, O Christ our God, give rest to thy servant departed this life; forasmuch as thou lovest mankind.

Canticle IV.
Theme-Song. When Habakkuk, by anticipation, beheld thine exhaustion divine upon the Cross, in amaze he cried: Thou hast destroyed the dominion of the mighty, O Good One, in that thou hast joined thyself unto the company of those who were in hell; For thou art almighty. Hymns. Forasmuch as the judgment of that dread day of wrath is not to be endured, let us diligently entreat of Christ remission of all iniquities for him who hath departed this life in faith and in the hope of resurrection. Mercifully vouchsafe, O Christ, unto this thy servant, who, through repentance ere his death burned before thee as a bright light thy mansions of light, O Master, Saviour, tenderly compassionate. Glory . . . When thou shalt reveal all secrets, and shalt convict us of our sins, O Christ, spare him whom thou hast taken unto thyself, calling to mind his confession, O Good One.

Now, and ever, . . . Hymn to the Birth-giver of God. Forget not all us who, with wailing, diligently do call upon thee, O holy Birth-giver of God. Entreat thou, O Good One, that thy faithful servant departed this life may obtain rest.

Canticle V.
Theme-Song. When Isaiah beheld the light which knoweth no setting of thy divine manifestation, that was graciously made unto us, O Christ, his soul longed for thee in the night-season, and he cried: The dead shall rise, and those who lie in the grave shall be awakened,

and all the earth-born shall rejoice. Hymns. In the assembly of the Elect, and the delights of Paradise, O Bountiful One, establish thou him whom in the faith thou hast translated from us. For thou hast appointed, O our Saviour, godly-inspired repentance unto all us sinning mortals. Forasmuch as thou art the Lord, unto this man also graciously vouchsafe thy heavenly kingdom. Through thy power as God, in sovereign wise dost thou show mercy, O Lord, upon thy creatures whom thou hast brought into subjection to mortal law, O thou who lovest mankind. Wherefore, O Saviour, pardon, remit, forgive the sins of him who in the faith hath departed this life; and vouchsafe unto the same thy kingdom.

Glory . . . None shall escape the dread judgment of thy throne. Side by side with their slaves stand all the mighty kings, and the terrible voice of the Judge ordereth sinful man to the condemnation of Gehenna; from the which deliver thou thy servant, O Christ. Now, and ever, . . . Hymn to the Birth-giver of God. Of thee, in supernatural wise, was the Redeemer born after the nature of men: Whom also do thou entreat, O Virgin unwedded, that from all torments, and from fierce, dread pains in hell, he will deliver and will save him who now in the faith hath departed from us.

Canticle VI.

Theme-Song. The nethermost abyss of sin hath compassed me about, and unable to endure the billows thereof, like Jonah I cry aloud unto thee, O Master: Lead me forth from corruption. Hymns. Death and the grave await us, and the judgment, which shall reveal all deeds. Deliver thou therefrom thy servant whom thou hast taken hence, O thou who lovest mankind. Unto him who is gone hence, O my Saviour, open thou, we beseech thee, the door of thy mercy, O Christ; that he may rejoice in glory, as he partaketh of the joys of thy realm. Glory . . . Through thy mercy deliver thou from his iniquities, O Saviour, thy servant whom thou hast now translated hence in the faith. For out of the things which he hath done in the body shall no man be justified, O thou who lovest mankind. Now, and ever, . . .

Hymn to the Birth-giver of God. O Progenetrix of God, in the flesh hast thou borne the Destroyer of Death, and the Release from the curse, the Creator who saveth all them that die in the faith, forasmuch as he is good and loveth mankind. [The Litany.] Deacon. Again, yet again, in peace let us pray to the Lord. Choir. Lord, have mercy. (Thrice.) Again we pray for the repose of the soul of N., the servant of God who hath fallen asleep; and that he may be pardoned every transgression, whether voluntary or involuntary. [And the Priest, meanwhile, saith the Prayer: O God of spirits, . . . (See page 370, BURIAL OF LAY-MEN.)] That the Lord God will establish his soul where the Just repose. The mercies of God, the kingdom of heaven, and the remission of his sins let us ask of Christ, our King Immortal, and our God.

Choir. Grant it, O Lord. [The Collect-Hymn (Kondák), in Tone VIII.] Give rest with the Saints, O Christ, to the soul of thy servant, where there is neither sickness, nor sorrow, nor sighing, but life everlasting. [The Ikos.] Thou only art immortal, who hast created and fashioned man. For out of the earth were we mortals made, and unto the earth shall we return again, as thou didst command when thou madest me, saying unto me: For earth

thou art, and unto the earth shalt thou return. Whither, also, we mortals wend our way, making of our funeral dirge the song: Alleluia. In thought I implore ye, hearken unto me: For with difficulty do I announce these things. For your sakes have I made moan; perchance it may profit one of you. But when ye shall sing these things make mention, now and then, of me whom ye have known. For often have we walked together, and together in the house of God have sung: Alleluia.

Rise now, all ye, and make ready, and when ye are set, hearken ye unto the word. Terrible, my brethren, is the Judgment Seat before which all we must appear. There is neither bondman nor freeman there; there is neither small nor great; but we shall all stand naked there. Wherefore, it is good to sing together the psalm: Alleluia. Let us all be consumed with tears, when we behold the earthly remains lying low; and when we shall all draw near to kiss, and per-adventure to utter such things as these: Lo! thou hast abandoned us who love thee. Why speakest thou no more with us, O friend? Why speakest thou not, as thou wert wont to speak, but holdest thus thy peace who before with us didst say: Alleluia. Why these bitter words of the dying, O brethren, which they utter as they go hence? I am banished, brethren. All my friends do I abandon, and go hence. But whither I go, that understand I not, neither what shall become of me yonder; but only God, who hath summoned me knoweth. But make commemoration of me with the song: Alleluia.

But whither now go the souls? How dwell they now together there? This mystery have I desired to learn, but none can impart aright. Do they call to mind their own people, as we do them? Or have they already forgotten those who mourn them and make the song: Alleluia? Accompany ye the dead, O friends, and come ye to the grave with heed, and there gaze ye steadfastly, with understanding; and make ready your feet. All youth is fallen to dissolution there; there all the flower of life is faded; there are dust, and ashes, and worms; there all is silent; and there no man saith: Alleluia. Lo! now behold we him who lieth here, but ne'er shall lie before us more. Lo! already is his tongue stilled, and lo! his mouth hath ceased to speak. Fare ye well, O my friends, my children. Fare ye well, O brethren! Fare ye well, O my comrades; for I go forth upon my way. But make commemoration of me with the song: Alleluia.

None of the dwellers yonder have returned to life to tell us how there they fare, our erstwhile brethren and our offspring gone before us to the Lord. Wherefore, again and oft we say: Shall we see each other there? Shall we see our brethren there? Shall we there again together say the psalm: Alleluia? We go forth on the path eternal, and as condemned, with downcast faces, present ourselves before the only God. Where then is comeliness? Where then is wealth? Where then is the glory of this world? There shall none of these things aid us, but only to say oft the psalm: Alleluia. Why dost thou untimely vex thyself, O man! Yet one hour, and all things shall pass away. For in Hell there is no repentance, nor further remission there. There is the worm that sleepeth not; there is the land, all dark and gloomy, where I must be judged. For I made not haste to say the psalm: Alleluia.

Naught is so easily forgot as mortal from his brother-mortal parted. If for a brief space we call to mind, yet straightway forget we Death, as we had not ourselves to die. Parents, also, are utterly forgotten of their children, whom from their own bodies they have borne and reared; and they have dropped tears with the song: Alleluia. I remind ye, O my brethren, my children, and my friends: Forget me not, when unto the Lord ye pray. I entreat, I beseech, I implore, that ye learn by heart this thing, and mourn for me night and day. As said Job unto his friends, so say I also unto you: Sit ye again and say: Alleluia. Leaving all things behind us, forth we go, and naked and grieving must present ourselves to God. For like the grass doth beauty fade, and man is but allured therewith. Naked wast thou born, O wretched one, and naked there must every man appear. Dream not, O mortal, of sweetness in this life, but only groan ever with the moan : Alleluia.

If thou hast shown mercy unto man, O man, that same mercy shall be shown thee there ; and if on an orphan thou hast shown compassion, the same shall there deliver thee from want. If in this life the naked thou hast clothed, the same shall give thee shelter there, and sing the psalm : Alleluia. Toilsome the way in which I must go hence, the which, in truth, I never yet have trod ; and unknown is that land, and thereof knoweth no one anywhere. Awesome is it to behold my guides ; most terrible he who hath called me, the Ruler of life and death, who also calleth us, when he willeth, thither : Alleluia. If journeying from a home-land we stand in need of guides, what shall we do when forth we fare to a land to us still all unknown ? Many leaders wilt thou then require, many prayers to accompany thee, to save the wretched sinner's soul ; until thou come to Christ and say to him : Alleluia.

They who are in thrall to the material passions shall find no pardon whatsoever there. For there are the dread accusers ; there, also, the books are opened. Where, then, around about thee wilt thou gaze, O man ? And who then shall succour thee ? Unless thou hast led an upright life, and hast done good to the needy, singing : Alleluia. Youth and the beauty of the body fade at the hour of death, and the tongue then burneth fiercely, and the parched throat is inflamed. The beauty of the eyes is quenched then, the comeliness of the face all altered, the shapeliness of the neck destroyed ; and the other parts have become numb, nor often say : Alleluia. Hush, then ; be dumb. Henceforward keep ye silence before him who lieth there, and gaze upon the mighty mystery ; for terrible is this hour. Be silent, that the soul may issue forth in peace. For it to a great ordeal is constrained, and in fear doth oft petition make to God : Alleluia.

I have beheld a dying child, and I have mourned my life. He was all agitated, and trembled greatly when the hour was come, and cried, O father, help me ! O mother, save me ! And no one then could succour him, but only pined away as they gazed on him, and wept for him in the grave : Alleluia. How many suddenly are snatched even from the plighting of their troth, and united by a bond eternal ; and without avail have made their moan unending, and have not risen from that bridal chamber ! But there was both marriage and the grave, both union and disunion, both laughter and weeping, and the psalm : Alleluia. With ecstasy are we inflamed if we but hear that there is light eternal yonder ; that there is the fountain of

our life, and there delight eternal ; that there is Paradise, wherein every soul of Righteous Ones rejoiceth. Let us all, also, enter into Christ, that all we may cry aloud thus unto God : Alleluia.

Hymn to the Birth-giver of God. O all-holy Virgin unwedded, who hast brought forth the Light Ineffable, I make petition never ceasing, and beseech thee, and entreat thee: Implore thou the Lord perpetually for thy servant who hath fallen asleep, O most pure One; that he may find there remission of his iniquities in the Day of Judgment, O All-pure One. For thou, O Lady, hast boldness ever to beseech thy Son: Alleluia.

The Collect-Hymn.
Give rest with the Saints, O Christ, to the soul of thy servant, where there is neither sickness, nor sorrow, nor sighing, but life everlasting.

Canticle VII.
Theme-Song. O marvel unutterable! He who delivered the Holy Children in the fiery furnace from the flames is laid dead, bereft of breath, in the grave, for the salvation of us who sing: O God our Redeemer, blessed art thou. Hymns. From the fires of Hell and the dread sentence of condemnation deliver thou, O Christ, forasmuch as thou lovest mankind, thy servant whom thou hast now taken hence in the faith. And grant that thy servant may sing unto thee: O God our Redeemer, blessed art thou. O God, who hast been graciously pleased to establish in the land of the meek, in the delights of Paradise, in the marvellous tabernacle of glory, thy servant who hath fallen asleep, grant that he may sing unto thee: O God, our Redeemer, blessed art thou. Glory . . . Great is the judgment, and indescribable is the distress of Hell, O my brethren: for the souls of sinners are burned therein, together with their bodies. And with pain do they weep and cry aloud: O God our Redeemer, blessed art thou.

Now, and ever, . . . Hymn to the Birth-giver of God. O Birth-giver of God all-undefiled, encompass thou ever with thy prayers the living who with understanding sing praises unto thee as, beyond a doubt, the Mother of God; and deliver thou from bitter torments those who have departed this life; that they may cry aloud unto Christ: O God our Redeemer, blessed art thou.

Canticle VIII.
Theme-Song. Fear with trembling, O ye heavens, and let the foundations of the earth be shaken. For lo! he who dwelleth on high is numbered among the dead, and is lodged in the narrow grave. Ye Children, bless; ye Priests, sing praises; ye People, magnify him unto all the ages. Hymns. What a dread hour awaiteth sinners, O brethren! O what is the terror then, when Hell's fire unquenchable shall consume and torture evermore! Wherefore, O Christ, bountiful Master, deliver thou from the dread ban him who this day hath been translated from us, that he may escape the torments of Hell. O the joy of the Righteous, which they shall receive when the Judge shall come! For there a mansion is prepared, and

Paradise, and all Christ's kingdom: wherein establish thou thy servant, making him glad with the Saints, O Christ, unto all the ages. Glory . . .

Who shall withstand, O Christ, the dread menace of thy coming again? For then shall the heavens be rolled up like a scroll, in terrible wise; and the stars shall fall; and all creation shall quake with fear; and the light shall suffer sombre change. But in that day, O Word, spare thou him who hath been translated from us. Now, and ever, . . . Hymn to the Birth-giver of God. He who, in more than mortal wise, was incarnate of thee as thy Son, O Pure One, the same is the Judge both of the quick and of the dead, and judgeth all the earth, and saveth from torment whomsoever he willeth: More especially those who, with love, do worship him in his manifestations, and who sing praises unto thee, O Birth-giver of God, unto all the ages.

Canticle IX.

Theme-Song. Lament not for me, O Mother, when thou beholdest in the grave thy Son whom, without seed, thou didst conceive in thy womb. For I shall rise again and glorify myself; and in that I am God, I will raise in glory that hath no ending those who, with faith and love, do magnify thee. Hymns. Mourn not for all who have died in the faith: for Christ hath endured for us the flesh, the cross, and the grave, making children of immortality all those who cry aloud unto him: Enter thou not into judgment with thy servant. Let us fervently entreat Christ, O ye faithful, that he will establish in the abode of the blessed our brother who hath fallen asleep in the faith, and in the hope of resurrection. For there is the stern judgment seat, and the dread trial, and none can aid himself; but only good deeds and the prayers of the faithful. And so let us cry aloud: Enter thou not into judgment with thy servant, O Lord.

Glory . . . In thy glory which waxeth not old, in the sweetness of Paradise, establish thou now, O Good One, him who hath been translated from us; forasmuch as in the true belief and in repentance he hath hastened unto thee in faith. And make him an elect defender of thy kingdom. Now, and ever, . . . Hymn to the Birth-giver of God. Thee, as the Mother of the Life, and in more than mortal wise the Virgin Birth-giver of God, we faithful devoutly magnify. For through thee we, who before were dead, have become immortal; we have found life, and lo! unto thee do we make this song. Then the Litany: Again, yet again (see page 378): with the Prayer: O God of Spirits, . . . (See page 370).

Exapostilárion.

Now am I at rest, and have received great alleviation, in that I have been taken from corruption and translated unto life. Glory to thee, O God. The People. Verse (Stikh): As for man, his day is like the grass, like the flower of the field. Verse: For his spirit goeth forth, and he ceaseth to be. Verse: But the truth of the Lord abideth forever. [And after each Verse the Exapostilárion is repeated.] Glory to the Father, and to the Son, and to the Holy Spirit, now, and ever, and unto ages of ages. Amen. Now have I chosen the Maiden Mother of God: for Christ, the Redeemer of all men, is born of her: Glory to thee, O God. [And then immediately PSALM CL.] O praise God in his holiness: praise him in the firmament of his

power. Refrain. To thee, O God, is due a song. Praise him in his noble acts: praise him according to his excellent greatness.

Praise him in the sound of the trumpet: praise him upon the lute and harp. Praise him in the cymbals and dances: praise him upon the strings and pipe. Praise him upon the well-tuned cymbals: praise him upon the loud cymbals. Let every thing that hath breath praise the Lord. [Then the Stanzas (Stikhiri), in Tone VI.] Thy godly minister, made a partaker of the nature divine in his translation hence, through thy life-giving mystery, O Christ, is now come unto thee. Receive thou his soul in thy hand, as it were a bird, O Saviour. Establish thou him in thy courts, and in the choir of the Angels; and because of thy great mercy, O Lord, give rest unto him whom thou hast taken by thy command. Strange is the mystery of death: for it cometh to all untimely. Nature is dissolved by force. It taketh old men, abbots and learned men; it slayeth the teachers of vain philosophies, bishops and pastors, and every nature of mortals. But let us cry aloud, with tears: Because of thy great mercy, O Lord, give rest unto him whom thou hast taken by thy command.

He who lived in godliness, and was adorned as thy priest, the sacrificer and minister of thy mysteries divine, by thy divine command hath passed over from life's clamour unto thee. Save him whom, as Priest, thou didst accept, O Saviour; and because of thy great mercy, give unto him rest with the Just. Glory . . . now, and ever, . . . Hymn to the Birth-giver of God. We have come to the knowledge of God who was incarnate of thee, O Virgin Birth-giver of God: Entreat thou him that he will save our souls. [Then shall be read:] Glory be to God on high, and on earth peace, good will towards men. We praise thee, we bless thee, we worship thee, we glorify thee, we give thanks to thee for thy great glory, O Lord God, heavenly King, God the Father Almighty. O Lord, the Only-begotten Son Jesus Christ, and the Holy Spirit; O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, receive our prayer. Thou that sittest at the right hand of God the Father, have mercy upon us.

For thou only art holy; thou only art the Lord; thou only, O Jesus Christ, with the Holy Spirit, art most high in the glory of God the Father. Amen. Every day will I give thanks unto thee, and praise thy Name forever and ever. Vouchsafe, O Lord, to keep us this day without sin. Blessed art thou, O Lord God of our fathers, and praised and glorified be thy holy Name forever. Let thy merciful kindness, O Lord, be upon us, as we do put our trust in thee. Blessed art thou, O Lord: O teach me thy statutes. (Thrice.) Lord, thou hast been our refuge from one generation to another. I said: Lord, be merciful unto me: heal my soul, for I have sinned against thee. Lord, I flee unto thee. O teach me to do the thing that pleaseth thee; for thou art my God. For with thee is the well of life, and in thy light shall we see light. O continue forth thy loving-kindness unto those who know thee.

[Then the following Stanzas (Stikhiri), by St. John of Damascus. Tone I.] What earthly sweetness remaineth unmixed with grief? What glory standeth immutable on earth? All things are but shadows most feeble, but most deluding dreams: yet one moment only, and Death shall supplant them all. But in the light of thy countenance, O Christ, and in the

sweetness of thy beauty, give rest unto him whom thou hast chosen: forasmuch as thou lovest mankind. Verse (Stikh): The Lord is my shepherd, I shall not want. In very deed, O my Saviour, dost thou show forth that thou art the Resurrection of all men, who, by thy word, O Word, didst raise up Lazarus from the dead. Then were the bars shattered, and the gates of Hell were confounded. Then was man's death shown to be but a sleep. But do thou, who art come to save thy creation, and not to condemn it, give rest unto him whom thou hast chosen: forasmuch as thou lovest mankind.

Glory . . . now, and ever, . . . Hymn to the Birth-giver of God. Thou hast manifested thyself a fervent Intercessor for all men, O Birth-giver of God; the Protector of all men, and the Power of God to those who have recourse unto thee; the Succour of those who are in need; a speedy Deliverance unto those who are captive. For Christ hath appointed thee to be a Defender and a Champion against the barbarian, and a Wall indestructible, and a Fortress impregnable for the weak; and the Bestower of peace upon our souls. Stanzas (Stikhiri), in Tone II. Woe is me! What manner of ordeal doth the soul endure when from the body it is parted! Woe is me! how many then are its tears; and there is none to show compassion! It turneth its eyes to the Angels; all unavailing is its prayer. It stretcheth out its hands to men; and findeth none to succour. Wherefore, my brethren beloved, meditating on the brevity of our life, let us beseech of Christ rest for him who hath departed hence; and for our souls great mercy.

Verse: I called upon the Lord when I was in trouble, and he heard me. Come, let us all gaze upon the marvel that is past understanding: he who but yesterday was with us now lieth dead. Come, let us learn how that, in a little while, we also shall end in the swathing-bands of death. How lie they in stench, who were anointed with sweet-smelling spices! How lie they who erst bedecked themselves with gold, now unadorned, bereft of form! Wherefore, my brethren beloved, let us meditate upon the brevity of our life, and entreat of Christ rest for him who hath been translated hence; and for our souls great mercy. Verse: Deliver my soul, O Lord, from the mouths of the ungodly. Farewell, vain life! Farewell, all ye, my kinsfolk, friends and children! For I tread a way wherein I ne'er have walked. But come, remembering my love for you, follow me, and commit this, my mortal clay, unto the grave: And make entreaty with tears, unto Christ who shall judge my humble soul, that he will snatch me from the fire unquenchable.

Glory . . . now, and ever, . . . Hymn to the Birth-giver of God. Thou Gate Impassable, mystically sealed, O blessed Virgin Birth-giver of God, accept thou our petitions, and bear them unto thy Son and God; that through thee he may save our souls. Stanzas, in Tone III. Lo, here I lie, my brethren beloved, silent and voiceless amid you all. My mouth is idle, my tongue is stopped, and my lips are curbed ; my hands are bound, and my feet are fettered ; my semblance is changed, mine eyes are quenched, and behold not those who make moan ; mine ears receive not the wail of the mourners, my nose perceiveth not the sweet fragrance of the incense. But true love can in no wise die. Wherefore I beseech all my dear ones :

Remember me before the Lord in the Day of Judgment, that I may find mercy at that dread Judgment Seat.

Verse : I will lift up mine eyes unto the hills, whence cometh my help. All mortal things are vanity, and exist not after death. Riches endure not, neither doth glory accompany on the way : for when death cometh, all these things vanish utterly. For which cause let us cry unto Christ the Immortal : To him who hath been translated from among us, give thou rest where is the abode of those who are glad. Verse : The Lord shall preserve thy going out and thy coming in, from this time forth, even forevermore. O men, why vex we ourselves in vain ? Swift and grievous is the course we run. Life is a smoke, and vapour, and ashes, and clay ; and soon shall we be dust, and like a flower shall we wither away. Wherefore, unto Christ, the King Immortal, let us cry : To him who hath been translated from among us, give thou rest where is the abode of those who are glad.

Glory . . . now, and ever, . . . Hymn to the Birth-giver of God. Thee as a Haven of salvation, O Virgin Birth-giver of God, have we who are tempest-tossed on the sea of life. Wherefore, entreat thou him who, without seed, was incarnate of thee, and in wise ineffable was made man, that he will save our souls. Stanzas, in Tone IV. Where is earthly predilection ? Where is the pomp of the ephemeral creatures of a day ? Where are the gold and the silver ? Where is the multitude of household servants and their clamour ? All dust, all ashes, all shadows. But come, let us cry aloud unto the King Immortal : O Lord, thine eternal good things vouchsafe thou unto him who hath been translated from us, giving him rest in thy blessedness which waxeth not old. Verse : I rejoiced when they said unto me : Let us go into the house of the Lord.

Death came like a robber ; he came, the corrupter, and laid me low ; he came, the corrupter, and made me as one that existeth not ; he came, and being earth, I lie as though I were not. Of a truth are we mortals a dream ; of a truth are we a vision. But come, unto the King Immortal let us cry : Thine eternal good things vouchsafe thou, O Lord, unto him who hath been translated from us, granting him rest in the life which waxeth not old. Glory . . . now, and ever, . . . Hymn to the Birth-giver of God. O Virgin alone Pure and Undefiled, who without seed didst bring forth God : Pray thou that our souls may be saved. Stanzas, in Tone V. I called to mind the Prophet, how 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 warrior, the rich man or the needy, the upright or the sinner ? Yet give rest with thy Saints, unto thy servant, O Lord.

Verse : Our feet have stood in thy courts, O Jerusalem. Thou hast said, O Christ, that he who believeth on thee shall not see death ; and forasmuch as I, from the Light in the Light, am the Light, so also shall ye be illumined with me in my glory. For, being very God, I am come to save those who, in true right belief, do honour me, the only Lord God, twofold in nature, of flesh and Godhead, and one in Person. Wherefore, in the light of thy countenance, with the Saints, give rest unto this thy faithful servant, who hath confessed me : forasmuch as thou lovest mankind. Glory . . . now, and ever, . . . Hymn to the

Birth-giver of God. We entreat thee, as the Mother of God, O Blessed One : Beseech thou him that he will save our souls. Stanzas, in Tone VI. Thy creating command was my origin and my foundation : for thy pleasure it was, out of nature visible and invisible, to fashion me, a living creature. From the earth thou didst shape my body, and didst give me a soul by thy divine and quickening breath. Wherefore, O Lord, give rest to thy servant, in the land of the living, in the habitations of the Just.

Verse : Unto thee have I lifted up mine eyes, O thou who dwellest in the heavens. With thine own image hast thou honoured the work of thy hands, O Word, depicting in material form the likeness of thine Essence supersensual ; whereof, also, thou hast made me a participant, placing me on earth to rule with independent lordship over created things. Wherefore, O Saviour, give rest unto thy servant, in the land of the living, in the habitations of the Just. Glory . . . now, and ever, . . . Hymn to the Birth-giver of God. We have beheld God who was incarnate of thee, O Virgin Birth-giver of God. Wherefore entreat thou him that he will save our souls. Stanzas, in Tone VII. When, in the beginning, thou hadst created man after thine own image and likeness, thou didst set him in Paradise to reign over thy creatures. But when, beguiled by the malice of the Devil, he tasted of the food, he became a transgressor of thy commandments. For which cause, O Lord, thou didst condemn him to return again unto the earth whence he was taken, and to entreat repose.

Verse : How amiable are thy tabernacles, O Lord of hosts. Death which looseth every sorrow is granted unto the race of Adam. For we became subject unto corruption through the eating of the fruit ; for we know that, as we were made of earth, dust shall we be again, and ashes, as we were before. Wherefore, with the voice of entreaty, let us beseech the Creator that he will grant pardon and mercy unto him who hath been translated hence. Glory . . . now, and ever, . . . Hymn to the Birth-giver of God. We faithful have thee, O Birth-giver of God, for a Wall impregnable and a steadfast Hope. Wherefore, cease thou not, O Lady, to entreat for thy servants who have fallen asleep, that they may receive pardon at the Judgment Day, when thy Son and God shall sit as Judge (for thou knowest our nature, how that of every manner of sin are we now commingled); that we may all bless thee.

Stanzas, in Tone VIII. 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, dishonoured, bereft of form. O marvel! What is this mystery which doth befall us? Why have we been given over unto corruption, and why have we been wedded unto death? Of a truth, as it is written, by the command of God, who giveth the departed rest. How are we become subject unto corruption, we who have borne the image of the Incorruptible, and have received a soul immortal through the breath divine, and so are become of blended nature, as it is written? How have we sinned against the commands of God? O marvel! How have we, abandoning the food of God, eaten the fruit which begetteth death and bitterness? How, being led astray, have we bereft ourselves of life divine? Henceforth let us cry unto Christ: In thy courts establish thou him whom thou hast translated hence.

Glory . . . now, and ever, . . . Hymn to the Birth-giver of God. Thy protection, O Virgin Birth-giver of God, is spiritual healing. For having recourse thereunto, we are released from our spiritual ills. Stanzas in Tone VIII. Measureless is the torment of those who have lived lewdly; gnashing of teeth and wailing unconsoled; gloom unlightened and outer darkness, the worm that sleepeth not, tears unavailing, and judgment without mercy. For which cause, ere the end shall come, let us cry aloud and say: Unto this man whom thou hast chosen, O Lord Christ, give rest with thine elect. The trump shall thunder forth its sound, and the dead shall rise as it were from sleep, desiring with great longing to receive the heavenly life, setting their hope on thee, their Creator and their Lord. Condemn thou not, therefore, thy servant, O Immortal One, who for our sake didst become mortal. For which cause, ere the end shall come, let us cry aloud and say: Unto this man whom thou hast chosen, O Lord Christ, give rest with thine elect.

Lo! the elements and heaven and earth shall be changed; and all creation shall put on immortality, and mortality shall be destroyed; and darkness shall flee away at thy coming. For thou shalt come again in glory, as it is written, to requite unto every man according to what he hath done. Unto this man whom thou hast chosen, O Lord Christ, give rest with thine elect. Glory . . . Tone VI. Come ye all, and behold a sight strange and terrible, familiar unto all, the image to-day beheld; and vex yourselves no longer about temporal things. To-day is the soul severed from the body, and translated to the world eternal; for it setteth out upon a path which it hath never trod, and goeth to the Judge who respecteth not persons, where the Angelic Hosts stand round about. For terrible, O my brethren, is that Judgment Seat, where all we naked must appear. For some shall be put to shame, and some shall receive crowns. Wherefore, let us cry unto the King Immortal: When thine it shall be to try the secret things of man, spare thy servant whom thou hast taken, O Lord who lovest mankind.

Now, and ever, . . . Hymn to the Birth-giver of God. By the prayers of her who bare thee, O Christ, and of thy Forerunner; of the Apostles, Prophets, Hierarchs, Holy Ones, and Just, and of all the Saints: Give rest unto thy servant who hath fallen asleep. [Then PSALM XCII.]

It is a good thing to give thanks unto the Lord, and to sing praises unto thy Name, O Most Highest; to tell of thy loving-kindness early in the morning, and of thy truth in the night-season; upon an instrument of ten strings, and upon the lute; upon a loud instrument, and upon the harp. For thou, Lord, hast made me glad through thy works; and I will rejoice in giving praise for the operations of thy hands. O Lord, how glorious are thy works! thy thoughts are very deep. An unwise man doth not well consider this, and a fool doth not understand it. When the ungodly are green as the grass, and when all the workers of wickedness do flourish, then shall they be destroyed forever; but thou, Lord, art the Most Highest for evermore. For lo, thine enemies, O Lord, lo, thine enemies shall perish; and all the workers of wickedness shall be destroyed. But mine horn shall be exalted like the horn of an unicorn; for I am anointed with fresh oil. Mine eye also shall see his lust of mine

enemies, and mine ear shall hear his desire of the wicked that arise up against me. The righteous shall flourish like a palm-tree, and shall spread abroad like a cedar in Libanus. Such as are planted in the house of the Lord, shall flourish in the courts of the house of our God. They also shall bring forth more fruit in their age, and shall be fat and well-liking; that they may show how true the Lord my strength is, and that there is no unrighteousness in him.

O Holy God, Holy Mighty, . . . Glory . . . now, and ever, . . . O all-holy Trinity, . . . Lord, have mercy. (Thrice.) Glory . . . now, and ever, . . . Our Father, . . . For thine is the kingdom, . . . (See the Burial of Laymen, page 369.) Give rest with the Just, O Saviour, unto thy servant, and establish him in thy courts, as it is written: Regarding not, in that thou art good, his sins, whether voluntary or involuntary, and all things committed either with knowledge or in ignorance, O thou who lovest mankind. In the place of thy rest, O Lord, where all thy Saints repose, give rest also to the soul of thy servant: for thou only lovest mankind. O Holy Mother of the Light Ineffable, with songs angelic honouring, devoutly do we magnify thee. Then the Litany: Have mercy upon us: and the Prayer: O God of spirits, . . . (See page 370.)

And after the Exclamation, the last kiss is given, while the Choir singeth: Come, brethren, let us give the last kiss unto the dead, rendering thanks unto God. For he hath vanished from among his kin, and presseth onward to the grave, and vexeth himself no longer concerning vanities, and concerning the flesh, which suffereth sore distress. Where are now his kinsfolk and his friends? Lo, we are parted. Let us beseech the Lord that he will give him rest. What is this parting, O brethren? What is this wailing, what this weeping at the present hour? Come ye, therefore, let us kiss him who was but lately with us; for he is committed to the grave; he is covered with a stone; he taketh up his abode in the gloom; he is interred among the dead, and now is parted from all his kinsfolk and his friends. Let us beseech the Lord that he will give unto him eternal rest.

Now is all life's solemn triumph of vanities destroyed. For the spirit hath vanished from its tabernacle; its clay groweth black. The vessel is shattered, voiceless, bereft of feeling, motionless, dead. Committing which unto the grave, let us beseech the Lord that he will give him rest. What is our life like unto? Unto a flower, a vapour, and the dew of the morning, in very truth. Come ye, therefore, let us gaze keenly at the grave. Where is the beauty of the body, and where its youth? Where are the eyes and the fleshly form? Like the grass all have perished, all have been destroyed. Come ye, therefore, let us prostrate ourselves at the feet of Christ with tears. A great weeping and wailing, a great sighing and agony, and Hell and destruction is the departure of the soul. This transitory life is a shadow unreal and an illusive dream; the trouble of the life of earth is a phantasm importunate. Let us, then, flee afar from every earthly sin, that we may inherit heavenly things.

As we gaze on the dead who lieth before us, let us all accept this example of our own last hour. For he vanisheth from earth like the smoke; like a flower he fadeth; like the grass he is cut down. Swathed in a tattered garment he is concealed in the earth. As we leave him hidden

from sight, let us beseech Christ that he will give unto him eternal rest. Draw nigh, ye descendants of Adam, let us gaze upon him who is laid low in the earth, made after our own image, all comeliness stripped off, dissolved in the grave; by decay, by worms in darkness consumed, and hidden by the earth. As we leave him hid from sight, let us beseech Christ that he will give unto him eternal rest. When the soul from the body is about to be rent with violence by Angels dread, it forgeteth all its kinsfolk and acquaintance, and is troubled concerning its appearance before the judgment which shall come upon the things of vanity and much-toiling flesh. Come ye, then, importuning the Judge, let us implore that the Lord will pardon him all his deeds which he hath done.

Come, O brethren, let us gaze into the grave upon the dust and ashes from which we are made. Whither go we now? What are we become? Who is poor, who rich? Who is the master? Who a freeman? Are not we all ashes? The beauty of the countenance is mouldered, and Death hath withered up all the flower of youth. Vanity and corruption, of a truth, are all the illusions and the inglorious things of life. For all we shall pass away: all we shall die, kings and princes, judges and rulers, rich and poor, and every mortal creature. For now they who were erst alive are cast down into the grave. Wherefore, let us beseech the Lord that he will give rest. Now are all the bodily organs seen to be idle, which so little while ago were filled with motion; all useless, dead, inactive. For the eyes have withdrawn inward, the feet are bound, the hands lie helpless, and the ears withal; the tongue is imprisoned in silence, committed to the tomb. Of a verity, all mortal things are vanity.

Hymn to the Birth-giver of God. Save thou those who fix their hope on thee, the Mother of the Sun that knoweth no setting, O Progenetrix of God. With thy prayers entreat, we beseech thee, the God exceeding good, that unto him who hath now been translated, he will give repose where the souls of the righteous rest. Manifest him an heir of eternal good things in the courts of the Just, unto everlasting memory, O All-undefiled One. Glory to the Father, and to the Son, and to the Holy Spirit. Tone VI. As ye behold me lie before you all speechless and bereft of breath, weep for me, O friends and brethren, O kinsfolk and acquaintance. For but yesterday I talked with you, and suddenly there came upon me the dread hour of death. But come, all ye who loved me, and kiss me with the last kiss. For nevermore shall I walk or talk with you. For I go hence unto the Judge with whom is no respect of persons. For slave and master stand together before him, king and warrior, the rich and the poor, in honour equal. For according to his deeds shall every man receive glory or be put to shame. But I beg and implore you all, that ye will pray without ceasing unto Christ our God, that I be not doomed according to my sins, unto a place of torment; but that he will appoint unto me a place where is the light of life.

Now, and ever, and unto ages of ages. Amen. He who hath been translated hence hath crossed life's ever-troubled sea, and hath sailed into thy haven through faith; but in thy tranquillity and sweetness immortal, with the Saints instructing him, give rest, O Christ, to the soul of thy servant. Tone IV. To-day is fulfilled the all-praised word of devout David, who said: Man is like the grass, his days are as the flower of the field when it is withered.

For erstwhile we beheld him living and speaking; lo, now he lieth dead, motionless, bereft of breath. He is gone forth, and hath departed from present things, thither where is the recompense of his deeds; thither, where is the joy of all the Saints. With the same give rest, O God, unto him that is gone hence: in that thou art merciful and lovest mankind. Tone VIII. Give rest, O Lord Almighty, to the soul of thy servant, in the mansions of the Just, where the light of thy countenance shineth upon all that are worthy, O thou who alone lovest mankind.

I have vanished from among my kin, and have abandoned the residue of my life, and have fled unto thee, O Lord: Save me. Through the prayers of the Birth-giver of God, give peace to the life of us who cry unto thee: O Life-giver, glory to thee! O Holy God, Holy Mighty, . . . and the rest to the end of the Prayer: Our Lord Jesus Christ by his divine grace, . . . (See page 392.) [Then, as they go forth to the grave, the Priests sing the Theme-Songs (Irmost) of the GREAT CANON OF ST. ANDREW OF CRETE.] A helper and protector hath revealed himself to me unto salvation; He is my God, and Him will I glorify; the God of my fathers, and Him will I exalt: For greatly hath he glorified himself. Hear, ye heavens; I will proclaim and sing praises unto Christ, come in the flesh through a Virgin.

On the rock immovable of thy statutes, O Christ, establish thou my thoughts. The prophet heard of thy coming, O Lord, and was affrighted, that thou shouldest will to be born of a Virgin, and to reveal thyself unto men; and he said: I have heard the tidings, and was sore afraid: Glory to thy might, O Lord. I have longed for thee in the night-season, O thou who lovest mankind; illumine me, I beseech thee, and guide me in thy commandments. And teach me, O Saviour, to do thy will. With my whole heart cried I unto God, rich in mercies, and he heard me from the nethermost hell, and led forth my life from corruption. We have sinned, we have dealt unlawfully, we have wrought evil in thy sight, neither have we observed, neither have we done those things which thou hast commanded us: yet cast us not away utterly, O God of our fathers.

Him whom all the Hosts of heaven glorify, before whom tremble Cherubim and Seraphim; praise ye, bless ye, and magnify forever, everything that hath breath and every creature. Passing understanding is the Nativity of seedless conception, incorruptible is the fruit of the mother unwedded; for the birth of God reneweth nature: Wherefore all generations, and we with them, right gloriously do magnify thee, as Bride and Mother of our God. O Holy God, . . . Glory . . . now, and ever, . . . O all-holy Trinity, . . . Lord, have mercy. (Thrice.) Glory . . . now, and ever, . . . Our Father, . . . For thine is the kingdom, . . . In the place of thy rest, . . . Thou art the God who didst descend into Hell, . . . O Only Pure and Spotless Virgin, . . . (page 369). And the Litany: Have mercy upon us, O God: with the Prayer: O God of spirits, . . . (page 370) and the rest, as at the Burial of Laymen.

[With this difference: That in the Benediction, and in the ”Eternal memory,” the name of the Priest is mentioned. The Prayer of Absolution is read by the Bishop (if one be present), or by the Principal Priest; and it is then placed in the hand of the dead Priest in the coffin by his Confessor.]

The Order for the Burial of a Child

The Priest. Blessed is our God always, now, and ever, and unto ages of ages. Choir. Amen. Then Psalm xci. Whoso dwelleth under the defence of the Most High, shall abide under the shadow of the Almighty. Alleluia, in Tone V. (See page 371, the Burial of Laymen.) Verse (Stikh): Blessed is he whom thou hast chosen and taken, O Lord. Choir. Alleluia. Verse: And his remembrance is from generation to generation. Choir. Alleluia. O Holy God, Holy Mighty, . . . Glory . . . now, and ever, . . . O all-holy Trinity, . . . Lord, have mercy. (Thrice.) Glory . . . now, and ever, . . . Our Father, . . . For thine is the kingdom, . . . (See page 369, Burial of Laymen.) O Thou who, with wisdom profound, mercifully orderest all things, and givest that which is expedient unto all men, thou Only Creator: Give rest, O Lord, to the soul of thy servant who hath fallen asleep; For he (she) hath set his (her) hope on thee, our Maker, the Author of our being and our God.

Glory to the Father, and to the Son, and to the Holy Spirit. For he (she) hath set his (her) hope on thee, our Maker, the Author of our being, and our God. Now, and ever, and unto ages of ages. Amen. Thee have we as a Wall and a Defence, and a Mediatrix well-pleasing unto God whom thou hast borne, O Virgin Birth-giver of God, the salvation of the faithful. Then Psalm li., Have mercy upon me, O God, . . . (See page 380.) [And after that beginneth the CANON FOR THE DEAD, over the departed child.] [Canticle I., Tone VIII.] Theme-Song (Irmós). When Israel had passed through the water as it had been dry land, and had escaped from the malice of the Egyptians, they cried: Let us sing praises unto our deliverer and our God. Refrain. Give rest to the child, O Lord. Hymns. O Word of God, who didst humble thyself even unto the flesh, and wast graciously pleased to become a babe, yet without change:

* The Order for the Burial of a Child under seven years of age differeth from that of Burial of Adults, inasmuch as it is celebrated over innocent, sinless beings. Ordain thou that this child whom thou hast accepted may be received into Abraham's bosom, we beseech thee. Thou wast beheld a little child, thou who existest before all the ages, and forasmuch as thou art good, unto children hast promised thy kingdom: Number therein this child here present. Glory to the Father, and to the Son, and to the Holy Spirit. Thou hast taken unto thyself, O Saviour, this spotless child, ere he (she) had been tempted of earthly pleasures, bestowing upon him (her) thine eternal good things; forasmuch as thou lovest mankind. Now, and

ever, and unto ages of ages. Amen. Hymn to the Birth-giver of God. O thou who, in wise inexpressible, didst bear the Wisdom and Word of the Father, heal thou the cruel wound of my soul, and soothe the pang of my heart.

Canticle III.

Theme-Song (Irmós). O Master and Creator of the vault of heaven, and Founder of the Church, establish thou me in thy love, O thou who alone lovest mankind; the Summit of desire, the Confirmation of the faithful. Refrain. Give rest to the child, O Lord. O Word all-perfect, who as perfect child didst manifest thyself, thou hast translated unto thyself this child imperfect in the flower of life. Give him (her) rest with all the just who are well-pleasing unto thee, O thou who alone lovest mankind. This uncorrupted child, whom thou hast translated through thy command divine, torn hence ere he (she) had tasted the sweets of earth, show thou forth a partaker of supermundane good things, we beseech thee, O Beneficent One. Glory . . . A partaker of heavenly mansions, and of radiant rest, and of the holy Choir of the Saints, make thou, O Lord, this child most pure, whom it hath seemed good to thee, O Saviour, to call unto thyself.

Now, and ever, . . . Hymn to the Birth-giver of God. Bereft of all things I flee to thy sole shelter, O Lady Most Pure: Succour thou me. For I have heaped up a treasure of iniquity, and am all filled with poverty of virtues. Then the Theme-Song: O Master and Creator Then the Priest reciteth the following Litany: Again, yet again, in peace let us pray to the Lord. Choir. Lord, have mercy. Furthermore we pray for the repose of this blessed child, N. And that, according to his word, He will graciously vouchsafe unto him (her) his heavenly kingdom. Choir. Lord, have mercy. (Thrice.) That the Lord our God will appoint his (her) soul where all the Just repose. Choir. Lord, have mercy. (Thrice.) The mercies of God, the kingdom of heaven, and rest with the Saints, for him (her) and for ourselves, let us beseech of Christ, our King Immortal and our God.

Choir. Grant it, O Lord. Priest. Let us pray to the Lord. Choir. Lord, have mercy. O Lord Jesus Christ our God, who hast promised to bestow the kingdom of heaven upon them that have been born of water and of the Spirit, and in spotlessness of life have been translated unto thee, and hast said, Suffer the little children to come unto me, for of such is the kingdom of heaven: We humbly entreat thee that thou wilt give unto thy servant, the spotless child, N., now departed from us, the inheritance of thy kingdom, according to thine unfailing promise. And grant that we may continue in innocency of living, and make a Christian ending of our life, and attain to an abode in the heavenly mansions, with all thy Saints. For thou art the Resurrection, and the Life, and the Repose of all thy servants, and of thy servant, this child, N., now taken from us, O Christ our God; and unto thee do we ascribe glory, together with thy Father who is from everlasting, and thine all-holy, and good, and life-giving Spirit, now, and ever, and unto ages of ages.

Choir. Amen. Hymn. Of a truth, all things are vanity, and life is but a shadow and a dream. For in vain doth every one who is born of earth disquiet himself, as saith the Scriptures. When we have acquired the world, then do we take up our abode in the grave, where

kings and beggars lie down together. Wherefore, O Christ our God, give rest to thy servant departed this life; forasmuch as thou lovest mankind.

Canticle IV.

Theme-Song (Irmós). I have heard the mystery of thy dispensation, O Lord, and have considered thy works, and have glorified thy divinity. Refrain. Give rest to the child, O Lord. Hymns. Let us not mourn the child, but rather weep heavily for ourselves who sin always; that we may be delivered from Gehenna. Thou hast deprived the child of earthly joys, O Master. Grant unto him (her) thy heavenly good things; forasmuch as thou art he who judgeth righteously. Glory . . . A citizen of Paradise, O truly blessed child, shall he make thee who summoneth thee from earth, and numbereth thee with the company of the Saints. Now, and ever, . . . Hymn to the Birth-giver of God. All we who are illumined know thee, O Birth-giver of God most pure. For thou hast borne the Sun of Righteousness, O Ever-Virgin One.

Canticle V.

Theme-Song (Irmós). Wherefore hast thou cast me away from thy countenance, O Light which knowest no setting? And why hath hostile darkness encompassed me, the wretched one? But turn thou me again, and guide thou my paths in the light of thy commandments, I beseech thee. Refrain. Give rest to the child, O Lord. Hymns. By thy righteous judgment hast thou mowed down, ere like a green shoot it had put forth buds, the child whom thou hast called to thyself, O Lord. But in that thou hast led the same unto the mount of blessings everlasting, implant thou him (her) firmly there, O Word. The sword of death hath come and cut thee off like a tender branch, ere thou hadst tasted earthly joys, O Blessed One. But lo! Christ doth open unto thee the heavenly gates, numbering thee with the elect. For he is full of loving-kindness. Glory .

Grieve ye not for me, for he hath ordained nothing worthy of grief. But weep ye rather always for yourselves who have sinned sore, O kin and friends, the dead child crieth: that when ye shall be proved ye receive not chastisement. Now, and ever, . Hymn to the Birth-giver of God. Of myself do I despair, when I look upon the multitude of my deeds. But when I take thought of thee, who beyond understanding didst bear the Lord, O Mother of God, I am refreshed with hope. For thee alone do we possess as our Protector.

Canticle VI.

Theme-Song (Irmós). I will pour out my petition unto the Lord, and unto him will I proclaim my grief. For evil hath filled my soul, and my life hath drawn nigh unto the pit; and like Jonah will I pray: Lead me forth from corruption, O God. Refrain. Give rest to the child, O Lord. Hymns. As a child thou wast laid in a manger, and didst yield thyself to the embrace of an aged man who had begotten babes in his loins. And ere this child had attained unto his (her) full stature, thou hast translated him (her) into life. For which cause we glorify thee with thanksgiving. Thou didst cry unto the Apostles, O Word: Suffer the little children to come unto me, for unto such as are like unto them in spirit is my kingdom given. Grant, therefore, thy light unto the child who hath been translated unto thee.

Glory . . . Thou hast despoiled thy child of earthly good things, that thou mightest manifest him (her) a partaker of heavenly good things, inasmuch as he (she) had not offended against thy commands divine. Let us glorify the depth immeasurable of thy providence, O Blessed One. Now, and ever, . Hymn to the Birth-giver of God. Thee have we as a vast wall of refuge, O Maiden, and an all-perfect salvation for our souls, and an abiding-place in sorrow; and in thy light will we rejoice evermore. O Lady, save us now from our griefs and woes. Then the Theme-Song: I will pour out my petition Then the Priest reciteth the Litany: Again, yet again: with the Prayer: O Lord Jesus Christ our God, . . . and the Exclamation. (See page 425.) [Then is sung the Collect-Hymn (Kondak), in Tone VIII.] With the Saints give rest, O Lord, to the soul of thy servant, where there is neither sickness, nor sorrow, nor sighing, but life everlasting.

[The Ikos.] Thou only art immortal, who hast created and fashioned man. For out of the earth were we mortals made, and unto the earth shall we return again, as thou didst command when thou madest me, saying unto me: For earth thou art, and unto the earth shalt thou return. Whither, also, all we mortals wend our way, making of our funeral dirge the song: Alleluia. [Also the following Ikosi:] Naught is more pitiable than a mother, naught more wretched than a father; for their affections are sore distressed when they send their children forth before them to the grave. Great, also, is the pang of their hearts because of their children, and yet the more when these are sweet of speech, as they call to mind their sayings with the song: Alleluia. Oft do they beat their breasts before the grave and say: O my son, and sweetest child, hearest thou not what thy mother crieth unto thee? Behold, also, the womb that bare thee. Why speakest thou not with us, as thou wert wont to speak, but thus holdest thy peace, and sayest not with us: Alleluia.

O God, O God, who hast called me hence, be thou the consolation of my household now; for a great affliction hath befallen them. For all hold their gaze fixed steadfastly on me, having me as their only-begotten one. But do thou, who wast born of a Virgin Mother, refresh the bowels of my mother, and water with dew the heart of my father, even with this: Alleluia. [Then the Collect-Hymn, in Tone VIII.] With the Saints give rest, O Lord, to the soul of thy servant, where there is neither sickness, nor sorrow, nor sighing, but life everlasting. Theme-Song (Irmós). The Hebrew Children in the furnace trod boldly on the flames, and the fire was transformed into dew as they cried: Blessed art thou, O Lord God, forevermore. Refrain. Give rest to the child, O Lord. Hymns. Inscribe this child in the Book of the Redeemed, in that thou lovest mankind, O Bountiful One; that, rejoicing, he may cry aloud to the majesty of thy glory: Blessed art thou.

With the radiant light of thy countenance illumine thou, O Word, thy child who, in the faith, hath been translated unto thee in unripe age, and singeth unto thee: O Lord God, blessed art thou. Glory . . . A cause of woe doth thy going hence now seem to those who love thee; but of a surety to thee a cause of joy and gladness. For thou, O child, hast inherited life unto all the ages. Now, and ever, . . . Hymn to the Birth-giver of God. Behold, O Virgin, the

affliction which the multitude of my evil deeds hath brought upon me; and ere I go hence, give me refreshing with thy maternal prayers, that God may show mercy upon me.

Canticle VIII.

Theme-Song (Irmós). With seven-fold heat did the Chaldæan tyrant in his rage cause the furnace to be heated for the Godly Ones; but when he beheld them saved by a better power, he cried aloud unto their Maker and Redeemer: Ye Children, bless; ye Priests sing praises; ye People exalt him unto all the ages. Refrain. Give rest to the child, O Lord. Hymns. In Abraham's bosom, in the mansions of rest, where abideth ever the joy of those who make glad; in the places of refreshing where is the water of life, may Christ establish thee, in that he himself became a little child for the sake of us who continually do cry unto him: Ye Priests, sing praises; ye People, exalt him forevermore. Thy going hence is, of a truth, the all-sufficient and ever-memorable cause of our grief and of our tears. For ere thou hadst tasted the pleasant things of this present life, thou hast left the earth, and thy parents' bosom. But Abraham's bosom shall receive thee; for thou art but a little child, and hast no part in any stain.

Glory . . . Why mourn ye me, the child translated hence? he crieth invisibly, as dead he lieth. There is no cause for grief. For unto children who have committed no deeds worthy of tears is appointed the joy of all the Righteous. For unto Christ they sweetly sing: Ye Priests, sing praises; ye People exalt him forevermore. Now, and ever, . . . Hymn to the Birth-giver of God. Arise to my succour, O Birth-giver of God. Receive my supplications, and deliver me from condemnation dread, from rigorous searching-out, from outer darkness, and fire, and from gnashing of teeth; from the spiteful abuse of demons, and from every distress, O Hope of the hopeless, O Life of the despairing.

Canticle IX.

Theme-Song (Irmós). Heaven was affrighted, and the ends of the earth were amazed: For God revealed himself unto men in the flesh, and thy womb became more spacious than the heavens. For which cause the chieftains of men and of Angels do glorify thee, O Birth-giver of God. Refrain. Give rest to the child, O Lord. Hymns. O Christ, who didst become a little child, yet without change of essence; and of thine own good will didst unite thyself unto the Cross; and with pity didst look upon the maternal sorrows of her who gave thee birth: Assuage thou the sadness and sore grief of the faithful parents of thy dead child: that unto thy majesty we may sing praises. O King of all men, in that thou hast sent from on high, and taken this blessed child, like a pure little bird, to its heavenly nest, thou hast saved this soul from snares of many kinds, O Lord, and hast united it with the spirits of the righteous who enjoy the delights of thy kingdom.

Glory . . . Thou hast bestowed a heavenly abode, O Word of God, upon children who have wrought no evil: for thus hath it seemed good in thy sight, O Blessed One. With the same number thou also thy creature, the child who is now come unto thee. Assuage thou the grief of his (her) parents; forasmuch as thou art pitiful, and lovest mankind. Now, and ever, . . . Hymn to the Birth-giver of God. With the eye of the heart gazing ever steadfastly unto

thee, who makest supplication maternal to him who was born of thee, I implore thee, O all-blameless One: Quench thou the passions of my soul; move me betimes to penitence, O Virgin, and illumine me with thy light. Then the Litany: Again, yet again: with the Prayer: O Lord Jesus Christ our God, . . . and the Exclamation. (See page 425.)

Exapostilárion.
Now am I at rest, and have found great release; for I have been translated from corruption, and have passed over into life. Glory to thee, O Lord. [(And the Choir repeateth the same after each of the following Verses.)] Verse (Stikh): Man is as the grass: his days are as the flower of the field. Verse: For his spirit goeth forth from him, and he ceaseth to be. Verse: But the truth of the Lord endureth forever. Glory to the Father, and to the Son, and to the Holy Spirit, now, and ever, and unto ages of ages. Amen. Now have I chosen the Maiden Mother of God; for of her was Christ, the Redeemer of all men, born. Glory to thee, O Lord. [And straightway the Priest shall exclaim:] For holy art thou, O Lord our God, and restest in the Saints; and unto thee do we ascribe glory, to the Father, and to the Son, and to the Holy Spirit, now, and ever, and unto ages of ages.

Choir. Amen. O Holy God, Holy Mighty, Holy Immortal One, have mercy upon us. (Thrice.) Deacon. Let us attend. Priest. Peace be with you all. Reader. And with thy spirit. Deacon. Wisdom! Reader. The Gradual (Prokimen), in the Sixth Tone. Blessed is the way in which thou shalt walk, O soul; for a place of rest is prepared for thee. [And the Choir repeateth this.] Verse: Return unto thy rest, O my soul. Deacon. Wisdom! Reader. The Lesson from the Epistle of the holy Apostle Paul to the Corinthians. Deacon. Let us attend. (1 Cor. xv. 39-46.) Brethren: All flesh is not the same flesh: but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory. So also is the resurrection of the dead. It is sown in corruption, it is raised in incorruption: it is sown in dishonour, it is raised in glory: it is sown in weakness, it is raised in power: it is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body. And so it is written, The first man Adam was made a living soul, the last Adam was made a quickening spirit.

Priest. Peace be with thee. Reader. And with thy spirit. Deacon. Wisdom! Reader. Alleluia. (Thrice.) Verse: Blessed is he whom thou hast chosen and taken, O Lord. Verse: His soul shall be established in good things. Priest. Wisdom, O believers! Let us listen to the Holy Gospel. Peace be with you all. Choir. And with thy spirit. Deacon. The Lesson from the holy Gospel of John. Choir. Glory to thee, O Lord; glory to thee. Priest. Let us attend. (John vi. 35-40.) The Lord said unto the Jews which came unto him: I am the bread of life: he that cometh unto me shall never hunger, and he that believeth on me shall never thirst. But I said unto you, that ye also have seen me and believe not. All that the Father giveth me shall come to me: and him that cometh unto me, I will in no wise cast out. For I came

down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will, which hath sent me, that of all which he hath given me, I should lose nothing, but should raise it up again at the last day.

Priest. Peace be unto thee, who hast announced the good tidings. Choir. Glory to thee, O Lord; glory to thee. [And straightway the last kiss is given, while the Choir singeth the following Stanzas (Stikhiri):] Tone VIII. Who would not weep, my child, thy lamentable translation from this life! For a babe immature from thy mother's arms, like a birding small, now hast thou flown swiftly hence, and hast fled unto the Creator of all men. Who would not wail, O child, beholding thy rosy face so early faded, which before was beautiful as the crimson lily of the field? O, who would not wail, my child, and cry aloud with weeping, because of thy great comeliness, and the beauty of thy pure life? For like some ship that leaveth no wake behind, with equal swiftness hast thou vanished from my sight. Come ye, my friends, my kinsfolk, and my neighbours, and with me kiss ye him (her) whom we are committing to the tomb.

Death is a release for babes; for they are not accounted sharers in life's evil, and have attained unto rest and heavenly gladness; and in Abraham's bosom they rejoice, and now with choirs divine of children they make glad, and faithfully exult: because from sin's corruption pure have they escaped. Glory . . . Tone VI. Painful to Adam of old in Eden was the tasting of the tree, when the serpent belched forth his poison. For thereby did Death universal enter in, which devoureth man. But then the Master came, subdued the dragon, and gave us rest. For which cause let us cry aloud unto him: Spare, O Saviour, and give rest among the Saints to him (her) whom thou hast taken. Now, and ever, . . . Hymn to the Birth-giver of God. Thou who art the Consolation of mourners; thou Deliverance of the weak, O Virgin Birth-giver of God; save thou the city and its people, O thou Peace of those who battle, thou Calm of the tempest-tossed, and sole Defender of the faithful.

O Holy God, Holy Mighty, . . . Glory . . . now, and ever, . . . O all-holy Trinity, . . . Lord, have mercy. (Thrice.) Glory . . . now, and ever, . . . Our Father, . . . For thine is the kingdom, . . . (See page 369, Burial of Laymen). [Then the Hymn.] With the souls of the righteous dead give rest, O Saviour, to the soul of thy servant, preserving it unto the blessedness which is with thee, O thou who lovest mankind. Then the Litany: Again, yet again, . (See page 425.) Priest. Let us pray to the Lord. Choir. Lord, have mercy. Then the Priest, bowing his head, readeth, secretly, this Prayer: O Lord Jesus Christ our God, . . . (See page 426.) Aloud. For thou art the Resurrection, . . . (See page 426.) Choir. Amen. Deacon. Wisdom!

Choir. More honourable than the Cherubim, and beyond compare more glorious than the Seraphim, thou who without defilement barest God the Word, true Birth-giver of God, we magnify thee. 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. (Thrice.) Bless. [And the Priest bestoweth the BENEDICTION.] Do thou who rose again from the dead, and hast dominion over both the quick and the dead, Christ our very God, through the prayers of thy most holy Mother,

and of all thy Saints; establish in thy holy tabernacles the soul of the child, N., who hath now been translated from us; and number him (her) among the Righteous: Forasmuch as thou art good and lovest mankind. Choir. Amen. [And after the Benediction the Priest saith:] Eternal be thy memory, O N., worthily-blessed and ever-memorable child! And the Choir singeth: Memory eternal! (Thrice.)

[Thereupon the Priest saith the following Prayer:] Deacon. Let us pray to the Lord. Choir. Lord, have mercy. Priest. O Lord, who guardest little children in this present life, and hast prepared for them in the life which is to come a spacious place, even Abraham's bosom, and angelic abodes brightly radiant which befit their purity, wherein the souls of the righteous dwell: Do thou, the same Christ, receive the soul of thy servant, the child, N., with peace. For thou hast said : Suffer the little children to come unto me, for of such is the kingdom of heaven. For unto thee are due all glory, honour and worship, with the Father and the Holy Spirit, now, and ever, and unto ages of ages. Amen. [And taking up the body, they go forth to the grave, preceded by the Priest, the Deacon, and the Choir, all singing :] O Holy God, Holy Mighty, Holy Immortal One, have mercy upon us. (Thrice.)

[And when the body hath been laid in the grave, the Senior Priest, taking the shovel, scattereth earth into the grave, saying :] The earth is the Lord's, and the fulness thereof : the round world, and they that dwell therein. [And so they depart, giving thanks unto God.]

The Burial of Those Who Die at Easter

[It must be known that if any one is called unto God at Holy Easter, or on any day of the Bright Week, up to St. Thomas's Sunday, very little of the customary Office for the Dead is sung, because of the majesty and honour of the joyful Feast of the Resurrection: for it is the festival of joy and gladness, not of lamentation. And as all who have died in the risen Christ, in the hope of resurrection and of life eternal, have been taken unto God through Christ's Resurrection from the sorrowful things of this world to things joyful and blissful, the Church proclaimeth the hymns of Resurrection over these dead. And by a few fitting hymns, litanies and prayers we bear testimony that the dead person hath died in penitence; but if he hath not made satisfaction for his sins, they are remitted to him through the prayers of the Church, and he is freed from detention.]

[When the Priest is come, with his assistants, to the house where the body of the dead person lieth, and hath put on his priestly stole and chasuble, and hath censed the remains, he maketh the customary beginning: Blessed is our God. And the Choir chanteth: Christ is risen (see page 226), in Tone V. And the Priest saith the customary verses, to wit: Let God arise (see page 226): and the rest. And when these have been sung, the Priest sprinkleth the body of the dead person with holy water; as also his coffin, both within and without. And the dead person is immediately laid therein. And when the singing is finished, the Deacon saith the customary litany for the dead. And the Priest reciteth, secretly, the Prayer: O God of spirits, . . . (See page 370.)] [After the Exclamation: In that we have beheld the resurrection of Christ, is read, and taking up the remains of the dead, they go forth to the Church, the Priest leading, and the Deacon and all the Choir and the laymen following. And as they go, the ecclesiastics and the Choir chant the Easter Canon, that is to say: The Day of Resurrection! (see page 227), in regular order, as much as they will, until the Church is reached.]

[At the Church, after the remains have been set down, they finish the Canon which hath been begun, the Priest censing according to the custom. And at the fourth Theme-Song there is the usual Litany, with the Prayer.] [Exclamation. For thou art the Resurrection, and the Life, . . . (See page 370.)] [Then: When they who with the Marys came, (See page

228.)] [Then the fourth Theme-Song is sung, in due order. After the sixth Theme-Song, there is the usual Litany for the dead, with the Prayer.] [Exclamation. For thou art the Resurrection, and the Life, . . . (See page 370.)] [Then the Collect-Hymn: With the Saints give rest, . . . And the Ikos: Thou only art immortal, . . . (See page 428.)] [And in place of: O Holy God, Holy Mighty, . . . As many as have been baptized into Christ have put on Christ.]

[The Epistle for the Day, from the Acts of the Apostles.] * The full text of the litanies, prayers and hymns will be found in the other Burial Orders and in the Easter Service. Alleluia, in Tone II. [The Gospel for the first Sunday.] And then: In that we have beheld the Resurrection of Christ (see page 230): and the rest of the Songs of the Canon. And when the Canon is completed, the Exapostilárion is read or sung: After that thou hadst fallen asleep in the flesh, . . . (Twice.) (See page 233.) Then is sung: Blessed art thou, O Lord; teach me thy statutes. The company of the Angels was amazed, . . . (See page 28.) Then the Easter Canticles (Stikhíri), with their Verses. (See page 234.) Glory . . . now, and ever, . . . The Day of Resurrection, . . . (Thrice.) (See page 227.) And: Christ is risen . . . (Thrice.)

And when these Canticles have been sung, there is the customary kissing of the dead, as they say: Christ is risen. [And after the Canticles, the usual Litany for the dead, with the Prayer, which is read aloud, close to the dead person, by the Bishop or Priest.] Exclamation. For thou art the Resurrection, and the Life, . . . (See page 370.) Then the customary Benediction. (See page 391.) Then the concluding Prayer: May the Lord Jesus Christ our God, . . . (See page 392.) And we go forth to the grave, bearing the body of the dead for burial. And the Priest, and all the Choir, going before the remains, chant: Christ is risen from the dead, trampling down Death by death, and upon those in the tomb bestowing life. [And the body is buried, with thanksgiving and joy, all things having been done and said which are written in the Burial of a Layman.]

And the Hymn (Tropár) having been sung: Open, O earth, and receive that which was made from thee.

The Requiem Office for the Dead

[The Parastása, that is to say, the Great Requiem Service for all our fathers and brethren who have fallen asleep in the Lord, and for all Orthodox Christians departed this life.] [(And the Office for Orthodox Warriors, who have died in battle for the Faith and the Fatherland; celebrated on August 29 (September 11, N. S.).)] [The Priest, vested in his stole and chasuble, and the deacon in his dalmatic, come forth from the sanctuary to the porch, preceded by a Reader bearing a light. And they stand in their wouted places, on either side of a table, upon which is a dish of kóliva.] [Then the Deacon saith:] Bless, Master. [And the Priest, taking the censer with the incense, exclaimeth.] Blessed is our God always; now, and ever, and unto ages of ages. Choir. Amen. [Then, preceded by the Deacon with the light, he shall cense the kóliva, in the usual manner, in the form of a cross, while the Reader reciteth:]

O Holy God, Holy Mighty, Holy Immortal One, have mercy upon us. (Thrice.) Glory to the Father, and to the Son, and to the Holy Spirit, now, and ever, and unto ages of ages. Amen. O all-holy Trinity, have mercy upon us. O Lord, wash away our sins. O Master, pardon our transgressions. O Holy One, visit and heal our infirmities, for thy Name's sake. Lord, have mercy. (Thrice.) Glory . . . now, and ever, . . . Our Father, who art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done on earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation; But deliver us from the Evil One: Priest. For thine is the kingdom, and the power, and the glory, of the Father, and of the Son, and of the Holy Spirit, now, and ever, and unto ages of ages.

Choir. Amen. Reader. Lord, have mercy. (Twelve times.) * For explanations, indicated by numbers in the text, see Appendix B, XII. O come, let us worship God our King. O come, let us worship and fall down before Christ, our King and our God. O come, let us worship and fall down before the Very Christ, our King and our God. (Three reverences.)

Psalm Xci.
Whoso dwelleth under the defence of the most High, shall abide under the shadow of the Almighty. I will say unto the Lord, Thou art my hope, and my strong hold; my God, in him will I trust. For he shall deliver thee from the snare of the hunter, and from the noisome pestilence. He shall defend thee under his wings, and thou shalt be safe under his feathers; his faithfulness and truth shall be thy shield and buckler. Thou shalt not be afraid for

any terror by night, nor for the arrow that fletch by day; for the pestilence that walketh in darkness, nor for the sickness that destroyeth in the noon-day. A thousand shall fall beside thee, and ten thousand at thy right hand; but it shall not come nigh thee. Yea, with thine eyes shalt thou behold, and see the reward of the ungodly. For thou, Lord, art my hope; thou hast set thine house of defence very high. There shall no evil happen unto thee, neither shall any plague come nigh thy dwelling. For he shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee in their hands, that thou hurt not thy foot against a stone. Thou shalt go upon the lion and adder; the young lion and the dragon shalt thou tread under thy feet. Because he hath set his love upon me, therefore will I deliver him; I will set him up, because he hath known my Name. He shall call upon me, and I will hear him; yea, I am with him in trouble; I will deliver him, and bring him to honour. With long life will I satisfy him, and show him my salvation.

[Then the Deacon, taking the censer from the Priest, censeth before the table, reciting the GREAT LITANY.] In peace let us pray to the Lord. Choir. Lord, have mercy. For the peace that is from above, and for the salvation of our souls, let us pray to the Lord. For the remission of the sins of him (her) who hath (those who have) departed this life in blessed memory, let us pray to the Lord. [And if the souls of all our fathers and brethren are prayed for:] For the souls of all our fathers and brethren who, from all time, have fallen asleep in the true faith, and in hope of the Resurrection, and of life everlasting: and of the blessed wardens and benefactors of this holy Temple (or habitation), let us pray to the Lord. [But if only a certain number are to be prayed for:]

For the ever-memorable servant of God, N. (or servants of God, NN.); for his (her, their) repose, tranquillity and blessed memory, let us pray to the Lord. [For the repose, tranquillity and blessed memory of the ever-memorable servants of God, the Orthodox Warriors who have valiantly contended: and for all who have laid down their life in battle for the Faith and the Fatherland, let us pray to the Lord.] That he will pardon him (her, them) every transgression, whether voluntary or involuntary: That he (she, they) may present himself (herself, themselves) blameless before the dread throne of the Lord of glory: For the sorrowing and the sick who have set their hope in the consolation of Christ: That he will release him (her, them) from all sickness, sorrow and sighing, and appoint him (her, them) where the light of God's countenance shall visit him (her, them):

That the Lord our God will establish his (her) soul (their souls) in a place of brightness, a place of verdure, a place of rest, where all the Righteous dwell: That he (she, they) may be numbered with those who are in the bosom of Abraham, and Isaac, and Jacob: That he will deliver us from all tribulation, wrath, peril and necessity: Succour us, save us, have mercy upon us, and keep us, O God, by thy grace. Choir. Lord, have mercy. Having implored for him (her, them) the mercies of God, the kingdom of heaven, and remission of sins, let us commend ourselves, and each other, and all our life unto Christ our God. Choir. To thee, O Lord. [And when the Litany is finished, the Priest shall recite, secretly, while all stand with bowed heads, the following Prayer:] O God of spirits, and of all flesh, who

hast trampled down Death, and overthrown the Devil, and given life unto thy world: Do thou, the same Lord, give rest to the soul of thy departed servant, N. (servants, NN.), in a place of brightness, a place of verdure, a place of repose, whence all sickness, sorrow and sighing have fled away. Pardon every transgression which he (she) hath (they have) committed, whether by word, or deed, or thought. For thou art a good God, and lovest mankind; because there is no man who liveth and sinneth not; for thou only art without sin, and thy righteousness is to all eternity, and thy word is true.

Exclamation.

Priest. For thou art the Resurrection, and the Life, and the Repose of thy departed servant, N. (servants, NN.), O Christ our God, and Let us pray to the Lord. Choir. Lord, have mercy. [Secretly.] unto thee we ascribe glory, together with thy Father who is from everlasting, and thine all-holy, and good, and life-giving Spirit, now, and ever, and unto ages of ages. Choir. Amen. [For thou art the Resurrection, and the Life, and the Repose of the ever-to-be-commemorated Orthodox Warriors who have fallen asleep, and of all those who have laid down their life in battle for the Faith and the Fatherland, O Christ our God : (and the rest, as above).] Alleluia. (Thrice.) In Tone VIII. Verses (Stikhi) 1: Blessed is he whom thou hast chosen and taken, O Lord. — Alleluia. (Thrice.) 2: The remembrance of them is from generation to generation. — Alleluia. (Thrice.) 3: Their souls shall dwell with the blessed. — Alleluia. (Thrice.)

[Then the Hymn, in Tone VIII.] O Thou who, with wisdom profound, mercifully orderest all things, and givest that which is expedient unto all men, thou Only Creator: Give rest, O Lord, to the soul of thy servant, N., who hath (souls of thy servants, NN., who have) fallen asleep; For he (she) hath (they have) set his (her, their) hope on thee, our Maker, the Author of our being, and our God. Glory to the Father, and to the Son, and to the Holy Spirit. For he (she) hath set his (her, they have set their) hope on thee, our Maker, the Author of our being, and our God. Now, and ever, and unto ages of ages. Amen.

Hymn to the Birth-Giver of God.

Thee have we as a Wall and a Defence, and a Mediatrix well-pleasing unto God whom thou hast borne, O Virgin Birth-giver of God, the salvation of the faithful. [Then shall be sung Psalm cxix., in two portions. (But in the briefer Office for Orthodox Warriors it is omitted.)] Blessed are those that are undefiled in the way, and walk in the law of the Lord. Refrain. Remember, O Lord, the soul(s) of thy servant(s). Blessed are they that keep his testimonies, and serve him with their whole heart. Refrain. Remember, O Lord, the soul(s) of thy servant(s). (To verse 94). (For the remainder of the Psalm see the ORDER FOR THE BURIAL OF LAYMEN, page 371.) [Then the LITANY FOR THE DEPARTED shall be said.] Deacon. Again, yet again, in peace let us pray to the Lord. Choir. Lord, have mercy. Furthermore we pray for the repose of the soul of the servant(s) of God, N. (NN.), departed this life : and that he (she, they) may be pardoned all his (her, their) sins, both voluntary and involuntary.

Choir. Lord, have mercy. [Furthermore let us pray for the repose of the souls of the servants of God who have fallen asleep, Orthodox Warriors, and of all who have laid down their life

in battle for the Faith and the Fatherland : and that He will pardon them every sin, both voluntary and involuntary.] Choir. Lord, have mercy. That the Lord our God will establish his (her, their) soul(s) where the Just repose. Choir. Lord, have mercy. The mercies of God, the kingdom of heaven, and the remission of his (her, their) sins let us entreat of Christ, our King Immortal, and our God. Choir. Grant it, O Lord. Deacon. Let us pray to the Lord. Choir. Lord, have mercy. [Then the Priest saith, secretly, the Prayer : O God of spirits, . . . (See page 439.)] [And the Third Priest maketh the Exclamation, as usual (see page 439), or for Warriors : For thou art the Resurrection, . . . (See page 440.)]

[Then the second portion of Psalm cxix. ; from verse 94 to the end.] I am thine, O save me, for I have sought thy commandments. Refrain. Give rest, O Lord, to the soul(s) of thy servant(s). The ungodly laid wait for me, to destroy me : but I will consider thy testimonies. Refrain. Give rest, O Lord, to the soul(s) of thy servant(s). [And the same Refrain shall be sung after every verse. (See the ORDER FOR THE BURIAL OF LAYMEN, page 378.)] O let my soul live, and it shall praise thee : and thy judgments shall help me. I have gone astray like a sheep that is lost ; O seek thy servant, for I do not forget thy commandments. (Thrice.) Give rest, O Lord, to the soul(s) of thy servant(s.) [Then shall be sung, the Requiem-Hymns, in Tone V.] Refrain. Blessed art thou, O Lord : teach me thy statutes. (To each Hymn.)

The Choir of the Saints . . . (See the ORDER FOR THE BURIAL OF LAYMEN, page 379). Ye who preached the Lamb of God, . . . Ye who have trod the narrow way . . . I am an image of thy glory . . . O thou who of old . . . Give rest, O Lord, to the soul(s) of thy servant(s) and establish it (them). Glory to the Father, and to the Son, and to the Holy Spirit. Devoutly do we hymn the triune Effulgence . . . Now, and ever, and unto ages of ages. Amen. Hail, O August One, . . . Then the Deacon saith the Litany: Again, yet again, in peace . . . (See page 441.) While the Third Priest saith, secretly, the Prayer: O God of spirits: and the Fourth Priest maketh the Exclamation: For thou art the Resurrection: or for Orthodox Warriors.

Then shall be sung, in Tone V., the Hymns. (See the ORDER FOR THE BURIAL OF LAYMEN, page 380.) Give rest with the Just, . . . Glory . . . And all things . . . Now, and ever, . . . O Christ our God, who from a Virgin . . . Then Psalm li. is read: Have mercy upon me, O God, . . . (See page 380.) [Then the Canon for those who have fallen asleep is sung. Its Acrostic being:] Unto those who have died in the faith I will sing the eighth song.

THE CANON. Tone VIII.
(A separate Canon is used for Orthodox Warriors. See page 449.)

Canticle I.
Theme-Song (Irmós). When Israel had passed through the water as it had been dry land, and had escaped from the malice of the Egyptians, they cried: Let us sing praises unto our deliverer and our God. Refrain. Wonderful is God in the Saints, the God of Israel. Hymns (Troparí). Having imitated in their deaths the death of Christ, and in their passions the precious Passion of Christ, all the Martyrs divine and blessed have received life and now

pray for the salvation of our souls. Refrain. Give rest, O Lord, to the soul(s) of thy servant(s). Regarding not the transgressions and the sins in youth of thy servant(s) who hath (have) fallen asleep before us, and setting aside his (her, their) iniquities, number thou him (her, them) among thine elect, O Christ our Saviour. Glory to the Father, and to the Son, and to the Holy Spirit. O all-merciful One, who didst receive glory and gladness when thou hadst acquired an existence of bliss: Grant rich reward unto thy servant(s), whom thou hast taken.

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

Hymn to the Birth-Giver of God.
Thou didst conceive the Word of the Father, uniting It to the flesh after Its essence which is from thee, O Virgin all-undefiled, triumphing over Hell with might divine. Beseech thou the Same that he will give life unto him (her, them) who hath (have) died in the faith.

Canticle III.
Theme-Song (Irmós). O Master and Creator of the vault of heaven, and Founder of the Church, establish thou me in thy love, O thou who alone lovest mankind; the Summit of desires, the Confirmation of the faithful. Hymns. Having washed away the fall of our forefather of old by baptism and a new birth, and having been sprinkled with streams of your blood, ye reign in Christ, O Blessed Ones. Thou who, of thine own good will, didst lay thyself dead in the grave, and didst call forth those who lay in the graves, O Saviour: Be graciously pleased to establish him (her, them) whom thou hast taken from us, in the mansions of thy Righteous Ones. Glory . . . Thou who art entreated of thy loving-kindness divine, and who, instructed by thy dual nature, art moved to mercy, O Master: Grant remission of his (her, their) sins unto thy servant(s), O Saviour; and give him (her, them) rest.

Now, and ever, . . . Intercede, we beseech thee, O Birth-giver of God, with him who was incarnate in thy womb, and was made man: and who, especially, in that he alone loveth mankind, doth save man from the gates of death; that he will grant repose with his saints to the soul(s) of his servant(s) who have fallen asleep. [Then the Theme-Song is repeated, and the Deacon saith the Litany: Again, yet again, . . . (See page 441.) While the Priest saith, secretly, the Prayer: O God of spirits, . . . (see page 439), and the Fourth Priest maketh the Exclamation. For thou art the Resurrection, . . . (See page 439.)]

Then the Sitting-Hymn (Syedálen), in Tone VI.
Of a truth, all things are vanity, and life is but a shadow and a dream. For in vain doth every one who is born of earth disquiet himself, as saith the Scriptures. When we have acquired the world, then do we take up our abode in the grave, where kings and beggars lie down together. Wherefore, O Christ our God, give rest to thy servant(s) departed this life; forasmuch as thou lovest mankind. Glory to the Father, and to the Son, and to the Holy Spirit, now, and ever, and unto ages of ages. Amen. HYMN TO THE BIRTH-GIVER OF GOD (Bogoróditchen). O all-holy Birth-giver of God, forsake me not all the days of my life,

and give me not over to the mediation of mortal man. But do thou thyself succour me, and show mercy unto me.

Canticle IV.

Theme-Song. Thou art my fortress, O Lord, and thou art my strength: Thou art my God, thou art my joy. Thou didst not leave the bosom of the Father, yet hast thou visited our wretchedness. Wherefore, with the prophet Habakkuk cry I unto thee: Glory to thy might, O thou who lovest mankind. Hymns. May thy Martyrs divine, O Lord, who with patience have endured every manner of torment, behold also all the brightness of thy glory shining with radiance in the heavens, as they sing unto thee, O Christ: Glory to thy might, O thou who lovest mankind. Many are thy mansions, O Saviour, meted out in inheritance unto all men according to their merits. Wherefore, O Bountiful One, graciously vouchsafe to fill the same with those who have departed this life in thy faith and fear, devoutly crying unto thee: Glory to thy might, O thou who lovest mankind.

Glory . . . As a man like unto us hast thou revealed thyself, O Immortal One; and like unto all men hast thou suffered death, and hast shown us the way of life. Unto him (her, them) who hath (have) departed this life grant remission of his (her, their) sins: forasmuch as thou lovest mankind, and as Master supreme bestowest gifts and givest participation in the light. Now, and ever, . . . Thou art the boast of the faithful, O Unwedded One; thou art the Intercessor, and the Refuge of Christians, a Wall of defence and a Stronghold. Thou bearest petitions to thy Son, O all-undefiled One, and savest from adversity those who, with faith and love, acknowledge thee to be the pure Birth-giver of God. Entreat thou now the Same that unto this person (these persons) he will grant rest with the Saints.

Canticle V.

Theme-Song. Why hast thou cast me away from thy countenance, O Light which knowest no setting, and why hath strange darkness covered me? But turn thou me, and guide my paths in the light of thy commandments, I beseech thee. Hymns. Mercifully grant thy glory ineffable, and thy blessedness which words cannot express, in the mansions of the Saints, where fair is the voice of those who keep high festival, unto him (her, them) who hath (have) departed hence; recompensing him (her, them) unto the life that knoweth no passion, O thou who alone lovest mankind. Where the Angelic hosts, where the assembly of the Righteous rejoice, in the bosom of Abraham, grant an abode to thy servant(s), O Saviour; and graciously vouchsafe that with boldness he (she, they) may stand before thy throne dread and divine, O Compassionate One. Glory . . . As purification and righteousness and deliverance hast thou revealed thyself unto us; and by thy wounds hast thou healed our infirmities. Wherefore, O Bountiful One, forasmuch as thou art gracious, establish in the delights of Paradise him (her, those) who hath (have) departed hence.

Now, and ever, . . . Mercifully, O Merciful One, didst thou accept the stature of mankind; and having endued flesh in a Virgin's womb, inspired by the word, and having thereby overthrown Death, thou givest life unto the faithful. Wherefore, through the intercessions

of her who bare thee, grant thou rest with the Saints unto him (her, those) who hath (have) fallen asleep.

Canticle VI.

Theme-Song. Purge me, O Saviour, for mine iniquities are manifold; and lead me forth from the abyss of evil, I beseech thee: For I have cried unto thee. And hear me, O God of my salvation. Thy Martyrs, O Christ, endured many pains, being wounded in soul by the love of thee, O Holy One, and desiring thy glory everlasting, and thy sweet communion. Wherefore, through their prayers, grant repose unto the soul(s) of him (her, them) who hath (have) fallen asleep. Thou didst rend the belly of the enemy by death, O Saviour, and didst raise again all those who were held captive therein, bestowing life upon them. Grant the same also unto him (her, them) who is (are) gone from us, O Beneficent One. Glory . . . From the tears and the sighing which are in Hell deliver thy servant(s), O Saviour: For thou alone art of tender mercy, and hast wiped away all tears from the faces of all those who, with faith, do bless thee.

Now, and ever, . . . He who is the Creator of all Nature doth beget in thy womb: he who is full, in that he is God, doth empty himself, O all-undefiled One. The Only Immortal One dieth the death for the salvation of all men, and giveth life unto those who die in the faith. Then the Deacon saith the Litany: Again, yet again, . . . (See page 441.) While the Priest saith, secretly, the Prayer: O God of spirits, . . . (see page 439); and the Fifth Priest saith, aloud, the Exclamation: For thou art the Resurrection, . . . or the Exclamation for Orthodox Warriors. (See page 439.) With the Saints give rest, O Christ, to the soul(s), of thy servant(s), where there is neither sickness, nor sorrow, nor sighing, but life everlasting.

The Ikos.

Thou only art immortal, who hast created and fashioned man. For out of the earth were we mortals made, and unto the earth shall we return again, as thou didst command when thou madest me, saying unto me: For earth thou art, and unto the earth shalt thou return. Whither also all we mortals wend our way, making of our funeral dirge the song: Alleluia.

Canticle VII.

Theme-Song. The Hebrew Children in the furnace trod boldly upon the flames, and the fire was transmuted into dew as they sang: Blessed art thou, O Lord God, forevermore. Hymns. All the desire of the Martyrs reached out unto the only Lord, in love united unto him, and singing: Blessed art thou, O Lord God, forevermore. O thou who givest unto those who have departed this life in faith the brightness of thy kingdom divine, grant also the robe of incorruption unto those who cry aloud: Blessed art thou, O Lord God, forevermore. Glory . . Fill with joy and gladness thy servant(s) whom thou hast taken from life, O Bountiful One, who hast enabled him (her, them) to call upon thee, and to sing: Blessed art thou, O Lord God, forevermore. Now, and ever, . . . Annulling the curse of Eve, thou didst take up thine abode in a Virgin undefiled, pouring forth a fountain of blessing upon those who cry aloud: Blessed, O most holy One, is the fruit of thy womb.

Canticle VIII.

Theme-Song. The Three Children obeyed not when the instruments of music sounded in harmony, and thousands numberless of people bowed down before the image on Dura's plain; but praised and magnified the Lord unto all the ages. Hymns. The Martyrs true, having passed through earthly feats of might and received heavenly crowns, cry aloud unto thee unceasingly: Praise ye the Lord, and magnify him unto all the ages. When thou hadst descended into the nethermost pit, thou didst raise again, through thy life-giving palm, those who abode in the grave. Grant rest, also, by the same, we beseech thee, unto thy servant(s) who before us hath (have) fallen asleep in the faith, O Bountiful One. Let us praise the Father, and the Son, and the Holy Spirit, the Lord. Forasmuch as thou art the Fountain of Life everflowing and a stream of sweetest pleasures, grant that thy servant(s) who hath (have) been translated to thy presence may devoutly praise and magnify thee unto all the ages.

Now, and ever, . . . O Mary, Virgin, Birth-giver of God, who didst bear God the Saviour, as man, in the flesh: Save thou those who, with faith, do laud thy birth-giving, and extol thee throughout all the ages.

Canticle IX.

Theme-Song. Every ear hath been amazed at the unutterable condescension of God; for of his own good will, the Most High hath condescended even unto the flesh, becoming man by a Virgin's womb. For which cause we faithful do extol the most holy Birth-giver of God. Hymns. The Martyrs of Christ, having a stronghold impregnable and invincible, brought to naught the godless commands of their tormentors; and while yet in the flesh were visibly granted the kingdom of heaven, being illumined by the beams of the Trinity who is all-worthy of praise. Hell the bitter was destroyed when thou didst destroy it, O Thou who lovest mankind; forasmuch as thou didst die, and didst raise from the dead those who, throughout all the ages, had lain asleep therein. But do thou now, also, mercifully grant unto him (her, them) who is (are) come unto thee, in that thou art gracious, thy light which knoweth no setting, O Tenderly-loving One.

Glory . . . Thou art all sweetness, O Saviour; thou art all desire and love, in very truth inexhaustible; thou art all goodness unspeakable. Wherefore deign thou to admit him (her, those) who hath (have) now appeared before thee to delight in thy beauty; and grant thou unto him (her, them) thy goodness divine. Now, and ever, . . . Save me, O Mother of God, who hast borne Christ my Saviour, both God and man, two in nature but not in essence, the Only-begotten of the Father and of thee, the First-born of all created beings. And forasmuch as thou art the Mother who loveth mankind, entreat thou him that he will grant unto him (her, them) who hath (have) departed this life repose with his Saints. [And after the Ninth Canticle the Priest saith:] The Birth-giver of God and Mother of the world let us magnify in song.

Choir. The spirits and souls of the righteous bless thee, O Lord. And the Theme-Song: Every ear hath been amazed, . . . O Holy God, Holy Mighty, . . . and the rest. (See

page 437.) Exclamation. The Priest. For thine is the kingdom, . . . [Then the Hymns, in Tone IV.] With the souls of the righteous dead, give rest, O Saviour, to the soul(s) of thy servant(s), preserving it (them) unto the life of blessedness which is with thee, O thou who lovest mankind. In the place of thy rest, O Lord, where all thy Saints repose, give rest also unto the soul(s) of thy servant(s); for thou only lovest mankind. Glory to the Father, and to the Son, and to the Holy Spirit. Thou art the God who descended into Hell, and loosed the bonds of the captives: Do thou give rest also to the soul(s) of thy servant(s).

Now, and ever, and unto ages of ages. Amen. Hymn to the Birth-giver of God. O Virgin alone Pure and Undefiled, who without seed didst bring forth God, pray thou that his (her) soul (their souls) may be saved.

Then the Litany.
Have mercy upon us, O God, according to thy great mercy, we beseech thee: hearken, and have mercy. Choir. Lord, have mercy. (Thrice.) Again we pray for the repose of the soul of N. (NN.), the servant(s) of God, departed this life, and that he (she, they) may be pardoned all his (her, their) sins, both voluntary and involuntary. That the Lord God will establish his (her) soul (their souls) where the Just repose. The mercies of God, the kingdom of heaven, and remission of his (her, their) sins, let us ask of Christ, our King immortal and our God. Choir. Grant it, O Lord. And the Priest saith, aloud, the Prayer: O God of spirits, . . . (See page 439.) And the Senior Priest maketh the Exclamation: For thou art the Resurrection, and the Life, . . . (See page 439.)

A Priest or the Deacon saith: Wisdom!
Choir. More honourable than the Cherubim, and beyond compare more glorious than the Seraphim, thou who without defilement barest God the Word, true Birth-giver of God, we magnify thee. Senior Priest. Glory to thee, O Christ-God, our hope; glory to thee. Choir. Glory to the Father, and to the Son, and to the Holy Spirit, now, and ever, and unto ages of ages. Amen. Lord, have mercy. (Thrice.) Bless.

The BENEDICTION.
Priest. May he who rose again from the dead, Christ our true God, through the prayers of his all-pure Mother; of the holy, glorious and all-laudable Apostles; of our holy and God-bearing fathers, and of all the Saints, establish in the mansions of the righteous the soul(s) of his servant(s), N. (NN.), who hath (have) been taken from us (or for the souls of his servants, the Orthodox Warriors who have fallen asleep, and of all those who have laid down their life in battle for the Faith and the Fatherland); give him (her, them) rest in Abraham's bosom, and number him (her, them) with the Just; and have mercy upon us, in that he is good and loveth mankind. [And after the Benediction the Deacon proclaimeth:] Give rest eternal in blessed falling asleep, O Lord, to the soul(s) of thy servant(s) N. (NN.), departed this life (or of his servants, the Orthodox Warriors who have fallen asleep, and of all those who have laid down their life for the Faith and the Fatherland); and make his (her, their) memory to be eternal.

[And the Choir singeth:] Memory Eternal! (Thrice.) [And when there is no Deacon, the Choir singeth:] To N. (NN.), the servant(s) of God, Memory eternal!

The Canon for Orthodox Warriors Slain on the Field of Battle for the Faith and the Fatherland.

[Canticle I., Tone VIII.] Theme-Song (Irmós). When Israel had passed through the water as it had been dry land, and had escaped from the malice of the Egyptians, they cried: Let us sing praises unto our deliverer and our God. Verse (Stikh): Give rest, O Lord, to the souls of thy servants who have fallen asleep. Hymns. Having opened my mouth, O Saviour, give me speech to pray, O Compassionate One, for those who have wrought valiant deeds of the Faith and the Fatherland; and give rest to their souls, O Master. Do thou who wast dead in the flesh, O Saviour, and wast laid in the grave with the dead, give rest unto the souls of thy servants in a place of verdure; forasmuch as thou art compassionate. Glory to the Father, and to the Son, and to the Holy Spirit. Receive thou the voice of our supplication, O Triune God, and establish thou the souls of thy servants in Abraham's bosom, O Redeemer.

Now, and ever, and unto ages of ages. Amen. HYMN TO THE BIRTH-GIVER OF GOD (Bogoróditchen). O most holy Birth-giver of God, who didst give birth after that thou hadst conceived without having known man, entreat thou thy Son that he will grant rest unto thy servants ever worthy of remembrance. [Canticle III.] Theme-Song. O Master and Creator of the vault of heaven, and Founder of the Church, establish thou me in thy love, O thou who alone lovest mankind; the Summit of desire, the Confirmation of the faithful. Hymns. In a place of verdure, a place of repose, where the company of the Saints rejoice, give rest, O Christ, to the souls of thy servants who have valiantly wrought for the Holy Church and their Fatherland, O only Merciful One. Where the company of the Saints abide, O Master, establish thou those who have served thee for thy Holy Church with all their hearts, and have borne thy yoke upon their shoulders: For thou alone art Lord over life and death.

Glory . . . O heavenly Father Almighty, and Only-begotten Son, and Holy Spirit issuing forth: Regard thou not the transgressions of these dead, but establish them as first-fruits in thy Church; that they may glorify thee, together with all those who are acceptable in thy sight. Now, and ever, . . . Forasmuch as thou art the Holy Mother of the Most Holy God, the Lady of all, Mary the Bearer of the Lord, pray thou unto him, together with all the Saints, that he will give rest in heavenly mansions unto the souls of thy servants. Theme-Song: O Master and Creator, . . . , the Litany (see page 441), with the Prayer and Exclamation. (See page 439.)

Canticle IV.

Theme-Song. I have heard the mystery of thy providence, O Lord; I have understood thy deeds, and have magnified thy Godhead. Hymns. When thou hadst descended into the nethermost depths, O Christ, thou didst raise up again with thee all those who were dead. Give rest, also, O Saviour, to those who have been translated from among us, forasmuch as thou art bountiful. There is none without sin, save only thee, O Master. Wherefore pardon thou the sins of those who have suffered for thy Holy Church and the Fatherland;

and establish the same in Paradise. Glory . . . Give ear, O holy Trinity, to the voices of supplication which are offered unto thee in the Church for those who have perished in battle for the sake of thy Holy Church. And illumine, with thy divinely sovereign light, their souls which have been darkened by affection for earthly vanities.

Now, and ever, . . . Without seed of man thou didst give birth, O Virgin most pure, unto him who, both perfect God and perfect man, doth take away our sins. Intercede thou with him, O Lady, that unto thy servants who have suffered death he will give rest.

Canticle V.

Theme-Song. Enlighten us with thy precepts, O Lord, and with thy lofty arm give us thy peace, O Merciful One. Hymns. O Christ our God, who hast power over life and death, grant rest unto those who have been translated from among us: For thou art the Saviour, and the Rest, and the Life of all men. Upon thee, O Saviour, did they set their hope who have suffered for thy Holy Church and the Fatherland, and now have departed from us. Be thou bountiful unto them, O Lord, forasmuch as thou art a very merciful God. Glory . . . Illumine thou, O thrice-holy and praised Lord, us who entreat thee that we may receive thy heavenly peace. And establish thou in the abodes of peace the souls of those who have departed from things temporal in the hope of life eternal. Now, and ever, . . . Entreat thou thy Son, O Lady, that he will deliver the dead from condemnation to stand at his left hand: For thou art the Mother of our Saviour and our God.

Canticle VI.

Theme-Song. I will pour out my petition unto the Lord, and unto him will I confide my grief. For my soul is filled with sorrow, and my life hath drawn nigh unto Hell; and like unto Jonah will I pray: Lead thou me forth from corruption, O God. Hymns. Thou didst overthrow Hell, O Lord; thou didst raise up those who lay dead from all the ages. Those who have died for thy Holy Church establish thou in Abraham's bosom, O Lord, remitting all their transgressions; forasmuch as thou art of tender compassion. If we have sinned, O God, against the commandment which thou gavest us, and have become subject unto death, nevertheless do thou, the God who didst descend into the grave, and hast raised up thence the souls of all the ages, revive us not unto torment, but unto rest, O Lord. Those who have died for thy Holy Church and the Fatherland cry unto thee through us, O thou who art full of mercy.

Glory . . . We entreat thee, O Father, who art from everlasting, and O Son and O Holy Spirit, reject thou not into the abyss of Hell the souls of those who were infected by the plague of the soul-attaining world, and now are come unto thee, the Creator, O God our Saviour. Now, and ever, . . . From heaven did Christ our God descend upon thee, O most Pure One, like the dew upon the fleece, slaking the thirst of all the world, and drying up every godless water-spring, and flooding the whole earth with his wisdom, O Ever-virgin One. Entreat thou him that unto the souls of thy servants who have suffered death he will give rest. Theme-Song. I will pour out my petition . . . , the Litany (see page 441), with the Prayer and Exclamation. (See page 439.)

The Collect-Hymn (Kondák), in Tone VIII.
With the Saints give rest, O Christ, to the soul(s) of thy servant(s), where there is neither sickness, nor sorrow, nor sighing, but life everlasting. Thou only art immortal, who hast created and fashioned man. For out of the earth were we mortals made, and unto the earth shall we return again, as thou didst command when thou madest us, saying unto me: For earth thou art, and unto earth shalt thou return. Whither, also, all we mortals wend our way, making of our funeral dirge the song: Alleluia.

Canticle VII.
Theme-Song. The Holy Children, sprung from the Jews of yore, in Babylon, through the faith of the Trinity did trample under foot the fiery furnace, singing: O God of our fathers, blessed art thou. Hymns. O Master, Christ our God, when thou shalt come to judge the world, spare thou the souls of thy servants who have suffered for thy Holy Church and the Fatherland, and whom thou hast taken from us, crying: O God of our fathers, blessed art thou. In the pastures of Paradise, where abide the souls of the Righteous who have served thee, number thou also, with them, O Christ, the souls of thy servants who sing unto thee: O God of our fathers, blessed art thou. Glory . . . O thou who didst save the three Hebrew Children from the fire, and in Three Persons art exalted, deliver from fire eternal the dead who in faith do laud thee: O God of our fathers, blessed art thou.

Now, and ever, . . . Isaiah called thee the Sceptre, O most Pure One; and Daniel, the Mount Uncloven; and Ezekiel, the Door whence issued forth Christ. And we also, naming thee the true Mother of God, do magnify thee.

Canticle VIII.
Theme-Song. With a furnace seven times heated did the Chaldæan tormentor fiercely scorn the God-fearing Ones; but when he beheld the same saved by a better power, unto their Maker and Deliverer he cried: Ye Children, bless; ye Priests, sing praises; ye People, magnify forevermore. Hymns. They who have finished their course, and have fled for refuge unto thee, O Lord, and have suffered for thy Holy Church, now cry aloud unto thee: Pardon our iniquities, O Christ our God, and condemn not, when thou shalt come to judge all men, us who with faith have cried unto thee: O all ye works of the Lord, praise ye the Lord and magnify him forevermore. Establish thou, O Lord, those who have borne upon their shoulders, though it be not always, thy yoke and thy burden which are light. Yea, in the place of thy Saints, establish thou the souls of those who sing praises unto thee, O Christ our God: Ye Children, bless; ye Priests, sing praises; ye People, magnify forevermore.

Let us bless the Father, and the Son, and the Holy Spirit, the Lord. O holy Trinity, who art from everlasting, God the Father, the Son, and the Holy Spirit, in the company of the blessed number thou the souls of thy servants who have suffered; and deliver them from fire eternal, that they may laud thee, and sing praises unto thee forever. Ye Children, bless; ye Priests, sing praises; ye People, magnify forevermore. Now, and ever, . . . The company of the prophets foretold thee, O Virgin: for beholding thee with vision perspicacious, one called thee the Sceptre; another, the Door of the East; another, the Mount Uncloven of Man.

And we, also, confess thee to be the true Mother of the Lord, who hast borne the God of all men. Beseech thou him that unto those who have suffered in all the ages he will give rest.

Canticle IX.

Theme-Song. The heavens marvelled thereat, and the ends of the earth were amazed, when God manifested to men himself incarnate; and thy womb was more spacious than the heavens. For which cause the chieftains of Angels and of men do magnify thee, O Birth-giver of God. Hymns. O Jesus, God and Saviour, thou didst take upon thee Adam's sin, and didst taste of death, that thou mightest deliver men therefrom, O Compassionate One. For which cause we beseech thee, O Merciful One: In the courts of thy Saints give rest unto those who have suffered, in that thou art good: For thou only art good, and lovest mankind. There is none among men who sinneth not, O Compassionate One, save only thee, O Jesus Christ, who takest away the sins of the whole world. Wherefore, after that thou hast purged thy servants from their iniquities, establish thou them in the courts of thy Saints: For thou art the Life, and the Rest, and the Light, and the Joy of all who are well-pleasing in thy sight.

Glory . . . All mortal nature marvelled thereat, that thou, the Only-begotten Son of the Father who is from everlasting, from a Virgin, through the operation of the Holy Spirit didst take flesh, and as man didst suffer, and didst give life unto those who were dead. Wherefore, we fervently entreat thee, forasmuch as thou art good: In the land of the living establish thou those who have suffered for thy Holy Church and the Fatherland. Now, and ever, . . . We call thee the Bride of the Father Invisible, O most Pure One, and Mother of the Son who by the Holy Spirit was incarnate of thee: And we offer unto thee our supplications on behalf of those who have suffered for the Church of thy Son, and for their Fatherland. For in thee we, who are of the earth, have a Mediatrix, and singing with love thy praises, we magnify thee.

The Office for Receiving into the Orthodox Faith

BUT HAVE BEEN REARED FROM INFANCY OUTSIDE THE ORTHODOX CHURCH, YET HAVE RECEIVED VALID BAPTISM, IN THE NAME OF THE FATHER, AND OF THE SON, AND OF THE HOLY SPIRIT * The power of granting absolution to such persons, and of uniting them to the Church, properly devolved on a Bishop. Nevertheless, that the converts to Orthodoxy may not be tempted to return to their heresy by reason of delay, it is wiser and more expedient that the Bishop should delegate his power, and grant his blessing therewith, to a Priest well versed in divine lore, and who is competent to instruct such a person in the articles of the Orthodox faith, and to correct his erroneous opinions. Therefore, first of all, the penitent shall be examined with due caution (either by the Bishop or by the person to whom he hath delegated his authority) as to the particulars of his errors.

Then must he be convinced of them. Thereafter, he shall be instructed in the doctrine of the Orthodox faith, and confirmed therein. And when the appointed examination and instruction have been completed, with all precaution shall the Bishop require from the penitent the confession of all his sins, which he can recall, from his youth up. And the Bishop shall not immediately thereafter grant him absolution; but after the confession and exhortation, he shall go with him into the Church, and shall place him before the church doors, in the church porch. And the Bishop, vested in his priestly stole and pall (omofór) and mitre, and having in his left hand his pastoral staff, shall take his seat upon his throne (but if a Priest holding power to this end from the Bishop officiate, he shall be vested in his priestly stole and chasuble, and shall stand), at the door of the Church.

And if the convert cometh to the Orthodox Faith from the Roman-Latin Confession (or from a Protestant Confession), the Bishop shall question him, and shall say: Wilt thou renounce the errors and false doctrines of the Roman-Latin (or Armenian, or Lutheran, or Reformed) Confession? And he shall reply: I will. Then the Bishop demandeth of him, from whatever confession he may come: Dost thou desire to enter into the communion of the Orthodox-Catholic Faith? Answer. I do. Then the Bishop, rising, signeth him with his right hand, in the form of a cross, saying: In the Name of the Father, and of the Son, and of the Holy Spirit. Amen. * The Office for the Reception of Jews, Saracens and Heathens will be found

on page 467. [And laying his hand upon the bowed head of the convert, he shall recite the following Prayer:] The Deacon saith: Let us pray to the Lord.

The Choir. Lord, have mercy. In thy Name, O Lord God of truth, and of thine Only-begotten Son, and of thy Holy Spirit, look upon thy servant, N., whom thou hast graciously enabled to have recourse unto thy Holy Orthodox Church, and to take refuge under the shadow of her wings. Remove far from him (her) his (her) former errors, and fill him (her) with the true faith, and hope, and love which are in thee. Enable him (her) to walk in all thy commandments, and to fulfil those things which are well-pleasing unto thee; for if a man do these things, he shall also find life in them. Inscribe him (her) in thy Book of Life, and unite him (her) to the flock of thine inheritance: and may thy Name be glorified in him (her), together with that of thy beloved Son, our Lord Jesus Christ, and of thy Life-giving Spirit. Let thine eyes ever look upon him (her) with mercy, and let thine ears alway receive the voice of his (her) supplication. Make him (her) to rejoice in the work of his (her) hands, and in all his (her) generation, that he (she) may render praise unto thee, may sing, worship and glorify thy great and exalted Name, and magnify thee alway, all the days of his (her) life.

Exclamation. For all the Powers of heaven sing praises unto thee, and thine is the glory, of the Father, and of the Son, and of the Holy Spirit, now, and ever, and unto ages of ages. Amen. [After the Prayer, the Bishop (or Priest) shall say to the convert:] Wherefore renounce now, with all thy heart, thine errors, and false doctrines, and mistakes of judgment, and confess the Orthodox-Catholic Faith. [And the Bishop questioneth the convert from the Roman-Latin Confession.] Dost thou renounce the false doctrine that, for the expression of the dogma touching the Procession of the Holy Spirit, the declaration of our Saviour Christ himself: "who proceedeth from the Father": doth not suffice; and that the addition, of man's invention: "and from the Son": is required? Answer. I do. Dost thou renounce the erroneous belief that it doth not suffice to confess our Lord Jesus Christ as the head of the Universal Church; and that a man, to wit, the Bishop of Rome, can be the head of Christ's Body, that is to say, of the whole Church?

Answer. I do. Bishop. Dost thou renounce the erroneous belief that the holy Apostles did not receive from our Lord equal spiritual power, but that the holy Apostle Peter was their Prince: And that the Bishop of Rome alone is his successor: And that the Bishops of Jerusalem, Roman-Latin. Alexandria, Antioch and others are not, equally with the Bishop of Rome, successors of the Apostles? Answer. I do. Bishop. Dost thou renounce the erroneous belief of those who think that the Pope of Rome is superior to the Œcumenical Councils, and infallible in faith, notwithstanding the fact that several of the Popes have been heretics, and condemned as such by the Councils? Answer. I do. Bishop. Dost thou renounce all the other doctrines of the Western Confession, both old and new, which are contrary to the Word of God, and to the true tradition of the Church, and to the decrees of the seven Œcumenical Councils?

Answer. I do. [The convert from the Armenian Confession is questioned as follows by the Bishop:] Dost thou renounce the erroneous belief that in our Lord Jesus Christ there are

not two natures, Divine and human, but one only; the human nature being swallowed up by the Divine? Answer. I do. [The Bishop questioneth the convert from the Lutheran Confession thus:] Dost thou renounce the false doctrine that, for the expression of the dogma touching the Procession of the Holy Ghost the declaration of our Saviour Christ himself: "who proceedeth from the Father": doth not suffice; and that the addition, of man's invention: "and from the Son": is required? Answer. I do. Bishop. Dost thou renounce the erroneous belief that in the Sacrament of the Holy Eucharist the bread is not transmuted into the Body of Christ, and doth not become the Body of Christ; and that the wine is not transmuted into the Blood of Christ, and doth not become the Blood of Christ; but that the presence of Christ's Body only for a short time doth touch the bread, which remaineth simple bread?

Answer. I do. Bishop. Dost thou renounce the erroneous belief of the teachers who do not accept as Sacraments Chrismation, Marriage, Anointing with Oil, and the Priesthood itself, and presume to administer Baptism and the Eucharist, never having received, through the laying-on of hands by a Bishop, that Ordination which hath been transmitted from one to another, even from the holy Apostles? Answer. I do. Bishop. Dost thou renounce the erroneous belief of the teachers Roman-Latin. Armenian. Lutheran. who receive not the traditions of the Holy Church, reverence not the Saints, and deprive the dead of spiritual aid and the living of spiritual consolation, in that they reject prayers for the dead? Answer. I do. Lutheran. [The Bishop questioneth the convert from the Reformed Confession after this wise:] Dost thou renounce the false doctrine that, for the expression of the dogma touching the Procession of the Holy Spirit, the declaration of our Saviour Christ himself: "who proceedeth from the Father:" doth not suffice; and that the addition, of man's invention: "and from the Son": is required?

Answer. I do. Bishop. Dost thou renounce the false doctrine, that the predestination of men to their salvation, or their rejection, is not in accordance with the Divine foreknowledge of the faith and good works of the former, or of the unbelief and evil deeds of the latter; but in accordance with some arbitrary destiny, by reason of which faith and virtue are robbed of their merit, and God is held accountable for the perdition of sinners? Answer. I do. Bishop. Dost thou renounce the erroneous belief that in the Sacrament of the Holy Eucharist the bread and wine are not transmuted into the Body and Blood of Christ, and are merely emblems of the Body and Blood of Christ? Answer. I do. Bishop. Dost thou renounce the erroneous belief of the Reformed teachers, who reject five Sacraments: Chrismation, Confession, Marriage, Anointing with Oil, and the Priesthood itself; and presume to administer Baptism and the Eucharist, never having received, through the laying-on of hands by a Bishop, that Ordination which hath been transmitted from one to another, even from the holy Apostles?

Answer. I do. Bishop. Dost thou renounce the erroneous belief of the Reformed teachers who receive not the traditions of the Holy Church, reverence not the Saints, and deprive the dead of spiritual aid, and the living of consolation, in that they reject prayers for the dead? Answer. I do. Reformed. [And after these special questions, appointed for the converts

from different Confessions, the Bishop shall proceed with the catechizing which is common to all, and shall ask:] Bishop. Hast thou renounced all ancient and modern heresies and false doctrines which are contrary to the teachings of the Holy Orthodox-Catholic Eastern Church? Answer. I have. Bishop. Dost thou desire to be united unto the Holy Orthodox-Catholic Eastern Church? Answer. I desire it with all my heart. Bishop. Dost thou believe in one God, who is adored in the holy Trinity, the Father, the Son, and the Holy Spirit: and dost thou worship him as thy King and thy God?

Answer. I believe in one God who is glorified and adored in the Trinity, the Father, the Son, and the Holy Spirit; and I worship him as my King and my God. [Then he maketh one lowly reverence, kneeling and bowing his head to the earth, and reciteth 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 only-begotten Son of God, Begotten of his Father before all worlds; Light of Light, Very God of very God, Begotten, not made; Being 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 by the Holy Ghost of 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 sitteth on the right hand of the Father. And he shall come again with glory to judge both the quick and the dead; Whose kingdom shall have no end.

And in the Holy Ghost, the Lord and Giver of Life, Who proceedeth from the Father, Who with the Father and the Son together is worshipped and glorified, Who spake by the Prophets. In one Holy Catholic and Apostolic Church. I acknowledge one Baptism for the remission of sins. And I look for the Resurrection of the dead, And the Life of the world to come. Amen. Bishop. Blessed is God, who enlighteneth every man that cometh into the world. [And again the Bishop saith:] Dost thou accept the Apostolical and Ecclesiastical Canons framed and established at the Seven Holy Universal and Provincial Councils, and the other traditions and ordinances of the Orthodox Church? Answer. I do. Bishop. Dost thou acknowledge that the Holy Scriptures must be accepted and interpreted in accordance with the belief which hath been handed down by the Holy Fathers, and which the Holy Ortho- [Or the Bishop (or Priest) may, at his discretion, use the Shorter Office, as followeth:]

Tell us of the other dogmas of our Orthodox Church, its traditions and ordinances; how thou holdest concerning them? [And he replieth:] I accept and confess the Apostolic and Ecclesiastical Canons, established at the Seven Holy Ecumenical and Provincial Councils, and the other traditions of the Holy Orthodox-Catholic Apostolic dox Church, our Mother, hath always held and/still doth hold? Answer. I do. Bishop. Dost thou believe and confess that there are seven Sacraments of the New Testament, to wit: Baptism, Chrismation, the Eucharist, Confession, the Priesthood, Marriage, and Anointing with Oil, instituted by Jesus Christ and his Church, to the end that, through their operation and reception, we may obtain blessings from on high? Answer. I believe and confess it. Bishop. Dost thou

believe and confess that in the Divine Liturgy, under the mystical forms of the holy bread and wine, the faithful partake of the Body and Blood of our Lord Jesus Christ, unto the remission of sins, and unto life eternal?

Answer. I believe and confess it. Bishop. Dost thou believe and confess that it is proper to reverence and invoke the Saints who reign on high with Christ, according to the interpretation of the Holy Orthodox Church; and that their prayers and intercessions before God avail with the beneficent God unto our salvation: and that it is well-pleasing in the sight of God that we should do homage to their relics, glorified through incorruption, as precious memorials of their virtue? Answer. I believe and confess it. Bishop. Dost thou confess that the images of our Saviour Christ; and of the Ever-virgin Mother of God, and of the other Saints are worthy of being owned, held and honoured; not unto idolatry, but that, through contemplation there- therechurch of the East, its rules and ordinances; and I likewise will accept and understand Holy Scripture in accordance with the interpretation which the Holy Orthodox-Catholic Church of the East, our Mother, hath held, and doth hold.

I believe and confess that there are Seven Sacraments of the New Testament, to wit: Baptism, Chrismation, the Eucharist, Confession, the Priesthood, Marriage, and Anointing with Oil, instituted by Jesus Christ and his Church, to the end that, through their operation and reception, we may receive blessings from on high. I believe and confess that, in the Divine Liturgy, under the mystical forms of bread and wine, the faithful partake of the holy Body and Blood of our Lord Jesus Christ, unto the remission of their sins, and unto life eternal. I believe and confess that it is proper to reverence and invoke the Saints who reign on high with Christ, according to the interpretation of the Holy Orthodox-Catholic Church of the East; and that their prayers and intercessions avail with the beneficent God unto our salvation: Likewise that it is well-pleasing in the sight of God that we should do homage to their relics, glorified through incorruption, as the precious memorials of their virtues.

I acknowledge that the images of our Saviour Christ, and of the Ever-virgin Mother of God, and of other Saints are worthy to be owned and honoured; not unto idolatry, but that, through contemplation thereof, we may be incited unto piety, and unto emulaof, we may be incited unto piety, and unto emulation of the righteous deeds represented by these images? Answer. I do. Bishop. Dost thou confess that the prayers of the faithful which are offered up to God, and more especially when accompanied by the oblation of the unbloody sacrifice, for the salvation of those who have departed this life in the faith, are favourably received, through the mercy of God? Answer. I do. Bishop. Dost thou believe and confess that power hath been given by our Saviour Christ unto the Orthodox-Catholic Church to bind and to loose: and that whatsoever, by virtue of that power, is bound or loosed on earth will be bound or loosed in heaven?

Answer. I believe and confess it. Bishop. Dost thou believe and confess that the Foundation, Head, and Great High Priest and Chief Shepherd of the Holy Orthodox-Catholic Church is our Lord Jesus Christ; and that Bishops, Pastors and Teachers are appointed by him to rule the Church; and that the Guide and Pilot of that Church is the Holy Spirit? Answer. I

believe and confess that this Church is the Bride of Christ, and that therein is true salvation, which was in the Ark of Noah at the Flood. Bishop. Dost thou promise true obedience, unto thy life's end, in guidance which is salutary unto the soul, to the Most Holy Governing Synod of All the Russias; to the Most Holy Patriarch, the Equal-of-the-Apostles (or to the Ecclesiastical Authorities of the Autocephalous Provincial Church); and to the Bishop of this Diocese, as the true Pastors appointed by the Holy Spirit; and to the Priests ordained by them?

Answer. I promise it, with heart unfeigned. tion of the righteous deeds represented by those images. I confess that the prayers of the faithful, which are offered up to God for the salvation of those who have departed this life in the faith, are favourably received, through the mercy of God. I believe and confess that power hath been given by our Saviour Christ unto the Holy Orthodox-Catholic Church, to bind and to loose: and that whatsoever, by virtue of that power, is bound or loosed on earth will be bound or loosed in heaven. I believe and confess that the Foundation, Head, and Great High Priest and Chief Shepherd of the Holy Orthodox-Catholic Church is our Lord Jesus Christ: and that Bishops, Pastors and Teachers are appointed by him to rule the Church: and that the Guide and Pilot of that Church is the Holy Spirit. I confess that this Church is the Bride of Christ, and that therein is true salvation.

I promise true obedience, unto my life's end, to the Most Holy Governing Synod of All the Russias (if it be in a Diocese, then the Bishop of that Diocese is named), as the true Pastor of the Russian Church, and to the Priests appointed by them. [Then the Bishop giveth him the end of his pall (omofór) (if a Priest officiate, he giveth him the end of his priestly stole (epitrakkil)) in his right hand, saying:] Enter thou into the Orthodox Church; and cast away all the errors and false doctrines wherein thou hast dwelt: and honour the Lord God, the Father Almighty, and his Only-begotten Son Jesus Christ, and the Holy Spirit, one true and living God, the holy Trinity, one in Essence and indivisible. [And having thus spoken, he leadeth the convert into the Church, holding the end of the pall (or of the priestly stole), and placeth him in front of the tribune, where, upon a table, is laid the book of the Holy Gospels: and when he hath taken his place, the convert immediately looseth the end of the pall from his hand. And as they enter the Church, the Reader shall read:]

Psalm Lxvii.

God be merciful unto us, and bless us, and show us the light of his countenance, and be merciful unto us; that thy way may be known upon earth, thy saving health among all nations. Let the people praise thee, O God; yea, let all the people praise thee. O let the nations rejoice and be glad; for thou shalt judge the folk righteously, and govern the nations upon earth. Let the people praise thee, O God; yea, let all the people praise thee. Then shall the earth bring forth her increase; and God, even our own God, shall give us his blessing. God shall bless us; and all the ends of the world shall fear him. [And when the Psalm is finished, the Bishop commandeth the convert to kneel down before the Holy Gospels.] [And

when he hath done this, the Bishop reciteth the following Verses:] Send thy Holy Spirit, and they shall be created; and renew the face of the earth.

Turn again, O Lord, how long? And be entreated for thy servant. The crooked places shall be made straight, and the rough ways plain. O Lord my God, save thy servant, who putteth his trust in thee. Be thou unto him, O Lord, a pillar of strength against the face of the enemy. Let the enemy in nowise prevail against him, and let not the son of iniquity go about to offend him. Hear my prayer, O Lord, and let the voice of my cry come unto thee. [Then immediately the Deacon shall say:] Let us pray to the Lord. Choir. Lord, have mercy. [And the Bishop, with all devoutness, shall recite the following Prayer:]

O Lord God Almighty, who alone art holy, and restest in the Saints; who, because of thy great and incalculable love toward mankind, dost alway offer unto them that have sinned divers manners of repentance, and dost show unto them that have wandered from the truth the right path unto knowledge of thee, the only true God, who art glorified and adored in the Trinity, that not one of them should perish, but that all may be saved, and come unto the knowledge of the truth: We thank thee, we glorify thee, and we magnify thee, for that thou hast now shed down into the heart of this, thy reason-endowed creature, N., the light which is unto the knowledge of thy truth; and hast graciously enabled him (her) to have recourse unto thy Holy Apostolic Orthodox-Catholic Church. Illumine his (her) heart, O Lord, we humbly beseech thee, with the perfect light of the grace of thy Holy Spirit unto the enlightening of his (her) mind in the truth of thy Holy Gospel. Grant that he (she) may unfeignedly, irrevocably and without hypocrisy unite himself (herself) unto thy Holy Catholic Church, and truly accept and confess the Orthodox-Catholic faith. Number him (her) with thy chosen flock, and unite him (her) to the body of thy Holy Church. Make him (her) a vessel of honour, and the temple of thy Holy Spirit; that, being ever nourished and guided by the Same, he (she) may keep thy saving commandments; and that doing thy gracious, acceptable and perfect will, he (she) may be counted worthy to receive thy heavenly good things, together with all those who are well-pleasing in thy sight. For thou art the God of mercy and compassion and love toward mankind, and willest that all men should be saved; and unto thee do we ascribe glory, to the Father, and to the Son, and to the Holy Spirit, now, and ever, and unto ages of ages.

Choir. Amen. [And after the Prayer, the Bishop commandeth him to stand, saying:] Rise, and stand aright: stand with fear. [And he, rising, saith:] This true faith of the Holy Orthodox-Catholic Church, which I now voluntarily confess and unfeignedly hold, I will firmly maintain and confess whole and in its fulness and integrity, until my last breath, God being my helper; and will teach it and proclaim it, so far as in me lieth; and will strive to fulfil its obligations cheerfully and with joy, preserving my heart in purity and virtue. And in confirmation of this, my true and sincere profession of faith, I now kiss the word of Christ my Saviour. Amen. [Then the Bishop giveth him the Holy Gospels and the cross to kiss. And after he hath kissed them, he saith.] Blessed is God, who willeth that all men

should be saved, and should come unto the knowledge of the truth: Blessed is he forevermore.

Choir. Amen. [Then he saith to the convert:] Bow thy knees before the Lord God, whom thou hast confessed, and receive remission of thy sins. [And the convert kneeleth down and boweth his head, having his eyes cast down. Then the Bishop (or he who hath received this power from him), pronounceth the absolution thus :] [(The form of absolving such a convert from Excommunication, and from his sins, and of joining him unto the Holy Catholic Church.)] Our Lord and God Jesus Christ committed unto his Apostles the keys of the kingdom of heaven, and bestowed upon them the full power through his grace, both to bind and to loose a man from his sins upon earth : May the same, through his unspeakable mercy, pardon and absolve thee. And I, by his almighty power, given unto me, an unworthy Bishop (or Priest), through his holy Apostles and their successors, do pardon and absolve thee, my child (N.), from all thy sins : and do unite thee unto the assembly of the faithful, and unto the body of Christ's Church : and do communicate thee with the Divine Sacraments of the Church : In the Name of the Father, and of the Son, and of the Holy Spirit. Amen.

[Then the Bishop saith to him :] Rise, brother (sister), and as a faithful servant of Jesus Christ pray thou unto him with us, that he will vouchsafe unto thee, through anointment with the holy Chrism, to receive the grace of the Holy Spirit. [And rising, the convert standeth with all emotion.]

---The Office of Anointment with the Holy Chrism Into the Orthodox Faith of Those who Have Been Converted and Have United Themselves with the Holy Orthodox-Catholic Church of the East

[When the foregoing Office hath been completed, one of the Priests, or a Proto-Deacon (if the Bishop himself celebrate these Offices), taking the vessel with the holy Chrism, and a sponge, and a wand, and in a small vessel, warm water for wetting the sponge, that the places anointed with the holy Chrism may be wiped off, setteth them on the table which hath been prepared, upon which, also, the book of the Holy Gospels shall be laid, and the Life-giving Cross ; and on which, also, shall be placed two lighted tapers, in candlesticks.] [And when these things have been made ready, the Bishop (or the Priest) maketh three reverences toward the east, as do all those who are present.] [The Deacon saith :] Bless, Master. Priest. Blessed is the kingdom of the Father, and of the Son, and of the Holy Spirit. Choir. Amen. [Then shall be sung, in Tone VI.]

O heavenly King, the Comforter, Spirit of Truth, who art in all places and fillest all things ; Treasury of good things and Giver of life : Come, and take up thine abode in us, and cleanse us from every stain ; and save our souls, O Good One. [And when the singing is finished, the Deacon straightway saith the LITANY OF HOLY CHRISMATION.] In peace let us pray to the Lord. Choir. Lord, have mercy. For the peace that is from above, and for the salvation of our souls : R For the peace of the whole world ; for the welfare of God's holy Churches, and for the union of them all : R For our Holy Synod (or Patriarch) ; for our Bishop (or

Archbishop, or Metropolitan), N. ; for the honourable Presbytery, the Diaconate in Christ ; for all the clergy and the laity : R

[Here follow petitions for the Ruler of the Land and for all the Authorities (Emperor, or King, and Reigning House, or President, according to the elements and nationalities of which the Parish is constituted).] Furthermore we pray, that through anointment with the all-holy, beneficent and all-perfect Chrism, divine power may be vouchsafed unto the servant of God, N., who is now united unto the Holy Orthodox-Catholic Church ; unto the overcoming and the treading down of all adverse wiles of the Devil, and of the assaults which come through the flesh and the world. R That he (she) may be a valiant and victorious soldier of Christ our God, through the power, and effectual operation, and grace, and indwelling of the Holy Spirit : R That he (she) may remain steadfast, and strong, and immovable in the Orthodox Faith, and in love and hope, through anointment with the most holy Chrism, all the days of his (her) life : R

That grace may be granted unto him (her), through anointment with the holy Chrism, to the end that with boldness, without fear, and unashamed, he (she) may confess the Name of Christ our God before all men, and ever be ready, for his sake, lovingly to suffer and to die : R That he (she) may increase in all virtues, and prosper in the commandments of Christ our God, through anointment with the all-holy Chrism : R That with holy fear he (she) may preserve his (her) soul in purity and truth, through anointment with the all-holy Chrism : R That he (she) may ripen unto the perfect man, unto the measure of the stature of the fulness of Christ, by the power, and effectual operation, and grace, and indwelling of the Holy Spirit : R That he (she) and we, with him (her), may be delivered from all tribulation, wrath, peril and necessity : and may attain unto the unity of the faith, and unto the knowledge of the Son of God : R

Calling to remembrance our most holy, undefiled, most blessed and glorious Lady, the Birth-giver of God and ever-virgin Mary, with all let us pray to the Lord. Choir. Lord, have mercy. the Saints, let us commend ourselves, and each other, and all our life unto Christ our God. Choir. To thee, O Lord.

Exclamation.

Priest. For unto thee are due all glory, honour and worship, to the Father, and to the Son, and to the Holy Spirit, now, and ever, and unto ages of ages. Choir. Amen. Deacon. Let us pray to the Lord. Choir. Lord, have mercy. [Then the Priest reciteth this Prayer, aloud, with all attention :] Blessed art thou, O Lord God Almighty, Source of all good things, Sun of Righteousness, who sheddest forth upon them that were in darkness the light of salvation, through the manifestation of thine Only-begotten Son and our God; and who hast given unto us, unworthy though we be, blessed purification through hallowed water, and divine sanctification through life-giving Chrismation; who now, also, art graciously pleased to regenerate this thy servant, N., that hath newly received Illumination by water and the Holy Spirit, and grantest unto him (her) remission of sins, whether voluntary or involuntary: Do thou, the same Master, compassionate King of kings, grant also unto him

(her) the seal of the gift of thy holy, almighty and adorable Spirit, and participation in the holy Body and precious Blood of thy Christ. Keep him (her) in thy sanctification; confirm him (her) in the Orthodox faith; deliver him (her) from the Evil One, and from all machinations of the same. And preserve his (her) soul in purity and uprightness, through the saving fear of thee; that he (she) may please thee in every deed and word, and may be a child and heir of thy heavenly kingdom.

For thou art our God, the God whose property it is to show mercy and to save; and unto thee do we ascribe glory, to the Father, and to the Son, and to the Holy Spirit, now, and ever, and unto ages of ages. Choir. Amen. [And after this Prayer, the Priest straightway anointeth the Convert with the holy Chrism, making the sign of the cross upon his brow and eyes, and nostrils and lips, and on both ears, and breast, and hands and feet, saying :] The seal of the gift of the Holy Spirit. Amen. [And when this hath been done, he saith the following Prayer :] O Lord our God, who hast graciously vouchsafed to show this thy servant, N., perfect, through the true faith which is in thee, and through the seal of the gift of the Holy Spirit, in thy holy and most heavenly anointing: Do thou, O Lord of all, maintain in him (her) the true faith; further him (her) in righteousness and verity; and adorn him (her) with all thy gifts.

For thou art our God, and unto thee do we ascribe glory, to the Father, and to the Son, and to the Holy Spirit, now, and ever, and unto ages of ages. Choir. Amen. [Then, taking the sponge, and dipping it in the warm water, he wipeth the places which have been anointed with the holy Chrism, saying :] Thou art justified. Thou art illumined. Thou art sanctified; in the Name of our Lord Jesus Christ, and by the Spirit of our God. Thou hast received anointment with the holy Chrism, in the Name of the Father, and of the Son, and of the Holy Spirit, now, and ever, and unto ages of ages. Choir. Amen. Priest. Peace be with you all. Choir. And with thy spirit. Deacon. Bow your heads unto the Lord. Choir. To thee, O Lord. [And all bow their heads, and the Priest reciteth, secretly, the following Prayer :]

He (she) who hath put on thee, O Christ our God, now boweth his (her) head with us unto thee. Keep him (her) always a warrior invincible in every attack of those who assail him (her) and us : and make us all victors even unto the end, through thy crown incorruptible.

Exclamation.
For thy property it is to show mercy and to save ; and unto thee do we ascribe glory, together with thy Father who is from everlasting, and thine all-holy, and good, and life-giving Spirit, now, and ever, and unto ages of ages. Choir. Amen.

Then the Litany.
Have mercy upon us, O God, according to thy great mercy, we beseech thee : hearken, and have mercy. Choir. Lord, have mercy. (Thrice.) Furthermore we pray for our most God-fearing Sovereign, N. ; and for all the Reigning House ; and for all their Council and Army and Navy : Furthermore we pray for the Most Holy Governing Synod : Furthermore we pray for mercy, life, peace, health, salvation and remission of sins of the servant of God, N.,

the sponsor : Furthermore we pray for the newly illumined servant of God, N. : That he (she) may be preserved in the faith of a pure confession, in all godliness, and in the fulfilling of the commandments of Christ all the days of his (her) life : For thou art a merciful and compassionate God, and unto thee do Let us pray to the Lord. Choir. Lord, have mercy. (Thrice.)

we ascribe glory, to the Father, and to the Son, and to the Holy Spirit, now, and ever, and unto ages of ages. Amen. Choir. Amen. Priest. Glory to thee, O Christ-God, our hope; glory to thee. Choir. Glory to the Father, and to the Son, and to the Holy Spirit, now, and ever, and unto ages of ages. Amen. Lord, have mercy. (Thrice.) Bless. [And the Priest pronounceth the Benediction.] [He who hath received Anointment with the holy Chrism is blessed unto the reception of the Most Holy Sacrament of the Body and Blood of the Lord at the Divine Liturgy. For these things are done before the Liturgy.] (There are several differences in this Office, as celebrated in the Greek Church; but they are not important.)

The Office for the Reception Into the Orthodox Church of Jews, Mahometans (Saracens) and Heathens

[Differeth from that for persons who have already received holy Baptism.] [After the Choir hath sung PSALM XXXIV.:]

I will alway give thanks unto the Lord; his praise shall ever be in my mouth. My soul shall make her boast in the Lord; the humble shall hear thereof, and be glad. O praise the Lord with me, and let us magnify his Name together. I sought the Lord, and he heard me; yea, he delivered me out of all my fear. They had an eye unto him, and were lightened; and their faces were not ashamed. Lo, the poor crieth, and the Lord heareth him; yea, and saveth him out of all his troubles. The angel of the Lord tarrieth round about them that fear him, and delivereth them. O taste, and see, how gracious the Lord is: blessed is the man that trusteth in him. O fear the Lord, ye that are his saints; for they that fear him lack nothing. The lions do lack, and suffer hunger; but they who seek the Lord shall want no manner of thing that is good. Come, ye children, and hearken unto me; I will teach you the fear of the Lord. What man is he that lusteth to live, and would fain see good days? Keep thy tongue from evil, and thy lips, that they speak no guile. Eschew evil, and do good; seek peace, and ensue it. The eyes of the Lord are over the righteous, and his ears are open unto their prayers. The countenance of the Lord is against them that do evil, to root out the remembrance of them from the earth.

The righteous cry, and the Lord heareth them, and delivereth them out of all their troubles. The Lord is nigh unto them that are of a contrite heart, and will save such as be of an humble spirit. Great are the troubles of the righteous; but the Lord delivereth him out of all. He keepeth all his bones, so that not one of them is broken. But misfortune shall slay the ungodly; and they that hate the righteous shall be desolate. The Lord delivereth the souls of his servants; and all they that put their trust in him shall not be destitute.

[The Bishop, or Priest, inquireth, at the door of the Church:] Who art thou? Answer. I am one who desireth to know the true God, and seeketh salvation. Priest. Why art thou come to the Holy Church? Answer. That I may learn from her the true faith, and unite myself unto her. Priest. What profit dost thou hope to receive from the true faith? Answer. Life eternal and blessed. [The Catechumen is then asked to renounce his errors and confess his belief.] The Jew renounceth: The blasphemies of the Jews against Jesus Christ our Saviour, his most holy Mother and his Saints; circumcision; the observation of Saturday, and all Jewish festivals and ceremonies; the Rabbinical interpretation of the Scriptures contained in the Talmud and ancient and modern writings; the doctrine that the Messiah is not yet come; and the vain expectation of his coming. Jews. [(The Jew accepteth the belief: That the Father, the Son, and the Holy Spirit are one God, divided in three Persons, but in Essence undivided; that Jesus Christ, the Only-begotten Son of God, was incarnate by the Holy Spirit of the Virgin Mary for the sake of our salvation, and became very man, yet remaining very God, one in Essence, but in two Persons, divine and human; that our Lord Jesus Christ, of his own free will, in very truth, and not in appearance only, suffered for us in the flesh, but not in his divinity, and, having died and been buried as man, rose again by virtue of his divinity, and ascended into heaven in the flesh; that the Virgin Mary was and remained truly Virgin, and therefore is worthy of reverence as the chief intercessor for us with God; and that the Cross of Christ was the instrument and emblem of our salvation.)]

The Mahometan renounceth: The Mahometan faith, and its Sophistries; Mahomet, as being a false prophet; the Koran and all false legends, laws and traditions therein contained; the pilgrimage to Mecca for worship, as salutary to the soul; the inculcation of polygamy in this life, and the teaching as to sensual pleasures in Paradise; and the blasphemies which Mahometans utter touching Christ our Saviour, his most holy Mother, and Christians. Mahometans. [(He accepteth all the points set forth for the Jew, and in addition the belief that the Holy Scriptures contained in the Old and New Testaments, as accepted by the Church, are the Word of God, given for our salvation, and were written by the holy men of God who were illumined by the Holy Spirit; that the traditions, regulations and prayers which have come down from the Apostles and the holy Fathers of the Church are salutary for the soul; and that the Apostles, Martyrs, and all the Saints revered by the Holy Church are, in very truth, Saints]

[of God, abide with Christ in the kingdom of heaven, and pray for us sinners. He also professeth belief touching the holy images (see page 459) required from all converts.)] The Heathen renounceth: Heathen superstitions; the adoration of created things; the worship of material statues, and bowing down to idols; the offering and eating of sacrifices unto idols; idolatrous priests and magicians, and their superstitious deeds and soothsaying. Heathens. [(He accepteth the same as the Mahometan.)] [The Convert then maketh oath of allegiance.] I, N., who am come from Judaism (Mahometanism, Heathenism) to the Christian faith, today take my oath before omniscient God, that I renounce the false doctrine of the Jews (Mahometans, Heathens), and all the heresies and calumnies therein contained, and enter the saving faith of Christ, not because of any compulsion or fear, nor because of the oppres-

sion of my fellow-believers, and not for the sake of gain, neither by reason of any hidden guilt on my part, but solely for the salvation of my soul. Being convinced of the very truth of this faith, and drawn by the love of my heart unto Christ the Saviour, I desire to become a Christian, and that holy Baptism may be vouchsafed unto me. And if I now assert these things through hypocrisy, and come not unto Christ my God through the desire of my heart; and if I shall hereafter dare to renounce the Christian faith, and return unto Judaism (Mahometanism, Heathenism), may the wrath of God and everlasting damnation befall me.

[And after this, he receiveth Baptism, Chrismation and the Holy Communion.]

The Lesser Blessing of Water

[A small table, covered with a cloth, is placed in the centre of the church, at the customary spot, and water thereon in a vessel. And the Priest, putting on his priestly stole and his chasuble, and holding in his hand the precious cross and a sprinkler for the holy water, is preceded by the Deacon with the censer, and by two taper-bearers with tapers. And when he cometh to the table, he layeth the cross thereon, and taking the censer, he censeth the water in cross-form, and maketh the usual beginning. (See page 479: Blessed is our God . . . to end of the Lord's Prayer.) And after the Priest hath pronounced the blessing, the Deacon beginneth:]

Psalm Cxliii.

Reader. Hear my prayer, O Lord, and consider my desire; hearken unto me for thy truth and righteousness' sake. And enter not into judgment with thy servant; for in thy sight shall no man living be justified. For the enemy hath persecuted my soul; he hath smitten my life down to the ground; he hath laid me in the darkness, as the men that have been long dead. Therefore is my spirit vexed within me, and my heart within me is desolate. Yet do I remember the time past: I muse upon all thy works; yea, I exercise myself in the works of thy hands. I stretch forth my hands unto thee; my soul gaspeth unto thee as a thirsty land. Hear me, O Lord, and that soon; for my spirit waxeth faint: hide not thy face from me, lest I be like them that go down into the pit. O let me hear thy loving-kindness betimes in the morning; for in thee is my trust: show thou me the way that I should walk in; for I lift up my soul unto thee. Deliver me, O Lord, from mine enemies; for I flee unto thee to hide me. Teach me to do the thing that pleaseth thee; for thou art my God: let thy loving Spirit lead me forth into the land of righteousness. Quicken me, O Lord, for thy Name's sake, and for thy righteousness' sake bring my soul out of trouble. And of thy goodness slay mine enemies, and destroy all them that vex my soul; for I am thy servant.

Deacon. God is the Lord, and hath revealed himself unto us. Blessed is he that cometh in the Name of the Lord. (Thrice.) In Tone IV. [And these Hymns (Tropart), in Tone IV.] Unto the Birth-giver of God let us sinners and humble ones now diligently have recourse, and let us bow down, in penitence exclaiming, from the bottom of our soul: O Sovereign Lady, help us, having compassion upon us! Show zeal, for we perish with the multitude of our sins; turn not thy servants empty away: for we have thee as our only hope. (Twice.) Never, O

Birth-giver of God, will we cease to proclaim thy powers: for if thou didst not come to our aid, making intercession, who would deliver us from our manifold adversities? Who would have preserved us free unto this day? We will not forsake thee, O Lady: for thou ever savest thy servants from all ruthless foes.

Then Psalm li.: Have mercy upon me, O God, . . . (See page 380.) Then the following Hymns (Tropart) are sung, in Tone VI. O Virgin who didst receive from the Angel "Hail!" and didst thereafter give birth to thy Creator, thou savest those who magnify thee. (This First Hymn is sung twice.) We sing thy Son, O Birth-giver of God, and cry aloud: From all adversities save thou thy servants, O Lady all-pure. The Eulogy of kings, prophets, apostles and martyrs art thou, and Intercessor for the world, O all-undefiled One. Every tongue of right believers laudeth, and blesseth, and glorifieth thine all-pure birth-giving, O Mary, Bride of God. Give unto me also, though unworthy, O my Christ, remission of my trespasses, I beseech thee, through the prayers of her who hath borne thee, in that thou art compassionate. Upon thee have I set my trust, O Birth-giver of God: save me by thy prayers, granting unto me remission of my sins.

Quicken me, O thou who hast borne the Life-giver and Saviour: save, through thy prayers, O Blessed Hope of our souls. O Virgin undefiled, who didst conceive in thy womb the Creator of all men, through thy prayers, save thou our souls. O Birth-giver of God all-lauded, who through the word of the Angel, in manner which no word can utter, didst give birth to the Word, pray thou the Same that he will save our souls. Through thy prayers, O Lady, make thou thy Son to be a merciful judge of me who am a sinner above all other men. In duty bound we cry aloud unto thee: Hail, O pure Birth-giver of God ever-virgin! Through thy prayers are saved those who pray. Deliver me from fire eternal, and the torments which await me, O Birth-giver of God, I entreat thee. Despise not the petitions of thy servants, we beseech thee, O All-praised Lady, that we may be delivered from every assault.

From infirmities and every malady deliver thou us, who have recourse to thy holy protection. Marvellous was the wonder shown in thee, O Birth-giver of God: For for our sakes the Creator of all and our God was born of thee, and like unto us. Thy temple, O Birth-giver of God, was shown forth a remedy without price for ills, and a consolation for wounded souls. O Birth-giver of God all-holy, who hast borne the Saviour, save thou thy servants from all adversities and from all other necessities. Deliver thy servants from every ban under which they lie, and from every ailment, both spiritual and bodily, O Lady all-holy. Through thy prayers, O Virgin Birth-giver of God, save thou all who have recourse unto thee; and deliver them from all necessity and sorrow. Who that hath recourse unto thy temple, O Birth-giver of God, doth not receive speedy healing, both of soul and of body, O All-pure One?

Entreated by all the high and holy Heavenly Powers, O Bountiful One, through her who hath borne thee, cleanse thou me. Spare, O Saviour, the souls of our brethren who have died in the hope of life; and loose, remit their sins. Hail, O Virgin, Mercy-seat of the world! Hail, thou Haft and Candelabrum all-golden, thou Manna and Light Divine, O Bride of God! We sing thee, One God in Three Persons, crying aloud the Thrice-Holy song, entreating that

we may receive salvation. Glory to the Father, and to the Son, and to the Holy Spirit. O Virgin, who hast borne the Saviour, and Sovereign and Lord of the world, pray thou him that he will save our souls. Now, and ever, and unto ages of ages. Amen. Hail, O Mount! Hail, O Bush that burned and yet was not consumed! Hail, O Gate! Hail, O Ladder! Hail, O Altar divine! Hail, O Sovereign Lady, the helper of all men.

Through the prayers of thine all-holy Mother, and of all thy Saints, O Merciful One, grant thy mercies unto thy people. Through the prayers of the glorious Archangels, and Angels, and of the Heavenly Hosts, preserve thou mightily thy servants, O Saviour. Through the prayers of thine honourable and glorious Baptist, Prophet and Forerunner, and of all thy Saints, grant thou thy mercies unto thy people. Through the prayers of the glorious Apostles and Martyrs, and of all thy Saints, grant thou thy mercies unto thy people. Through the prayers of the glorious Unmercenaries, O Birth-giver of God, preserve thou thy servants, in that thou art the Intercessor and the Confirmation of the world. Glory to the Father, and to the Son, and to the Holy Spirit. The Father, and the Son, and the Holy Spirit do we glorify, saying: O Holy Trinity, save thou our souls. Now, and ever, and unto ages of ages. Amen.

O Virgin, who in wise ineffable didst, in the latter days, conceive and bring forth thy Creator, save thou those who magnify thee. Then: Open unto us the door of thy loving-kindness, O Blessed Birth-giver of God. In that we set our hope on thee may we not fail, but through thee may we be delivered from all adversities; for thou art the salvation of all Christian people. Then: Let us pray to the Lord. Priest. For holy art thou, O our God, and unto thee are due all glory, honour and worship, to the Father, and to the Son, and to the Holy Spirit, now, and ever, and unto ages of ages. Choir. Amen. [Then these Hymns (Tropar), in Tone VI.] Now is drawn nigh the time which sanctifieth all men, and a just Judge awaiteth us; but turn thou, O my soul, unto repentance, like the adulteress crying with tears: Have mercy upon me, O Lord.

O Christ, the Fountain, who dost bedew with the waters of healing, in the all-honourable temple of the Virgin thou to-day, through the sprinkling of thy blessing, dost expel the maladies of the ailing, O thou Physician of our souls and bodies. As a Virgin who had not known man thou didst give birth, and as Mother unwedded a Virgin didst remain, O Mary, Birth-giver of God: Entreat thou Christ our God that he will save us. O all-holy Virgin Birth-giver of God, guide thou aright the works of our hands, and entreat thou pardon for our transgressions, when we chant the angelic song: — O Holy God, Holy Mighty, Holy Immortal, have mercy upon us. [And when the Thrice-Holy hath been sung, in the usual manner, the Deacon saith:] Let us attend. Priest. Peace be with you all. Choir. And with thy spirit. Reader. The Gradual (Prokimen), in the Third Tone. The Lord is my light and my Saviour; whom shall I fear?

Verse: The Lord is the defender of my life; of whom shall I be afraid? Reader. The Lesson from the Epistle of the holy Apostle Paul to the Hebrews. (Heb. ii. 11-18.) Brethren: Both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren; saying, I will declare thy name unto all my brethren; in the

midst of the church will I sing praises unto thee. And again, I will put my trust in him. And again, Behold I and the children which God hath given me. Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil: and deliver them who through fear of death were all their lifetime subject to bondage. For verily he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succour them that are tempted.

Priest. Peace be with thee. Reader. And with thy spirit. Deacon. Wisdom! Alleluia, in the Sixth Tone. Verse 1: My heart is inditing of a good matter. Verse 2: I will tell my deeds unto the king. Priest. Wisdom, O believers! Let us listen to the Holy Gospel. Peace be with you all. People. And with thy spirit. Deacon. The Lesson from the holy Gospel of John. Choir. Glory to thee, O Lord; glory to thee. (John v. 1-4.) At that time Jesus went up to Jerusalem. Now there is at Jerusalem by the sheep market, a pool, which is called in the Hebrew tongue Bethesda, having five porches. In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water. For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in, was made whole of whatsoever disease he had.

Choir. Glory to thee, O Lord; glory to thee. Then the Deacon saith the Litany (Ekténiya). In peace let us pray to the Lord. Choir. Lord, have mercy. For the peace that is from above, and for the salvation of our souls: R For the peace of the whole world; for the welfare of God's holy Churches, and for the union of them all: R For this holy Temple, and for those who with faith, devoutness, and in the fear of God have entered therein: R For our Holy Synod (or Patriarch); for our Bishop (or Archbishop, or Metropolitan), N.; for the honourable Presbytery, the Diaconate in Christ; for all the clergy and the laity: R Here follow petitions for the Ruler of the Land and for all the Authorities (Emperor, or King, and Reigning House, or President, according to the elements and nationalities of which the Parish is constituted.)

That he will aid them and subdue under their feet every foe and adversary: R For this city (if in a monastery, for this holy habitation), and for those who with faith dwell therein: R For healthful seasons; for abundance of the fruits of the earth, and for peaceful times: R For those who travel by sea or by land; for the sick and the suffering; for those who are in captivity, and for their salvation: R That these waters may be sanctified by the power, and effectual operation, and indwelling of the Holy Spirit: R That there may descend upon these waters the cleansing operation of the super-substantial Trinity: R let us pray to the Lord. Choir. Lord, have mercy. That this water may be unto the healing of souls and bodies, and unto the banishing of every hostile power: R That the Lord God will send down the blessing of Jordan, and sanctify these waters: R

For all those who entreat of God aid and protection: R That he will illumine us with the light of understanding, with the consubstantial Trinity: R That the Lord our God will show us forth sons and heirs of his kingdom, through partaking of and sprinkling with these waters: R That he will deliver us from all tribulation, wrath, peril and necessity: R Succour us, save us, have mercy upon us, and keep us, O God, by thy grace. Choir. Lord, have mercy. Calling to remembrance our most holy, undefiled, most blessed and glorious Lady, the Birth-giver of God and ever-virgin Mary, with all the Saints, let us commend ourselves, and each other, and all our life unto Christ our God. Choir. To thee, O Lord.

Exclamation.
For unto thee are due all glory, honour and worship, to the Father, and to the Son, and to the Holy Spirit, now, and ever, and unto ages of ages. Choir. Amen.

Then this Prayer :
O Lord our God, who art mighty in counsel, and wonderful in thy deeds, the Creator of all things, who keepest thy covenant and thy mercy unto those who love thee and keep thy commandments, and receivest the devout tears of all who are in distress: (For for this cause thou didst come in the similitude of a servant, scorning not our image, but giving true health to the body, and saying: Lo, thou art healed, sin no more; and with clay thou didst make the man's eyes whole, and having commanded him to wash, didst make him, by thy word, to rejoice in the light, putting to confusion the floods of passion of enemies, and drying up the bitter sea of the life of the same, and subduing the waves of sensual desires heavy to be endured): Do thou, the same King who lovest mankind, who hast granted unto us to clothe ourselves in the garment of snowy whiteness, by water and the Spirit, send down upon us thy blessing, and through partaking of this water, through sprinkling therewith wash away the defilement of passions. Yea, we beseech thee, visit thou our weakness, O Good One, and heal our infirmities, both spiritual and bodily, by thy mercy; Through the prayers of our all-pure, most blessed Lady, the Birth-giver of God and ever-virgin Mary; through the might of the honourable and life-giving Cross; through the intercession of the honourable Bodiless Powers of heaven;

Let us pray to the Lord. Choir. Lord, have mercy. of the honourable, glorious Prophet, Forerunner and Baptist, John; of the holy, glorious and all-laudable Apostles; of our holy and God-bearing Fathers; of our Fathers among the Saints, the great Hierarchs and Ecumenical teachers, Basil the Great, Gregory the Theologian and John Chrysostom; of our Fathers among the Saints Athanasius and Cyril, Patriarchs of Alexandria; of our Father among the Saints Spiridon, the Wonderworker of Trimethuetus; of our Father among the Saints, Nicholas, the Wonderworker, Archbishop of Myra in Lycia; of our Holy Fathers of All Russia, Wonderworkers, Peter, Alexis, Jonah and Philip; of the holy and glorious great martyr, George the Victorious; of the holy and glorious great martyr, Demetrius the exhaler of chrism; of the holy right-victorious Martyrs; of our holy and righteous ancestors of God, Joachim and Anna; of the holy, glorious and wonderworking Unmercenaries, Cosmas and Damian, Kir and John, Panteleimon and Ermolaus, Samson and Diomid, Mokius and

Anikita; Thalaleus and Tryphon; and of Saint N., whom we commemorate; and of all thy Saints.

And preserve, O Lord, thy servant, our most God-fearing Sovereign, N., the Emperor of All the Russias. (Thrice.) And all the Reigning House. Save, O Lord, and have mercy upon the Most Holy Synod, granting unto it health, spiritual and bodily; and be merciful unto this Christian habitation which laboureth for thee. Have in remembrance, O Lord, every Bishopric over the Orthodox, which rightly administereth the word of thy truth, and every priestly and monastic Order, and their salvation. Have in remembrance, O Lord, both those who hate us, and those who love us, the brethren who serve with us, the people who are here present, and those who for a cause worthy of blessing have gone forth and have empowered us, unworthy though we be, to pray for them. Have in remembrance, O Lord, our brethren who are in captivity and affliction, and show mercy upon them, according to thy great mercy, delivering them from all distress. For thou art the Fountain of healing, O Christ our God, and unto thee do we ascribe glory, together with thy Father who hath no beginning, and with thine all-holy, and good, and life-giving Spirit, now, and ever, and unto ages of ages.

Choir. Amen. Priest. Peace be with you all. Choir. And with thy spirit. Deacon. Bow your heads unto the Lord. Choir. To thee, O Lord. [And the Priest saith, secretly, this Prayer :] Bow thine ear, and hearken unto us, O Lord, who didst deign to be baptized in Jordan, and didst sanctify the water: and bless all of us who by the bowing of our necks do show forth our apprehension that we are thy servants; and grant that we may be filled with thy sanctification, through partaking of this water; and let it be to us, O Lord, for the health of soul and body. Secretly. For thou art our sanctification, and unto thee do we ascribe glory, and thanksgiving, and worship, together with thy Father who hath no beginning, and thine all-holy, and good, and life-giving Spirit, now, and ever, and unto ages of ages. Choir. Amen.

[Then, taking the honourable cross, he blesseth the water thrice, in cross-form, dipping it and moving it in due fashion, and chanting the following Hymn (Tropár) in Tone I. (Thrice.)] O Lord, save thy people and bless thine inheritance, granting to the most God-fearing (Emperor, King, or President), N., victory over all adversaries, and by thy Cross preserving thine Estate. [Then the following Hymn, in Tone II., is sung:] Make us worthy of thy gifts, O Virgin Birth-giver of God, disregarding our transgressions, and bestowing healing, through faith, upon those who accept thy blessing, O all-pure One. [Then the Priest kisseth the honourable cross, and so do likewise all the people; and he sprinkleth them all with the holy water, and all the Sanctuary and the Church. And the people sing the following Hymns (Tropar), in Tone IV.:] O holy Unmercenaries, who had a fountain of healing, give ye healing unto all who ask it, in that ye have been vouchsafed gifts most excellent from the everflowing fountain our Saviour. For the Lord saith unto you, as unto your fellow-zealots the Apostles: Lo, I have given unto you power over unclean spirits, that ye may drive them out, and heal every infirmity, and every wound. Wherefore, abiding fully in that command, freely ye have received, freely do ye give, healing the passions of our souls and bodies.

Have regard to the prayers of thy servants, O All-undefiled One, allaying the fierce risings against us, assuaging our every woe; for in that we have thee as a confirmation certain and renowned, and have acquired thy intercession, we shall not be put to shame, O Lady, when we call upon thee. Strive thou earnestly for the petition of those who faithfully cry unto thee: Hail, O Lady, O Help of all men, O Joy and Protection and Salvation of our souls. Receive, O Lady, the prayers of thy servants, and deliver us from every distress and sorrow. [And after the Sprinkling, the Litany (Ekténiya).] Have mercy upon us, O God, according to thy great mercy, we beseech thee: hearken, and have mercy. Choir. Lord, have mercy. (Thrice.) Furthermore we pray that he will preserve this city and this holy Temple, and every city and land from pestilence, famine, earthquake, flood, fire, the sword, the invasion of enemies, and from civil war; and that our good God, who loveth mankind, will be graciously favourable and easy to be entreated, and will turn away from us all the wrath stirred up against us, and deliver us from all his righteous chastisement which impendeth against us, and have mercy upon us.

Choir. Lord, have mercy. (Forty times.) [Then the Priest exclaimeth:] Hear us, O God our Saviour, the hope of all the ends of the earth, and of those who are far off upon the sea; and show mercy, show mercy, O Master, upon us sinners, and be merciful unto us. For thou art a merciful God and lovest mankind, and unto thee we ascribe glory, to the Father, and to the Son, and to the Holy Spirit, now, and ever, and unto ages of ages. Choir. Amen. Priest. Peace be with you all. Choir. And with thy spirit. Deacon. Let us bow our heads unto the Lord. Choir. To thee, O Lord. [Then the Priest readeth, in a loud voice, the following Prayer:] O greatly merciful Master, Lord Jesus Christ our God, favourably fulfil our prayer; through the prayers of our all-pure Birth-giver of God and ever-virgin Mary; through the might of the honourable and life-giving Cross; through the intercession of the honourable Bodiless Powers of heaven; of the honourable, glorious Prophet, Forerunner and Baptist, John; of the holy, glorious and all-laudable Apostles; of the holy, glorious and righteous Martyrs; of our holy and God-bearing Fathers and Ecumenical great teachers and saints, Basil the Great, Gregory the Theologian, and John Chrysostom; of our Father among the Saints, Nicholas, Archbishop of Myra in Lycia, the Wonderworker; of our Holy Fathers of All Russia, Wonderworkers, Peter, Alexis, Jonah and Philip; of the righteous ancestors of God, Joachim and Anna (and of the Patron Saint of the Temple); and of all thy Saints: Grant us remission of our sins. Cover us with the shelter of thy wing; root out from us every foe and adversary; render tranquil our life and thy world; have mercy upon us, O Lord, and save our souls, in that thou art gracious and lovest mankind.

Choir. Amen. [Then the BENEDICTION.] May Christ, our true God, through the prayers of his all-holy Mother, and of all the Saints, have mercy upon us and save us, for he is good and loveth mankind.

The Office Used at the Founding of a Church

[No one can found a church, either of stone or of wood, except the Bishop himself, or an Archpriest or one of the Priests whom it shall please him to send, with his special blessing, for that purpose. But if any one shall dare to begin the building of a church without the Bishop's blessing, he shall incur the penalty of being deposed, as a contemner of the Bishop's authority.] [And the Founding shall be after this wise: If the church is to be of stone, trenches are dug at the place where the corner-stone is to be laid, and stones and mortar shall be prepared; and on one square stone there shall be depicted or carved a cross; and below the cross (if the Bishop or his representative so desireth), a place shall be prepared for the insertion of Holy Relics. And the following inscription shall be put on the stone: In the Name of the Father, and of the Son, and of the Holy Spirit this church is founded, in honour and memory of (here the name of a Feast, or of the Patron Saint of the Temple is inserted); in the reign of the most God-fearing Sovereign, N. (if in Russia). If it be in a foreign land, the title and name of the Ruler are here inserted; in the Episcopacy of the Right (or Most) Reverend N., of N.; in the Year of the World. . . , and from the Birth in the flesh of God the Word . . . (with the month and day).]

[A church can be founded without the Relics of a Saint and the above-mentioned inscription, but not without the square stone. In addition to this, a large wooden cross is prepared, and this cross is planted in a trench dug at the spot where the altar is to be.] [But if the church is to be of wood, no excavations are made, with the exception of one under the wall of the Sanctuary, at the eastern extremity, wherein to set the square stone, and another for the planting of the cross at the spot where the altar is to be. The beams, or planks whereon the church is to rest, are also prepared.] All these preparations having been made, the Bishop or his representative, having vested himself in the church which is nearest the place where the Laying of the corner-stone is to be, cometh forth with all the clergy, preceded by a Deacon with the censer, and a Priest with the cross, two and two. And the clergy chant the Stanzas (Stikhiri) of the Litiyá for the Temple of the future church. And on arriving at the place, they lay upon the table there prepared the book of the Holy Gospels, and the cross; and the Rector, having taken the censer, and having censed therewith the table, in cross-form, thrice, the Deacon saith:*

Bless, Master. [And the Rector beginneth, as usual:] Blessed is our God always, now, and ever, and unto ages of ages. [Choir. Amen.] O heavenly King, the Comforter, Spirit of Truth, who art in all places * See the Services for the Feasts. and fillest all things; Treasury of good things and Giver of life: Come, and take up thine abode in us, and cleanse us from every stain; and save our souls, O Good One. [And until the singing is finished, the Rector standeth in front of the book of the Holy Gospels, censing it. Then he censeth all the trenches, where the foundation is to lie, beginning from the first wall of the Sanctuary, and proceeding against the sun, until he cometh back to the place whence he began. Then he censeth the Clergy and the People. And the Reader readeth:] O Holy God, Holy Mighty, Holy Immortal One, have mercy upon us. (Thrice.)

Glory to the Father, and to the Son, and to the Holy Spirit, now, and ever, and unto ages of ages. Amen. O all-holy Trinity, have mercy upon us. O Lord, wash away our sins. O Master, pardon our transgressions. O Holy One, visit and heal our infirmities, for thy Name's sake. Lord, have mercy. (Thrice.) Glory . . . now, and ever, . . . Our Father, who art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done on earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation; But deliver us from the Evil One: Priest. For thine is the kingdom, and the power, and the glory, of the Father, and of the Son, and of the Holy Spirit, now, and ever, and unto ages of ages.

Choir. Amen. O come, let us worship God our King: O come, let us worship and fall down before Christ, our King and our God. O come, let us worship and fall down before the Very Christ, our King and our God.

Psalm Cxliii.

Hear my prayer, O Lord, and consider my desire; hearken unto me for thy truth and righteousness' sake. And enter not into judgment with thy servant; for in thy sight shall no man living be justified. For the enemy hath persecuted my soul; he hath smitten my life down to the ground; he hath laid me in the darkness, as the men that have been long dead. Therefore is my spirit vexed within me, and my heart within me is desolate. Yet do I remember the time past; I muse upon all thy works; yea, I exercise myself in the works of thy hands. I stretch forth my hands unto thee; my soul gaspeth unto thee as a thirsty land. Hear me, O Lord, and that soon; for my spirit waxeth faint: hide not thy face from me, lest I be like unto them that go down into the pit. O let me hear thy loving-kindness betimes in the morning; for in thee is my trust: show thou me the way that I should walk in; for I lift up my soul unto thee. Deliver me, O Lord, from mine enemies; for I flee unto thee to hide me. Teach me to do the thing that pleaseth thee; for thou art my God: let thy loving Spirit lead me forth into the land of righteousness. Quicken me, O Lord, for thy Name's sake; and for thy righteousness' sake bring my soul out of trouble. And of thy goodness slay mine enemies, and destroy all them that vex my soul; for I am thy servant.

Glory to the Father, and to the Son, and to the Holy Spirit, now, and ever, and unto ages of ages. Amen. Alleluia. (Thrice.) [And the Deacon saith this Litany:] In peace let us pray to

the Lord. Choir. Lord, have mercy. For the peace that is from above, and for the salvation of our souls: For the peace of the whole world; for the welfare of God's holy Churches, and for the union of them all: For this holy Temple, and for those who, with faith, devoutness, and in the fear of God have entered therein: For our Holy Synod (or Patriarch); for our Bishop (or Archbishop, or Metropolitan), N.; for the honourable Presbytery, the Diaconate in Christ; for all the clergy and the laity: [Here follow petitions for the Ruler of the Land and for all the Authorities (Emperor, or King, and Reigning House, or President, according to the elements and nationalities of which the Parish is constituted).]

That he will aid them and subdue under their feet every foe and adversary: For this city (if it be in a monastery, for this holy habitation), for every city and land, and for those who with faith dwell therein: For healthful seasons; for abundance of the fruits of the earth, and for peaceful times: For those who travel by sea or by land; for the sick and the suffering; for those who are in captivity, and for their salvation: That he will look graciously upon this place chosen for the foundation of a church to the glory of his all-holy Name, and will bless it with his heavenly blessing: That he will bless this good intention and work of his servants (or of his servant, N., and the Wardens of the church are commemorated): That he will bless the commencement of founding this building, and that its beginning may be successfully laid to the glory of his Name, and continued with speed and without hindrance unto its conclusion, through the power, and effectual operation, and grace of the all-holy Spirit:

That he will prosper the labourers who work thereon in all things, and grant them to accomplish the work of their hands, and let us pray to the Lord. Choir. Lord, have mercy. through the power, and effectual operation, and grace of the all-holy Spirit, to carry it to a speedy ending: That he will prosper this blessed labour of his servants, NN. (or of his servant, N.), with all abundance, through the power, and effectual operation, and grace of the all-holy Spirit: That he will appoint to this work, and to the promoters thereof, his holy guardian Angel, who shall invisibly repel all assaults of enemies, both seen and unseen; and that in everything he will grant prosperity and wisdom unto its erection, and strength for its completion: through the power, and effectual operation, and grace of the all-holy Spirit: That he will deliver us from all tribulation, wrath, peril and necessity:

Succour us, save us, have mercy upon us, and keep us, O God, by thy grace. Choir. Lord, have mercy. Calling to remembrance our most holy, undefiled, most blessed and glorious Lady, the Birth-giver of God and ever-virgin Mary, with all the Saints, let us commend ourselves, and each other, and all our life unto Christ our God. Choir. To thee, O Lord. [And the Rector maketh the Exclamation:] For unto thee are due all glory, honour and worship, to the Father, and to the Son, and to the Holy Spirit, now, and ever, and unto ages of ages. Choir. Amen. [And the Choir chanteth:] God is the Lord, and hath revealed himself unto us. . . . (And the Verses. See page 515.) [If the Temple is to be named after the Lord, this is sung in the Tone of the Hymn for the Feast; and after the Hymn for the Day, at the

Glory . . . the Hymn of the Feast of Foundation is sung: at the Now, and ever, . . . the Hymn of the Feast.]

[But if the Temple is not to be named after the Lord, then the God is the Lord is sung in Tone II., and the Hymn of Foundation:] O God, the Maker and Creator of all things, speedily guide aright with thy blessing the work of our hands, which hath been begun unto thy glory, and through thy might bring thou the same presently unto completion; forasmuch as thou alone art almighty, and alone lovest mankind. [But if the Temple is to be named after the Birth-giver of God, the Hymn of Foundation is sung twice, repeating at the Glory . . . the Hymn of the Temple.] [And if it is to be called after any one of the Saints, then the Hymn of Foundation; and at the Glory . . . to the Saint. Now, and ever, . . . the Hymn to the Birth-giver of God, in the Tone of the Hymn to the Saint. And immediately after the Hymns, Psalm li. is read: Have mercy upon me, O God, after thy great goodness; . . . (See page 380.)]

Let us pray to the Lord. Choir. Lord have mercy. [Then two vessels are brought and placed on the table, one containing pure water and the other oil. And when the Psalm is finished, the following Hymn is sung, in Tone VI., thrice:] Send down grace from heaven, O Life-giver, and sanctify this water, and show it to be a purification of all uncleanness. Deacon. Let us pray to the Lord. Choir. Lord, have mercy. [The Rector readeth over the water the following Prayer:]

O God greatly-exalted, the Father of our Lord Jesus Christ, who alone workest wonders which cannot be numbered: whose voice is on many waters, and beholding whom the waters are afraid, and the deeps are thrown into confusion, and the water roareth greatly; for thy way is in the sea, and thy path in the great waters, and thy footsteps are not known; Who, through the baptism of thine Only-begotten Son incarnate, and the descent upon him of the all-holy Spirit in the form of a dove, and thy voice as the Father hast sanctified the streams of Jordan: To thee do we, thine unworthy servants, now make our supplications, and implore thee: Send thou the grace of the all-holy Spirit upon this water, and with thy heavenly benediction bless, purify and hallow it, and give unto it the grace and the blessing of Jordan, and the might which purifieth all uncleanness, and healeth every infirmity, and expelleth the assaults of all demons and their snares. And show it forth through the power, and effectual operation, and grace of the all-holy Spirit, unto all thy servants who, with faith, shall drink of the same, receive it, and be sprinkled therewith, to be for a remission of sins, a release from passions, an expelling of every evil thing, an increase of virtue, a healing of infirmity, and a blessing to homes and to every place, a driving away of all pernicious breezes, and the acquirement of thy grace. For thou art he who blesseth and sanctifieth all things, O our God, and unto thee do we ascribe glory, together with thine Only-begotten Son, and thine all-holy, good, and life-giving Spirit, now, and ever, and unto ages of ages.

Choir. Amen. Priest. Peace be with you all. Choir. And with thy spirit. Deacon. Bow your heads unto the Lord. Choir. To thee, O Lord. [And the Priest readeth, secretly, this Prayer:] Incline thine ear, O Lord, and hear me, thou who didst sanctify the waters of

Jordan by the manifestation of thy Christ; and bless all us who, by the bending of our necks, express obedience unto thee; and enable us to perfect sanctification by the reception of this water; and may the same be unto us for health to our souls and bodies. Exclamation. For thou art our sanctification, and unto thee do we Secretly. ascribe glory, together with thine Only-begotten Son, and thine all-holy, and good, and life-giving Spirit, now, and ever, and unto ages of ages. Choir. Amen. [And the Rector, taking the cross, dippeth it in the water, in cross-form, chanting the Hymn, in Tone VIII.:]

O Lord, save thy people and bless thine inheritance, granting to the most God-fearing (Emperor, King, or President), N., victory over all adversaries, and by thy Cross preserving thine Estate. (Thrice.) [Then he blesseth the oil, thrice, with his right hand, saying:] In the Name of the Father, and of the Son, and of the Holy Spirit. Amen. Deacon. Let us pray to the Lord. Choir. Lord, have mercy. [The Priest then reciteth this Prayer:] O Lord God of our fathers, unto whom the pouring out of the oil that Jacob poured upon the stone, which he set upon a pillar and called the house of God, was well-pleasing and acceptable: Look thou now also, in mercy, we beseech thee, upon this oil, and bless it with thy heavenly blessing, and sanctify it and bestow upon it power through the grace of thine all-holy Spirit, that everything which shall be anointed therewith to thy glory may be consecrated and blessed, well-pleasing and acceptable unto thee: Through the bounties of thine Only-begotten Son, with whom thou art glorified, together with thine all-holy, and good, and life-giving Spirit, now, and ever, and unto ages of ages.

Choir. Amen. [Then the Rector taketh the holy water, and sprinkleth therewith the place where the cross is to be planted, saying:] Graciously vouchsafe, O Lord Jesus Christ our God, with the dread emblem and might of thy Cross to guard this place, to the glory of thee, our crucified God, and of thy Father who is from everlasting, and of thine all-holy Spirit: and may the all-pernicious Angel and adverse powers withdraw therefrom. For thine is the majesty, and thine are the kingdom and the power and the glory of our great God and Saviour Jesus Christ, now, and ever, and unto ages of ages. Amen. [And the Priests, taking the cross, plant it in the place which hath been prepared for it, chanting, with the Rector, this Hymn, in Tone II.:] Through the planting of the cross on earth hath the assault of foes perished and been utterly annulled: and man, who before was cast out, entereth again into Paradise: But glory to thee, our only God, for so was it well-pleasing unto thee.

[Then they sing the Collect-Hymn (Kondák) for the Foundation, in Tone VI.:] O thou who art speedy to succour and strong to help, manifest thyself now through the grace of thy might, and having blessed, strengthen, and bring to an auspicious conclusion the works of thy servants: For whatsoever things thou willest thou canst perform, in that thou art God Almighty. Glory to the Father, and to the Son, and to the Holy Spirit, now, and ever, and unto ages of ages. Amen. O Protection of Christians that maketh not ashamed, O Mediatrix never-failing with the Creator: Despise not the sinners' voice of supplication; but in that thou art good, come speedily to the aid of us who faithfully call upon thee; make

haste to our petition and further our prayer, O Birth-giver of God, who ever protectest them that do thee honour. Deacon. Let us pray to the Lord.

Choir. Lord, have mercy. [The Rector then readeth the following Prayer, in front of the cross which hath been planted, looking toward the east the while:] O Lord God Almighty, who didst foreshadow by the staff of Moses the precious and life-giving Cross of thy beloved Son, our Lord Jesus Christ: Do thou, the same Lord, bless and sanctify this place, through the power and effectual operation of that precious and life-giving Tree (upon which thou hast bestowed a sprinkling of the precious blood of thy Son), unto the expelling of demons, and of every adverse power, preserving this place, and those who shall serve thee here unhurt of every evil thing; through the prayers of our all-glorious Birth-giver of God and ever-virgin Mary, and of Saint N. (the Saint who is to be the Patron of the Temple). For blessed and glorified be thy kingdom, of the Father, and of the Son, and of the Holy Spirit, now, and ever, and unto ages of ages.

Choir. Amen. [The Rector then goeth to the trench where the laying of the corner-stone is to take place, and the square stone which hath been prepared lieth before him on a table. And the Choir singeth.]

Psalm Lxxxiv.

O how amiable are thy dwellings, thou Lord of hosts! My soul hath a desire and longing to enter into the courts of the Lord; my heart and my flesh rejoice in the living God. Yea, the sparrow hath found her an house, and the swallow a nest, where she may lay her young; even thy altars, O Lord of hosts, my King and my God. Blessed are they that dwell in thy house; they will be alway praising thee. Blessed is the man whose strength is in thee; in whose heart are thy ways. Who going through the vale of misery use it for a well; and the pools are filled with water. They will go from strength to strength, and unto the God of gods appeareth every one of them in Sion. O Lord God of hosts, hear my prayer; hearken, O God of Jacob. Behold, O God our defender, and look upon the face of thine Anointed. For one day in thy courts is better than a thousand. I had rather be a door-keeper in the house of my God, than to dwell in the tents of ungodliness. For the Lord God is a light and defence; the Lord will give grace and worship; and no good thing shall he withhold from them that live a godly life. O Lord God of hosts, blessed is the man that putteth his trust in thee.

Glory to the Father, and to the Son, and to the Holy Spirit, now, and ever, and unto ages of ages. Amen. Alleluia. (Thrice.) Deacon. Let us pray to the Lord. Choir. Lord, have mercy. [The Rector then readeth over the stone this Prayer:]

O Lord Jesus Christ, Son of the living God, who art the true God and the Brightness and Image of the Father which is from everlasting, and the Life Everlasting; and art the Corner-stone, hewn without the aid of seed of man from the Virgin Mount; as also the Foundation immovable of thy Church; who also, through the shedding of thy precious blood, hast founded thy Church, and hast raised it up by thy death, and perfected it by thy Resurrection and blessed it by thine Ascension, and hast sanctified and enlarged it by the descent of thy

Holy Spirit: Unto thee do we now humbly pray: Send down the grace of thy Holy Spirit, and bless the laying of this stone, and all the foundation of the building which is now begun to the glory of thine all-holy Name (and if it be a Feast of the Lord, he saith:) and in honour and memory of thy holy (Nativity, or whatever it may be; or: of the Falling-asleep (Assumption) of thine all-holy Mother, or of whatsoever other Feast of the Birth-giver of God or Saint it may be, mentioning it by name). And be thou, who art the Alpha and the Omega, the beginning and the end, who from eternity hast created all things, the beginning, the increase, and the completion of this work; bless the wardens and the workers, and prosper thou the work of their hands, and by thy divine providence abundantly multiply all things necessary for the building and completion of this Temple: that the Temple may be perfect and filled with thy glory, and that in it may be glorified thy great and all-holy Name, together with thy Father and thine all-holy Spirit, always, now, and ever, and unto ages of ages.

Choir. Amen. [And the Principal Priest, taking the holy water, sprinkleth the stone therewith, saying:] This stone is blessed through the sprinkling of this holy water, unto the foundation imperishable of the Temple erected in the Name of the Father, and of the Son, and of the Holy Spirit. Amen. [And if the relics of Saints are to be inserted, one of the Priests readeth the inscription, and layeth the relics in the place prepared for them, saying:] O praise God in his saints, praise him in the firmament of his power. For the righteous shall praise thee in glory, and shall rejoice on their beds. [And when he hath said this, he covereth them. But if there be no relics, nothing of this is done. And the Rector, taking the stone in his hands, layeth it in the mortar which is prepared in the trench, saying :] This Church is founded to the glory of our great God and Saviour Jesus Christ, in honour and memory of (the name of the Feast of the Lord or of the Birth-giver of God, or of the Patron Saint of the Temple), in the Name of the Father, and of the Son, and of the Holy Spirit. Amen.

[Then, taking the oil, he saith .] The Most High God, who hath founded this Church, is in the midst of it, and it shall not be removed. God shall help it, and that right early. [And he poureth the oil on the stone, set in its place, saying :] Blessed and illustrious be this place for a house of prayer, to the honour and glory of God, glorified in the Holy Trinity, of the Father, and of the Son, and of the Holy Spirit. Amen. [Then, with the whole Choir, he singeth the following, in Tone VI .] Jacob rose up early in the morning, and took the stone that he had put for his pillows, and set it up for a pillar, and poured oil upon the top of it, and said : Surely, the Lord is in this place, and I knew it not ; how dreadful is this place ! this is none other but the house of God, and this is the gate of heaven.

Alleluia, alleluia, alleluia. [If the foundation be for a wooden church, when all the foregoing hath been performed, the Rector, taking an axe, smiteth it thrice into the central beam of the Sanctuary, saying :] This work is begun in the Name of the Father, and of the Son, and of the Holy Spirit, and in honour and memory of (the name of the Feast or of the Saint). Amen. [Then he beginneth to sprinkle all the foundations round about, starting from the northern side, against the sun, and saying :] In the Name of the Father, and of the Son, and of the Holy Spirit. Amen. [While the Choir singeth PSALM LXXXVII.] Her foundations

are upon the holy hills : the Lord loveth the gates of Sion more than all the dwellings of Jacob. Very excellent things are spoken of thee, thou city of God. I will think upon Rahab and Babylon, with them that know me. Behold, yea the Philistines also, and they of Tyre, with the Morians ; lo, there was he born. And of Sion it shall be reported that he was born in her ; and the Most High shall stablish her. The Lord shall rehearse it, when he writeth up the people, that he was born there. The singers also and trumpeters shall he rehearse : All my fresh springs shall be in thee.

[And the workmen shall immediately begin their labour with speed, in the Name of the Lord. And when the Rector hath passed over the first portion of the foundation, on the northern side, he shall stand with his face to the north; and when the Psalm is finished, and the Deacon hath said: Let us pray to the Lord: and the Choir hath answered: Lord, have mercy:] [The Rector shall read this Prayer:] O Lord our God, who hast made the North and the sea, and all things; whom heaven and earth are not able to contain; who didst deign to have for thyself on earth a Temple for the perpetual praise of thine all-holy Name: Humbly falling down before thee we entreat thy loving-kindness: bless thou the foundations of this Temple, and its whole edifice; and establish it by thy might, and make it immovable and impregnable, to the glory of thee, the only God glorified in the Trinity, to the Father, and to the Son, and to the Holy Spirit, now, and ever, and unto ages of ages.

Choir. Amen.

Wooden Church.

[And after the Prayer, if the church is to be of wood, he taketh the axe again, and smiteth therewith the central beam, saying the same as at the first smiting.] [Then he goeth on, sprinkling the second portion of the foundation, and saying:] In the Name of the Father, and of the Son, and of the Holy Spirit. Amen. [And the Choir chanteth PSALM CXXVII.] Except the Lord build the house, their labour is but lost that build it. Except the Lord keep the city, the watchman waketh but in vain. It is but lost labour that ye haste to rise up early, and so late take rest, and eat the bread of carefulness; for so he giveth his beloved sleep. Lo, children, and the fruit of the womb, are an heritage and gift that cometh of the Lord. Like as the arrows in the hand of the giant, even so are the young children. Happy is the man that hath his quiver full of them; they shall not be ashamed when they speak with their enemies in the gate.

[And having come to the western side, and standing with his face toward the west, after the Psalm is finished, and the Deacon hath said: Let us pray to the Lord: and the Choir hath responded: Lord, have mercy: the Rector reciteth the following Prayer:] O Lord our God, whose Name is praised from the rising of the sun even unto the going down of the same, and who, by thy divine providence, hast chosen this place for an abode for thyself: Send now, we humbly pray thee, thy heavenly blessing upon it, and bless the beginning of this building, and strengthen and establish it, and bring it to successful completion. For thou art he who doeth all things for the profit of our souls, and unto thee do we ascribe glory, to the Father, and to the Son, and to the Holy Spirit, now, and ever, and unto ages of ages.

Choir. Amen. [And after this Prayer, he again smiteth thrice with the axe, if the church is to be of wood, saying the same as before.] [Then he goeth and sprinkleth the third part of the foundation, and saith:] In the Name of the Father, and of the Son, and of the Holy Spirit. Amen. [And the Choir singeth, the while, PSALM CXXII.] I was glad when they said unto me, We will go into the house of the Lord. Our feet shall stand in thy gates, O Jerusalem. Jerusalem is built as a city that is at unity in itself. For thither the tribes go up, even the tribes of the Lord, to testify unto Israel, to give thanks unto the Name of the Lord. For there is the seat of judgment, even the seat of the house of David. O pray for the peace of Jerusalem, they shall prosper that love thee. Peace be within thy walls, and plenteousness within thy palaces. For my brethren and companions' sakes I will wish thee prosperity. Yea, because of the house of the Lord our God I will seek to do thee good.

[And coming to the southern side of the foundation, and standing with his face to the south, when the Psalm is finished, and the Deacon hath said: Let us pray to the Lord: and the Choir hath responded: Lord, have mercy: the Rector reciteth this Prayer:] O Lord Jesus Christ our God, who didst come from the south for our salvation, and from the shady Virgin Mount as holy didst reveal thyself, and didst dwell among men: Look with mercy, we beseech thee, upon the wardens of the Temple, the building whereof hath been begun in thy Name, and bless them in all things; and give them strength and steadfastness, together with vigour and abundance of health, and prosper them in all ways, unto the completion of the work which hath been begun to thy glory. For thou art the God of mercy, and bounties, and of love toward mankind, and unto thee do we ascribe glory, together with thy Father who is from everlasting, and thine all-holy, and good, and life-giving Spirit, now, and ever, and unto ages of ages.

[Choir. Amen.] [After this Prayer he doth as before. And he goeth and sprinkleth the fourth portion of the foundation, saying:] In the Name of the Father, and of the Son, and of the Holy Spirit. Amen. [While the Choir chanteth PSALM CXXXII.] Lord, remember David, and all his trouble: how he sware unto the Lord, and vowed a vow unto the Almighty God of Jacob; I will not come within the tabernacle of mine house, nor climb up into my bed; I will not suffer mine eyes to sleep, nor mine eyelids to slumber; neither the temples of my head to take any rest; until I find out a place for the temple of the Lord; an habitation for the Mighty God of Jacob. Lo, we heard of the same at Ephrata, and found it in the wood.

We will go into his tabernacle, and fall low on our knees before his footstool. Arise, O Lord, into thy resting-place; thou, and the ark of thy strength. Let thy priests be clothed with righteousness; and let thy saints sing with joyfulness. For thy servant David's sake, turn not away the presence of thine Anointed. The Lord hath made a faithful oath unto David, and he shall not shrink from it; of the fruit of thy body shall I set upon thy seat. If thy children will keep my covenant, and my testimonies that I shall learn them; their children also shall sit upon thy seat forevermore. For the Lord hath chosen Sion to be an habitation for himself; he hath longed for her. This shall be my rest forever; here will I dwell, for I have a delight therein. I will bless her victuals with increase: and will satisfy her poor with

bread. I will deck her priests with health, and her saints shall rejoice and sing. There shall I make the horn of David to flourish: I have ordained a lantern for mine Anointed. As for his enemies, I shall clothe them with shame; but upon himself shall his crown flourish.

[And when he is come to the place where he began to sprinkle, he stoppeth, and standing in front of the cross planted in the earth, with his face toward the east, when the Psalm is finished, the Rector beginneth, with all emotion, to sing, accompanied by all the Choir:] O heavenly King, the Comforter, Spirit of Truth, who art in all places and fillest all things; Treasury of good things and Giver of life: Come, and take up thine abode in us, and cleanse us from every stain; and save our souls, O Good One. Deacon. Let us pray to the Lord. Choir. Lord, have mercy. [Then the Rector readeth this Prayer:] O Lord our God, who hast deigned at this place, and upon the stone laid thereon and blessed in thy Name, to found for thyself a Church, mercifully accept those who bring unto thee thine own of thine own, for the erection to thy glory of the Temple which hath been founded in honour and memory of N. (the Feast or the Saint): Requite thou the same with the multitude of thy heavenly and earthly good things; granting also unto all who shall lend their aid in the building and completion of this church bodily health and spiritual salvation. Strengthen the labourers, preserving them unharmed of every evil thing; and preserve these foundations indestructible and immovable, and bring this thy Temple speedily to completion: that therein unceasingly, with all-exalting hymns and praises and unbloody sacrifices, we may glorify and sing thee, our only true God. For unto thee are due all glory, honour and worship, to the Father, and to the Son, and to the Holy Spirit, now, and ever, and unto ages of ages.

Choir. Amen. The Rector. Peace be with you all. Choir. And with thy spirit. [And the Deacon, with all emotion, saith:] Again, yet again, on bended knees let us pray to the Lord. Choir. Lord, have mercy. (Thrice.) [And all kneel down. And the Rector, himself kneeling, readeth with emotion this Prayer:] We praise thee, O Lord God of hosts, our Saviour, that because of the great multitude of thy goodness and loving-kindness toward mankind, thou hast chosen and sanctified this place, and hast founded thereon a church to the glory of thine all-holy Name, through us, thine unworthy servants. Wherefore, bowing the knees of our souls and bodies, we humbly beseech thee: Graciously vouchsafe to found also upon this place an Altar for the offering up of the unbloody sacrifice of the all-holy Body and the precious Blood of thy Christ, unto thy glory, and unto the salvation of our souls. And bring thou this Temple, and this Altar, speedily to completion by thy divine might; that therein and thereon, even until the end of the ages, the praise of thine all-holy Name, and thine unbloody, supersensual sacrifices may be offered up and performed unto thee unceasingly without hindrance, by thine Orthodox people: For with thee all things are possible; and unto thee do we ascribe glory, together with thine Only-begotten Son, and thine all-holy, and good, and life-giving Spirit, now, and ever, and unto ages of ages.

Choir. Amen. [And all standing, the Deacon saith this Litany:] Have mercy upon us, O God, according to thy great mercy, we beseech thee: hearken, and have mercy: [Here follow petitions for the Ruler of the Land and for all the Authorities (Emperor, or King,

and Reigning House, or President, according to the elements and nationalities of which the Parish is constituted).] Furthermore we pray for our Holy Synod (or Patriarch); for our Bishop (or Archbishop or Metropolitan), N., for the honourable Presbytery, the Diaconate in Christ; for all the clergy and the laity: Furthermore we pray that the Lord our God will hearken unto the voice of our petition, and will bless the work of our hands: and let us all say: O Lord, hearken, and have mercy. Furthermore we pray for the God-fearing Wardens, and for the founders to the glory of God, of the Temple, N., which hath been begun and is to be built to the glory of God; and for the prosperous forwarding of their holy work, and for their health, salvation, and the remission of their sins: and let us all say: O Lord, hearken, and have mercy.

Furthermore we pray that he will appoint to this work a holy Angel, a guardian against every evil assault of foes both visible and invisible, who shall deliver from impediments, and shall defend and strengthen the labourers: and let us all say: O Lord, hearken, and have mercy. Choir. Lord, have mercy. (Thrice.) Hear us, O God our Saviour, the hope of all the ends of the earth, and of those who are far off upon the sea; and show mercy, show mercy, O Master, unto us sinners, and be merciful unto us, and unto the founders of this Temple: For thou art a merciful God and lovest mankind, and unto thee we ascribe glory, to the Father, and to the Son, and to the Holy Spirit, now, and ever, and unto ages of ages. [Choir. Amen.] [And he pronounceth the Benediction appropriate to the Temple. And having blessed the People, the Bishop or the Archpriest, if he hath come with the Litiyá, as said above, returneth also with the Litiyá to the Church whence he hath come, while the Choir sing the Stanzas of the Temple, or whatsoever else they wish, to the glory of God.]

The Office at the Consecration of a Church

[When the Church is finished, there cometh a person, sent from the Bishop, one day or more beforehand, and prepareth those things which are necessary for the Consecration, not only within the Sanctuary, but also in all the Church. And especially he is careful that the Altar shall stand upon four columns, with a fifth column bearing a small coffer, in the middle; and the coffer must be in the centre, under the Altar, about fourteen inches high, and the Altar thirty-eight inches in height, and its width in proportion to the Sanctuary, and the top of the Altar in proportion to the Altar.]

[The Table of Oblation, also, shall be of the same height, width and length, in proportion to the Sanctuary. In the top of the Altar-columns cavities are hollowed out, a couple of inches in depth, where the wax-mastic is to be: in these same columns, six inches from the floor, notches shall be cut for holding the cord; and round about the table of the Altar, a couple of inches from the top, other such notches shall be cut, for holding the cord; and holes are to be bored in the corners of the tables for the Altar and the Table of Oblation where the nails are to be, and hollow spaces shall be prepared where the heads of the nails are to be, so that the heads of the nails may lie on a level with the table of the Altar; and the columns are to be pierced in such a manner that the nails shall enter them straight. The following things are required: For making fast the table of the Altar, four nails, and as many more are required for the Table of Oblation; four stones, wherewith to drive the nails; one altar-cloth for draping the Altar, and another for the Table of Oblation; upper altar-cloths, for covering the Altar and the Table of Oblation; veils; cloths wherewith to wipe the Altar; a curtain for the Holy Door; two pails, for the Altar and the Table of Oblation; one glass each of rose-water and of church wine; holy Chrism, and an anointing brush; a sponge for the corporal; a sponge for the sacred chalice; a small leaden box for the holy relics under the Altar; tapers for the Bishop, and for distribution among the other Ecclesiastics and the laity; incense, both of the finest sort, and also of the ordinary sort; two large tapers, for carrying in procession; the church banners, if there be any. And round about the Church it must be clean.]

[Then the table-board shall be taken from the Altar, and placed against the wall, on the right-hand side, and note must be taken beforehand of the position in which it lay upon the Altar columns.] [Then a table is placed in front of the Holy Door, and upon it is spread an altar-cloth: And the book of the Holy Gospels, and the precious cross, and the sacred vessels are set thereon; the spoon, the spear, the altar-cloths, together with the veils, the cord, the covering of the Altar and of the Table of Oblation, the nails, and the sponges; and they are covered with an altar-cloth; and four candlesticks are set there, one at each corner; and another small table is placed within the Sanctuary, near the Bishop's throne, and an altar-cloth is spread thereon; and upon this table are placed the holy Chrism, the church-wine and the rose-water in their glasses, an anointing-brush, an aspergillus, the stones wherewith the nails are to be driven, and the wax-mastic.]

[And the holy relics are placed upon the paten, covered with the star-cover and the veil, and on the eve of the Consecration are set upon a lectern before the holy picture of the Saviour, by the side of the Holy Door, in the Church itself; and] * See Appendix B, XIII. [outside the Sanctuary is celebrated the VIGIL OFFICE, by whomsoever the Bishop shall appoint. And before the blessing of the water, the relics shall be borne thence, with all reverence, to a neighbouring Church, after an early Liturgy, and there placed upon the holy Altar; and the book of the Gospels shall be placed from the east over the holy relics; and a candlestick shall be placed before the holy relics. But if there be no other church in the vicinity, then they shall stand in the same spot until they are used.]

The Beginning of the Consecration

[When the time for the Divine Liturgy is come, and the Bishop hath entered the Church which is to be consecrated, he vesteth himself in his episcopal robes, and addeth thereto a special white garment (sratchitza). And thus arrayed he entereth the holy Sanctuary; and the Priests who are to serve, wearing similar garments over their priestly vestments, bear before the Bishop the table with all things needful for the Consecration, and set it on the right-hand side. And the Bishop, giving his pastoral staff to a Sub-Deacon as he cometh to the Holy Doors, entereth the Sanctuary: and after he hath prayed, he maketh the sign of the cross in blessing over those who are serving, on both sides. At this time the Deacon bringeth holy water to the Bishop, and the Bishop, taking the aspergillus, sprinkleth the columns with the holy water. Then the Sacristan bringeth the hot wax-mastic to the Bishop, and the Bishop sprinkleth the wax-mastic with holy water, and taketh the vessel with the wax-mastic, and poureth it upon the columns, in the form of a cross, to the requisite amount, compassing them about; then he giveth the vessel to the Sacristan, and again sprinkleth the columns with holy water, that the wax-mastic may harden quickly; and the Priests breathe upon the columns where the wax-mastic is, until it is hard.]

[And when this is finished, the Archdeacon saith:] Let us pray to the Lord. The Priests. Lord, have mercy. [And the Bishop reciteth this Prayer, in the hearing of all:] O Lord God our Saviour, who createst all things and makest the race of man for salvation, accept the prayer of us, thine unworthy servants; and enable us at this present hour without condem-

nation to accomplish the consecration of this holy Temple, founded to thy praise in the name of Saint N.; and to consummate the erection therein of an Altar. Exclamation. For unto thee are due all glory, honour and worship, to the Father, and to the Son, and to the Holy Spirit, now, and ever, and unto ages of ages. Priests. Amen. [Then the Priests bring the table of the Altar, and the Bishop sprinkleth it on all sides, and layeth it upon the columns of the Altar.]

[And while this is being done, the following Psalm is sung:]

Psalm Cxlv.

I will magnify thee, O God, my King; and I will praise thy Name forever and ever. Every day will I give thanks unto thee; and praise thy Name forever and ever. Great is the Lord, and marvellous worthy to be praised; there is no end of his greatness. One generation shall praise thy works unto another, and declare thy power. As for me, I will be talking of thy worship, thy glory, thy praise, and wondrous works; so that men shall speak of the might of thy marvellous acts; and I will also tell of thy greatness. The memorial of thine abundant kindness shall be showed; and men shall sing of thy righteousness. The Lord is gracious and merciful; long-suffering, and of great goodness. The Lord is loving unto every man; and his mercy is over all his works. All thy works praise thee, O Lord; and thy saints give thanks unto thee. They show the glory of thy kingdom, and talk of thy power; that thy power, thy glory, and mightiness of thy kingdom, might be known unto men. Thy kingdom is an everlasting kingdom, and thy dominion endureth throughout all ages. The Lord upholdeth all such as fall, and lifteth up all those that are down. The eyes of all wait upon thee, O Lord; and thou givest them their meat in due season. Thou openest thine hand, and fillest all things living with plenteousness. The Lord is righteous in all his ways, and holy in all his works. The Lord is nigh unto all them that call upon him; yea, all such as call upon him faithfully. He will fulfil the desire of them that fear him; he also will hear their cry, and will help them. The Lord preserveth all them that love him; but scattereth abroad all the ungodly. My mouth shall speak the praise of the Lord; and let all flesh give thanks unto his holy Name forever and ever.

[And when the Psalm is finished, the Bishop saith:] Blessed is our God always, now, and ever, and unto ages of ages. [And when the wax-mastic hath become hard, and the places upon which it flowed have been cleaned, they say PSALM XXIII.] The Lord is my shepherd; therefore can I lack nothing. He shall feed me in a green pasture, and lead me forth beside the waters of comfort. He shall convert my soul, and bring me forth 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 thou art with me; thy rod and thy staff comfort me. Thou shalt prepare a table before me against them that trouble me; thou hast anointed my head with oil, and my cup shall be full. But thy loving-kindness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord forever.

[Then the Bishop.] Blessed is our God always, now, and ever, and unto ages of ages. [The Sacristan bringeth four nails, and layeth them on the Altar; and the Bishop sprinkleth

them with holy water and placeth them in the columns. Again, the Sacristan bringeth the four stones; and the Bishop having taken one stone and the officiating ecclesiastics the others, they make firm the Altar. And when the Altar hath been established, the carpet is immediately spread before the Holy Door, and (the Holy Door being now opened), the upper end is laid in place. And when the Bishop is come forth from the Sanctuary, the Deacon shall exclaim:] Again, yet again, on bended knees, let us pray to the Lord. [And the Priests within the Sanctuary chant: Lord, have mercy. (Thrice.) After which the Bishop, kneeling, saith the following Prayer:]

O God, without beginning and eternal, who callest all things into being from nothingness; who dwellest in light unapproachable, and hast the heavens for thy throne, and the earth for thy footstool; who didst give a law and pattern unto Moses, and didst inspire Bezaleel with the spirit of wisdom, and didst enable them to complete the perfect building of the Tabernacle of thy Covenant, wherein ordinances of divine worship were instituted, which were the images and types of the true; who didst bestow upon Solomon breadth and greatness of heart, and thereby didst rear of old the Temple; and upon thy holy and all-laudable Apostles didst renew the service in the Spirit, and the grace of the true Tabernacle, and through the same, O Lord of Hosts, didst plant thy churches and thine altars in all the earth, that there might be offered unto thee consecrated and unbloody sacrifices; who, also, hast graciously been pleased to found this Temple, in the name of Saint N., to thy glory, and to the glory of thine Only-begotten Son, and of thine all-holy Spirit: Do thou, the same immortal and munificent King, call to mind thy bounties and thy mercies, which are from everlasting, and abhor not us who are defiled with a multitude of sins, neither annul thou thy Covenant because of our uncleanness;

but disregard thou now our iniquities, and strengthen us with the grace and inspiration of thy life-giving and holy Spirit, that without condemnation we may accomplish the renewal of this Temple, and fulfil the consecration of the Altar(s) therein; that therein blessing thee in Psalms, and songs, and mystical rites we may always magnify thy loving-kindness. Yea, O Master, Lord our God, the hope of all the ends of the earth, hear us sinners who make our supplications unto thee, and send down thine all-holy, and adorable, and almighty Spirit, and sanctify this Temple and this Altar (these Altars): Fill it (them) with the light everlasting; elect it (them) for thy dwelling-place; make it (them) the abode of thy glory. Adorn it (them) with thy divine and supernal gifts. Appoint it (them) for a haven of the tempest-tossed, for a healing of passions, for a refuge of the weak, for an expelling of evil spirits. Let thine eyes be open upon it (them) day and night, and let thine ears be heedful of the prayer of those who shall enter therein in thy fear and in devoutness, and shall call upon thine all-honourable and adorable Name; that whatsoever they shall ask of thee, thou wilt hear it in heaven above, and wilt show mercy and be gracious unto them. Preserve it indestructible even unto the end of the ages, and show forth the holy Altar(s) therein, the Altar(s) of thy Holy Things through the power and effectual operation of thy Holy Spirit.

Glorify it (them) above the Mercy-Seat according to the Law; that the holy offices which shall be celebrated thereon may attain unto thy holy, and most heavenly, and supersensual Altar, and obtain for us the grace of thy most pure over-shadowing; for we trust not in the service of our unworthy hands, but in thine unspeakable goodness.

And when the Prayer is finished, the Bishop standeth, and goeth into the Sanctuary, to the holy Altar; and the Proto-Deacon, within the holy Sanctuary, saith (the Holy Door being closed): Succour us, save us, have mercy upon us, and keep us, O God, by thy grace. The Priests. Lord, have mercy. For the peace that is from above, and for the salvation of our souls: For the peace of the whole world; for the welfare of God's holy Churches, and for the union of them all: For the Most Holy Governing Synod (or Patriarch), and for the Right Reverend Bishop N., and for the works of his hands; and for the Priests and Deacons who are with him: That he will sanctify this holy Temple, and the Altar that is (the Altars that are) therein, through the descent and might of the Holy Spirit: Here follow petitions for the Ruler of the Land and for all the Authorities (Emperor, or King, and Reigning House, or President), according to the elements and nationalities of which the Parish is constituted.)

For this city, and for every city and land, and for those who with faith dwell therein: That he will deliver us from all tribulation, wrath, peril and necessity: Calling to remembrance our most holy, undefiled, most blessed and glorious Lady, the Birth-giver of God and ever-virgin Mary, with all the Saints, let us commend ourselves, and each other, and all our life unto Christ our God. The Priests. To thee, O God. Then a porringer is brought, filled with warm water, and red wine and rose-water. And the Proto-Deacon saith: Let us pray to the Lord. And the Bishop, bowing his head, saith this Prayer over the water and the wine: O Lord our God, who didst sanctify the streams of Jordan by thy redeeming manifestation: Do thou, the same Lord, send down now also the grace of thy Holy Spirit; and bless this water and this wine,

let us pray to the Lord. Response. Lord, have mercy. unto the sanctification and completion of this thine Altar (these thy Altars): For blessed art thou unto ages of ages. Amen. [And after the Prayer, he poureth the warm water, thrice, upon the Altar, saying:] In the Name of the Father, and of the Son, and of the Holy Spirit. Amen. [And mingling the red wine and the rose-water, he poureth them into one vessel.] [Then the Sacristan bringeth four cloths. And the Bishop, taking one of them, blesseth his fellow-ministers to take the others; and they wipe the Altar therewith.] [And when these things are finished, PSALM LXXXIV. is said.]

O how amiable are thy dwellings, thou Lord of Hosts! My soul hath a desire and longing to enter into the courts of the Lord; my heart and my flesh rejoice in the living God. Yea, the sparrow hath found her an house, and the swallow a nest, where she may lay her young; even thy altars, O Lord of Hosts, my King and my God. Blessed are they that dwell in thy house; they will be alway praising thee. Blessed is the man whose strength is in thee; in whose heart are thy ways. Who going through the vale of misery use it for a well; and the pools are filled with water. They will go from strength to strength, and unto the God of gods

appeareth every one of them in Sion. O Lord God of Hosts, hear my prayer; hearken, O God of Jacob. Behold, O God our defender, and look upon the face of thine Anointed. For one day in thy courts is better than a thousand. I had rather be a door-keeper in the house of my God, than to dwell in the tents of ungodliness. For the Lord God is a light and defence; the Lord will give grace and worship; and no good thing shall he withhold from them that live a godly life. O Lord God of Hosts, blessed is the man that putteth his trust in thee.

[And when the Altar hath been washed and wiped, the Bishop saith:] Glory to our God unto ages of ages. Priests. Amen. [The Bishop then taketh from the Sacristan the red wine mingled with rose-water, and poureth it upon the Altar, thrice, in cross-form, liberally, and they wet the Altar abundantly, stretching forth their hands: and with this same mixture the Bishop sprinkleth the other holy corporals. And as he doth this, he saith at each sprinkling:] Thou shalt sprinkle me with hyssop, and I shall be clean: thou shalt wash me, and I shall be whiter than snow. [And after the Altar and the corporals have been sprinkled, the following shall be added (PSALM LI. verses 8-19):] Thou shalt make me hear of joy and gladness, that the bones which thou hast broken may rejoice. Turn thy face from my sins, and put out all my misdeeds. Make me a clean heart, O God, and renew a right spirit within me. Cast me not away from thy presence, and take not thy holy Spirit from me. O give me the comfort of thy help again, and stablish me with thy free Spirit. Then shall I teach thy ways unto the wicked, and sinners shall be converted unto thee. Deliver me from blood-guiltiness, O God, thou that art the God of my health; and my tongue shall sing of thy righteousness. Thou shalt open my lips, O Lord, and my mouth shall show thy praise. For thou desirest no sacrifice, else would I give it thee; but thou delightest not in burnt-offerings. The sacrifice of God is a troubled spirit: a broken and contrite heart, O God, shalt thou not despise. O be favourable and gracious unto Sion; build thou the walls of Jerusalem. Then shalt thou be pleased with the sacrifice of righteousness, with the burnt-offerings and oblations; then shall they offer young bullocks upon thine altar.

[Then the Sacristan bringeth the sponges. The Bishop taketh one sponge, and his fellow-ministers take the others; and they wipe the Altar with the sponges. Then they spread the corporal (or the corporals) at the upper edge of the Altar. Then the Bishop saith:] Blessed is our God always, now, and ever, and unto ages of ages. [Then the Sacristan bringeth the holy Chrism. The Bishop, taking the brush, anointeth the Altar, in cross-form. The Proto-Deacon saith, at the Altar, and at each corporal: Let us attend. The Bishop maketh upon the Altar three crosses, one in the middle, and one on each side, a little lower down, saying: Alleluia, thrice, at each. And he anointeth also the pillars of the Altar, on two sides, and on the middle, and on the edges. Thereafter the Priests take the corporal (corporals) and lay it (them) on the Altar, one by one, below the crosses, which are traced with the holy Chrism, that these crosses be not erased. The Bishop maketh three crosses on each corporal (antimms) with the holy Chrism, which is on the Altar. And when this is accomplished, PSALM CXXXIII. is read:]

Behold, how good and joyful a thing it is, brethren, to dwell together in unity! It is like the precious ointment upon the head, that ran down unto the beard, even unto Aaron's beard, and went down to the skirts of his clothing. Like as the dew of Hermon, which fell upon the hill of Sion. For there the Lord promised his blessing, and life forevermore. [Then the Bishop saith:] Glory to thee, O Holy Trinity our God, unto ages of ages. [And they place the corporal (or the corporals) on the salver. Then the Priests bring the first covering of the Altar; the Bishop sprinkleth it without and within with holy water, and they put it on the Altar. Then the cord is brought. The Bishop sprinkleth the cord, and they bind the Altar about therewith; and this is the manner of the binding. The Bishop holdeth the cord upon the right side, at the first pillar, and they all go with the cord round to the second pillar towards the east, whence it is carried to the bottom of the third pillar, and goeth to the bottom of the fourth pillar, and is carried again]

[to the middle of the first pillar, and fastened to the end which the Bishop holdeth; and again it is carried to the bottom of the second pillar, and passeth, low down, to the third pillar, and is taken thence to the top of the fourth pillar, and from the fourth pillar is carried to the bottom of the first pillar, so that a cross is formed at the front. And from the first pillar it goeth to the bottom of the second pillar, and thence is carried to the top of the third pillar, so that a cross is formed towards the east. And from the third pillar it is carried to the bottom of the fourth pillar, so that there is a cross upon the north side; and from the fourth pillar it goeth to the bottom of the first pillar. And from the bottom of the first pillar it goeth to the top of the second pillar; and so there is formed a cross on the south side. And it passeth round in such manner that there are three cords at the top, and the second end of the rope is bound to the first end at the first pillar.]

[And when these things are accomplished, that is to say, when the Altar hath been robed in the first covering and bound about with the cord, PSALM CXXXII. is said, once, twice, and thrice.]

Lord, remember David, and all his trouble: how he sware unto the Lord, and vowed a vow unto the Almighty God of Jacob; I will not come within the tabernacle of mine house, nor climb up into my bed; I will not suffer mine eyes to sleep, nor mine eyelids to slumber; neither the temples of my head to take any rest; until I find out a place for the temple of the Lord; an habitation for the mighty God of Jacob. Lo, we heard of the same at Ephrata, and found it in the wood. We will go into his tabernacle, and fall low on our knees before his foot-stool. Arise, O Lord, into thy resting-place; thou, and the ark of thy strength. Let thy priests be clothed with righteousness; and let thy saints sing with joyfulness. For thy servant David's sake, turn not away the presence of thine Anointed. The Lord hath made a faithful oath unto David, and he shall not shrink from it; of the fruit of thy body shall I set upon thy seat. If thy children will keep my covenant, and my testimonies that I shall learn them; their children also shall sit upon thy seat forevermore. For the Lord hath chosen Sion to be an habitation for himself; he hath longed for her. This shall be my rest forever: here will I dwell, for I have a delight therein. I will bless her victuals with increase, and will

satisfy her poor with bread. I will deck her priests with health, and her saints shall rejoice and sing. There shall I make the horn of David to flourish: I have ordained a lantern for mine Anointed. As for his enemies, I shall clothe them with shame; but upon himself shall his crown flourish.

[And when this is finished, the Bishop saith:] Glory to our God unto ages of ages. [Then the Priests bring the upper covering (the inditia). The Bishop sprinkleth it with holy water within and without, and they put it on the holy Altar, and spread the pall (the ilitón), and upon it place the corporal (corporals), and the book of the Holy Gospels, and the precious cross upon the Altar, and cover them with the altar-cloth; and all these things are sprinkled with holy water. And all these things being accomplished, PSALM XCIII. is read:] The Lord is King, and hath put on glorious apparel; the Lord hath put on his apparel, and girded himself with strength. He hath made the round world so sure, that it cannot be moved. Ever since the world began hath thy seat been prepared: thou art from everlasting. The floods are risen, O Lord, the floods have lift up their voice; the floods lift up their waves. The waves of the sea are mighty, and rage horribly; but yet the Lord, who dwelleth on high, is mightier. Thy testimonies, O Lord, are very sure: holiness becometh thine house forever.

[And after the Psalm the Bishop saith:] Blessed is our God always, now, and ever, and unto ages of ages. [Then the Bishop commandeth the chief of the officiating clergy to array the Table of Oblation, with sprinkling of holy water; and they place the vessels, and the veils thereon, and cover them with an altar-cloth, saying nothing, but only sprinkling them with holy water. Then the Bishop is divested of the special white garment; and the Proto-Deacon bringeth the censer to the Bishop. And the Bishop censeth the Altar and the Table of Oblation round about, and all the Sanctuary; and the Proto-Deacon goeth before him with a taper, reciting PSALM XXVI.:] Be thou my Judge, O Lord, for I have walked innocently: my trust hath been also in the Lord, therefore shall I not fall. Examine me, O Lord, and prove me; try out my reins and my heart. For thy loving-kindness is ever before mine eyes; and I will walk in thy truth. I have not dwelt with vain persons; neither will I have fellowship with the deceitful. I have hated the congregation of the wicked; and will not sit among the ungodly. I will wash my hands in innocency, O Lord; and so will I go to thine altar; that I may show the voice of thanksgiving, and tell of all thy wondrous works. Lord, I have loved the habitation of thy house, and the place where thine honour dwelleth. O shut not up my soul with the sinners, nor my life with the blood-thirsty; in whose hands is wickedness, and their right hand is full of gifts. But as for me, I will walk innocently: O deliver me, and be merciful unto me. My foot standeth right: I will praise the Lord in the congregations,

[many times, until the Sanctuary and the whole Church have been censed.] [And as the Bishop censeth, two Archimandrites, or Abbots, or Priests, follow him. One sprinkleth the walls with holy water; the second, holding the vessel of the holy Chrism, anointeth them with the brush, in cross-form, dipping it in the Chrism, first in the Sanctuary over the Bishop's seat, above the window; then over the western doors of the church; then on the south side and the north side over the doors; and if they be lofty, steps are used.] [And

when the censing and the Psalm are finished, the Bishop entereth the Sanctuary and saith:] Glory to the Father, and to the Son, and to the Holy Spirit, now, and ever, and unto ages of ages. Amen. [And the Proto-Deacon taketh the censer and censeth the Bishop thrice. Then he saith, in front of the Altar, on the left side, the Little Litany.]

Again, yet again, in peace let us pray to the Lord. Choir. Lord, have mercy. Succour us, save us, have mercy upon us and keep us, O God, by thy grace. Choir. Lord, have mercy. Calling to remembrance our most holy, undefiled, most blessed and glorious Lady, the Birth-giver of God and ever-virgin Mary, with all the Saints, let us commend ourselves, and each other, and all our life unto Christ our God. Choir. To thee, O Lord. [And the Bishop doth not make the Exclamation, but the Proto-Deacon.] Let us pray to the Lord. [Then the Bishop's mitre is removed. And standing in front of the holy Altar, he saith, very loudly, the following Prayer:]

O Lord of heaven and earth, who with wisdom ineffable hast founded thy holy Church, and hast appointed the Order of the Priesthood upon the earth for an antitype of the Angels' service in heaven: Do thou, O munificent Lord, receive also us who now make our petitions unto thee, not as being worthy to ask such great things of thee, but that the exceeding excellence of thy goodness may be manifested; for thou hast not ceased in manifold wise to be gracious unto mankind. And, as the chiefest of thy benefits, thou hast bestowed upon us the coming in the flesh of thine Only-begotten Son, who was seen upon earth, and shedding forth the light of salvation upon them that sat in darkness, did offer himself a sacrifice for us, and became a propitiation for the whole world, making us to be partakers of his Resurrection; and after that he had ascended into heaven, he endued his Apostles and Disciples, as he had promised, with power from on high, which is the Holy Spirit, adored and almighty, who proceedeth from thee, our God and Father; through whom, also, they became mighty in deed and in word, administered Baptism unto the adoption of sonship, builded churches, established Altars, and instituted the laws and precepts of the Priesthood. And we sinners, having preserved the tradition thereof, do fall down before thee, the everlasting God, and implore thee, O Loving-kind One:

Fill with thy glory divine this Temple erected to thy praise, and show thou forth the holy Altar(s) therein set up as the Holy of Holies; that we who stand before it (them), as before the dread throne of thy kingdom, may serve thee uncondemned, sending up unto thee petitions for ourselves and for all the people, and offering the unbloody sacrifice of thy goodness, unto the remission of sins both voluntary and involuntary, unto the governing of our life, the attainment of a good conversation, and the fulfilling of all righteousness.

For blessed be thine all-holy Name, of the Father, and of the Son, and of the Holy Spirit, now, and ever, and unto ages of ages. Priests. Amen. And the Bishop saith: Peace be with you all. Priests. And with thy spirit. Proto-Deacon. Bow your heads unto the Lord. To thee, O Lord. And the Bishop saith, secretly, the following Prayer: We thank thee, O Lord God of Hosts, for that thou hast graciously vouchsafed to continue also even unto us sinners and thine unworthy servants, because of thy great love toward mankind, that grace which thou hast

poured out upon thy holy Apostles, and upon our sainted fathers. Wherefore we pray thee, O all-merciful Lord: Fill with glory, and holiness, and grace this Altar (these Altars), that the unbloody sacrifices which shall thereon be offered unto thee may be transmuted into the most pure Body and precious Blood of thine Only-begotten Son, who is our Lord, and God, and Saviour Jesus Christ, unto the salvation of all thy people, and of our unworthiness.

Exclamation. For thou art our God, the God whose property it is to show mercy and to save; and unto thee we ascribe glory, to the Father, and to the Son, and to the Holy Spirit, now, and ever; and unto ages of ages. Priests. Amen. And thereupon there is brought to the Bishop a candlestick, and therein a new, unlighted taper, which the Bishop lighteth with his own hands, and placeth on the High Place (the Bishop's seat) behind the Altar.* Then the Sacristan directeth how they are to go to another church, with the cross, for the holy relics: the Bishop giveth the book of the Holy Gospels and the cross to the Priests, and distributeth the tapers in the Sanctuary to those present, and issuing forth from the Sanctuary upon the tribune, to the laity. Then the Bishop entereth the Sanctuary: and preceded by the priests, the Bishop goeth forth from the Sanctuary through the church doors for the holy relics, taking his pastoral staff at the Holy Door from a Chanter, and saith:

Let us go forth in peace. Then they go for the holy relics, according to the ritual: in front are borne the church banners, and the holy pictures (ikóni), as is done in processions of the cross. The Bishop is supported by two Deacons. And the Priests walk before the Bishop, bearing the book of the Holy Gospels and the cross, and the Proto-Deacon and the Deacon cense. The Singers chant the Hymn, in Tone IV. Thy Church which, in all the world, thou hast adorned with the blood of thy martyrs, as it were purple and fine linen, crieth aloud through them unto thee, O Christ-God: Send down thy bounties upon thy people, giving grace unto thine Estate, and great mercy unto our souls. * Note that up to this point no tapers have been lighted in the Sanctuary. Secretly. Glory to the Father, . . . now, . . . (Tone VIII.)

The universe offereth unto thee, O Lord, the God-bearing martyrs, the first-fruits of nature, as to the Founder of Creation: Through the prayers of the same, and of the Birth-giver of God, O merciful One, preserve in peace profound thy Church, which is thine Estate. [And when the Bishop cometh to the Temple where the holy relics are placed, he entereth the Sanctuary through the Holy Door, with two of the Ecclesiastics there present. And at the Holy Door he giveth his pastoral staff to an acolyte. And the Bishop and Ecclesiastics do reverence to the holy relics; and the Bishop maketh the sign of the cross over those who stand there.] [Then the Proto-Deacon, standing in front of the Holy Door, reciteth the Little Litany. (See page 502.)] Again, yet again, in peace . . . [And the Priests outside the Sanctuary respond:] Lord, have mercy. [And after the Litany, the Bishop pronounceth the Exclamation in front of the Altar:]

For holy art thou, O our God, who restest on the honourable Martyrs, which have suffered for thee; and unto thee do we ascribe glory, to the Father, and to the Son, and to the Holy Spirit, now, and ever, and unto ages of ages. Choir. Amen. O Holy God, Holy Mighty, Holy

Immortal One, have mercy upon us. (Thrice.) Proto-Deacon. Let us pray to the Lord. Choir. Lord, have mercy. [And the Bishop is divested of his mitre, which is laid upon the salver. And he saith the following Prayer:] O Lord our God, faithful in thy words, and steadfast in thy promises, who hast enabled thy holy Martyrs to fight the good fight and to fulfil the course of godliness, and to keep the faith of the true confession: Be thou, the same all-holy Lord, entreated of their prayers, and vouchsafe unto us thy servants to have a part and inheritance with them; that being followers of them, we also may obtain the good things which await them.

Exclamation. Through the mercy and love toward mankind of thine Only-begotten Son, with whom thou art blessed, together with thine all-holy, and good, and life-giving Spirit, now, and ever, and unto ages of ages. Choir. Amen. Bishop. Peace be with you all. Choir. And with thy spirit. Proto-Deacon. Bow your heads unto the Lord. Choir. To thee, O Lord. [And the Bishop saith, secretly, the following Prayer:] O Lord our God, through the prayers of our most holy Lady, the Birth-giver of God, and of all thy Saints, direct thou the works of the hands of us, thine unworthy servants; and vouchsafe that we may, in all things, prove acceptable unto thy goodness. [Secretly] Exclamation. Blessed and all-glorified be the majesty of thy kingdom, of the Father, and of the Son, and of the Holy Spirit, now, and ever, and unto ages of ages. Choir. Amen. [The Bishop then taketh the censer from the Proto-Deacon, and censeth the holy relics thrice three times; and giving the censer to be held, and taking the holy paten with the holy relics, covered with a veil over the star-cover, he setteth it upon his head, and goeth out through the Holy Door, supported by the chief Ecclesiastics. But the Bishop himself holdeth the paten with both hands. And thus they go forth, according to their rank. In front are borne the church banners, and the holy image (ikóna) of the Temple. Before the holy image go the Singers; then the Priests, then the Taper-bearer with the pastoral staff; and the mitre is borne in the middle.]

[Then the Proto-Deacon and a Deacon go with censers and cense the holy relics and the Bishop; and over the paten Deacons bear two or four sacramental fans. Before the Bishop Sub-Deacons bear the double-branched and triple-branched candlesticks (dikíri and trikíri).] [Then the Singers chant the Hymn, in Tone III.:] O Good One, who didst found thy Church upon the rock of faith, direct thou aright our petitions therein; and accept thou the people who, in faith, do cry unto thee: Save us, O our God, save us. [If there be time, they sing also the following Theme-Songs (Irmost):] [Tone III., Song III.] O Lord, the Confirmation of those who set their hope on thee, confirm thou thy Church, which thou hast bought with thy precious blood. [Tone VIII., Song III.] O Master and Creator of the vault of heaven, and Founder of the Church, establish thou me in thy love, O thou who alone lovest mankind; the Summit of desire, the Confirmation of the faithful.

[Tone V., Song III.] Thou who upon nothing, by thy command, didst erect the earth, and didst suspend it, hanging unsupported: Upon the rock immovable of thy commandments, O Christ, establish thou thy Church, O thou who alone art good and lovest mankind. [When they come to the Church which is to be consecrated, they circle round about it from the

western door to the southern side, and so on to the east; And a Priest goeth before, and sprinkleth the Church with holy water. And when they come in front of the great door of the Church, the Singers chant the Hymns, in Tone VII.:] O holy Martyrs, who fought the good fight and have received your crowns: Entreat ye the Lord that our souls may be saved. Glory to thee, O Christ our God, the Apostles' boast, the Martyrs' joy, whose preaching was the consubstantial Trinity. [Then the Bishop taketh from his head the paten with the holy relics, and setteth it on the table prepared in front of the church doors. And he doeth reverence to the holy relics thrice: and putteth on his mitre, and signeth the Priests on either side with the sign of the cross. And while the Singers chant the Hymns, they enter the Temple.]

[And the doors being shut or screened with a curtain, the Clergy stand with the holy images, the Gospels and the cross, behind the table which is in front of the door, turning toward the west; and on the table is spread an altar-cloth, and at the corners stand four candlesticks, or two; and the Deacons hold the sacramental fans over the holy relics.] [Then the Proto-Deacon bringeth the censer to the Bishop. And the Bishop, taking it, censeth the holy paten thrice three times, as also the book of the Holy Gospels, and the cross, and the holy images (ikōni), on the right and on the left; and also the Clergy.] [And after the censing, the Proto-Deacon taketh the censer from the Bishop, and censeth the Bishop thrice.] [And the Bishop, standing before the holy relics, saith:] Blessed art thou always, O Christ our God, now, and ever, and unto ages of ages.

[And the Singers within the Temple respond: Amen.] [Then the Bishop saith:] Receive your princes, O ye gates, and be ye lifted up, ye everlasting doors, and the King of Glory shall come in. [And the Singers within the Temple sing:] Who is this King of Glory? [And again, for the second time, the Bishop proclaimeth:] Receive your princes, O ye gates, and be ye lifted up, ye everlasting doors, and the King of Glory shall come in. Singers. Who is this King of Glory? Proto-Deacon. Let us pray to the Lord. Singers. Lord, have mercy. [The Bishop's mitre is then removed, and he saith, in a loud voice, this Prayer:]

Blessed be thou forever, O God and Father of our Lord Jesus Christ, who through the veil of his flesh hath consecrated for us an entrance into the Church of the first-born, who are written in heaven, where is the abode of those who rejoice, and the voice of gladness: Do thou, the same Lord who lovest mankind, look upon us, thy sinful and unworthy servants, who now celebrate the renewal of the honourable Temple of N., after the pattern of thy most holy Church, that is, of our own body, which thou hast vouchsafed unto us by thine all-laudable Apostle Paul to call thy Temple (and members of thy Christ); and establish thou it immovable unto the end of time, and glorified in thee. And vouchsafe that without condemnation we may offer therein praises and exaltations unto thy glory, and unto thine Only-begotten Son, our Lord Jesus Christ, and thy Holy Spirit, with understanding, and with all emotion; and that those who worship thee in thy fear may show themselves worthy of thy divine bounties, and may be acceptable unto thy goodness, through these prayers

offered up by us and by all thy people unto thine unspeakable loving-kindness: through the prayers of our most holy Lady, the Birth-giver of God, and ever-virgin Mary.

Exclamation.
For holy art thou, O our God, who restest on the Saints. And unto thee do we ascribe glory, to the Father, and to the Son, and to the Holy Spirit, now, and ever, and unto ages of ages. Choir. Amen. Bishop. Peace be with you all. Choir. And with thy spirit. Proto-Deacon. Bow your heads unto the Lord. Choir. To thee, O Lord. [And the Bishop reciteth, secretly, this Prayer:] O Master, Lord our God, who hast appointed in heaven, ranks and hosts of Angels and Archangels for the ministry of thy glory: Cause that with our entrance may enter also the holy Angels, with us serving thee and with us glorifying thy goodness. [Secretly.]

Exclamation.
For unto thee are due all glory, honour and worship, to the Father, and to the Son, and to the Holy Spirit, now, and ever, and unto ages of ages. Choir. Amen. [Then the Bishop taketh the paten with the holy relics, and signeth the doors of the Church in cross-form, saying:] The Lord of Hosts, he is the King of Glory. [And the Choir singeth:] The Lord of Hosts, he is the King of Glory. [And while the Choir singeth this for the last time, the table is removed, and the Bishop setteth the paten with the holy relics on his head; and they enter the Temple. At that moment the Choir singeth the Hymn in Tone IV.] Forasmuch as thou hast shown forth the splendour of the firmament on high, and the beauty of the holy habitation of thy glory here below, O Lord: Establish thou the same forever, and accept our petitions continually offered unto thee therein; through the Birth-giver of God, O thou who art the life and the Resurrection of all men.

[And the Bishop goeth into the holy Sanctuary, through the Holy Door, and setteth the paten with the holy relics on the holy Altar, and doeth reverence to the holy relics. And the Bishop's mitre is put upon him. Then the Proto-Deacon bringeth the censer to the Bishop, and the Bishop taketh it, and censeth the holy relics thrice three times, and his fellow-clergy, on both sides. And the Proto-Deacon, taking the censer from the Bishop, censeth the Bishop thrice.] [The Bishop prayeth, and blesseth his fellow-ministers, and taketh the veil and star-cover from the paten; and the Sacristan bringeth the holy Chrism, and the coffer for the holy relics, which is beneath the Altar. After him the Sub-Deacon bringeth the wax-mastic, somewhat cooled. And the Bishop taketh the holy relics, unfolding them from the paper in which they have been wrapped, in three portions, encased in wax, and placeth them in the coffer, having first anointed them with the holy Chrism; and poureth of the wax-mastic, and giveth the coffer to the Sacristan.]

[And the Sacristan, taking it, and kissing the holy hand of the Bishop, closeth the coffer, and layeth it under the Altar, in the central pillar.] [Then the Bishop layeth the prepared particles in the corporal (or corporals), having first anointed inside a little bag in the centre of each corporal with the holy Chrism, and maketh them fast with wax-mastic with a special small paddle.] [[When there is no other church in the vicinity of the Temple to be consecrated, the holy relics are set, in the same manner, on the preceding evening, upon

a lectern in front of the holy picture (ikōna) of the Saviour, in the Temple which is to be consecrated. And when the time is come to go for the holy relics, the Bishop issueth forth from the doors of the Church, and standeth over against the relics, on his eagle rug, and praying, he blesseth his fellow-clergy; and the Bishop taketh the censer, and censeth the holy relics thrice: and the Choir singeth the Hymn already set forth (page 503): Thy Church which, in all the world, . . . Glory . . . now, . . . ; and the Collect-Hymn: The universe offereth unto thee, O Lord, . . . (See page 504.)]]

[And when the Choir hath finished singing, the Proto-Deacon saith the Little Litany: Again, yet again, . . . (page 502) before the holy relics, and all things are done according to the ritual, as hereinbefore set forth. And the Bishop taketh the holy relics on his head, and goeth with the cross round about the Church, according to the ritual. And when it is in no wise possible to make the circuit of the Church with the holy relics, then they go forth before the great door of the Temple, and the Bishop setteth the holy relics on the table there made ready, and doeth reverence to the holy relics, and taketh the censer from the Proto-Deacon, and censeth the holy relics three times; and everything is done according to the order already prescribed. And after all hath been accomplished, the Bishop setteth the holy relics on his head, and having blessed therewith the great door of the church, he setteth them again upon his head; and entering the Sanctuary, he maketh the circuit of the Sanctuary once with the holy relics, instead of going round about the Temple, as should have been done; and he setteth the holy relics upon the holy Altar, and layeth them in the coffer and in the corporals, and doth the rest, according to the order set forth above.]]

[And when this hath been accomplished, the Proto-Deacon saith:] [Let us pray to the Lord.] [Priests. Lord, have mercy.] O Lord our God, who hast bestowed upon the holy Martyrs which suffered for thy sake this glory also, that their relics should be sown abroad in all the earth, in thy holy churches, and should bring forth fruits of healing: Do thou, the same Master, who art the giver of all good things, through the intercessions of the saints whose relics thou hast graciously permitted to be placed in this thy most honourable Altar (these thy most honourable Altars), enable us uncondemned to offer unto thee thereon the unbloody sacrifice: And grant us all those petitions which are unto salvation, vouchsafing also to the relics therein of those who have suffered for thy holy Name, that they may work miracles unto our salvation.

Exclamation.
For thine are the kingdom and the power and the glory, of the Father, and of the Son, and of the Holy Spirit, now, and ever, and unto ages of ages. The Priests. Amen.

Then the Proto-Deacon saith:
Again, yet again, on bended knees, let us pray to the Lord. [And the Bishop, kneeling (and the people there present in the Temple kneel also), reciteth, in the hearing of all, this Prayer:]

O Lord our God, who by thy word alone didst bring into existence creation, and who in wise unutterable didst adorn it diversely, and didst send down thy Holy Spirit, gathering it together, and hast poured forth this light of the sun unto its renewal; who didst inspire Moses, well-pleasing in thy sight, to add unto thine exceedingly good creation a certain special praise, and to say: Thou didst behold the light, that it was good, and didst call it Day: which, also, we have beheld, even this most radiant sun that every day reneweth creation, and do glorify thee, the Sun of the true day, and thy light which hath no setting; Who, through thy Son, hast commanded us to renew our nature by thy Holy Spirit, that through the gift thereof thy Saints may shine like the sun: We pray thee, and beseech thee, the Father of the Word, our Lord and our God (forasmuch as, through thine unutterable love toward mankind and thy boundless mercy, creation and the ancient covenant, — which was the image of the new covenant, — in thy divine revelation of thyself on Mount Sinai, and that wondrous Bush that burned, and the tabernacle of assembly, and the exceeding beautiful Temple of Solomon, received renewal): with merciful eyes look thou upon us, thy sinful and unworthy servants, who are here present in this house like unto heaven, which is the praise of the universe, a true altar of thine ineffable glory.

And send down upon us, and upon thine inheritance thy most Holy Spirit, and after the manner of the divine David renew within our hearts a right spirit, and establish us with thy sovereign Spirit. And grant unto our most God-fearing Sovereign victories and conquests over enemies both visible and invisible; and unto us peace and concord. And give remission of sins to those who have diligently completed this building and consecration of a temple out of love to thee, O God: Grant them those petitions which are unto salvation; stir them up to do thy commandments; vouchsafe unto them the renewal of the gift of thy Holy Spirit, that uncondemned they may worship thee, the only true God, and Jesus Christ whom thou hast sent: Through the prayers of the Birth-giver of God (and of N., the Saint to whom the Church is dedicated), and of all thy Saints. Amen.

[And after the Prayer the Bishop riseth, as do likewise the others, and the Proto-Deacon saith:] Succour us, save us, have mercy upon us, raise us up, and keep us, O God, by thy grace. [(And the rest of the Little Litany. See page 502.)] [The Ascription: The Bishop.] For holy art thou, O our God, and restest on the holy, honourable Martyrs, who have suffered for thy sake; and unto thee do we ascribe glory, to the Father, and to the Son, and to the Holy Spirit, now, and ever, and unto ages of ages. — Choir. Amen. [Then the Bishop goeth to the place where he is vested, if such a place there be, with his pastoral staff. But if there be no vesting-place, he standeth on the tribune in front of the Sanctuary. And the Priests take their stand on either side, according to the ritual. And when the Bishop hath stood there and prayed, he blesseth those present.]

[The Proto-Deacon reciteth the Litany.] Have mercy upon us, O God, according to thy great mercy, we beseech thee: hearken, and have mercy. [Here follow petitions for the Ruler of the Land and for all the Authorities (Emperor, or King, and Reigning House, or President, according to the elements and nationalities of which the Parish is constituted).] Further-

more we pray for our Holy Synod (or Patriarch); for our Bishop (or Archbishop, or Metropolitan), N.; for the honourable Presbytery, the Diaconate in Christ; for all the clergy and the laity. Furthermore we pray for all their Christ-loving Army and Navy. Furthermore we pray for the blessed and ever-memorable founders of this holy Temple. Furthermore we pray for mercy, life, peace, health, salvation, forgiveness and remission of sins for the servants of God, our brethren of this holy Temple. Furthermore we pray for those who bear fruit and do good work in this holy and all-honourable Temple: for those who labour in its service; for the singers, and for the people here present, who await in firm hope the great and rich mercies which are from thee.

Choir. Lord, have mercy. (Thrice.) [And the Bishop maketh the Exclamation.] For thou art a merciful God, who lovest mankind, and unto thee do we ascribe glory, to the Father, and to the Son, and to the Holy Spirit, now, and ever, and unto ages of ages. Choir. Amen. [Then the Sacristan bringeth to the Bishop a cross upon a salver. And the Bishop taketh the cross, and standing on that same vesting-place (or on the tribune before the Sanctuary) blesseth thrice with the cross, on all four sides: to the east, and the west, and the south, and the north. And the Proto-Deacon censeth over against the cross thrice on each side, and passing over, saith: Let us all say, Lord, have mercy. (Thrice.)] Choir. Lord, have mercy. (Thrice.) [After the blessing, the Proto-Deacon saith: Wisdom!] [And the Bishop, laying the cross upon the Sacristan's salver, goeth (if he hath been standing upon the vesting-place) to the tribune before the Sanctuary, bearing his pastoral staff, saying:]

O most holy Birth-giver of God, save us. Choir. More honourable than the Cherubim, and beyond compare more glorious than the Seraphim, thou who without defilement barest God the Word, true Birth-giver of God, we magnify thee. Bishop. Glory to thee, O Christ-God our hope; glory to thee. Choir. Glory . . . now, and ever, . . . Lord, have mercy. (Thrice.) Master, bless. [And the Bishop, ascending the tribune, and giving his pastoral staff, again taketh the cross, and giveth the Benediction with the cross. And after the Benediction the Proto-Deacon proclaimeth Many years. And after the Many years, the Deacon bringeth the Bishop holy water. And the Bishop sprinkleth with the holy water the wall, west, north and south. After the sprinkling, the Bishop himself kisseth the precious cross, and after him the other Ecclesiastics and the People kiss it likewise; and he sprinkleth each of them with holy water. And while the People salute it, the Choir singeth. Many Years.]

[And when this hath been sung, the Hours are begun. At the Liturgy, the Gradual (Proklmen) of the Consecration and of the Saint of the Temple are used. The Epistle is: Hebrews ix. 1-8, and that of the Temple. The Gospel is: John x. 22-27, and that of the Temple.] [Every Orthodox Christian should know in what manner he is bound to return thanks to God our Benefactor, for every answer to prayer, and for every favour received at his hands, whether for the soul or body; either individually or for all the people; either privately in his own chamber or publicly in church.] [If the following Thanksgiving is to be celebrated, not in connection with the Liturgy but after the Matins or Vesper Service, the Priest, vested in

his stole and chasuble, and standing in front of the holy Altar after having censed the same in the form of a cross, beginneth as follows:]

Glory to the Holy, and Consubstantial, and Undivided Trinity, always, now, and ever, and unto ages of ages. Choir. Amen. [Then is read:] O heavenly King, the Comforter, Spirit of Truth, who art in all places and fillest all things; Treasury of good things and Giver of life: Come, and take up thine abode in us, and cleanse us from every stain; and save our souls, O Good One. O Holy God, Holy Mighty, Holy Immortal One, have mercy upon us. (Thrice.) Glory to the Father, and to the Son, and to the Holy Spirit, now, and ever, and unto ages of ages. Amen. O all-holy Trinity, have mercy upon us. O Lord, wash away our sins. O Master, pardon our transgressions. O Holy One, visit and heal our infirmities, for thy Name's sake. Lord, have mercy. (Thrice.) Our Father, who art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done on earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation; But deliver us from the Evil One:

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. Choir. Amen. O come, let us worship God our King. O come, let us worship and fall down before Christ, our King and our God. O come, let us worship and fall down before the Very Christ, our King and our God. O come, let us worship and fall down before him. (Three reverences.)

O give thanks unto the Lord, for he is gracious: because his mercy endureth forever. Let Israel now confess that he is gracious, and that his mercy endureth forever. Let the house of Aaron now confess that his mercy endureth forever. Yea, let them now that fear the Lord confess that his mercy endureth forever. I called upon the Lord in trouble, and the Lord heard me at large. The Lord is on my side, I will not fear what man doeth unto me. The Lord taketh my part with them that help me, therefore shall I see my desire upon mine enemies. It is better to trust in the Lord than to put any confidence in man. It is better to trust in the Lord than to put any confidence in princes. All nations compassed me round about; but in the Name of the Lord will I destroy them. They kept me in on every side, they kept me in, I say, on every side, but in the Name of the Lord will I destroy them. They came about me like bees, and are extinct even as the fire among the thorns; for in the Name of the Lord will I destroy them. Thou hast thrust sore at me, that I might fall: but the Lord was my help. The Lord is my strength and my song, and is become my salvation. The voice of joy and health is in the dwellings of the righteous: the right hand of the Lord bringeth mighty things to pass.

The right hand of the Lord hath the preeminence; the right hand of the Lord bringeth mighty things to pass. I shall not die, but live, and declare the works of the Lord. The Lord hath chastened and corrected me, but he hath not given me over unto death. Open me the gates of righteousness, that I may go into them, and give thanks unto the Lord. This is the gate of the Lord: the righteous shall enter into it. I will thank thee, for thou hast heard me, and art become my salvation. The same stone which the builders rejected is become

the head-stone in the corner. This is the Lord's doing, and it is marvellous in our eyes. This is the day the Lord hath made: we will rejoice and be glad in it. Help me now, O Lord: O Lord, send us now prosperity. Blessed be he that cometh in the Name of the Lord. We have wished you good luck, ye that are of the house of the Lord. God is the Lord who hath showed us light: bind the sacrifice with cords, yea, even unto the horns of the altar. Thou art my God, and I will thank thee. O give thanks unto the Lord, for he is gracious, and his mercy endureth forever.

Glory to the Father, and to the Son, and to the Holy Spirit, now, and ever, and unto ages of ages. Amen. Alleluia, alleluia, alleluia. Glory to thee, O God. (Thrice.) [Then the Deacon reciteth the customary Litany.] In peace let us pray to the Lord. Choir. Lord, have mercy. For the peace that is from above, and for the salvation of our souls : R For the peace of the whole world ; for the welfare of God's holy Churches, and for the union of them all : R For this holy Temple, and for those who with faith, devoutness, and in the fear of God have entered therein : R For our Holy Synod (or Patriarch) ; for our Bishop (or Archbishop, or Metropolitan), N. ; for the honourable Presbytery, the Diaconate in Christ ; for all the clergy and the laity : R [Here follow petitions for the Ruler of the Land and for all the Authorities (Emperor, or King, and Reigning House, or President, according to the elements and nationalities of which the Parish is constituted).]

That he will aid them in all things, and subdue under their feet every foe and adversary : R For this city, and for every city and land ; and for those who with faith dwell therein : R For healthful seasons, for abundance of the fruits of the earth, and for peaceful times : R For those who travel by sea or by land ; for the sick and suffering ; for those who are in captivity, and for their salvation : R That he will graciously accept this present thanksgiving and supplication of us unworthy sinners on his most heavenly Altar, and in his compassion have mercy upon us : R That he will not despise the thanksgiving of us his unprofitable servants, which we offer with humble hearts for the benefits that we have received from him ; but that it may be acceptable unto him as sweet-smelling incense, and a whole burnt-offering : R

That he will hearken now unto the voice of petition of us, his unworthy servants, and will always fulfil the good intention and desire of his faithful, as may be most expedient for them ; and, in that he is bountiful, may always bestow his benefits upon us, and grant unto his holy Church and unto every faithful servant of his their petitions : R That he will deliver his holy Church (and his servants, NN. ; or his servant, N.) and us all from every tribulation, wrath, peril and necessity, and from all enemies, both visible and invisible ; and that he will always hedge about his faithful people with health, long life, and peace, and the host of his holy Angels : R Succour us, save us, have mercy upon us, and keep us, O God, by thy grace. Choir. Lord, have mercy. Calling to remembrance our most holy, undefiled, most blessed and glorious Lady, the Birth-giver of God and ever-virgin Mary, with all the Saints, let us commend ourselves, and each other, and all our life unto Christ our God.

let us pray to the Lord. Choir. Lord, have mercy. Choir. To thee, O Lord. Priest. For unto thee are due all glory, honour and worship, to the Father, and to the Son, and to the Holy Spirit, now, and ever, and unto ages of ages. Choir. Amen. Then: God is the Lord, and hath revealed himself unto us. Blessed is he that cometh in the Name of the Lord. Verse (Stikh) 1: O give thanks unto the Lord, for he is gracious; because his mercy endureth forever. Verse 2: All the nations compassed me about, but in the Name of the Lord have I driven them back. Verse 3: I shall not die, but live, and declare the works of the Lord. Verse 4: The stone which the builders rejected, the same is become the head of the corner. This is the Lord's doing, and it is marvellous in our eyes.

And the following Hymns (Troparī), in Tone IV.: We, thine unworthy servants, O Lord, grateful for thy great benefits which thou hast showed upon us, glorifying thee do praise, bless, give thanks, sing, and magnify thy loving-kindness, and with love do cry aloud unto thee in humble submissiveness: O our Benefactor and our Saviour, glory to thee. Glory to the Father, and to the Son, and to the Holy Spirit. (Tone III.) O Master, who hast freely vouchsafed thy benefits and gifts unto thine unprofitable servants, zealously resorting unto thee, we offer unto thee thanksgiving according to our strength, and glorifying thee as our Benefactor and our Creator, we cry aloud: Glory to thee, O God most bountiful. Now, and ever, and unto ages of ages. Amen. (Tone III.) O Birth-giver of God, the Helper of Christians, having acquired thy protection, we thy servants gratefully do cry aloud unto thee: Hail, most pure Birth-giver of God! And from all calamities deliver thou us always by thy prayers, O thou who alone art a speedy Helper in trouble.

Deacon. Let us attend. Priest. Peace be with you all. Reader. And with thy spirit. Deacon. Wisdom! Let us attend. Reader. The Gradual (Prokimen), in the Fourth Tone. I will sing of the Lord, because he hath dealt so lovingly with me, yea I will praise the Name of the Lord most highest. Verse: My heart shall rejoice in thy salvation. Then the Epistle is read: (Ephesians v. 8-21.) Brethren, walk ye as children of the light (for the fruit of the Spirit is in all goodness and righteousness and truth); proving what is acceptable unto the Lord. And have no fellowship with the unfruitful works of darkness, but rather reprove them. For it is a shame even to speak of those things which are done of them in secret. But all things that are discovered are made manifest by the light: for whatsoever doth make manifest is light. Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light. See then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil. Wherefore be ye not unwise, but understanding what the will of the Lord is. And be not drunk with wine, wherein is excess; but be filled with the Spirit; speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord; giving thanks always for all things unto God and the Father, in the name of our Lord Jesus Christ; submitting yourselves one to another in the fear of God.

[On the Birthdays of their Imperial Majesties, and of their Imperial and Royal Highnesses: The First Epistle to Timothy ii. 1-6. (See the Thanksgiving Service for New Year's Day.)

On Days commemorating Victories, as such the Anniversary of the Battle of Poltava, and the like: (2 Cor. ii. 14-16.) Now, brethren, thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge to us in every place. For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish: To the one we are the savour of death unto death; and to the other the savour of life unto life. And who is sufficient for these things? (1 Tim. i. 17.) Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory unto ages of ages. Amen.] Priest. Peace be unto thee.

Reader. And to thy spirit. Deacon. Wisdom! Reader. Alleluia, in the Fourth Tone. Deacon. And that he will graciously vouchsafe unto us to hear his Holy Gospel, let us pray to the Lord. Choir. Lord, have mercy. (Thrice.) Deacon. Wisdom, O believers! Let us listen to the Holy Gospel. Priest. Peace be with you all. Choir. And with thy spirit. Priest. The Lesson from the holy Gospel of Luke. Deacon. Let us attend. Choir. Glory to thee, O Lord; glory to thee. The Priest then readeth the Gospel. (Luke xvii. 12-19). And as Jesus entered into a certain village, there met him ten men that were lepers, which stood afar off: and they lifted up their voices, and said, Jesus, Master, have mercy on us. And when he saw them, he said unto them, Go show yourselves unto the priests. And it came to pass, that, as they went, they were cleansed. And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God. And fell down on his face at his feet, giving him thanks: and he was a Samaritan. And Jesus answering said, Were there not ten cleansed? but where are the nine? There are not found that returned to give glory to God, save this stranger. And he said unto him, Arise, go thy way: thy faith hath made thee whole.

Choir. Glory to thee, O Lord; glory to thee. [And immediately the Deacon reciteth the following Litany:] Have mercy upon us, O God, according to thy great mercy, we beseech thee: hearken, and have mercy. Returning thanks with fear and trembling, as unprofitable servants, unto thy loving-kindness, O Lord, our Saviour and our Master, for thy benefits which thou hast poured out abundantly upon thy servants, we fall down in worship, and offer unto thee praise as God, and with fervour do cry aloud unto thee: Deliver thou thy servants from all calamities, and in that thou art merciful fulfil thou always the desires of us all as may be expedient for us, we diligently entreat thee: hearken, and have mercy. In that thou now hast mercifully hearkened unto the supplications of thy servants, O Lord, and hast manifested upon us the tender compassion of thy love for mankind, so also, in time to come, despising us not, do thou fulfil, unto thy glory, all good desires of thy faithful people, and reveal unto us all thy rich mercy, disregarding all our iniquities, we beseech thee: hearken, and have mercy.

And may this our thanksgiving be as sweet-smelling incense, as a fat whole burnt-offering before the majesty of thy glory, O all-gracious Master; and send thou down always upon thy servants, in that thou art beneficent, thy rich mercies and bounties; and deliver from all assaults of enemies both visible and invisible, thy holy Church, and this city; and grant unto

all thy people length of days, sinless and healthful, and increase in all virtue, we beseech thee, O all-bountiful King: mercifully hearken, and speedily show mercy.

Exclamation.
Priest. Hear us, O God our Saviour, the hope of all the ends of the earth, and of those who are far off upon the sea; and show mercy, show mercy, O Master, upon us sinners, and be merciful unto us. For thou art a merciful God and lovest mankind, and unto thee we ascribe glory, to the Father, and to the Son, and to the Holy Spirit, now, and ever, and unto ages of ages. Choir. Amen. [And making three reverences before the holy Altar, the Deacon saith:] Let us pray to the Lord. Choir. Lord, have mercy. Choir. Lord, have mercy. (Thrice.) [Then the Priest, with all heed and devoutness, readeth the following Prayer, aloud:] O Lord Jesus Christ our God, the God of all mercies and bounties, whose mercy is immeasurable, and whose love for mankind is an unfathomable deep: falling down in adoration before thy majesty, with fear and trembling, as unprofitable servants, and now humbly rendering thanks unto thy loving-kindness for thy benefits bestowed upon thy servants, NN. (or upon thy servant, N.), we glorify thee, we praise thee, we sing thee, and we magnify thee as our Lord, and Master, and Benefactor; and again falling down before thee, and we humbly thank thee, supplicating thy boundless and inexpressible mercy. And in that thou hast now graciously vouchsafed to accept the petitions of thy servants and to fulfil them, so also henceforth grant that thy holy Church and this city may be delivered from every hostile assault, and may be vouchsafed peace and tranquillity, and that increasing in true love of thee, and of all virtues, all thy faithful people may receive all thy benefits; and that we may ever offer thanksgiving unto thee, together with thy Father who is from everlasting, and thine all-holy, and good, and life-giving Spirit, God glorified in one Person; and that we may say exceeding good things, and sing:

[And immediately he exclaimeth, in a very loud voice:] Glory to thee, O God our Benefactor, unto ages of ages. [And standing in the centre of the Church, the Choir singeth: Amen.] [Then immediately is sung the Great Anthem of Praise: Glory be to God on high (see page 34): Or instead, the Anthem of St. Ambrose, Bishop of Milan, is sung: We praise thee, O God, . . . (See page 539.)] [And when it is finished, the Deacon saith:] Wisdom! Reader. More honourable than the Cherubim, and beyond compare more glorious than the Seraphim, thou who without defilement barest God the Word, true Birth-giver of God, we magnify thee. 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. (Thrice.) Bless. [And the Priest pronounceth the customary BENEDICTION.] May Christ, our true God, through the prayers of his most holy Mother, of Saint N. (the Saint for the day), and of all the Saints, have mercy upon us and save us, in that he is good and loveth mankind.

[And blessing the People with his hand, he saith:] May the blessing of the Lord, through his grace, and bounties, and love of mankind, be upon you always, now, and ever, and unto ages of ages. Amen. The Priest beginneth: Blessed is our God, always, now, and ever, and unto ages of ages. Choir. O heavenly King, . . . Reader. O Holy God, Holy Mighty, . . .

Glory . . . now, and ever, . . O all-holy Trinity, . . . Lord, have mercy. (Thrice.) Glory, . . . now, and ever, . . Our Father, . . . For thine is the kingdom, . . . O come, let us worship . . (See page 512.)

Psalm Xxxiv.

I will alway give thanks unto the Lord; his praise shall ever be in my mouth. My soul shall make her boast in the Lord; the humble shall hear thereof, and be glad. O praise the Lord with me, and let us magnify his Name together. I sought the Lord, and he heard me; yea, he delivered me out of all my fear. They had an eye unto him, and were lightened; and their faces were not ashamed. Lo, the poor crieth, and the Lord heareth him; yea, and saveth him out of all his troubles. The angel of the Lord tarrieth round about them that fear him, and delivereth them. O taste, and see, how gracious the Lord is: blessed is the man that trusteth in him. O fear the Lord, ye that are his saints; for they that fear him lack nothing. The lions do lack, and suffer hunger; but they who seek the Lord shall want no manner of thing that is good. Come, ye children, and hearken unto me; I will teach you the fear of the Lord. What man is he that lusteth to live, and would fain see good days? Keep thy tongue from evil, and thy lips, that they speak no guile. Eschew evil, and do good; seek peace, and ensue it. The eyes of the Lord are over the righteous, and his ears are open unto their prayers. The countenance of the Lord is against them that do evil, to root out the remembrance of them from the earth.

The righteous cry, and the Lord heareth them, and delivereth them out of all their troubles. The Lord is nigh unto them that are of a contrite heart, and will save such as be of an humble spirit. Great are the troubles of the righteous; but the Lord delivereth him out of all. He keepeth all his bones, so that not one of them is broken. But misfortune shall slay the ungodly; and they that hate the righteous shall be desolate. The Lord delivereth the souls of his servants; and all they that put their trust in him shall not be destitute.

Glory to the Father, and to the Son, and to the Holy Spirit, now, and ever, and unto ages of ages. Amen. Alleluia. (Thrice.) [And the usual Litany: In peace let us pray to the Lord, . . . and the rest (see page 5), to the end of the petition: For those who travel by sea or by land, . . . after which the following petitions are added:] That he will send down upon these children the spirit of wisdom and understanding, and will open their minds and their lips, and enlighten their hearts, unto the receiving of precepts of good instruction, let us pray to the Lord. Choir. Lord, have mercy. That he will implant in their hearts his godly fear, which is the beginning of wisdom, and will thereby expel from their hearts the turbulence of youth, and enlighten their minds, that they may turn aside from evil and do that which is good: R

That he will open their minds to receive, and to understand, and to remember all instruction which is good and profitable for the soul: R That he will grant them the wisdom which abideth with his throne, and will implant it in their hearts, so that he may teach them that which is well-pleasing in his sight: R That he will prosper them in wisdom and in stature, to the glory of God: R That they may have a wise and virtuous life, and prosperity

in the Orthodox faith, and may be a joy and consolation to their parents, and pillars of the Orthodox-Catholic Church: R That they and we may be delivered from all tribulation, wrath, peril and necessity: R Succour us, save us, have mercy upon us and keep us, O God, by thy grace. Choir. Lord, have mercy. Calling to remembrance our most holy, undefiled, most blessed and glorious Lady, the Birth-giver of God and ever-virgin Mary, with all the Saints, let us commend ourselves, and each other, and all our life unto Christ our God.

Choir. To thee, O Lord.

Exclamation.
For unto thee are due all glory, honour and worship, to the Father, and to the Son, and to the Holy Spirit, now, and ever, and unto ages of ages. Choir. Amen. [Then the following Hymns (Tropart) are read. Tone VI.:] As thou didst come into the midst of thy Disciples, O Saviour, bestowing upon them peace, so also come thou unto us, and save us. Of thine unlettered Disciples thy Holy Spirit made teachers, O Christ our God; and by the commingling of tongues He annulled idolatry in that He is almighty. Glory to the Father, and to the Son, and to the Holy Spirit. (Tone VIII.) let us pray to the Lord. Choir. Lord, have mercy. Blessed art thou, O Christ our God, who hast revealed fishers most wise, sending down upon them the Holy Spirit, and thereby catching the universe as in a net. O Christ our God, who lovest mankind, glory to thee.

Now, and ever, and unto ages of ages. Amen. O Protection of Christians that maketh not ashamed, O Mediatrix never-failing with the Creator: Despise not the sinners' voice of supplication; but in that thou art good, come speedily to the aid of us who faithfully call upon thee; make haste to our petition and further our prayer, O Birth-giver of God, who ever protectest them that do thee honour. Deacon. Let us attend. Priest. Peace be with you all. Reader. And with thy spirit. Deacon. Wisdom! Let us attend. Reader. The Gradual (Prokimen), in the Fourth Tone: Out of the mouths of babes and sucklings hast thou ordained praise. Verse: My heart shall rejoice in thy salvation. [Then the Reader readeth the Epistle.] (Ephesians i. 16-19; iii. 16-21.) Brethren: I cease not to give thanks for you, making mention of you in my prayers; that the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: the eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to usward who believe, according to the working of his mighty power. And that ye may know the love of Christ which passeth knowledge, that ye might be filled with all the fulness of God. Now unto him who is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the Church by Christ Jesus, throughout all ages, world without end. Amen.

[Then the Deacon saith:] Wisdom, O believers! Let us listen to the Holy Gospel. Priest. Peace be with you all. Choir. And with thy spirit. Priest. The Lesson from the holy Gospel of Luke. Deacon. Let us attend. Choir. Glory to thee, O Lord; glory to thee. (Mark x. 13-16.) At that time they brought young children to him, that he should touch them: and his

disciples rebuked those that brought them. But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them. Choir. Glory to thee, O Lord; glory to thee.

[Then the Deacon reciteth the Augmented Litany as far as: Furthermore we pray for all their Christ-loving Army and Navy. (See page 90.)] Then: Furthermore we pray unto the Lord our God, that he will look graciously upon these children, and will send down into their hearts, their minds, and their lips the spirit of wisdom, and of understanding, and of piety, and of his fear; and that he will illumine them with the light of his knowledge, and will bestow upon them strength and stedfastness, that they may quickly apprehend and speedily become wonted to the instruction in his Divine Law, and to all good and profitable learning: furthermore, that he will prosper them in wisdom and understanding, and in all good works to the glory of his holy Name, and will give them health, and make them long-lived, unto the building up and the glory of his Church, let us all say: O Lord, hearken and mercifully have mercy.

Choir. Lord, have mercy. (Twelve times.) Then the Priest exclaimeth: Hear us, O God our Saviour, . . . (See page 517.) Choir. Amen. Deacon. Let us pray to the Lord. Choir. Lord, have mercy. [And the Priest, with all heed and emotion, readeth, aloud, the following Prayer:] O Lord our God and Creator, who hast honoured us men with thine own image; who hast taught thine elect, so that wonderful are they who give heed to thy teaching; who revealest wisdom unto babes; who hast imparted thy teaching unto Solomon and unto all who have sought thy wisdom: Open thou the hearts, the minds, and the lips of these thy servants, that they may receive the power of thy law, and successfully apprehend the useful precepts which shall be taught them, to the glory of thine all-holy Name, to the profit and building up of thy holy Church, and that they may understand thy good and perfect will. Deliver them from every hostile oppression; preserve them in Orthodoxy and the faith, and in all uprightness and purity all the days of their life, that they may advance in wisdom, and in the fulfilling of thy commandments: that, being thus prepared, they may glorify thine all-holy Name, and become heirs of thy kingdom. For thou art God mighty in mercy, and gracious in strength; and unto thee do we ascribe glory, to the Father, and to the Son, and to the Holy Spirit, now, and ever, and unto ages of ages. Amen.

Deacon. Wisdom! Choir. More honourable than the Cherubim, and beyond compare more glorious than the Seraphim, thou who without defilement barest God the Word, true Birth-giver of God, we magnify thee. Priest. Glory to thee, O Christ-God, our hope; glory to thee. Choir. Glory to the Father, and to the Son, and to the Holy Spirit, now, and ever, and unto ages of ages. Amen. Lord, have mercy. (Thrice.) Bless.

And the customary BENEDICTION.

May Christ, our true God, through the prayers of his all-holy Mother; of the holy, glorious and all-laudable Apostles; of the holy, righteous Ancestors of God, Joachim and Anna; and

of all the Saints, have mercy upon us, and save us, forasmuch as he is good, and loveth mankind. [Then the Priest, blessing the Children with the cross, saith:] The blessing of the Lord, with his grace, and bounties, and love toward mankind, be upon you always, now, and ever, and unto ages of ages. Amen. [Then the Children kiss the holy cross, and the Priest sprinkleth them with holy water.]

Blessings for a Journey by Land and Water

[The Priest, vested in his priestly stole and chasuble, if the rite be said apart from the Liturgy, beginneth as usual:] Blessed is our God always, now, and ever, and unto ages of ages. Reader. O heavenly King, . . . O Holy God, Holy Mighty, . . . Our Father, . . . Lord, have mercy. (Twelve times.) Glory . . . now, and ever, . . . O come, let us worship . . . (Thrice.) (See page 512.)

Psalm Cxliii.

Hear my prayer, O Lord, and consider my desire; hearken unto me for thy truth and righteousness' sake. And enter not into judgment with thy servant; for in thy sight shall no man living be justified. For the enemy hath persecuted my soul; he hath smitten my life down to the ground; he hath laid me in the darkness, as the men that have been long dead. Therefore is my spirit vexed within me, and my heart within me is desolate. Yet do I remember the time past: I muse upon all thy works; yea I exercise myself in the works of thy hands. I stretch forth my hands unto thee; my soul gaspeth unto thee as a thirsty land. Hear me, O Lord, and that soon; for my spirit waxeth faint: hide not thy face from me, lest I be like unto them that go down into the pit. O let me hear thy loving-kindness betimes in the morning; for in thee is my trust: show thou me the way that I should walk in; for I lift up my soul unto thee. Deliver me, O Lord, from mine enemies; for I flee unto thee to hide me. Teach me to do the thing that pleaseth thee; for thou art my God: let thy loving Spirit lead me forth into the land of righteousness. Quicken me, O Lord, for thy Name's sake; and for thy righteousness' sake bring my soul out of trouble. And of thy goodness slay mine enemies, and destroy all them that vex my soul; for I am thy servant.

Glory to the Father, and to the Son, and to the Holy Spirit, now, and ever, and unto ages of ages. Amen. Alleluia, alleluia, alleluia. Glory to thee, O God. (Thrice.) [And the Deacon, if there be one, or the Priest himself, readeth the Litany:] In peace let us pray to the Lord. Choir. Lord, have mercy. (See page 80.) [And the rest, as far as :] For those who travel by sea or by land; for the sick and the suffering; for those who are in captivity, and for their salvation : That he will show mercy upon his servant(s), and pardon him (her, them) every sin, both voluntary and involuntary, and bless his (her, their) journey : That he will

send him (her, them) an Angel of Peace, as fellow-traveller and guide, to guard, defend and succour him (her, them), and preserve him (her, them) unharmed of every evil assault :

That he will shield him (her, them) from all attacks and assaults of enemies, and bring him (her, them) to his (her, their) journey's end and home again unharmed : That he will give him (her, them) a sinless and peaceful journey, and a prosperous return in health, and in all piety and honour : That he will preserve him (her, them) unharmed and invincible against all foes, both visible and invisible, and from the wrath of wicked men : That he will bless his (her, their) good intention, and prosper it, through his grace, unto spiritual and bodily profit : Succour us, save us, have mercy upon us, and keep us, O God, by thy grace. Choir. Lord, have mercy. Calling to remembrance our most holy, undefiled, most blessed and glorious Lady, the Birth-giver of God and ever-virgin Mary, with all the Saints, let us commend ourselves, and each other, and all our life unto Christ our God.

Choir. To thee, O Lord. [Exclamation.] For unto thee are due all glory, honour and worship, to the Father, and to the Son, and to the Holy Spirit, now, and ever, and unto ages of ages. Choir. Amen. Then : God is the Lord, and hath revealed himself unto us. Blessed is he that cometh in the Name of the Lord. (Tone II. And the Verses. See page 515.) [And this Hymn (Tropár).] O Christ, who art the Way and the Truth, send now thine Angel as a fellow-traveller to thy servant(s), preserving him (her, them) like Tobias of old, and guarding him (her, them) unharmed of every evil thing, and in all prosperity, unto thy glory : through the prayers of the Birth-giver of God, O thou who alone lovest mankind. [In the same Tone.] Glory to the Father, and to the Son, and to the Holy Spirit. O Saviour, who didst accompany Luke and Cleopas unto Emmaus, accompany thou now also thy servant who is (servants who are) minded

Let us pray to the Lord. Choir. Lord, have mercy. to travel, delivering him (her, them) from every evil assault: For thou canst do all things whatsoever thou wilt, in that thou lovest mankind. Now, and ever, and unto ages of ages. Amen. O Protection of Christians that maketh not ashamed, O Mediatrix never-failing with the Creator: . . . (See page 521.) Deacon. Let us attend. Priest. Peace be with you all. Deacon. Wisdom! Let us attend.

The Choir singeth the Gradual (Prokimen), Tone IV.
Teach me thy way, O Lord, and I will walk therein, for unto thee have I lifted up my soul. Verse: Deliver me from mine enemies, O Lord; unto thee have I fled for refuge.

The Epistle: Acts viii. 26-39. And in those days the Angel of the Lord spake unto Philip, saying, Arise, and go toward the south, unto the way that goeth down from Jerusalem unto Gaza, which is a desert. And he arose and went: and, behold, a man of Ethiopia, an eunuch of great authority under Candace, Queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem for to worship, was returning; and sitting in his chariot, read Esaias the prophet. Then the Spirit said unto Philip, Go near, and join thyself to this chariot. And Philip ran thither to him, and heard him read the prophet Esaias, and said, Understandest thou what thou readest? And he said, How can I, except some man

should guide me? And he desired Philip that he would come up and sit with him. The place of the scripture which he read was this, He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth: in his humiliation his judgment was taken away: and who shall declare his generation? for his life is taken from the earth. And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other man? Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus. And as they went on their way, they came unto a certain water:

and the eunuch said, See, here is water; what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the son of God. And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him. And when they were come up out of the water the Spirit of the Lord caught away Philip, that the eunuch saw him no more; and he went on his way rejoicing.

Alleluia. (According to the Tone.) Verse 1: The footsteps of a man are guided by the Lord: he hath longed greatly for his ways. Verse 2: Reveal thy path unto the Lord, and trust in him, and he shall bring it to pass. Deacon. Wisdom, O believers! Let us listen to the Holy Gospel. Priest. Peace be with you all. Choir. And with thy spirit. Deacon. The Lesson from the holy Gospel according to John. Choir. Glory to thee, O Lord; glory to thee. Priest. Let us attend. (John xiv. 1-10). The Lord said unto his disciples: Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also. And whither I go ye know, and the way ye know. Thomas saith unto him, Lord, we know not whither thou goest, and how can we know the way? Jesus saith unto him, I am the way, and the truth, and the life: no man cometh unto the Father, but by me. If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him. Philip saith unto him, Lord, show us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Show us the Father? Believest thou not that I am in the Father, and the Father in me?

[And after the Gospel the Deacon or the Priest saith this Litany (Ekténia).] O Lord, who dost guide the footsteps of man, graciously look upon thy servant, N. (servants, NN.); and pardoning him (her, them) every sin, both voluntary and involuntary, bless the good intention of his (her, their) counsel, and guide his (her, their) goings out and comings in on the journey, we earnestly pray: hearken, and have mercy. . O Lord, who didst most gloriously deliver Joseph from the wrath of his brethren, and didst lead him to Egypt, and through the blessing of thy goodness didst make him to prosper in all things: Bless also this thy servant (these thy servants) who purposeth (purpose) to travel, and cause his (her, their) journey to be tranquil and prosperous, we pray thee: hearken, and have mercy. . O thou who didst

send an Angel as companion on their way unto Isaac and Tobias, and thereby didst ensure unto them a peaceful and prosperous journey, and return: Send now also, O Most Gracious One, thine Angel of Peace unto thy servant who through us entreateth (servants who entreat) thee, that he may guide him (her, them) unto every good deed; and deliver him (her, them) from enemies both visible and invisible, and from every evil assault; and enable him (her, them) to return in safety, peace and prosperity,

Choir. Lord, have mercy. unto thy glory, we earnestly pray thee: hearken and have mercy. O thou who didst accompany Luke and Cleopas on the way to Emmaus, and didst make them to return rejoicing unto Jerusalem through that most glorious knowledge of thee: Accompany thou now also, with thy grace and thy blessing divine, this thy servant who earnestly prayeth (these thy servants who earnestly pray) with us; and prosper him (her, them) in every good work, to the glory of thine all-holy Name, preserving him (her, them) in health and well-being, and bringing him (her, them) back again in due season, we pray unto thee, as unto an all-bountiful benefactor: hearken, and have mercy. Choir. Lord, have mercy. And the Priest exclaimeth: Hear us, O God our Saviour, . . . (See page 517.) Deacon. Bowing our heads and our knees devoutly unto the Lord, let us pray to the Lord.

Choir. Lord, have mercy. (Thrice.) [And all kneeling, the Priest turneth toward them; and the Holy Door being open, he readeth, in a loud voice, this Prayer:] O Lord Jesus Christ our God, the true and living Way, who didst deign to journey with thine ostensible father Joseph, and thine Allpure Virgin Mother, into Egypt, and didst accompany Luke and Cleopas on their way to Emmaus: We now humbly entreat thee, O all-holy Master, accompany now with thy grace this thy servant (these thy servants). And send unto him (her, them), as unto thy servant Tobias, an angel guardian and guide, preserving and delivering him (her, them) from every evil assault of enemies both visible and invisible; and directing him (her, them) unto the fulfilment of thy commandments; and prospering him (her, them) in peace, happiness and health; and bringing him (her, them) back again in safety and tranquillity. And grant that he (she, they) may fulfil all his (her, their) good purpose unto thy good pleasure, and favourably to thy glory. For thine it is to show mercy and to save us, and unto thee do we ascribe glory, together with thy Father who hath no beginning, and thine all-holy, and blessed, and life-giving Spirit, now, and ever, and unto ages of ages.

Choir. Amen. [Then the Priest, taking the holy cross, giveth it to him (her, them) to kiss, and sprinkleth him with holy water, saying:] May the Lord bless thee (you) out of Zion; and so shalt thou (shall ye) behold the good things of Jerusalem all the days of thy (your) life: and may he direct thy (your) journey in peace, unto the glory of his holy Name. Amen. [And immediately he pronounceth the customary Benediction for the day.] [The Priest, vested in his stole and chasuble, beginneth as usual:] Blessed is our God always, now, and ever, and unto ages of ages. Choir. Amen. Reader. O heavenly King, . . . (See page 512.) O Holy God, Holy Mighty, . . . Glory . . . now, and ever, . . . Our Father, . . . For thine is the kingdom, . . . Lord, have mercy. (Twelve times.) Glory . . . now, and ever.

O come, let us worship Christ our King. O come, let us worship and fall down before Christ, our King and our God. O come, let us worship and fall down before the Very Christ, our King and our God. [Then PSALM CXXI.] I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh even from the Lord, who hath made heaven and earth. He will not suffer thy foot to be moved, and he that keepeth Israel shall neither slumber nor sleep. The Lord himself is thy keeper: the Lord is thy defence upon thy right hand: so that the sun shall not burn thee by day, neither the moon by night. The Lord shall preserve thee from all evil; yea, it is even he that shall keep thy soul. The Lord shall preserve thy going out and thy coming in, from this time forth, even forevermore.

Glory to the Father, and to the Son, and to the Holy Spirit, now, and ever, and unto ages of ages. Amen. Alleluia, alleluia, alleluia. Glory to thee, O God. (Thrice.) [And the Deacon saith the Great Litany.] In peace let us pray to the Lord. Choir. Lord, have mercy. (See page 80.) [And the rest, as far as:] For those who travel by sea or by land; for the sick and the suffering; for those who are in captivity, and for their salvation: let us pray to the Lord. Choir. Lord, have mercy. That he will be merciful, and condescending, and easy to be entreated toward his servant, who now, through us, maketh his (her) (servants who now make their) earnest supplications unto him; and pardoning all his (her, their) sins, both voluntary and involuntary, will bless his (her, their) voyage on the sea: R That, in that he is merciful, he will lull the tempest, restrain the winds, and will grant unto him (her, them), as unto his Apostles of old, tranquil seas for a voyage undisturbed: R

That he will send him (her, them) his Guardian Angel to guide him (her, them), and to shield him (her, them) from foes both visible and invisible, and to deliver him (her, them) from drowning in the watery tempest: R That he will bring him (her, them) over in peace and safety, and conduct him (her, them) back again in health and tranquillity: R That he will bless the purpose of his (her, their) counsel and his (her, their) deeds, unto expedient fulfilment of the same, to the glory of his all-holy Name, and to his (her, their) spiritual and bodily profit: R That by the might of his grace he will deliver him (her, them) from all calamities and distress, both of soul and of body; and from sickness, and from sudden death, and from all mortal wounds: and that he will graciously grant him (her, them), in due season, restoration to his (her) home (their homes), in health and safety: R

Succour us, save us, have mercy upon us, and keep us, O God, by thy grace. Choir. Lord, have mercy. Calling to remembrance our most holy, undefiled, most blessed and glorious Lady, the Birth-giver of God and ever-virgin Mary, with all the Saints, let us commend ourselves, and each other, and all our life unto Christ our God. Choir. To thee, O Lord.

Exclamation.
For unto thee are due all glory, honour and worship, to the Father, and to the Son, and to the Holy Spirit, now, and ever, and unto ages of ages. Choir. Amen. Then: God is the Lord, and hath revealed himself unto us. Blessed is he that cometh in the Name of the Lord. (Tone II.) (And the rest. See page 515.) And the following Hymns (Tropari): Despise not, O Saviour, those who have recourse unto thee, and who seek from thine omnipotent

right hand, as from their Creator and their Master, both aid and blessing. But forasmuch as of old thou didst, by thy word, give unto thine Apostles tranquillity upon the sea, in like manner give thou now also unto this person (these persons) a calm and untroubled voyage, and good health: through the prayers of the Birth-giver of God, O thou who alone lovest mankind. let us pray to the Lord. Choir. Lord, have mercy.

Glory to the Father, and to the Son, and to the Holy Spirit. (Tone V.) Seeing that he (she) hath set his (her) (they have set their) hope on thee, O Saviour, be thou his (her, their) helper and deliverer: and bless the good purpose of his (her, their) deed, as also his (her, their) journey; that we all may glorify thee, the sole Giver of all good things. Now, and ever, and unto ages of ages. Amen. We flee unto thy protection, O Virgin Birth-giver of God. Despise not thou our prayers in affliction, but from distress deliver us, O only Pure and Blessed One. Deacon. Let us attend. Priest. Peace be with you all. Choir. And with thy spirit. Deacon. Wisdom! Let us attend. Reader. The Gradual (Prokimen) in the Fourth Tone. Though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me.

Verse: And thy mercy shall follow me all the days of my life. The Epistle, from the Acts of the Apostles. (Acts xxi. 1-7.) And in those days it came to pass, that after we were gotten from them, and had launched, we came with a straight course unto Coos, and on the day following unto Rhodes, and from thence to Patras. And finding a ship sailing over unto Phenicia, we went aboard, and set forth. Now when we had discovered Cyprus, we left it on the left hand, and sailed unto Syria, and landed at Tyre: for there the ship was to unlade her burden. And finding disciples, we tarried there seven days: who said unto Paul by the Spirit, that he should not go up to Jerusalem. And when we had accomplished those days, we departed and went our way, and they all brought us on our way, with wives and children, till we were out of the city: and we kneeled down on the shore and prayed. And when we had taken our leave one of another, we took ship; and they returned home again. And when we had finished our course from Tyre, we came to Ptolemais, and saluted the brethren, and abode with them one day.

Alleluia. (According to the Tone.) Verse 1: Deliver me from them that hate me, and from the deep waters. Verse 2: Let not the watery tempest drown me, neither let the deep swallow me up. Deacon. Wisdom, O believers! Let us listen to the Holy Gospel. Priest. Peace be with you all. Choir. And with thy spirit. Deacon. The Lesson from the holy Gospel according to Mark. Choir. Glory to thee, O Lord; glory to thee. Priest. Let us attend. (Mark iv. 35-41.) The Lord said unto his disciples, Let us pass over unto the other side. And when they had sent away the multitude, they took him even as he was in the ship: and there were also with him other little ships. And there arose a great storm of wind, and the waves beat into the ship, so that it was now full. And he was in the hinder part of the ship, asleep on a pillow: and they awake him, and say unto him, Master, carest thou not that we perish? And he arose, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm. And he said unto them, Why are ye so fearful? how is it that ye

have no faith? And they feared exceedingly, and said one to another, What manner of man is this, that even the winds and the sea obey him?

Choir. Glory to thee, O Lord; glory to thee. [Then the Priest or the Deacon saith the Augmented Litany.] Have mercy upon us, O God, according to thy great mercy, we beseech thee: hearken, and have mercy. Choir. Lord, have mercy. (Thrice.) [And the rest (see page 90). To this he addeth:] Do thou, who once didst rebuke the winds and the sea, and unto the ship tossed by the waves didst give calm by thy word; and didst render thy disciples untroubled: Regard now, also, O Merciful One, the prayers of thy servant who diligently worshippeth (servants who diligently worship) thee, and bless his (her, their) voyage, granting unto him (her, them) a calm, peaceful and untroubled journey, we beseech thee: hearken, and have mercy. O Saviour, who didst walk upon the water as upon dry land, and didst deliver Peter from drowning by thy right hand almighty: Deliver thou, O Lord, him (her) who in faith hath (those who in faith have) recourse unto thee, and is directing his (her) (are directing their) steps to a journey, from all calamities and stormy winds; mercifully granting unto him (her, them) a favourable journey and restoration to his (her, their) home(s), we beseech thee, O all-bountiful Lord: hearken, and have mercy.

Send thine Angel, O all-merciful Lord, to accompany him (her, them) on the way, and to be the guardian of his (her) soul and body (their souls and bodies), preserving him (her, them), and sheltering him (her, them) from all enemies, both visible and invisible; and by thy might divine delivering him (her, them) from all tribulation, calamity and necessity, from sickness and from mortal wounds; and in due season restore thou him (her, them) again to his (her) home (their homes) in safety: to the glory of thine all-holy Name, we beseech thee, O omnipotent Master: mercifully hearken, and have mercy. [And the Priest maketh the Exclamation:] Hear us, O God, our Saviour, . . . (See page 517.) Choir. Lord, have mercy. (Thrice.) [And the Deacon saith :] Bowing our knees and our heads devoutly unto the Lord, let us pray to the Lord. Choir. Lord, have mercy. (Thrice.)

[Then, as all kneel, the Priest, turning to the west and standing at the door of the Church, saith, in a loud voice, this Prayer :] O Master, Lord Jesus Christ our God, who didst walk upon the waters as upon dry land, and didst deign to have thy holy Disciples and Apostles as thy fellow-voyagers in the ship; and didst rebuke the stormy wind, and command the waves of the sea to be still : Be pleased now also (we humbly entreat thee, O Saviour), to sail with this thy servant (these thy servants) in this ship (or boat), allaying every contrary wind and tempest : And raise up special and timely winds for a prosperous voyage, being thyself ever unto him (her, them) a pilot, and a saving, untempestuous and tranquil haven unto the same, and unto his (her, their) ship (or boat). And as thou didst save Peter from drowning, so also, in sovereign wise, deliver thou this person (these persons) from all assaults of enemies, both visible and invisible, and from calamity, and distress, and fear, by thy right hand omnipotent : And graciously vouchsafe that he (she, they) may return in peace to his (her) home (their homes) in health and happiness, having accomplished his (her, their) purpose and good undertaking, richly bestowing upon all his (her, their) deeds

thy rich and inexhaustible grace, and preserving the vessel whole and unharmed. For thou art the Saviour, the Deliverer, and the rich Giver of all good things, both heavenly and earthly, and unto thee do we ascribe glory, to the Father, and to the Son, and to the Holy Spirit, now, and ever, and unto ages of ages.

Choir. Amen. [Then taking the honourable cross, the Priest giveth it to the person(s) to kiss ; and he sprinkleth the person(s) with holy water, saying :] May the Lord bless thee (you) out of Zion ; and so shalt thou (shall ye) behold the good things of Jerusalem all the days of thy (your) life : and may he direct thy (your) journey in peace, unto the glory of his holy Name. Amen. [And immediately he pronounceth the usual Benediction for the day.]

Offices of Thanksgiving

[After the Liturgy is ended, the Deacon saith:] Bless, Master. Priest. Blessed is the kingdom of the Father, and of the Son, and of the Holy Spirit, now, and ever, and unto ages of ages. Choir. Amen. Reader. O come, let us worship God our King. O come, let us worship and fall down before Christ, our King and our God. O come, let us worship and fall down before the Very Christ, our King and our God. O come, let us worship and fall down before him. (Three reverences.) [And PSALM LXV.]

Thou, O God, art praised in Sion; and unto thee shall the vow be performed in Jerusalem. Thou that hearest the prayer, unto thee shall all flesh come. My misdeeds prevail against me: O be thou merciful unto our sins. Blessed is the man whom thou choosest, and receivest unto thee: he shall dwell in thy court, and shall be satisfied with the pleasures of thy house, even of thy holy temple. Thou shalt show us wonderful things in thy righteousness, O God of our salvation; thou that art the hope of the ends of the earth, and of them that remain in the broad sea. Who in his strength setteth fast the mountains, and is girded about with power. Who stilleth the raging of the sea, and the noise of his waves, and the madness of the people. They also that dwell in the uttermost parts of the earth shall be afraid at thy tokens, thou that makest the out-goings of the morning and evening to praise thee. Thou visitest the earth and blessest it; thou makest it very plenteous. The river of God is full of water: thou preparest their corn, for so thou providest for the earth. Thou waterest her furrows; thou sendest rain into the little valleys thereof; thou makest it soft with the drops of rain, and blessest the increase of it. Thou crownest the year with thy goodness; and thy clouds drop fatness. They shall drop upon the dwellings of the wilderness, and the little hills shall rejoice on every side. The folds shall be full of sheep; the valleys also shall stand so thick with corn, that they shall laugh and sing.

Glory to the Father, and to the Son, and to the Holy Spirit, now, and ever, and unto ages of ages. Amen. Alleluia, alleluia, alleluia. Glory to thee, O God. (Thrice.) [Then the Deacon saith the following Litany:] In peace let us pray to the Lord. Choir. Lord, have mercy. For the peace that is from above, and for the salvation of our souls : R For the peace of the whole world; for the welfare of God's holy Churches, and for the union of them all : R For this holy Temple, and for those who with faith, devoutness, and in the fear of God have entered therein : R For our Holy Synod (or Patriarch); for our Bishop (or Archbishop,

or Metropolitan), N.; for the honourable Presbytery, the Diaconate in Christ; for all the clergy and the laity : R [Here follow petitions for the Ruler of the Land and for all the Authorities (Emperor, or King, and Reigning House, or President, according to the elements and nationalities of which the Parish is constituted).]

That he will aid them in all things, and subdue under their feet all heathen who are hateful unto Christ, and every foe and adversary : R For this city, and for every city and land, and for those who with faith dwell therein : R That he will graciously accept this present thanksgiving and supplication of us unworthy sinners on his most heavenly Altar, and in his compassion have mercy upon us : R That our prayers may be well-pleasing in his sight, and that he will forgive us and all his people their transgressions, both voluntary and involuntary, which we have wickedly committed in the year that is past : R That he will bless the beginning and continuance of this year with the grace of his love for mankind : and will grant unto us peaceful times and favourable temperatures, and that we may live without sin, in health and plenty : R

That he will turn aside from us his wrath, which hath been justly kindled against us because of our sins : R That he will banish from us all soul-destroying passions and corrupting usages : and that he will implant in our hearts his divine fear, unto the fulfilment of his commandments : R That he will renew a right spirit within us, and confirm us in the Orthodox faith; and make us to be zealous in the performance of good deeds, and the fulfilment of all his commandments : R That he will overthrow all heresies and schisms, and everywhere plant right belief and piety, and convert all who have departed from the true faith unto a knowledge of his truth, and unite them all unto his holy Orthodox Church : R That he will deliver his holy Church, and us all, from every tribulation, calamity, wrath and distress, and from all enemies, both visible and invisible; and that he will always hedge about his faithful people with health, long life and peace, and the host of his holy Angels : R

let us pray to the Lord. Choir. Lord, have mercy. Succour us, save us, have mercy upon us and keep us, O God, by thy grace. Choir. Lord, have mercy. Calling to remembrance our most holy, undefiled, most blessed and glorious Lady, the Birth-giver of God and ever-virgin Mary, with all the Saints, let us commend ourselves, and each other, and all our life unto Christ our God. Choir. To thee, O Lord.

Exclamation.
Priest. For unto thee are due all glory, honour and worship, to the Father, and to the Son, and to the Holy Spirit, now, and ever, and unto ages of ages. Choir. Amen. Then: God is the Lord, and hath revealed himself unto us. Blessed is he that cometh in the Name of the Lord. Verse (Stikh) 1: O give thanks unto the Lord, for he is gracious, because his mercy endureth forever. Verse 2: All the nations compassed me about, but in the Name of the Lord have I driven them back. Verse 3: I shall not die but live, and declare the works of the Lord. Verse 4: The stone which the builders rejected, the same is become the head of the corner. This is the Lord's doing, and it is marvellous in our eyes.

And the following Hymns, in Tone IV.:
We, thine unworthy servants, O Lord, grateful for thy great benefits which thou hast showed upon us, glorifying thee do praise, bless, give thanks, sing and magnify thy loving-kindness, and cry aloud unto thee in humble submissivness: O our Benefactor and our Saviour, glory to thee. Glory to the Father, and to the Son, and to the Holy Spirit. (Tone III.) O Master, who hast freely vouchsafed thy benefits and gifts unto thine unprofitable servants, zealously resorting unto thee, we offer unto thee thanksgiving according to our strength, and glorifying thee as our Benefactor and our Creator, we cry aloud: Glory to thee, O God most bountiful. Now, and ever, and unto ages of ages. Amen. (Tone II.) O thou Author of all created things, who hast set the seasons and the years in thy power, bless thou the crown of the year with thy goodness, O Lord, preserving in peace the Emperor and thy city, through the prayers of the Birth-giver of God; and save us.

Deacon. Let us attend. Priest. Peace be with you all. Reader. And with thy spirit. Deacon. Wisdom! Let us attend. Reader. The Gradual (Prokimen), in the Fourth Tone. I will sing praises unto the Lord who hath dealt bountifully with me, and will sing the Name of the Lord Most High. Verse (Stikh): My heart shall rejoice in thy salvation. [Then he readeth the Epistle.] (1 Timothy ii. 1-6.) My son Timothy, I exhort thee, that, first of all, supplications, prayers, intercessions, and giving of thanks be made for all men. For kings and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our Saviour; who will have all men to be saved, and to come to the knowledge of the truth. For there is one God and one mediator between God and men, the man Jesus Christ; who gave himself a ransom for all. To him be honour and glory unto ages of ages. Amen.

Priest. Peace be unto thee. Reader. And to thy spirit. Deacon. Wisdom! Reader. Alleluia, in the Fourth Tone. [Then the Deacon:] And that he will graciously vouchsafe unto us to hear his Holy Gospel, let us pray to the Lord God. Choir. Lord, have mercy. (Thrice.) Deacon. Wisdom, O believers! Let us listen to the Holy Gospel. Priest. Peace be with you all. Choir. And with thy spirit. Priest. The Lesson from the holy Gospel of Luke. Deacon. Let us attend. Choir. Glory to thee, O Lord; glory to thee. [And immediately the Priest readeth the Gospel.] (Luke iv. 16-22). Then came Jesus to Nazareth, where he had been brought up: and as his custom was, he went into the synagogue on the Sabbath day, and stood up for to read. And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written, The spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord. And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him. And he began to say unto them, This day is this scripture fulfilled in your ears. And all bare him witness, and wondered at the gracious words which proceeded out of his mouth.

Choir. Glory to thee, O Lord; glory to thee. [Then immediately the Deacon saith the following Litany:] Let us all say, with all our soul and with all our mind let us say, Choir. Lord, have mercy. (1hrice.) O Lord Almighty, the God of our fathers, we beseech thee: hearken, and have mercy. Have mercy upon us, O God, according to thy great mercy, we beseech thee: hearken, and have mercy. [Here follow petitions for the Ruler of the Land and for all the Authorities (Emperor, or King, and Reigning House, or President, according to the elements and nationalities of which the Parish is constituted).] For our Holy Synod (or Patriarch); for our Bishop (or Archbishop, or Metropolitan), N.; for the honourable Presbytery, the Diaconate in Christ; for all the clergy and the laity. Returning thanks with fear and trembling, as unprofitable servants, unto thy loving-kindness, O Lord, our Saviour and our Master, for thy benefits, which thou hast poured out abundantly upon thy servants, we fall down in worship, and offer unto thee praise as God, and with fervour do cry aloud unto thee: Deliver thou thy servants from all calamities, and in that thou art merciful fulfil thou always the desires of us all, as may be expedient for us, we diligently entreat thee: hearken, and have mercy.

That thou wilt bless the crown of the coming year with thy goodness, and quench within us all enmities, discords and civil strife; that thou wilt give us peace, love steadfast and unfeigned, as also a decorously ordered and virtuous life, we beseech thee, O all-gracious Lord: hearken, and have mercy. That thou wilt not call to mind our innumerable transgressions and evil actions, which we have committed during the year which is past, and that thou wilt not requite us according to our deeds; but that thou wilt remember us in mercy and bounty, we beseech thee, O tenderly-compassionate Lord: hearken, and have mercy. That thou wilt give rain in due season, both the early and the latter rains, fruitful dew, temperate and healthful breezes; and that thou wilt illumine with the warmth of the sun, we beseech thee, O all-bountiful Lord: hearken, and have mercy.

That thou wilt call to mind thy holy Church, and strengthen and establish it, enlarge it, and give it peace, and preserve it unscathed by the gates of hell, and impregnable against all assaults of enemies both visible and invisible forever, we beseech thee, O all-sovereign Lord: hearken, and have mercy. That thou wilt root out and extinguish every blasphemous impiety of the pagan world and speedily destroy its kingdom, and give it into the hand of the right believers, we beseech thee, O all-powerful Lord: hearken, and have mercy. Choir. Lord, have mercy. (1hrice.) That thou wilt deliver us through the coming year, and all the days of our life, from pestilence, famine, earthquake, flood, hail, fire, the sword, the invasion of enemies, and from civil war, and from all death-dealing wounds, calamity and distress, we beseech thee, O tenderly-compassionate Lord: hearken, and have mercy. Choir. Lord, have mercy. (Thrice.)

Hear us, O God our Saviour, the hope of all the ends of the earth, and of those who are far off upon the sea; and show mercy, show mercy, O Master, upon us sinners, and be merciful unto us. For thou art a merciful God who lovest mankind, and unto thee we ascribe glory, to the Father, and to the Son, and to the Holy Spirit, now, and ever, and unto ages of ages.

Choir. Amen. Deacon. Again, yet again, on bended knees let us pray to the Lord. Choir. Lord, have mercy. (Thrice.) [And the Priest readeth the following Prayer:] O Master, Lord our God, the Source of life and of immortality, the Author of all created things both visible and invisible, who hast placed all seasons and years in thy power, and dost direct all things with thy most-wise and all-gracious providence: We thank thee for thy bounties, which thou hast poured out upon us during our life that is past, and we entreat thee, O all-bountiful Lord! Bless the crown of the coming year with thy goodness: preserve thy beloved servant, our (in Russia) Sovereign, N., the Emperor of All the Russias; and all the Reigning House. Multiply the days of their life in health unalterable, and grant them progress in all virtues. Bestow thy good things from above upon all thy people, as also health and salvation, and good furtherance in all things. Deliver thy holy Church, this city, and all cities and lands from every evil assault, and vouchsafe unto them peace and tranquillity; and grant that we may always offer thanksgiving unto thee, the Father who is from everlasting, together with thine Only-begotten Son, and thine all-holy, and good, and life-giving Spirit, God glorified in one Essence, and to hymn thine all-holy Name.

[Exclamation.] Glory to thee, O God, our Benefactor, unto ages of ages. Choir. Amen. Then is sung: Glory be to God on high: (See page 34.) Or, in place of it, the Hymn of St. Ambrose, Bishop of Milan:

We praise thee, O God; we acknowledge thee to be the Lord. All the earth doth worship thee, the Father everlasting. To thee all Angels cry aloud; the Heavens, and all the Powers therein. To thee Cherubim and Seraphim continually do cry, Holy, Holy, Holy, Lord God of Sabaoth; heaven and earth are full of the Majesty of thy Glory. The glorious company of the Apostles praise thee. The goodly fellowship of the Prophets praise thee. The noble army of Martyrs praise thee. The holy Church throughout all the world doth acknowledge thee; the Father of an infinite Majesty; thine adorable, true, and only Son; also the Holy Ghost, the Comforter. Thou art the King of Glory, O Christ. Thou art the everlasting Son of the Father. When thou tookest upon thee to deliver man, thou didst humble thyself to be born of a Virgin. When thou hadst overcome the sharpness of death, thou didst open the Kingdom of Heaven to all believers. Thou sittest at the right hand of God, in the glory of the Father. We believe that thou shalt come to be our Judge. We therefore pray thee, help thy servants, whom thou hast redeemed with thy precious blood. Make them to be numbered with thy Saints, in glory everlasting. O Lord, save thy people, and bless thine heritage. Govern them, and lift them up forever. Day by day we magnify thee; and we worship thy Name, ever, world without end. Vouchsafe, O Lord, to keep us this day without sin. O Lord, have mercy upon us, have mercy upon us. O Lord, let thy mercy be upon us, as our trust is in thee. O Lord, in thee have I trusted; let me never be confounded.

[And when it is finished, the Deacon saith:] Wisdom! Priest. O most holy Birth-giver of God, save us. Choir. More honourable than the Cherubim, and beyond compare more glorious than the Seraphim, thou who without defilement barest God the Word, true Birth-giver of God, we magnify thee. Priest. Glory to thee, O Christ-God, our hope; glory to thee. Choir.

Glory to the Father, and to the Son, and to the Holy Spirit, now, and ever, and unto ages of ages. Amen. Lord, have mercy. (Thrice.) Bless. Priest. May Christ, our true God, who for our salvation condescended to be circumcised in the flesh, through the prayers of his most holy Mother, and of all the Saints, have mercy upon us and save us, in that he is gracious and loveth mankind. [The Deacon then proclaimeth:] Grant, O Lord, a prosperous and peaceful life, health and safety, and furtherance in all things, as also conquest and victory over his enemies, unto our most God-fearing Sovereign, N., Emperor of All the Russias, and to all the Reigning House (and to the Ruler of the Land, mentioning him by his title, if it be in a foreign country): and preserve them for many years.

And the Choir singeth: Many years. SUNG IN RUSSIA ON THE DAY OF THE BIRTH OF OUR SAVIOUR JESUS CHRIST: IN COMMEMORATION OF THE DELIVERANCE OF THE CHURCH AND THE RUSSIAN EMPIRE FROM THE INVASION OF THE GAULS AND THE TWELVE NATIONS [When the Divine Liturgy hath been said, the Clergy come forth from the Sanctuary, and take their stand in the middle of the Temple; and making three reverences, they begin.] Deacon. Bless, Father. Priest. Glory to the Holy, Consubstantial, Life-giving and Undivided Trinity always, now, and ever, and unto ages of ages. Choir. Amen. O heavenly King, the Comforter, Spirit of Truth, who art in all places and fillest all things; Treasury of good things and Giver of life: Come, and take up thine abode in us, and cleanse us from every stain; and save our souls, O Good One. Reader. O Holy God, Holy Mighty, Holy Immortal One, have mercy upon us. (Thrice, and three reverences.)

Glory to the Father, and to the Son, and to the Holy Spirit, now, and ever, and unto ages of ages. Amen. O all-holy Trinity, have mercy upon us. O Lord, wash away our sins. O Master, pardon our transgressions. O Holy One, visit and heal our infirmities, for thy Name's sake. Lord, have mercy. (Thrice.) Our Father, who art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done on earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation; But deliver us from the Evil One: Priest. For thine is the kingdom, and the power, and the glory, of the Father, and of the Son, and of the Holy Spirit, now, and ever, and unto ages of ages. Reader. Amen. Lord, have mercy. (Thrice.)

O come, let us worship God our King. O come, let us worship and fall down before Christ, our King and our God. O come, let us worship and fall down before the Very Christ, our King and our God. O come, let us worship and fall down before him. (Three reverences.) [Then the Choir singeth the Prophecy of the holy Prophet Isaiah (viii., ix.):] God is with us: Understand, ye nations, and submit yourselves: For God is with us. Reader. Hear ye, even unto the uttermost ends of the earth: Yield yourselves, ye mighty: If again ye shall rise up in your might, again shall ye be overthrown: And if any take counsel together, them shall the Lord destroy: And the word which ye shall speak shall not abide in you: For we fear not your terror, neither are we troubled: But the Lord our God, he it is to whom we will ascribe holiness, and him will we fear:

And if I put my trust in him, he shall be my sanctification: I will set my hope on him, and through him shall I be saved: Lo, I and the children whom God hath given me: The people that walked in darkness have seen a great light: And they that dwelt in the land of the shadow of death, on them hath the light shined: For unto us a son is born, unto us a child is given: And the government shall be upon his shoulder: And of his peace there shall be no end: And his Name shall be called in the great Council of the Angels: Wonderful, Counsellor: The Mighty God, the Everlasting Father, the Prince of Peace: The Father of the world to come: God is with us: Understand, ye nations, and submit yourselves:

Glory to the Father, and to the Son, and to the Holy Spirit. God is with us: Understand, ye nations, and submit yourselves: Now, and ever, and unto ages of ages. Amen. Choir. God is with us: Understand, ye nations, and submit yourselves: For God is with us. Reader. Alleluia, alleluia, alleluia. Glory to thee, O God. (Thrice.) Deacon. In peace let us pray to the Lord. Choir. Lord, have mercy. For the peace that is from above, and for the salvation of our souls: For the peace of the whole world; for the welfare of God's holy Churches, and for the union of them all: For this holy Temple, and for those who with faith, devoutness, and in the fear of God have entered therein: For the most Holy Synod of Russia, and for our Bishop (or Archbishop), N., of N.; for the honourable Presbytery; for the Diaconate in Christ; and for all the clergy and laity:

For our most God-fearing Sovereign, N., the Emperor of All the Russias: For God is with us. Let us pray to the Lord. Choir. Lord, have mercy. That he will aid them in all things, and subdue under their feet every foe and adversary : For this city, and for every city and land ; and for those who with faith dwell therein : For healthful seasons ; for abundance of the fruits of the earth, and for peaceful times : For those who travel by sea or by land ; for the sick and the suffering ; for those who are in captivity, and for their salvation : That this our prayer may be set forth as incense before our God and Saviour, and these free will offerings of our hearts and lips may be accepted from us who have rendered thanks in the day of salvation, unto the Lord who heard us in the day of trouble :

That he will look with benignity and mercy upon our most God-fearing Emperor, and his conquering Empire, who now lay their crowns of victory before the footstool of Him who hath the heathen for His inheritance, and the uttermost parts of the earth for His possession, the King of kings and Lord of lords ; falling down in worship before whom let us pray. Choir. Lord, have mercy. That he will give unto us grace, with faith and love, henceforth and forever to proclaim salvation, and the might and the kingdom of our God, and the dominion of his Anointed One, let us beseech the Lord, who hath granted the power to his kingdom, and requiteth us with the joy of his salvation. Choir. Lord, have mercy. That he will deliver us from all tribulation, wrath, peril and necessity. Choir. Lord, have mercy. Succour us, save us, have mercy upon us, and keep us by thy grace.

Choir. Lord, have mercy. Calling to remembrance our most holy, undefiled, most blessed and glorious Lady, the Birth-giver of God, and ever-virgin Mary, with all the Saints, let us

commend ourselves, and each other, and all our life unto Christ our God. Choir. To thee, O Lord.

Exclamation.
Priest. For unto thee are due all glory, honour and worship, to the Father, and to the Son, and to the Holy Spirit, now, and ever, and unto ages of ages. Choir. Amen. God is the Lord, and hath revealed himself unto us. Blessed is he that cometh in the Name of the Lord. Verse (Stikh) 1 : O give thanks unto the Lord, for he is gracious, because his mercy endureth forever. Verse 2 : All the nations compassed me about, but in the Name of the Lord have I driven them back. Let us pray to the Lord. Choir. Lord, have mercy. Verse 3: I shall not die but live, and declare the works of the Lord. Verse 4: The stone which the builders rejected, the same is become the head of the corner. This is the Lord's doing, and it is marvellous in our eyes. [Then the following shall be sung, in Tone VI.:]

Choir I. Glory be to God on high, and on earth peace. To-day doth Bethlehem receive him who sitteth with the Father forever enthroned. To-day Angels majestically magnify the Child who is born. Glory be to God on high, and on earth peace, good will toward men. Choir II. (Tone II.) Glory be to God on high, and on earth peace. Behold, the Lamb of Bethlehem hath crushed under his feet the lion and the adder for us, and hath given peace unto his world. Wherefore, unto the Child who is the Sovereign Lord of the universe, do we, together with the Angels, offer glorious praise. Glory be to God on high, and on earth peace, good will toward men. Choir I. (Tone I.) Glory to the Father, and to the Son, and to the Holy Spirit. O Lord, save thy people, and bless thine inheritance, granting to our most God-fearing Emperor, N., victory over all adversaries, and by thy Cross preserving thine Estate.

Now, and ever, and unto ages of ages. Amen. HYMN TO THE BIRTH-GIVER OF GOD (Bogoróditchen). Tone I. Let us sing the praises of Mary, Virgin, Door of heaven, Glory of all the world, sprung forth from man, who also bare the Lord; the Song of the Bodiless Powers, and the Enriching of the faithful. For she revealed herself as Heaven and the Temple of the Godhead. She destroyed the bulwarks of enmity, and ushered in peace, and threw open the kingdom. Wherefore, in that we possess this confirmation of our faith, we have a Defender, even the Lord who was born of her. Be bold, therefore, ye people of God, for he, the All-Powerful, will vanquish your foes. Deacon. Let us attend. Priest. Peace be with you all. Reader. And with thy spirit. [The following Parable (Paremiyá) is then read by the Reader or a Deacon:] Principal Deacon. Wisdom!

Deacon or Reader. The Lesson from the Prophecy of Isaiah. Principal Deacon. Let us attend. (Isaiah xiv. 13-18; 24-28.) Thus saith the Lord to the King of Babylon: For thou hast said in thy heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the Most High. Yet thou shalt be brought down to hell, to the sides of the pit. They that see thee shall narrowly look upon thee, and consider thee, saying, Is this the man that made the earth to tremble, that did shake kingdoms: that

made the world as a wilderness, and destroyed the cities thereof: that opened not the house of his prisoners? The Lord of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand: that I will break the Assyrian in my land, and upon my mountains tread him under foot: then shall his yoke depart from off them, and his burden depart from off their shoulders. This is the purpose that is purposed upon the whole earth: and this is the hand that is stretched out upon all the nations. For the Lord of hosts hath purposed, and who shall disannul it? and his hand is stretched out, and who shall turn it back?

Deacon. Let us attend. Priest. Peace be with you. Reader. And with thy spirit. Deacon. Wisdom! Reader. The Gradual (Prokimen), in the Seventh Tone. Who is so great a God as our God? Thou art God, and doest wonders. Verse (Stikh) 1: Thou hast declared thy power among the nations. Verse 2: I said: To-day have I begotten thee. These are the rewards of the right hand of the Most High. Verse 3: I have remembered the works of the Lord; for I recall thy marvels from the beginning. And again: Who is so great a God as our God? Thou art God, and doest wonders. Deacon. Wisdom! Reader. The Lesson from the Epistle of the holy Apostle Paul to the Hebrews. Deacon. Let us attend. Reader. (Heb. xi. 32-35; xii. 1-2.) Brethren: What shall I say more? for the time would fail me to tell of Gedeon, and of Barak, and of Samson, and of Jephthae, of David also, and Samuel, and of the prophets: who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith.

Priest. Peace be unto thee. Reader. And to thy spirit. Deacon. Wisdom! Reader. Alleluia. (Tone VII.) The Lord shall give strength unto his people: the Lord shall give his people the blessing of peace. Deacon. That he will mercifully vouchsafe unto us to hear his Holy Gospel, let us pray to the Lord God. Choir. Lord, have mercy. (Thrice.) Deacon. Wisdom, O believers! Priest. Peace be with you all. People. And with thy spirit. Priest. The Lesson from the holy Gospel of Matthew. Choir. Glory to thee, O Lord; glory to thee. Deacon. Let us attend. Priest. (Matt. xxiv. 6–8, 21–35.) Jesus said unto his disciples: Ye shall hear of wars, and rumors of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes in divers places. For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened.

Choir. Glory to thee, O Lord; glory to thee. [Then straightway the Deacon reciteth this Litany:] Let us all say, with all our soul and with all our mind let us say, Choir. Lord, have

mercy. O Lord Almighty, the God of our fathers, we beseech thee: hearken, and have mercy. Choir. Lord, have mercy. Have mercy upon us, O God, according to thy great mercy, we beseech thee: hearken, and have mercy. Again we pray for our most God-fearing Sovereign, N., the Emperor of All the Russias; for his might, victory, maintenance, peace, health, salvation; and that the Lord our God will abundantly aid and prosper him in all things, and subdue under his feet every foe and adversary. And for all the Reigning House. (And for the Ruler of the Land, by his title, if it be in a foreign country.) Again we pray for our Holy Synod (or Patriarch); for our Bishop (or Archbishop, or Metropolitan), N., of N.; and for all our brethren in Christ.

Furthermore we pray for all their Christ-loving Army and Navy. Furthermore we pray that our Lord and Saviour will accept the confession and thanksgiving of us, his unworthy servants: for he hath not dealt with us according to our sins, neither rewarded us according to our iniquities. But in the hour of trial also, which came upon all the world, he delivered us; and when our enemies compassed us round about, he revealed unto us his salvation. O thou who, at the hand of Melchisedec, didst accept the tithe of Choir. Lord, have mercy. (Thrice.) Abraham, after that he had overthrown four kings, and had set free the captives; and when Pharaoh together with his host was engulfed in the Red Sea, didst give heed from the cloudy pillar to the Song of Moses and Miriam, to the trumpets also and dancing; and didst teach David, the king after thine own heart, to write Psalms of triumph unto thee alone: Do thou, the same Lord of Hosts, now, also, in that thou hast overcome him who was an enemy and alien from thee, and hast saved thine Anointed, and glorified the majesty of Russia, and established the Church, as out of the mouths of babes make the praises out of the mouths of all us acceptable unto thee; receive into thy salvation as a burnt-offering our souls which had vanished away. Hearken to the voice of our rejoicing; and, as of old, we fervently beseech thee, show mercy upon us in the day of trouble.

Furthermore we pray for our victorious chieftains and warriors, and for all those zealous defenders of the Faith and of righteousness, who have laid down their lives for their brethren in the year of tribulation: that the King of Glory will recompense them, in the day of his just requiting, with life everlasting and the crown which fadeth not away; and that he will confirm us all in their spirit, and in faith and concord. Hear us, O God our Saviour, the hope of all the ends of the earth, and of those who are far off upon the seas; and show mercy, show mercy, O Master, upon us sinners, and be merciful unto us. For thou art a merciful God who lovest mankind, and unto thee we ascribe glory, to the Father, and to the Son, and to the Holy Spirit, now, and ever, and unto ages of ages.

Choir. Amen. Deacon. Let us attend, and in lowliness of heart bowing the knees of our souls and bodies, let us pray to the Lord. [Then the Priest, kneeling down (as doth also the whole congregation), shall recite, aloud, with all fervour and emotion, the following Prayer:] O God, great and inscrutable, O Father, who hast no beginning, O Son who likewise hast no beginning, and Spirit who equally existest from everlasting; who bringest into being that which had no being, and savest those who are ready to perish, and givest life to the dead,

working after thy will among the heavenly hosts, and in the dwellings of earth, and by thy marvellous Providence directing all things! Incline thine ear from thy holy place on high, and accept from us, thy humble and unworthy servants, upon whom thou hast manifested thy great salvation from calamity and utter destruction, these prayers of gratitude, praise and thanksgiving which we offer unto thee with our heart, and with our lips. For not according to our transgressions hast thou dealt with us, O Lord, neither rewarded us according to our iniquities. Thou didst say of old unto the Children of Israel, that if they would not

Choir. Lord, have mercy. (Thrice.)

hearken unto thy voice to keep and to do all thy commandments, thou wouldest send upon them the heathen shameless of countenance, who should crush them in their cities, where also their walls should be cast down; and we have seen how this terrible word came upon us, and upon our fathers. Yet fearing not thy warning, and despising thy compassion, we departed from the way of thy righteousness, and walked after the lusts of our own hearts, and strove not to have in our hearts thee, the God of minds and of hearts; and heeding not the traditions of our fathers, we angered thee through strangers. For which cause, also, like unto the Children of Israel of old, a fierce host encompassed us round about, and those in whose customs we were zealous, these same turbulent and brutal-natured ones have we had as our enemies. But thou, O Lord God, who art pitiful and merciful, long-suffering and rich in loving-kindness, and faithful, keeping righteousness and showing mercy unto thousands, taking away iniquities and transgressions, after that thou hadst departed from us for a little space, with great mercy hast been merciful unto us: and having visited our wrong-doings with thy rod, like as a father is bountiful unto his children, even so hast thou been bountiful unto us.

For thou hast regarded our affliction and the wasting away of the Imperial City, wherein, from ancient days, thy Name hath been invoked, and our supplications which, trusting not in our own righteousness but in thy great bounties, we have laid at thy feet, O Lord. And thou hast given us the ascendancy over our ungodly adversaries; thou hast crowned our most God-fearing Emperor, Alexander Pávlovitch, with the panoply of thy favour, that vanishing thine enemies might vanish before the face of thy Christ even as the smoke, and that they who love thee might shine even as the rising sun in his splendour. We have seen, O Lord, we have seen, and all nations have seen in us, that thou art God, and that there is none beside thee. Thou slayest and makest alive; thou smitest and healest, and there is none who shall wrest us out of thy hand. Therefore is our heart fixed upon our Lord, who hath exalted our horn in God, and we have rejoiced in thy salvation. We thank thee, O Lord, that thou hast chastised us for a little space, but hast not given us over unto death forever. Enable us, O Lord, unceasingly and steadfastly to bear within us the memory of this, thy glorious visitation, unto the establishment in us of filial fear, together with love and faith in thee. And vouchsafe that, compassed about by thy protection, we may ever henceforth, as this day, praise and magnify thy holy Name.

Confirm thy good will upon our most God-fearing Sovereign, N., the Emperor of All the Russias: and may thy blessed spirit abide upon him evermore. Grant in his godly dominion: to the Pastors, holiness; to the Rulers, judgment and uprightness; to the People, peace and quietness in the law, and advancement in the faith. O most merciful Lord! satisfy with thy mercy those who have known thee; and unto those who have not possessed thee, reveal thou thyself; and turn thou also the hearts of our enemies unto thee; and be thou known unto all tribes and nations in thy Christ. And let all the peoples, from the rising of the sun even unto the going down of the same, cry aloud with praise unto thee, in every tongue, with the voice of rejoicing.

[Then he proclaimeth, with a loud voice :] Glory to thee, O God, Saviour of all, unto ages of ages ! Choir. Amen. [Then is sung the GREAT HYMN OF PRAISE (The Gloria in Excelsis. See page 34), or We praise thee, O God ; . . (See page 539.)] [And the following BENEDICTION is pronounced :] May he who, like a lamb, did lie in the manger at Bethlehem, who also, like a lion, doth overthrow the power of the enemy and doth guide his own faithful sheep in the way of righteousness and salvation, Christ our true God and Saviour ; through the intercessions of his most holy Mother, and of all the Saints, have mercy upon us and save us, in that he is gracious and loveth mankind. [Then the Deacon proclaimeth :] Grant, O Lord, a prosperous and peaceful life, health and safety, and furtherance in all things, as also conquest and victory over his enemies, unto our most God-fearing Sovereign, N., the Emperor of All the Russias ; and to all the Reigning House (and to the Ruler of the Land, mentioning him by his title, if it be in a foreign country) : and preserve them for many years.

Choir. Many years. Deacon. Unto thy departed servant, our most God-fearing Sovereign, the Emperor Alexander the First, grant repose eternal in the assumption of the blessed, O Lord ; and make his memory to be eternal. Choir. Memory eternal ! (Thrice.) To the Christ-loving Army of Russia, Many years. Choir. Many years. (Thrice.) [And when the Many years hath been sung, the bells begin to peal, and so continue until Vespers.] WHICH IS USED IN RUSSIA ON THE ANNIVERSARY OF THE EMPEROR'S ACCESSION TO THE THRONE, AND OF HIS CORONATION; AND ON OTHER OCCASIONS OF SOLEMN THANKSGIVING Priest. Blessed is the kingdom of the Father, and of the Son, and of the Holy Spirit, now, and ever, and unto ages of ages. Choir. Amen. O heavenly King, the Comforter, Spirit of Truth, who art in all places and fillest all things; Treasury of good things and Giver of life: Come, and take up thine abode in us, and cleanse us from every stain; and save our souls, O Good One.

O Holy God, Holy Mighty, Holy Immortal One, have mercy upon us. (Thrice, and three reverences.) Glory to the Father, and to the Son, and to the Holy Spirit, now, and ever, and unto ages of ages. Amen. O most Holy Trinity, have mercy upon us. O Lord, wash away our sins. O Master, pardon our transgressions. O Holy One, visit and heal our infirmities, for thy Name's sake. Lord, have mercy. (Thrice.) Our Father, who art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done on earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass

against us. And lead us not into temptation; But deliver us from the Evil One: Priest. For thine is the kingdom, and the power, and the glory, of the Father, and of the Son, and of the Holy Spirit, now, and ever, and unto ages of ages.

Choir. Amen. Lord, have mercy. (Thrice.) Priest. O come, let us worship God our King. O come, let us worship and fall down before Christ, our King and our God. O come, let us worship and fall down before the Very Christ, our King and our God. O come, let us worship and fall down before him. (Three reverences.) [Then the Choir chanteth the Imperial Psalm:]

Psalm Xxi.

The King shall rejoice in thy strength, O Lord; exceeding glad shall he be of thy salvation. Thou hast given him his heart's desire, and hast not denied him the request of his lips. For thou shalt prevent him with the blessings of goodness, and shalt set a crown of pure gold upon his head. He asked life of thee, and thou gavest him a long life, even for ever and ever. His honour is great in thy salvation: glory and great worship shalt thou lay upon him. For thou shalt give him everlasting felicity, and make him glad with the joy of thy countenance. And why? Because the King putteth his trust in the Lord; and in the mercy of the Most Highest he shall not miscarry. All thine enemies shall feel thine hand: thy right hand shall find out them that hate thee. Thou shalt make them like a fiery oven in the time of thy wrath; the Lord shall destroy them in his displeasure, and the fire shall consume them. Their fruit shalt thou root out of the earth, and their seed from among the children of men. For they intended mischief against thee, and imagined such a device as they are not able to perform. Therefore shalt thou put them to flight, and the strings of thy bow shalt thou make ready against the face of them. Be thou exalted, O Lord, in thine own strength: so will we sing and praise thy power.

Glory to the Father, and to the Son, and to the Holy Spirit, now, and ever, and unto ages of ages. Amen. Alleluia, alleluia, alleluia. Glory to thee, O God. (Thrice.) [Then the Deacon saith the Litany:] In peace let us pray to the Lord. For the peace that is from above, and for the salvation of our souls: For the peace of the whole world; for the welfare of God's holy Churches, and for the union of them all: For this holy Temple, and for those who with faith, devoutness, and in the fear of God have entered therein: For the Most Holy Synod, and for our Bishop, N., of N.; for the honourable Presbytery; for the Diaconate in Christ; and for all the clergy and laity: For our most God-fearing Sovereign, N., the Emperor of All the Russias: That his sceptre may be strengthened by the right hand of the Most High:

That he may receive from heaven strength and wisdom, unto rule and righteous judgment: That he may receive from heaven prosperity in all things, and length of reign: That the Lord God will hear him in the day of trouble, and that the Name of the God of Jacob may defend him: That the Lord will send him help from his holy dwelling-place, and defend him out of Zion: That the Lord will give him the desire of his heart, and fulfil all his counsel: That he will preserve free from venality and partiality the judges who are subject unto

him: let us pray to the Lord. Choir. Lord, have mercy. That the Lord of hosts will ever strengthen his armed hosts : R That he will subdue under his feet every foe and adversary : R For this imperial city, and for every city and land; and for those who with faith dwell therein : R

For healthful seasons; for abundance of the fruits of the earth, and for peaceful times : R For those who travel by sea or by land; for the sick and the suffering; for those who are in captivity, and for their salvation : R That he will deliver us from all tribulation, wrath, peril and necessity : R Succour us, save us, have mercy upon us, and keep us, O God, by thy grace. Choir. Lord, have mercy. Calling to remembrance our most holy, undefiled, most blessed and glorious Lady, the Birth-giver of God and ever-virgin Mary, with all the Saints, let us commend ourselves, and each other, and all our life unto Christ our God. Choir. To thee, O Lord.

Exclamation.
Priest. For unto thee are due all glory, honour and worship, to the Father, and to the Son, and to the Holy Spirit, now, and ever, and unto ages of ages. Choir. Amen. Then: God is the Lord, and hath revealed himself unto us. Blessed is he that cometh in the Name of the Lord. Verse (Stikh) 1: O give thanks unto the Lord, for he is gracious; because his mercy endureth forever. Verse 2: All the nations compassed me about, but in the Name of the Lord have I driven them back. Verse 3: I shall not die but live, and declare the works of the Lord. Verse 4: The stone which the builders rejected, the same is become the head of the corner. This is the Lord's doing, and it is marvellous in our eyes.

And these Hymns (Tropar), in Tone IV.
We, thine unworthy servants, O Lord, grateful for thy great benefits which thou hast shown upon us, glorifying thee, do praise, bless, give thanks, sing, and magnify thy loving-kindness, and do cry aloud unto thee in humble love: O our Benefactor and our Saviour, glory to thee! Tone I. Glory to the Father, and to the Son, and to the Holy Spirit. O Lord, save thy people, and bless thine inheritance, granting to the most God-fearing (Emperor, King, or President), N., victory over all adversaries, and by thy Cross preserving thine Estate. Tone II. Now, and ever, and unto ages of ages. Amen. Let us pray to the Lord. Choir. Lord, have mercy. Do thou who, of thine own good will, upon the Cross wast lifted up, bestow thy bounties upon the new State which is called by thy Name, O Christ, our God; make glad with thy might our most God-fearing (Emperor, King, or President), N., granting victory over his adversaries unto him who hath thine aid, which is a panoply of peace, a trophy invincible.

Deacon. Let us attend. Priest. Peace be with you all. Reader. And with thy spirit. The Gradual (Prokimen), in Tone IV.: The King shall rejoice in thy strength, O Lord; exceeding glad shall he be of thy salvation. Verse (Stikh): Thou hast given him his heart's desire, and hast not denied him the request of his lips. Deacon. Wisdom! Reader. The Lesson from the Epistle of the holy Apostle Paul to the Romans. Deacon. Let us attend. Reader. (Rom. xiii. 1-8.) Brethren: Let every soul be subject unto the higher powers. For there is no power but

of God: the powers that be are ordained of God. Whosoever, therefore, resisteth the power resisteth the ordinance of God: and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same. For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Wherefore ye must needs be subject, not only for wrath, but also for conscience' sake. For this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing. Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour. Owe no man anything, but to love one another: for he that loveth another hath fulfilled the law.

Alleluia. (Thrice.) Deacon. Wisdom, O believers! Let us listen to the Holy Gospel. Priest. Peace be with you all. Choir. And with thy spirit. Priest. The Lesson from the holy Gospel of Matthew. Choir. Glory to thee, O Lord; glory to thee. Deacon. Let us attend. Priest. (Matt. xxii. 15-22.) Then went the Pharisees and took counsel how they might entangle him in his talk. And they sent out unto him their disciples, with the Herodians, saying, Master, we know that thou art true, and teacheth the way of God in truth, neither carest thou for any man; for thou regardest not the person of men. Tell us, therefore, What thinkest thou? Is it lawful to give tribute unto Cæsar, or not? But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites? Show me the tribute money. And they brought unto him a penny. And he saith unto them, Whose is this image and superscription? They say unto him, Cæsar's. Then saith he unto them, Render therefore unto Cæsar the things which are Cæsar's, and unto God the things that are God's. When they had heard these words, they marvelled, and left him, and went their way.

Choir. Glory to thee, O Lord; glory to thee. Deacon. Have mercy upon us, O Lord, according to thy great mercy, we beseech thee: hearken, and have mercy. Choir. Lord, have mercy. Again we pray for our most God-fearing Sovereign, N., the Emperor of All the Russias; for his might, victory, maintenance, peace, health, salvation; and that the Lord our God will abundantly aid and prosper him in all things, and subdue under his feet every foe and adversary. Furthermore we pray for his Consort, the most God-fearing Sovereign Lady, the Empress, N.; and for his Mother, the most God-fearing Sovereign Lady, the Empress, N. Furthermore we pray for his Heir, the Orthodox Lord (Tzesar-évitch), and Grand Duke, N.; and for his Consort, the Orthodox Lady (Tzesarévna), and Grand Duchess, N.; and for all the Reigning House (and for the Ruler of the Land, by his title, if it be in a foreign country).

Furthermore we pray for the Most Holy Governing Synod (or Patriarch); for our Bishop (or Archbishop, or Metropolitan), N., of N.; and for all our brethren in Christ. Furthermore we pray for all their Christ-loving Army and Navy. Returning thanks with fear and trembling, as unprofitable servants, unto thy loving-kindness, O Lord, our Saviour and our Master, for thy benefits, which thou hast poured out abundantly upon thy servants, we fall down in

worship, and offer unto thee praise as God, and with fervour do cry aloud unto thee: Deliver thou thy servants from all calamities, and in that thou art merciful fulfil thou always the desires of us all, as may be expedient for us, we diligently entreat thee: hearken, and have mercy. O Lord our God, inscrutable in mercy, grant unto thy servant, our most God-fearing Sovereign, whom thou hast appointed to reign over us, the succour vouchsafed to Moses, the valour of David, and the wisdom of Solomon, to the glory of thy Name, we beseech thee, O King Almighty: hearken, and have mercy.

O Master, who art the Creator of all wisdom and the Ruler of all created things, establish thou the Supremacy of thy servant, our Sovereign, the Emperor, N. Fulfil the desire and petitions of his heart; and exalt the horn of thy Christ, we beseech thee: hearken, and have mercy. Choir. Lord, have mercy. (Thrice.) Priest. Hear us, O God our Saviour, the hope of all the ends of the earth, and of those who are far off upon the sea; and show mercy, show mercy, O Master, upon us sinners, and be merciful unto us. For thou art a merciful God who lovest mankind, and unto thee we ascribe glory, to the Father, and to the Son, and to the Holy Spirit, now, and ever, and unto ages of ages. Choir. Amen. Deacon. Again, yet again, in peace let us pray to the Lord. [Then the Bishop or the Priest, kneeling down, shall recite this Prayer:]

O God, great and wonderful, who by thine inscrutable goodness and rich providence rulest all things; by whose all-wise yet unsearchable judgments the life and sojourn upon earth of mankind receiveth different bounds: With gratitude we acknowledge that not according to our iniquities hast thou dealt with us, neither according to our sins hast thou rewarded us. We have sinned, O Lord, we have wrought evil, and have rendered ourselves worthy of thine extreme displeasure. But thou, O Ineffable Loving-kindness! art merciful and long-suffering, and grievest over the wickedness of men, O Master. Having chastened us with a brief visitation of sorrow, lo! thou hast filled our hearts abundantly with joy and gladness, in that thou hast appointed to rule over us thy beloved servant, our most God-fearing, Supreme Sovereign, N., the Emperor of All the Russias. Wherefore, endue thou him with wisdom, and direct thou him, that without hindrance he may discharge this great service unto thee. Grant him reason and understanding, that he may judge thy people uprightly; and preserve this thine inheritance in tranquillity, and without affliction. Make him victorious over his enemies; terrible to evil-doers, gracious unto those who are good and worthy to be trusted. Kindle his heart unto consideration of the needy, unto hospitality to strangers, unto the defence of those who are assailed; that, guiding those who are subject to his rule in the way of truth and of righteousness, and putting aside all dissembling and venality, he may maintain in loyalty unfeigned all the people whom thou hast committed to his authority.

Make him to be a joyful father of children, and show forth thy marvellous mercies upon us. Multiply thou the days of his life in health unalterable and prosperity unchangeable. Vouchsafe, also, in his day and unto us all peace, tranquillity and prosperity, favourable seasons, abundance of the fruits of the earth, and all things necessary to life both temporal and eternal. O our Lord all-merciful, the God of Bounties, and Father of all consolation! turn

not thy face from us, and put not to confusion in our sure hope us, who, in firm expectation, make our supplications unto thee, and entreating thee, do set our trust upon thy bounties. For thou only knowest our necessities, and givest before we ask, and confirmest thy gifts: and every good gift and every perfect gift is from above, and cometh down from thee, the Father of lights. Unto thee be glory and dominion, together with thine Only-begotten Son, and thine all-holy, and good, and life-giving Spirit, now, and ever, and unto ages of ages.

Choir. Amen. [Then immediately is sung the Great Hymn of Praise: Glory be to God on high, . . . (See page 34.)] [Or, in its stead, the Anthem of St. Ambrose, Bishop of Milan:] We praise thee, O God; we acknowledge thee to be the Lord. . . . (See page 539.) [And when it is finished, the Priest bestoweth the customary BENEDICTION.] May Christ, our true God, through the prayers of his most holy Mother; of Saint N. (the Saint of the day); and of all the Saints, have mercy upon us and save us, in that he is gracious, and loveth mankind. [And after the Benediction, the Deacon proclaimeth]

Many Years (Long Life)

[To his Imperial Majesty as followeth:] Unto our most God-fearing Sovereign, N., the Emperor of All the Russias, grant, O Lord, length of days, a peaceful life, health, salvation and prosperity in all things; as also, conquest and victory over his enemies; and preserve him for many years. Choir. Many years. O God Almighty, who hast made the heavens with wisdom, and hast established the earth upon its firm foundations, the Creator and Author of all men: Look upon thy servant, N., to whom it hath seemed good to set up a house for his dwelling in the dominion of thy power, and to rear it by building. Establish thou the same upon a stable rock, and found it according to thy 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 an ending; and deliver all those who shall wish to dwell therein from every attack of the enemy.

For thine is the dominion, and thine are the kingdom and the power and the glory, of the Father, and of the Son, and of the Holy Spirit, now, and ever, and unto ages of ages. Amen.

When One is About to Take Up his Abode in a New House

O God our Saviour, who didst deign to enter into the house of Zaccheus, unto the salvation of the same and of all who were in the house: Do thou, the same Lord, keep safe also from all harm those who have now desired to dwell here, and who together with us unworthy ones do offer unto thee prayers and supplications; blessing this their dwelling, and preserving their life free from aspersion. For unto thee are due all glory, honour and worship, together with thy Father who hath no beginning, and thine all-holy, and good, and life-giving Spirit, now, and ever, and unto ages of ages. Amen.

For the Blessing of Any Object

[After the customary beginning: The Thrice-Holy (O Holy God, Holy Mighty). Then: Our Father, . . . (See page 550.) And after the Exclamation, the Priest saith:] Let us pray to the Lord. Lord, have mercy. [And he readeth this Prayer:] O Creator and Author of the human

race, Giver of spiritual graces and Bestower of eternal salvation: Do thou, the same Lord, send down thy Holy Spirit with a blessing from on high upon this object; that fortified by the might of heavenly protection, it may be potent unto bodily salvation and succour and aid, unto all who shall desire to make use of it, through Jesus Christ our Lord. Amen. [He then sprinkleth the object thrice with holy water, and pronounceth the customary Benediction.] Deacon. Bless, Master. Priest. Blessed is our God always, now, and ever, and unto ages of ages. Choir. Amen. O heavenly King, the Comforter, Spirit of Truth, who art in all places and fillest all things; Treasury of good things and Giver of life: Come, and take up thine abode in us, and cleanse us from every stain; and save our souls, O Good One.

Reader. O Holy God, Holy Mighty, Holy Immortal One, have mercy upon us. (Thrice.) Glory to the Father, and to the Son, and to the Holy Spirit, now, and ever, and unto ages of ages. Amen. O all-holy Trinity, have mercy upon us; O Lord, wash away our sins; O Master, pardon our transgressions; O Holy One, visit and heal our infirmities, for thy Name's sake. Lord, have mercy. (Thrice.) Glory to the Father, and to the Son, and to the Holy Spirit, now, and ever, and unto ages of ages. Amen. Our Father, who art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done on earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation; But deliver us from the Evil One: Priest. For thine is the kingdom, and the power, and the glory, of the Father, and of the Son, and of the Holy Spirit, now, and ever, and unto ages of ages.

Choir. Amen. Deacon. God is the Lord, and hath revealed himself unto us. Blessed be he who cometh in the Name of the Lord. Verse 1: O give thanks unto the Lord, for he is gracious; because his mercy endureth forever. Verse 2: All the nations compassed me about, but in the Name of the Lord have I driven them back. Verse 3: I shall not die but live, and declare the works of the Lord. Verse 4: The stone which the builders rejected, the same is become the head of the corner. This is the Lord's doing, and it is marvellous in our eyes. Choir. God is the Lord, . . . (as above). [And if it be a Prayer Service to the Saviour, this Hymn:] We do homage to thy pure image, O Good One, entreating forgiveness of our transgressions, O Christ our God: for of thine own good will thou wast graciously pleased to ascend the Cross in the flesh, that thou mightest deliver from bondage to the enemy those whom thou hadst fashioned. For which cause we cry aloud unto thee with thanksgiving: With joy hast thou filled all things, O our Saviour, in that thou didst come to save the world.

[If it be a Prayer Service to the Birth-giver of God, this Hymn (Bogoróditchen):] Unto the Birth-giver of God let us sinners and humble ones now diligently have recourse; and let us fall down in penitence exclaiming, from the bottom of our souls: O Sovereign Lady, help us, having compassion on us! Show zeal, for we perish with the multitude of our sins; turn not thy servants empty away; for we have thee as our only hope. [If it be a Prayer Service to a Saint, the Hymn (Tropár) of the Saint to whom appeal is being made.] [Refrains.] Priest and Deacon. (To the Saviour.) Glory to thee, our God; glory to thee. Priest and Deacon. (To the Birth-giver of God.) O most holy Birth-giver of God, save us. Priest and Deacon. (To a

Saint.) O holy Saint N., pray unto God for us. Priest and Deacon. Glory to the Father, and to the Son, and to the Holy Spirit.

Choir. Now, and ever, and unto ages of ages. Amen. [Then they sing:] (To the Saviour.) Deliver from distress thy servants, O greatly-merciful One; for we have diligent recourse unto thee, the merciful Deliverer of all men, O Lord Jesus Christ. (To the Birth-giver of God.) Deliver from distress thy servants, O Birth-giver of God; for unto thee in God we have recourse, as to a Wall Impregnable, and to thy intercession. Look with benignity, O all-hymned Birth-giver of God, upon my dire bodily suffering, and heal thou the sickness of my soul. (To a Saint.) Pray thou unto God for us, O holy N.; for we diligently have recourse unto thee, who art a speedy help and intercessor for our souls. Deacon. Have mercy upon us, O God, according to thy great mercy, we beseech thee: hearken, and have mercy. Choir. Lord, have mercy (Thrice.) Furthermore we pray for our most God-fearing Sovereign, N., the Emperor of All the Russias; for his might, victory, maintenance, peace, health, salvation; and that the Lord our God will abundantly aid and succour him in all things, and subdue under his feet every foe and adversary; and for all the Reigning House (and for the Ruler of the Land, if it be in a foreign country).

Furthermore we pray for the Most Holy Synod (or Patriarch) and for our Bishop (or Archbishop, or Metropolitan), N.; and for all our brethren in Christ. Furthermore we pray for the mercy, life, peace, health and salvation of the servants of God, NN., and for the persons here present, and who pray. Furthermore we pray for all the brethren and for all Christians.

Exclamation.
Priest. For thou art a merciful God who lovest mankind, and unto thee do we ascribe glory, to the Father, and to the Son, and to the Holy Spirit, now, and ever, and unto ages of ages. Choir. Amen. [The Refrains (see page 560) are then repeated.]

The LITTLE LITANY.
Deacon. Again, yet again, in peace let us pray to the Lord. Choir. Lord, have mercy. Succour us, save us, have mercy upon us, and keep us, O God, by thy grace. Choir. Lord, have mercy. Calling to remembrance our most holy, undefiled, most blessed and glorious Lady, the Birth-giver of God and ever-virgin Mary, with all the Saints, let us commend ourselves, and each other, and all our life unto Christ our God. Choir. To thee, O Lord.

Exclamation.
Priest. For blessed be thy Name, and glorified be thy kingdom, of the Father, and of the Son, and of the Holy Spirit, now, and ever, and unto ages of ages. Choir. Amen. Deacon. Let us attend. Priest. Peace be with you all. Deacon. Wisdom! The Gradual (Prokimen). To the Saviour: Lord, we will walk in the light of thy countenance and rejoice in thy Name forevermore. To the Birth-giver of God: I will call upon thy name from generation to generation. Choir. Lord, have mercy (Thrice.) To a Saint: Right dear in the sight of the Lord is the

death of his Saints. [The Choir then singeth the Gradual, in the usual manner.] Deacon. Let us pray to the Lord. Choir. Lord, have mercy.

Exclamation.
Priest. For holy art thou, O our God, and restest in the Saints, and unto thee do we ascribe glory, to the Father, and to the Son, and to the Holy Spirit, now, and ever, and unto ages of ages. Choir. Amen. Deacon. Let everything that hath breath praise the Lord. Verse: Praise the Lord from heaven, praise him in the heights. [The Choir repeateth the same. (Thrice.)] Deacon. And that he will vouchsafe us grace to listen to the Holy Gospel, let us pray to the Lord God. Choir. Lord, have mercy. (Thrice.) Priest. Peace be with you all. Choir. And with thy spirit. Priest. The Lesson from the holy Gospel according to N. Choir. Glory to thee, O Lord; glory to thee. Deacon. Let us attend. [Here the Gospel is read, appropriate to the Saint, or to the petition, Matt. vii. 8-11. If the Service is to the Saviour, Matt. xii. 27-30. If to the Birth-giver of God, Luke i. 39-49, 56.]

Then the Choir. Glory to thee, O Lord; glory to thee. [Then again the Refrains, as above.] Then the Choir singeth: Meet is it of a truth to bless thee, O Birth-giver of God, ever-blessed, and all-undefiled, and Mother of our God. More honourable than the Cherubim, and beyond compare more glorious than the Seraphim, thou who without defilement barest God the Word, true Birth-giver of God, we magnify thee. Deacon. Have mercy upon us, O God, according to thy great mercy, . . . (See pages 560-561.)

Exclamation.
Priest. Hear us, O God our Saviour, the hope of all the ends of the earth, and of those who are far off upon the sea; and show mercy, show mercy, O Master, upon us sinners, and be merciful unto us. For thou art a merciful God who lovest mankind, and unto thee we ascribe glory, to the Father, and to the Son, and to the Holy Spirit, now, and ever, and unto ages of ages. Choir. Amen. Deacon. Wisdom! Priest. O most holy Birth-giver of God, save us. Choir. More honourable than the Cherubim, and beyond compare more glorious than the Seraphim, thou who without defilement barest God the Word, true Birth-giver of God, we magnify thee. Priest. Glory to thee, O Christ-God our hope; glory to thee. Choir. Glory to the Father, and to the Son, and to the Holy Spirit, now, and ever, and unto ages of ages. Amen. Lord, have mercy. (Thrice.) Bless.

Priest. May Christ our true God, through the prayers of his most pure Mother; of Saint N. (the Patron Saint of the Temple); (of Saint N., to whom the Service is said); and of all the Saints, have mercy upon us and save us, for he is good and loveth mankind. Choir. Lord, have mercy. (Thrice.) [And the Priest holdeth the cross to be kissed.]

The General Panikhida or Requiem Service

[(This service is celebrated, as a rule, in the centre of the Church, in front of a movable stand, whereon are placed a vessel containing rice, and lighted tapers. The censing continueth, almost uninterruptedly, throughout the service.)] Deacon. Bless, Master. Priest. Blessed is our God always, now, and ever, and unto ages of ages. Choir. Amen.

The Litany.

Deacon. In peace let us pray to the Lord. Choir. Lord, have mercy. For the peace that is from above, and for the salvation of our souls : For the remission of the sins of those who have departed this life in blessed memory : For the ever-memorable servants of God, NN. ; for their repose, tranquillity and blessed memory : That he will pardon them every transgression, whether voluntary or involuntary : That they may present themselves blameless before the dread throne of the Lord of glory : For the sorrowing and the sick who have set their hope in the consolation of Christ : That he will release them from all sickness, sorrow and sighing, and make them glad where the light of God's countenance shall visit them : That the Lord our God will establish their souls in a place of verdure, a place of repose, where all the Righteous dwell :

That they may be numbered with those who are in the bosom of Abraham and Isaac and Jacob : That he will deliver us from all tribulation, wrath, peril and necessity : Succour us, save us, have mercy upon us, and keep us, O God, by thy grace. Choir. Lord, have mercy. Having implored for them the mercies of God, the kingdom of heaven, and remission of sins, let us commend ourselves, and each other, and all our life unto Christ our God. Choir. To thee, O Lord. Let us pray to the Lord. Choir. Lord, have mercy. [And when the Litany is finished the Priest, bowing his head, readeth, secretly, the Prayer:] O God of spirits, and of all flesh, who hast trampled down Death, and overthrown the Devil, and given life unto thy world: Do thou, the same Lord, give rest to the souls of thy departed servants, NN., in a place of brightness, a place of verdure, a place of repose, whence all sickness, sorrow and sighing have fled away. Pardon every transgression which they have committed, whether by word, or deed, or thought. For thou art a good God and lovest mankind; because there is

no man who liveth and sinneth not: for thou only art without sin, and thy righteousness is to all eternity, and thy word is true.

Exclamation. For thou art the Resurrection, and the Life, and the Repose of thy departed servants, NN., O Christ our God, and unto thee do we ascribe glory, together with thy Father who is from everlasting, and thine all-holy, and good, and life-giving Spirit, now, and ever, and unto ages of ages. Choir. Amen. Deacon. Alleluia, in the Eighth Tone. Verse 1: Blessed are those whom thou hast chosen and taken, O Lord. Verse 2: The remembrance of them is from generation to generation. Verse 3: Their souls shall dwell with the blessed. Choir. Alleluia. (Thrice.) O Thou who, with wisdom profound, mercifully orderest all things, and who givest that which is expedient unto all men, thou Only Creator: Give rest, O Lord, to the souls of thy servants who have fallen asleep; For they have set their hope on thee, their Maker, the Author of their being, and their God.

Glory to the Father, and to the Son, and to the Holy Spirit, now, and ever, and unto ages of ages. Amen. Thee have we as a Wall and a Defence, and a Mediatrix well-pleasing unto God whom thou hast borne, O Virgin Birth-giver of God, the salvation of the faithful. [Then the Requiem Hymns (Tropart), with the following Refrain:] Blessed art thou, O Lord; teach me thy statutes. The Choir of the Saints have 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 Saviour, and save me. R. Ye who preached the Lamb of God, and like unto lambs were slain, and are translated unto the life eternal, which waxeth not old: ye holy Martyrs, pray ye unto him that he will vouchsafe us remission of our sins. R. Ye who have trod the narrow way most sad; all ye who, in life, have

Secretly. taken upon you the Cross as a yoke, and have followed Me through faith, draw near: Enjoy ye the honours and the crowns which I have prepared for you. I am an image of thy glory ineffable, though I bear the brands of transgressions: Show thy compassions upon thy creature, O Master, and purify him by thy loving-kindness; and grant unto me the home-country of my heart's desire, making me again a citizen of Paradise. O thou who of old didst call me into being from nothingness, and didst honour me with thine image divine, but because I had forgotten thy commandments hast returned me again unto the earth from which I was taken: Restore thou me to that image, and to my pristine beauty. Give rest, O Lord, to the souls of thy servants, and establish them in Paradise, where the choirs of the Saints, O Lord, and of the Just, shine like the stars of heaven. Give rest to thy servants who have fallen asleep, regarding not all their transgressions.

Glory to the Father, and to the Son, and to the Holy Spirit. Devoutly do we hymn the triune Effulgence of the one Godhead, crying aloud: Holy art thou, O Father who art from everlasting, O Son coeternal, and Spirit divine! Illumine us who, with faith, do worship thee and rescue us from fire eternal. Now, and ever, and unto ages of ages. Amen. Hail, O August One, who for the salvation of all men didst bring forth God in the flesh; through whom, also, mankind hath found salvation. Through thee have we found Paradise, O pure, most-blessed Birth-giver of God. Alleluia, alleluia, alleluia.

The Litany.
Deacon. Again, yet again, in peace let us pray to the Lord. Choir. Lord, have mercy. Again we pray for the repose of the souls of the servants of God, NN., departed this life: and that they may be pardoned all their sins, both voluntary and involuntary. Choir. Lord, have mercy. That the Lord God will establish their souls where the Just repose. Choir. Lord, have mercy. The mercies of God, the kingdom of heaven, and remission of their sins, let us entreat of Christ, our King Immortal and our God. Choir. Grant it, O Lord. Deacon. Let us pray to the Lord.

Exclamation.
Priest. For thou art the Resurrection, and the Life, . . . (See p. 565.) Choir. Amen. [The Priest meanwhile reciteth, secretly, the Prayer: O God of spirits, . . . (See page 565.)] Give rest with the Just, O Saviour, unto thy servants, and establish them in thy courts, as it is written: Regarding not, in that thou art good, their sins, whether voluntary or involuntary, and all things, committed either with knowledge or in ignorance, O thou who lovest mankind. O Christ our God, who from a Virgin didst shine forth upon the world, through her making us children of the light, have mercy upon us. [The Refrain.] Priest and Deacon chant: Give rest, O Lord, to the souls of thy servants departed this life. [The Choir repeateth the same.] Priest and Deacon. Glory to the Father, and to the Son, and to the Holy Spirit. Choir. Now, and ever, and unto ages of ages. Amen.

(Twice.) [The Theme-Song (Irmós) of the Sixth Canticle of the Canon at the Parting of the Soul from the Body.] Forasmuch as I behold the sea of life surging high with the tempest of temptations, I have fled to thy tranquil haven and cry aloud unto thee: Lead thou my life forth from corruption, O Most Merciful One. [The Litany.] Deacon. Again, yet again, in peace . . . (See page 566.) The Priest meanwhile reciteth, secretly, the Prayer: O God of spirits, . . . (See page 565.) [Exclamation.] Priest. For thou art the Resurrection, and the Life, . . . (See page 565.) Choir. Amen. With the Saints give rest, O Christ, to the souls of thy servants, where there is neither sickness, nor sorrow, nor sighing, but life everlasting. Thou only art immortal, who hast created and fashioned man. For out of the earth were we mortals made, and unto the earth shall we return again, as thou didst command when thou madest me, saying: For earth thou art, and unto the earth shalt thou return. Whither also all we mortals wend our way, making of our funeral dirge the song. Alleluia.

Refrain. Give rest, O Lord, to the souls of thy servants departed this life. [The Theme-Song of the Ninth Canticle of the Canon at the Parting of the Soul from the Body.] It is not possible that men should see God, upon whom the Orders of the Angels dare not gaze: but through thee, O All-pure One, was the Word Incarnate manifested unto men: Whom magnifying, together with the Heavenly Hosts, we call thee blessed. Reader. O Holy God, Holy Mighty, Holy Immortal One, have mercy upon us. (Thrice.) Glory . . . O all-holy Trinity, . . Lord, have mercy. (Thrice.) Glory . . . now, and ever, . . . Our Father, . . . (See page 559.) 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.

Choir. Amen. With the souls of the righteous dead, give rest, O Saviour, to the souls of thy servants, preserving them unto the life of blessedness which is with thee, O thou who lovest mankind. In the place of thy rest, O Lord, where all thy Saints repose, give rest also to the souls of thy servants: For thou only lovest mankind. Glory to the Father, and to the Son, and to the Holy Spirit. Thou art the God who descended into hell, and loosed the bonds of the captives: Do thou give rest, also, to the souls of thy servants. Now, and ever, and unto ages of ages. Amen. O Virgin alone Pure and Undefiled, who without seed didst bring forth God, pray thou unto him that their souls may be saved. [The Litany.] Deacon. Have mercy upon us, O God, according to thy great mercy, we beseech thee: hearken, and have mercy.

Again we pray for the repose of the souls of NN., the servants of God departed this life: and that they may be pardoned all their sins, both voluntary and involuntary. That the Lord God will establish their souls where the Just repose. The mercies of God, the kingdom of heaven, and the remission of their sins, let us entreat of Christ, our King Immortal and our God. Choir. Grant it, O Lord. Deacon. Let us pray to the Lord. Choir. Lord, have mercy. Priest. For thou art the Resurrection, and the Life, . . . (See p. 565.) Choir. Amen. Deacon. Wisdom! Priest. O most holy Birth-giver of God, save us. Choir. More honourable than the Cherubim, and beyond compare more glorious than the Seraphim, thou who without defilement barest God the Word, true Birth-giver of God, we magnify thee. Priest. Glory to thee, O Christ-God, our hope; glory to thee.

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. (Thrice.) Bless. Choir. Lord, have mercy. (Thrice.) [The Priest meanwhile reciteth, secretly, the Prayer: O God of spirits, . . . (See page 565.)] May he who hath power over both the living and the dead, who himself rose again from the dead, Christ our very God : through the prayers of his all-pure Mother ; of the holy, glorious and all-laudable Apostles ; of our holy and God-bearing fathers ; and of all the Saints, establish in the mansions of the righteous the souls of his servants who have been taken from us ; give them rest in Abraham's bosom, and number them among the Just ; and have mercy upon us, in that he is good and loveth mankind. Deacon. Give rest eternal, in blessed falling-asleep, O Lord, to the souls of thy servants, NN., departed this life ; and make their memory to be eternal.

Choir. Memory eternal ! (Thrice.)

A Prayer of St. Basil the Great.

O Master, Lord Jesus Christ our God, the Fountain of life and of immortality, the Author of all creation, both visible and invisible, the Son coeternal with the Father and equal with the Father which hath no beginning, who through thy great goodness hast, in these latter days, endued flesh, and hast offered thyself a sacrifice for us ungrateful and evil-natured men, and hast renewed with thy blood our nature which was become corrupt through sin: Do thou accept, O King immortal, my repentance and my sinful self; incline thine ear unto me, and give heed unto my words: for I have sinned, O Lord, I have sinned against heaven and before thee, and am not worthy to look upon the loftiness of thy glory. I have affronted thy

goodness, in that I have transgressed thy commandments, and have not obeyed thy behests. But thou, O Lord, inasmuch as thou art not vengeful, but long-suffering and of great mercy, hast not delivered me over unto destruction with my transgressions, for that thou didst, at every moment, await my return. For thou who lovest mankind has said, by the mouth of thy prophet: I desire not the death of the sinner, but that he should turn again and live. Thou dost not desire, O Master, to destroy the work of thy hands, neither desirest thou the destruction of the human race, but willest that all men should be saved, and should come to the knowledge of the truth.

Wherefore I, also, albeit I am unworthy of heaven and of earth and of this transitory life, in that I have made myself all sin and have defiled thine image; yet, inasmuch as I am thy creature and the work of thy hands, I despair not of my salvation, accursed though I be, and I draw near with confident hope to thine illimitable compassion. Accept me also, O Lord who lovest mankind, as thou didst accept the sinning woman, the thief, the publican, the prodigal Son; take thou my heavy burden of sin, O thou who hast borne the sins of the world, who healest human infirmities, who invitest to thyself, and givest rest unto, those who labour and are heavy-laden; who didst come to call not the righteous but sinners to repentance. Purify me from all uncleanness, both bodily and spiritual, and teach me to fulfil holiness in thy fear; that having received a portion of thy Holy Things with a pure conscience, I may be united unto thy holy Body and Blood, and may possess thee, dwelling within me and abiding with the Father and thy Holy Spirit. Yea, O Lord Jesus Christ my God, let the communion of thine All-pure and Life-giving Mysteries be not unto me for condemnation, and let me not be infirm in body and soul because I have partaken unworthily.

But grant that, even unto my last breath, I may partake uncondemned of thy Holy Things, unto communion with the Holy Spirit, unto guidance to life eternal, unto an acceptable defence at thy dread Judgment Seat. And let me, together with all thine elect, be a partaker of the incorruptible good things which thou hast prepared, O Lord, for those who love thee; in whom, also, thou art glorified forever. Amen.

II. — A Prayer of St. John Chrysostom.

I know, O Lord my God, that I am unworthy and am not meet that thou shouldst enter beneath the roof of the temple of my soul, because it is all empty and dead; and there is in me no worthy place wherein thou mayest lay thy head. But inasmuch as thou from thy loftiness didst humble thyself for our sake, so likewise do thou now humble thyself for the sake of my humility: and as it seemed good unto thee to lie in the cavern and in the manger of dumb beasts, so also now graciously vouchsafe to lie in the manger of my dumb soul, and to enter into my defiled body. As thou didst not disdain to enter into the house of Simon the leper, and there to sit at meat with sinners, so also graciously vouchsafe to enter into the house of my humble soul, which is leprous and sinful. As thou didst not reject the sinning woman like unto me, who came and touched thee, so also show thou mercy upon me, a sinner, who now come unto thee and touch thee. As thou didst feel no loathing for the

polluted lips of the sinning woman which kissed thee, so also loathe thou not my even more defiled lips and my polluted, unclean tongue.

But may the fiery coal of thine all-pure Body and of thy precious Blood be unto the consecration, enlightenment and health of my humble soul and body, unto the alleviation of my many sinful burdens, unto preservation from every operation of the Devil, unto the expulsion and interdiction of my evil and wicked manner of life, unto the mortification of passions, unto instruction in thy commandments, unto the incorporation in me of thy divine grace, unto the inheritance of thy kingdom. For I come unto thee, O Christ-God, not with disdain, but trusting in thine unspeakable goodness, and in order that through long absenting of myself from communion with thee I be not seized by the invisible wolf. Wherefore I pray thee, in that thou alone art holy, O Master: Sanctify thou my soul and body, my mind and heart, my belly and my reins, and renew thou me altogether. Establish thy fear in my members, and make thy consecration to be inalienable from me. Be thou my helper and defender, preserving my life in peace, enabling me to stand at thy right hand with thy Saints: through the prayers and supplications of thy Mother; of thy bodiless servitors, the all-pure heavenly hosts; and of all who, in all the ages, have been well-pleasing unto thee. Amen.

Like as I were now standing before thy dread and upright Judgment Seat, O Christ-God, receiving sentence and rendering an accounting of the sins I have committed, so also now, ere that day of my condemnation be come, standing before thee at thy holy Altar and before thy terrible and holy angels, convicted by mine own conscience, I offer as a sacrifice unto thee my evil and iniquitous deeds, declaring and condemning them. Look upon my humility, O Lord, and pardon all my sins. Behold, mine iniquities have exceeded the number of the hairs upon my head. For what evil is there that I have not done? What sin is there that I have not committed? What evil thing is there that I have not meditated in my soul? I am guilty of fornication and of adultery, of pride, arrogance, condemnation of others, censure, idle conversation, unworthy laughter, drunkenness, gluttony, hatred, envy, cupidity, avarice, usury, self-love, ambition, rapacity; of untruthfulness, unjust acquisition, jealousy, calumny, and of other sins. I have polluted, corrupted and rendered lewd all my senses and members, in all things fulfilling the will of the Devil. I know, O Lord, that mine iniquities are gone over my head; but thy bounties are immeasurable, thy benignant goodness is unutterable, and there is no sin which can overcome thy love of mankind. Wherefore, O King most marvellous, O Lord benign, reveal thy mercies also upon me, a sinner; show forth the power of thy clemency;

manifest thine ineffable tenderness of heart, and accept me, a sinner, who now have recourse unto thee. Accept me as thou didst accept the prodigal son, as thou didst accept the thief and the woman who was a sinner. Accept me, who have beyond measure sinned against thee in word, in deed, in carnal desires and in thoughts. As thou didst receive those who came unto thee at the eleventh hour, and had done nothing worthy, so also receive thou me, a sinner; for I have sinned greatly, I have defiled myself, I have offended thy Holy Spirit, and have grieved thy love both in deed, and in word, and in thought, both by day and by night,

both secretly and openly, both voluntarily and involuntarily. I know, O Lord, that thou wilt set my sins before me as they were committed by me, and wilt demand of me an accounting of that wherein I have transgressed both consciously and unpardonably. But O Lord, Lord! Convict me not at thy just Judgment Seat, and chastise me not with thy wrath; for I am not only helpless, but I am also the work of thy hands. Thou, O Lord, hast confirmed thy fear upon me, yet I have done evil in thy sight. Against thee only have I sinned; but I entreat thee: Enter thou not into judgment with thy servant: for if thou, Lord, wilt regard iniquity, who shall stand?

I am an abyss of sin, and unworthy to look up and behold the heights of heaven because of my many sins, which are without number. For in me there is no lack of every sort of misdoing, neither of guile, nor of satanic wiliness, of presumption, of sinful thoughts, and of many other passions. With what sins have not I defiled myself! Unto what evil habits have not I been in bondage! I have filled my soul with every sort of uncleanness, and have become worthless for thee, my God, and for men. Who shall reëstablish me, who have fallen into such evil and countless transgressions? O Lord, my God, on thee do I set my trust! If it be possible to hope for salvation, if the multitude of my iniquities are vanquished by thy love for mankind, — then be thou unto me a Saviour: according to thy bounties and thy mercies, loose, remit unto me, forgive all things wherein I have sinned against thee, seeing that my soul is filled with many sins and there is no hope of salvation in me. Have mercy upon me, O God, according to thy great mercy; judge me not according to my deeds; judge me not according to my acts; but turn thou me again; be thou my defender; deliver thou my soul from mine increasing iniquities and from my frightful thoughts. Save me for thy mercy's sake, that where sin was multiplied there also may thy grace abound.

And I will laud and glorify thee forever, all the days of my life; for thou art the God of the penitent and the Saviour of those who have sinned; and unto thee do we ascribe glory, together with thy Father who hath no beginning, and thine all-holy, and good, and life-giving Spirit, now, and ever, and unto ages of ages. Amen.

IV. — A Prayer of Simeon, the New Theologian.

From lips defiled, from heart iniquitous, from tongue impure, from soul polluted, receive thou my prayer, O my Christ, and despise not my words, imaginations and presumption. Vouchsafe that I may speak boldly, O my Christ, that which I desire. Teach me, moreover, that which I ought to do and to say. I have sinned above the sinning woman who, having learned where the Lord was, and having bought ointment, came fearlessly to anoint thy feet, my God, my Master and my Christ. As thou didst not repulse her, when she came with heartfelt contrition, so also despise thou not me, O Word, and grant that I, also, may clasp thy feet and kiss them and fearlessly anoint them with floods of tears, as with precious ointment. Wash me and purify me with my tears, O Word; remit my transgressions and grant me pardon. Thou knowest the multitude of my evil-doings; thou knowest also my footsteps; thou seest my wickedness. But thou knowest also my faith, and beholdest my earnest desire, and hearest my sighing. Not a single tear-drop, nor even a single portion of

a drop, is hidden from thee, O my God, my Maker, my Deliverer. Thine eyes behold also that which I have not yet done. In thy book is written also that which, as yet, is not performed. Thou seest my humility, thou seest my infirmities and all my sins.

Remit them, O God of all men, that with a pure heart, with trembling mind and contrite soul I may partake of thine undefiled and all-holy Mysteries, which quicken and refresh every man who eateth and drinketh thereof with a pure heart. Thou hast said, O my Lord: Every one who eateth my flesh and drinketh my blood abideth in me, and I in him. True is every word of my Lord and God. Partaking of the divine Mysteries which make men like unto God, I am no longer alone, but abide, O my Christ, with thee, the all-effulgent Light which illumineth the world. And I shall not be left without thee, the Life-giver, my Breath, my life, my joy, the salvation of the world. Wherefore I draw near unto thee, as thou seest, with tears and a contrite soul, and implore thee that thou wilt vouchsafe unto me to receive remission of my transgressions, and to partake, uncondemned, of thy life-giving Mysteries. Abide with me, the accursed one, that the Evil One may not tempt me, and having tempted, may not lead me astray from thy precepts which render god-like. And therefore I fall down before thee, and with my whole heart I cry unto thee: As thou didst accept the prodigal son, as thou didst accept the sinning woman who came unto thee, so also receive thou me, who am a prodigal and vile, O Bountiful One!

Having now recourse unto thee with a contrite soul, I know, O my Saviour, that no other man hath so sinned against thee as have I, no other man hath wrought such deeds as have I. But I know, also, that neither the magnitude of the transgression, nor the multitude of the sins can transcend the great long-suffering and unutterable love toward mankind of my God. According to thy mercy and condescension thou cleansest those who repent with their whole heart; thou enlightenest them, and makest them participants of the light, and sharers of thy Divinity. And, albeit it is strange for angels and men to comprehend, thou ofttimes holdest converse with them as with thy true friends. All this doth render me bold, all this doth give me wings, O my Christ. And confidently setting my hope on thy gracious deeds to usward, both with joy and trembling, I partake of fire, being myself but grass. And — O marvellous wonder! — I am not consumed but am sprinkled with dew, as was of old the bush which burned yet was not consumed. Now, with grateful thoughts, with grateful heart, with grateful members both of my soul and of my body, I bow in worship, I laud and glorify thee, O my God, who art blessed now and forevermore.

V. — A Prayer of St. John of Damascus.

I stand before the doors of thy temple, yet refrain not from wicked thoughts. But O Christ-God, who didst justify the publican, and didst show mercy upon the woman of Cana, and didst open the doors of Paradise to the thief, — open thou unto me also thy loving-kindness, and accept thou me, who am come and who touch thee, as thou didst accept also the woman who was a sinner, and the woman who had an issue of blood. One of them, through touching the hem of thy garment, received perfect healing; and the other, clasping thine all-pure feet, carried away the forgiveness of her sins. And let me not be consumed, all-accursed though

I be, through daring to receive thy Body. But accept thou me, as thou didst accept them, and illumine my spiritual senses, consuming my sinful offences: through the prayers of Her who bore thee without seed, and of the heavenly Powers: For blessed art thou, unto ages of ages. Amen.

VI.

I believe, O Lord, and I confess, that thou art in very truth the Christ, the Son of the living God, who didst come into the world to save sinners, of whom I am chief. And I believe that this is, of a truth, thine all-pure Body, and that this is thine own precious Blood. Wherefore, I beseech thee, have mercy upon me, and forgive my transgressions, whether voluntary or involuntary; whether of word or of deed; whether committed with knowledge or in ignorance. And vouchsafe that I may partake without condemnation of thine all-pure Mysteries, unto the remission of my sins, and unto life eternal. Amen.

Appendix A: The Eight Tones

Hymns for. Lord, I have cried unto thee. Hymns to the Birth-giver of God (Dogmátiki). [Troparí (Hymns for the Day), Bogoróditchny (Hymns to the Birth-giver of God), Kondakí (Collect-Hymns), and Canons: In the Eight Tones.]

Tone 1.
Hymns for: Lord, I have cried unto thee. Accept our evening petitions, O holy Lord, and grant us remission of our sins: For thou only revealest Resurrection unto the world. Go ye round about Zion, ye people, and encompass her, and give glory therein to him who is risen from the dead: For he is our God who delivereth us from our sins. O come, ye people, let us sing praises and worship Christ, glorifying his Resurrection from the dead: For he is our God, who delivereth the world from the wiles of the enemy. Glory to the Father, and to the Son, and to the Holy Spirit, now, and ever, and unto ages of ages. Amen. Hymn to the Birth-giver of God (Dogmátik). Let us sing the praises of Mary, Virgin, Door of heaven, Glory of all the world, sprung forth from man, who also bare the Lord; the Song of the Bodiless Powers, and the Enriching of the faithful. For she revealed herself as Heaven and the Temple of the Godhead. She destroyed the bulwarks of enmity, ushered in peace, and threw open the kingdom. Wherefore, in that we possess this confirmation of our faith we have a defender, even the Lord who was born of her. Be bold, therefore, be bold, ye people of God, for he, the All-Powerful, will vanquish your foes.

Hymn (Tropár). While the stone was sealed by the Jews, and soldiers stood on guard over thy body undefiled, thou didst rise on the third day, O Saviour, who givest life unto the world. For which cause the Heavenly Powers cried aloud unto thee, O Giver of Life: Glory to thy resurrection, O Christ! Glory to thy kingdom! Glory to thy providence, O thou who alone lovest mankind! Glory to the Father, and to the Son, and to the Holy Spirit, now, and ever, and unto ages of ages. Amen. Hymn to the Birth-giver of God (Bogoróditchen). As Gabriel proclaimed unto thee, O Virgin: Hail! With that cry did the Lord of all become incarnate in thee, the Holy Tabernacle, as spake the righteous David: Thou hast manifested thyself more spacious than the heavens, TONE I in that thou hast borne thy Creator. Glory to him who abode in thee! Glory to him who came forth from thee! Glory to him who through thy birth-giving hath set us free!

Collect-Hymn (Kondák). As God thou didst arise from the grave in glory, and with thee didst raise the world; and the race of men singeth praises unto thee as God; and Death hath vanished; and Adam leapeth for joy, O Lord; and Eve, now released from her bonds, exulteth, crying: Thou art he who giveth Resurrection unto all men, O Christ.

The Canon. — Canticle I. (Founded on Exodus xv. 1-20.)
Theme-Song (Irmós). In godlike wise hath thy victorious right arm been glorified in strength; for in that it was all-powerful, O Immortal One, it shattered the adversaries, and made for the Israelites a new path through the deep. Refrain. Glory to thy holy Resurrection, O Lord. Hymns (Troparí). Thou who, with hands most pure, in the beginning, in that thou art God, divinely created me out of the dust, didst stretch forth thine arms upon the cross, summoning from the earth my corruptible body, which thou thyself also didst accept from a Virgin. Unto dissolution thou didst subject thyself for my sake, and didst yield up thy soul unto death, O thou who with thy divine in-breathing didst infuse into me a soul. And when thou hadst rent asunder the bonds which were from everlasting, and with thee didst raise up the dead, thou wert glorified in incorruption.

Hymn to the Birth-giver of God (Bogoróditchen). Hail, O Fount of Grace! Hail, O Ladder, and Gate of Heaven! Hail, O Candlestick and Golden Pot, and Mount Unhewn, who gavest birth to Christ, the Life-giver of the world! [(Canticle II. is generally omitted.)]

Canticle III. (Founded on 1 Samuel ii. 1-11.)
Theme-Song (Irmós). O thou who alone knowest the frailty of man's nature, and in tender compassion didst transform thyself into his likeness: Gird me with might from on high, that I may cry aloud unto thee, O Holy One: Inspired is the temple of thine ineffable glory, O thou who lovest mankind. Refrain. Glory to thy holy Resurrection, O Lord. [(And the other Hymns (Troparí), appointed, as after the first Theme-Song.)]

Canticle IV. (Founded on Habakkuk iii. 2.)
Theme-Song (Irmós). When Habakkuk, with vision prophetic, beheld thee as a Mount overshadowed by the grace of God, he proclaimed in anticipation that from thee should come forth the Holy One of Israel, for our salvation and regeneration. [(Refrain as before, and the appointed Hymns.)] [Canticle V. (Founded on Isaiah xxvi. 9-20.)] Theme-Song (Irmós). Thou who, by the brightness of thy coming, hast illumined, and by thy Cross hast enlightened the uttermost parts of the universe O Christ: Enlighten with the light of thy wisdom divine the hearts of true believers who hymn thy praises. [(Refrain as before, and the appointed Hymns.)] [Canticle VI. (Founded on Jonah ii. 2-7.)] Theme-Song (Irmós). The nethermost pit hath compassed us about. There is none that delivereth; we are accounted as sheep for the slaughter. Save thy people, O God, for thou art the strength of the weak and their restoration. [(Refrain as before, and the appointed Hymns.)]

[Canticle VII. (Founded on Daniel iii. 26-56.)] Theme-Song (Irmós). Upon thee, as a supersensual furnace, do we faithful fix our eyes, O Birth-giver of God; for as he, the greatly-exalted, saved the Three Children, so also did he, the God of our fathers, worthy of praise

and exceeding glorious, wholly renew the world through thy womb. [(Refrain as before, and the appointed Hymns.)] [Canticle VIII. (Founded on Daniel iii. 57-72 (Apocrypha).)] We praise, bless and adore the Lord, singing praises and exalting him unto ages of ages. Theme-Song (Irmós). In the furnace, as in a smelting-forge, did the Hebrew Children shine with the beauty of godliness more pure than gold, saying: O all ye works of the Lord, bless ye the Lord: praise him and magnify him unto all the ages. [(Refrain as before, and the appointed Hymns.)] [Canticle IX. (Founded on Exodus iii. 2-4.)] Theme-Song (Irmós). The bush that burned with fire yet was not consumed, showed forth the type of thy pure birth-giving. Quench now, also, we beseech thee, the fiery furnace of the fierce temptations which assail us, that we may perpetually magnify thee, O Birth-giver of God.

[(Refrain as before, and the appointed Hymns.)]

Tone Ii.

Verses and Hymns (Stikhtri) for: Lord, I have cried unto thee. O come, let us worship him who was begotten of the Father before the ages, the Word of God incarnate of the Virgin Mary; for when he had endured the cross he was delivered over to the tomb, for his own good will it was so to do; and when he rose again from the dead he saved me, the man who had gone astray. Christ our Saviour, when he had nailed to the cross the handwriting against us, brought it to naught and annihilated the dominion of death. We adore his awakening again from death on the third day. With the Archangels let us sing the Resurrection of Christ: for he is the Redeemer and Saviour of our souls; and he shall come again, in glory most terrible, in power most mighty, to judge the world which he hath made.

Glory to the Father, and to the Son, and to the Holy Spirit, now, and ever, and unto ages of ages. Amen. Hymn to the Birth-giver of God (Dogmátik). The shadow of the Law passed away when grace came; for as the bush burned with fire yet was not consumed, even so as a Virgin didst thou bring forth yet remainedst Virgin still. In place of the pillar of fire there rose the Sun of Righteousness; in place of Moses, Christ, the Salvation of our souls. Hymn (Tropár). When thou didst condescend unto death, O Life Immortal, thou didst slay Hell with the lightning flash of thy divinity. When also thou didst raise up the dead from the subterranean abodes, all the Powers of heaven cried aloud: O Life-giver, Christ our God, glory to thee! Hymn to the Birth-giver of God (Bogoróditchen). Beyond the power of thought, exceeding glorious are all thy mysteries, O Birth-giver of God; sealed in purity and preserved in virginity, thou art acknowledged to be, in very truth, the Mother who didst bring forth the true God; wherefore entreat thou him that our souls may be saved.

Collect-Hymn (Kondák). Thou didst rise from the tomb, O Saviour almighty, and Hell was affrighted when it beheld the marvel; and the dead arose; Creation, also, beholding, exulted with thee, and Adam rejoiced exceedingly. And the world, O my Saviour, singeth thy praises forevermore.

The Canon.

Theme-Songs (Irmós). I. In the deep, aforetime, did the overwhelming force overthrow all

the host of Pharaoh; and the Word, when it became incarnate, utterly annihilated sin most pernicious. Exceeding glorious is the Lord, for he hath triumphed gloriously. Refrain. Glory to thy holy Resurrection, O Lord. [(Then the appointed Hymns, composed after the model of those shown in Tone I.)] 111. The desert hath blossomed like the lily of the field, O Lord, as also the barren church of the Gentiles, through thy coming, wherein, also, my heart is established. (Refrain and appointed Hymns.) IV. From a Virgin didst thou come forth; neither as a Prince nor as Angel, but the very Lord himself made flesh, and didst wholly save me, a man. For which cause I cry aloud unto thee: Glory to thy might, O Lord. R. and Hs. * As already explained, Theme-Song II. is usually omitted.

V. As Mediator between God and man didst thou come, O Christ our God; for through thee, O Lord, we have access from the night of ignorance unto thy Father, the Author of Light. R. and Hs. VI. Wallowing in the abyss of sin, I appeal unto the abyss unfathomable of thy loving-kindness. Raise thou me up from corruption, O God. R. and Hs. VII. The impious command of the cruel tyrant forced the flame on high; but Christ, the One who Existeth, blessed and most glorious, bore unto the God-fearing Children spiritual dew. Blessed and most glorious is he. R. and Hs. VIII. The fiery furnace of old in Babylon divided in twain its action, by the command of God consuming the Chaldæans, but sprinkling with dew the faithful who sang: O all ye works of the Lord, bless ye the Lord. R. and Hs. IX. The Son of the Begetter who hath no beginning, both God and the Lord, hath revealed himself unto us incarnate of a Virgin, to illumine those who sat in darkness, and to gather together those who were scattered abroad: for which cause we magnify the all-hymned Birth-giver of God. R. and Hs.

Tone Iii.

Verses and Hymns for: Lord, I have cried unto thee. By thy cross, O Christ our Saviour, the dominion of death hath been destroyed and the delusion of the Devil overthrown; the generation of men also, being saved by faith, doth offer unto thee a perpetual song. All things have been illumined by thy Resurrection, O Lord, and Paradise hath been opened once again; and all creation extolling thee doth offer unto thee a perpetual song. I glorify the might of the Father, and of the Son, and of the Holy Spirit I sing the power; the Godhead, undivided, uncreated, the Trinity of one Essence, who reigneth unto ages of ages. Glory to the Father, and to the Son, and to the Holy Spirit, now, and ever, and unto ages of ages. Amen. Hymn to the Birth-giver of God (Dogmátik). How can we refrain from wonder at thy human-divine birth-Giving, O All-August One? For though thou receivedst not the embrace of man, O All-Undefiled One, yet didst thou bear, without a father, a son in the flesh born of the Father without mother before the ages: who suffered no change, neither mingling nor division, but preserved intact the peculiar natures of both. Wherefore, O Maiden Mother, Sovereign Lady, beseech thou him that the souls of those may be saved who, in the true faith, confess thee to be the Birth-giver of God.

Hymn (Tropár). Let the heavens rejoice and let the earth be glad, for the Lord hath showed strength with his arm; he hath trampled down Death by death; he is become the first-born

of the dead; from the womb of Hell hath he delivered us, and unto the world hath he vouchsafed great mercy. Hymn to the Birth-giver of God (Bogoróditchen). Thee, who was the Mediatrix of the salvation of our race, we sing, O Birth-giver of God and Virgin. For in the flesh assumed from thee, after that he had suffered the passion of the cross, thy Son and our God delivered us from corruption, in that he loveth mankind. Collect-Hymn (Kondák). To-day art thou risen from the tomb, O Bountiful One, and hast led us forth from the gates of death; to-day Adam exulteth and Eve rejoiceth, and the Prophets, together with the Patriarchs, continually do sing the power divine of thy might.

The Canon.

Theme-Songs (Irmosí). I. He who of old, by his rod divine, did gather together into one mass the waters and cleave the sea for the people of Israel, the same is our God exceedingly glorious: To him alone will we make our song, for he hath glorified himself. Refrain. Glory to thy holy Resurrection, O Lord. [(Then the appointed Hymns, composed after the model of those shown in Tone I.)] 111. O thou who from nothingness didst call forth all things created by the Word, and perfected by thy Spirit, O Ruler of the Universe: Stablish thou me in thy love. R. and Hs. IV. Thou hast established a steadfast love to usward, O Lord; for thine Only-begotten Son hast thou given unto death for us. Wherefore we cry aloud with thanksgiving unto thee: Glory to thy might, O Lord. R. and Hs. V. Right early do I wake unto thee, O Maker of all things, the Peace which passeth understanding; for thy commandments are the light: Guide thou me therein. R. and Hs.

VI. The nethermost abyss of sins hath compassed me about, and my soul forsaketh me. But stretch forth thy lofty arm, O Lord, and save me, as thou savedst Peter of old, O my Pilot. R. and Hs. VII. As thou of old didst refresh with dew the three godly Children in the Chaldæan flames, even so illumine thou with the radiant fire of the Godhead us who cry unto thee: Blessed art thou, O God of our fathers. R. and Hs. VIII. When the godly Children were thrust into the fire intolerable, yet remained without hurt from the flame, they sang the song divine: O all ye works of the Lord, bless ye the Lord and exalt him unto all the ages. R. and Hs. IX. A marvel new and befitting the Godhead! Through the closed gates of a Virgin the Lord passeth forth; naked at his going-in, and at his coming-forth a bearer of the flesh did God manifest himself, and the gate remaineth closed: Her, who in wise ineffable is the Mother of God, we magnify. R. and Hs.

Tone Iv.

Hymns for: Lord, I have cried unto thee. Unceasingly do we adore thy life-giving Cross, O Christ our God, and glorify thy Resurrection on the third day; for thereby, O Almighty One, thou didst renew the nature of man, which had become corrupt, and didst point out to us the way to heaven: For thou only art good and lovest mankind. Thou hast done away with the penalty of the tree of disobedience, O Saviour, in that thou, of thine own good will, wast nailed to the tree of the Cross; and when thou hadst descended into Hell, thou didst break the bonds of death, in that thou wert God: For which cause we worship thy Resurrection from the dead, joyfully crying unto thee: O Lord Almighty, glory to thee. Thou

hast destroyed the gates of Hell, O Lord, and by thy death hast annihilated the kingdom of Death, and hast freed the human race from corruption, giving life and incorruption and great mercy unto the world.

Glory to the Father, and to the Son, and to the Holy Spirit, now, and ever, and unto ages of ages. Amen. Hymn to the Birth-giver of God (Dogmátik). The Prophet David who, through thee, was the forefather of God, did prophesy in melody concerning thee, to him who wrought mighty things for thee: Upon thy right hand did stand the Queen. For God, who was graciously pleased without father to become incarnate of thee, hath manifested thee as the Mother and Ambassador of life, that he might restore again his image, which had become corrupted by passions; and that Christ, who is great and rich in mercy, when he had found the sheep which was gone astray wandering on the mountains, and had laid it on his shoulders, might bring it to his Father, and according to his will unite it to the heavenly powers, and save the world, O Birth-giver of God.

Hymn (Tropár). When the Women Disciples of the Lord had learned from the Angels the glad tidings of the Resurrection, and had cast away the condemnation of their forefathers, they spake exultingly to the Apostles: Death is no more; Christ-God is risen, granting unto the world great mercy. Hymn to the Birth-giver of God (Bogoróditchen). The mystery which was hidden from everlasting and was unknown of the Angels, through thee, O Birth-giver of God, was revealed to those who dwell upon earth, in that God having become incarnate in unblended union, of his own good will accepted the Cross for our sakes; whereby he raised again the first created and hath saved our souls. Collect-Hymn (Kondák). My Saviour and Redeemer from the grave, in that he was God, rose from earth-born bonds, and shattered the gates of Hell; and in that he was the Lord, he rose again on the third day.

TONE V

The Canon.

[St. John of Damascus.] Theme-Songs (Irmosí). I. When Israel of old had passed through the Red Sea's abyss with foot unwet, through the cross-wise stretching forth of Moses' hands, they overcame the host of Amalek in the wilderness. Refrain. Glory to thy holy Resurrection, O Lord. [(Then the appointed Hymns, composed after the model of those shown in Tone I.)] 111. Thy Church rejoiceth in thee, O Christ, crying: Thou art my fortress, O Lord, my refuge and my strength. R. and Hs. IV. The Church, beholding thee uplifted upon the Cross, O Sun of Righteousness, standeth in its stateliness, worthily crying: Glory to thy might, O Lord. R. and Hs. V. Thou art come, O my Lord, for a light to the world, a holy light, which turneth from the darkness of ignorance those who with faith sing praises unto thee. R. and Hs. VI. I will sacrifice unto thee with the voice of thanksgiving, O Lord, the Church crieth aloud unto thee, in that she hath purified herself from the blood of demons by the blood which for the sake of mercy flowed from thy side. R. and Hs.

VII. The Abrahamic Children in the Persian furnace, fired rather by love of godliness than by the flame, cried aloud: Blessed art thou, O Lord, in the tabernacle of thy glory. R. and

Hs. VIII. Daniel stretched forth his hand, and stopped the gaping mouths of the lions in the pit. And the Holy Children, zealous in piety, girding themselves with virtue, quenched the raging fire, as they cried: O all ye works of the Lord, bless ye the Lord. R. and Hs. IX. The Corner-stone unhewn by hands from thee was hewn, O Virgin, Mount unquarried, even Christ, who hath bound together Nature that had been divided. Therefore, rejoicing, we magnify thee, O Birth-giver of God. R. and Hs.

Tone V.

Hymns for: Lord, I have cried unto thee. By thy precious Cross, O Christ, thou didst put to shame the Devil, and by thy Resurrection thou didst dull the sting of sin, and save us from the gates of death: We glorify thee, O Only-begotten One. He who giveth Resurrection to the generation of men was led as a sheep to the slaughter. The Princes of Hell were terrified by him, and the gates of lamentation were lifted up. For Christ, the King of Glory, entered in, saying unto those who were in bonds: Go forth; and to those who were in darkness: Unveil yourselves. O mighty marvel! The Creator of things invisible, through his love TONE V toward mankind, after having suffered in the flesh, is risen again immortal. Come, ye descendants of the nations, let us bow in worship before him. For in that, through his tender loving-kindness, we have been delivered from going astray, we have learned to sing the praises of the One God in three persons.

Glory to the Father, and to the Son, and to the Holy Spirit, now, and ever, and unto ages of ages. Amen. Hymn to the Birth-giver of God (Dogmátik). In the Red Sea of old was set forth the type of the Bride unwedded: there Moses was the divider of the water; but here Gabriel was the assistant of the miracle. Then Israel passed over the deep with foot unwet; but now a Virgin hath, without seed, given birth to Christ. The sea, after Israel had passed over, remained impassable; the Blameless One, after the conception of Emmanuel, remained undefiled. Thou who Art, and who from ever-lasting Hast Been, hast revealed thyself in fashion as a man: Have mercy upon us, O God. Hymn (Tropár). The Word, who with the Father and the Spirit hath no beginning, and who, for our salvation, was born of a Virgin, let us faithful believers hymn and adore. For it was his good pleasure to ascend the cross in the flesh, and to suffer death, and through his own glorious Resurrection to raise the dead.

Hymn to the Birth-giver of God (Bogoróditchen). Hail, O impassable Gate of the Lord! Hail, Wall and Shelter of those who flee unto thee! Hail, Haven unvexed of storms and Unwedded One who didst bring forth in the flesh thy Maker and thy God! Abate not thine entreaties on behalf of those who sing thy praises and do homage to thy birth-giving. Collect-Hymn (Kondák). Into Hell thou didst descend, O my Saviour, and when thou hadst destroyed its gates, in that thou art almighty, thou didst raise again with thee those who were dead, in that thou art the Creator; and thou didst destroy the sting of death, O Christ, and didst release Adam from the curse, O thou who lovest mankind. Wherefore we all do cry aloud: Save us, O Lord.

The Canon.
Theme-Songs (Irmosí). I. The horse and its rider did Christ cast into the Red Sea, shattering the hosts thereof with his lofty arm: But he saved Israel, who sang a song of victory. Refrain. Glory to thy holy Resurrection, O Lord. [(Then the appointed Hymns, composed after the model of those shown in Tone I.)] 111. Thou who upon nothing by thy command didst erect the earth, and didst suspend it, hanging unsupported: Upon the rock immovable of thy commandments, O Christ, establish thou thy Church, O thou who alone art good and lovest mankind. R. and Hs. IV. When Habakkuk, with vision prophetic, meditated upon thy Divine Emptying, O Christ, he cried aloud with trembling unto thee: For the salvation of thy people and to save thine anointed ones art thou come. R. and Hs. V. O thou who arrayest thyself with light as it were a garment, unto thee do I wake right early, and I cry unto thee: Illumine thou my darkened soul, O Christ, in that thou only art compassionate. R. and Hs.

VI. Lull to tranquillity, O Lord Christ, the sea infuriated by the soul-destroying billows of my passions, and in that thou art compassionate lead me forth from corruption. R. and Hs. VII. The greatly exalted Lord of our Fathers quenched the fire and sprinkled with dew the Children, who sang with one accord: O God, blessed art thou. R. and Hs. VIII. Unto thee, the Maker of all things, the Children in the furnace, weaving a choral universal, did sing: O all ye works of the Lord, bless ye the Lord and exalt him unto all the ages. R. and Hs. IX. Rejoice, O Isaiah! A Virgin is with child, and shall bear a Son, Emmanuel, both God and Man: and Orient is his name; whom magnifying, we call the Virgin blessed. R. and Hs.

Tone Vi.
Hymns for: Lord, I have cried unto thee. In that thou didst possess the victory over Hell, O Christ, thou didst ascend the cross, that thou who art free among the dead mightest raise up with thee those who sat in the shadow of death. O Saviour Almighty, who from thine own light dost shed forth life, have mercy upon us. To-day is Christ risen, as he foretold, having trampled Death under foot and given joy to the world, that crying aloud in song we all may say: O Fountain of Life, O Light unapproachable, O Saviour Almighty, have mercy upon us. From thee, O Lord, who art present in all creation, whither shall we sinners flee? To heaven? Thou thyself dwellest there. To Hell? Thou didst trample Death under foot. To the depths of the sea? There, also, is thy hand, O Lord. Unto thee do we flee, and bowing down before thee, we make our petition: O thou who didst rise from the dead, have mercy upon us.

Glory to the Father, and to the Son, and to the Holy Spirit, now, and ever, and unto ages of ages. Amen. Hymn to the Birth-giver of God (Dogmatik). Who is there that doth not bless thee, O all-holy Virgin? Who is there that singeth not thy undefiled birth-giving? The Only-begotten Son, who shone forth before all ages from the Father, the same came forth from thee, O Pure One, having in wondrous wise become incarnate, being by nature God, and becoming by nature a man, for our sake; not being divided in two persons, but known in two natures, yet unmerged. Him do thou beseech, O Pure, All-Blessed One, that he will have mercy on our souls. Hymn (Tropár). The Angelic Powers were in thy sepulchre, and

the guards became as dead men, and Mary stood by the tomb seeking thy most pure body. Thou didst despoil Hell, yet wert not tempted thereby; thou who art the bestower of life didst come to meet the Woman. Glory to thee, O Lord, who didst rise again from the dead.

Hymn to the Birth-giver of God (Bogoróditchen). Thou who didst call thy Mother blessed, of thine own good will didst come unto thy passion, shining radiantly upon the cross, desiring to seek out Adam, and saying unto the Angels: Rejoice with me, for I have found the piece of silver which was lost. O our God, who with wisdom hast ordered all things, glory to thee. Collect-Hymn (Kondák). When Christ-God, the Life-giver of all things, had by his life-bestowing palm raised up from the vaults of gloom those who were dead, he adjudged Resurrection unto the race of men. For he is the Saviour of all, and the Resurrection, and the Life, and the God of all.

The Canon.

Theme-Songs (Irmosí). I. When Israel passed on foot over the deep, as it had been dry land, and beheld their pursuer Pharaoh engulfed in the sea, they cried aloud: Unto God let us sing a song of victory. Refrain. Glory to thy holy Resurrection, O Lord. [(Then the appointed Hymns, composed after the model of those shown in Tone I.)] 111. There is none holy like unto thee, O Lord my God, who hast exalted the horn of thy faithful, O Good One, and hast established us upon the rock of thy confession. R. and Hs. IV. Christ is my strength, my God, and my Lord, the august Church doth sing in God-befitting wise, crying aloud and out of a pure mind keeping festival unto the Lord. R. and Hs. V. With thy light divine, O Good One, illumine thou, I beseech thee, the souls of those who wake early unto thee with love; that they may know thee, O Word of God, as the true God, who callest forth from the gloom of sin. R. and Hs.

VI. Forasmuch as I behold the sea of life surging high with the tempest of temptations, I have fled to thy tranquil haven, and cry aloud unto thee: Lead thou my life forth from corruption, O Most Merciful One. R. and Hs. VII. An Angel made the fiery furnace to drop dew for the Holy Children, but the command of God, consuming the Chaldæans with fire, prevailed upon the tormentor to cry aloud: Blessed art thou, O God of our fathers. R. and Hs. VIII. Out of the flames thou didst shed forth dew upon the Godly Ones, and with water didst kindle the sacrifice of the Righteous One. For thou doest all things which thou willest, O Christ. Thee will we exalt unto all the ages. R. and Hs. IX. It is not possible that men should see God, upon whom the Orders of the Angels dare not gaze: but through thee, O All-Pure One, was the Word Incarnate manifested unto men: Whom magnifying, together with the Heavenly Hosts, we call thee blessed. R. and Hs.

Tone Vii.

Hymns for: Lord, I have cried unto thee. O come, let us rejoice in the Lord, who hath destroyed the power of death, and illumined the generation of men, crying with the Bodiless Ones: O our Maker and Saviour, glory to thee. For our sake, O Saviour, thou didst endure the cross and burial; and by death didst thou slay Death, in that thou art God. For which cause we adore thy Resurrection on the third day: Glory, O Lord, to thee. When the Apostles

beheld the Resurrection of their Maker they were amazed, and sang the angelic hymn of praise: This is the glory of the Church, this is the riches of the kingdom: O Lord, who didst suffer for our sake, glory to thee. Glory to the Father, and to the Son, and to the Holy Spirit, now, and ever, and unto ages of ages. Amen. Hymn to the Birth-giver of God (Dogmátik). A Mother in more than human wise art thou acknowledged, O Birth-giver of God; yet thou didst remain Virgin beyond speech and beyond understanding; and the marvel of thy birth-giving can no tongue declare. Most glorious in the nature of thy conception, O Pure One, incomprehensible likewise is the manner of thy true birth-giving: for when God so willeth the order of nature is conquered. Wherefore, in that we perceive thee to be the Mother of God, with diligence we all beseech thee that our souls may be saved.

Hymn (Tropár). By thy cross thou didst destroy death; thou didst open paradise to the Thief; thou didst change the funeral wail of the Myrrh-bearing Women, and didst command them to announce unto thine Apostles that thou wert risen from the dead, O Christ our God, who bestowest on the world great mercy. Hymn to the Birth-giver of God (Bogoróditchen). In that thou art the Treasury of our Resurrection, lead thou forth from the pit and deep of transgressions those who set their hope on thee, O All-Hymned One! For thou hast saved those who were guilty of sin, in that thou didst give birth to our salvation: O thou who before birth-giving wast Virgin, and in birth-giving wast Virgin, and after birth-giving remainest Virgin still. Collect-Hymn (Kondák). No longer can the power of death hold mortals in captivity; for Christ hath descended, shattering and bringing to naught its powers. Hell is fettered; the Prophets with one accord rejoice, saying: The Saviour hath appeared unto those who believe: Come forth, ye faithful, unto the Resurrection.

The Canon.

Theme-Songs (Irmosí). I. At thy nod, O Lord, the nature of water which hitherto had flowed freely, was transmuted into terrestrial form: Wherefore Israel, journeying with foot unwet, doth sing unto thee a hymn of victory. Refrain. Glory to thy holy Resurrection, O Lord. [(Then the appointed Hymns, composed after the model of those shown in Tone I.)] 111. Thou who in the beginning didst establish the heavens by thine almighty word, O Lord our Saviour, and all the might thereof by thy Spirit all-creating and divine: Establish thou me upon the rock immovable of thy confession. R. and Hs. IV. Thou didst not leave the bosom of the Father, yet didst come down upon earth, O Christ our God. I have heard the mystery of thy dispensation, and have glorified thee, who alone lovest mankind. R. and Hs. V. The night is devoid of light for unbelievers, O Christ, but for the faithful there is illumination in the sweetness of thy words: For which cause I wake early unto thee, and hymn thy divinity. R. and Hs.

VI. As I sail over the surges of earthly cares, drowning because of my shipload of sins, and flung to the soul-destroying beast, like Jonah cry I unto thee, O Christ: From the death-dealing deep, O lead thou me forth. R. and Hs. VII. The Children of God aforetime showed forth the fiery furnace to be dew-dropping, as they sang the praises of the one God, and said: All-exalted is the God of our fathers and all-glorious. R. and Hs. VIII. The bush which on

Sinai burned with fire yet was not consumed revealed God unto Moses, slow and halting of speech; and zeal for God made the Children invincible in the fire as they sang: O all ye works of the Lord, bless ye the Lord and exalt him unto all the ages. R. and Hs. IX. O Mother who hast not known man, Virgin Birth-giver of God, thou who, without having tasted of corruption, wast with child and didst lend flesh unto the all-creating Word, Receptacle of the Illimitable, Abode of the infinite Artificer, we hymn thee. R. and Hs.

Tone Viii.

Hymns for: Lord, I have cried unto thee. Our evening song and reasonable service we offer unto thee, O Christ, in that thou hast graciously been pleased to show mercy upon us through thy Resurrection. O Lord, Lord, cast us not away from thy presence, but graciously be pleased to show mercy upon us through thy Resurrection. Hail, O Zion the holy, Mother of the Churches, the Abode of God! For thou, first of all, didst receive remission of sins through the Resurrection. Glory to the Father, and to the Son, and to the Holy Spirit, now, and ever, and unto ages of ages. Amen. Hymn to the Birth-giver of God (Dogmátik). The King of heaven, because of his love toward mankind, hath appeared upon earth and dwelt among men: for he was incarnate of a pure Virgin, and came forth from her through that incarnation, the Only Son, twofold in nature but not in Person. Wherefore, proclaiming him, in very truth, perfect God and perfect man, we confess Christ to be our true God: Whom do thou implore, O Mother unwedded, that he will have mercy on our souls.

Hymn (Tropár). Thou didst descend from on high, O Tender-hearted One; thou didst endure the three-days' burial, that thou mightest free us from our passions, O our Life and Resurrection. Glory, O Lord, to thee. Hymn to the Birth-giver of God (Borogóditchen). Thou who for our sake wast born of a Virgin, and didst suffer crucifixion, O Good One, and didst despoil Death through death, and as God didst reveal Resurrection: Despise not those whom thou hast created with thine own hand; show forth thy love for mankind, O Merciful One; accept the Birth-giver of God who bare thee, and who entreateth thee for us; and save thy despairing people, O our Saviour. Collect-Hymn (Kondák). When thou didst rise again from the tomb, thou didst waken the dead and didst raise up Adam. Eve also exulteth in thy Resurrection, and all the ends of the earth do celebrate the festival of thy rising again from the dead, O All-Compassionate One.

The Canon.

Theme-Songs (Irmosí). I. The wonder-working rod of Moses afore-time, when therewith he smote the sea in the form of a cross and divided it, submerged Pharaoh and his chariots; but Israel did it save, as the same fared forth on foot, singing unto God as they fled a song of victory. Refrain. Glory to thy holy Resurrection, O Lord. [(Then the appointed Hymns, composed after the model of those shown in Tone I.)] 111. Thou who in the beginning didst establish the heavens with wisdom, and didst found the earth upon the waters: Upon the rock of thy commandments, O Christ, establish thou me; for there is none holy save thee, O thou who alone lovest mankind. R. and Hs. IV. Thou art my fortress, O Lord, thou art also my might, and thou art my God; thou art my joy: Without leaving the bosom of the Father

thou hast visited our wretchedness. Wherefore with the Prophet Habakkuk will I cry unto thee: Glory to thy might, O thou who lovest mankind. R. and Hs.

V. Wherefore hast thou cast me away from thy presence, O Light which knowest no setting? And why hath hostile darkness encompassed me, the wretched one? But turn thou me again, and guide thou my paths in the light of thy commandments, I beseech thee. R. and Hs. VI. Cleanse thou me, O my Saviour, for many are my transgressions; and lead me forth from the abyss of iniquity, I beseech thee, for unto thee have I cried: And hear me, O God of my salvation. R. and Hs. VII. The fire in Babylon of old was put to shame by God's coming-down; for which cause the Children dancing in the furnace with joyful feet as in a flowery mead, did sing with exultation: Blessed art thou, O God of our fathers. R. and Hs. VIII. With seven-fold heat did the Chaldæan tyrant in his rage cause the furnace to be heated for the Godly Ones; but when he beheld them saved by a better power, he cried aloud unto their Maker and Deliverer: Ye Children, bless; ye Priests, sing praises; ye People, exalt him unto all the ages! R. and Hs.

IX. Heaven was affrighted, and the ends of the earth were amazed; For God revealed himself unto men in the flesh, and thy womb became more spacious than the heavens. For which cause the chieftains of men and of Angels do glorify thee, O Birth-giver of God. R. and Hs.

Appendix B: Explanatory Notes on the Services

(1) The Holy Orthodox-Catholic Apostolic Church of the East reckons its day after the pattern of the Jewish Church, from sunset. Therefore the worship of God begins with the Evening Service, which typifies, in general, the Old Testament times, as foreshadowing our Lord Jesus Christ and his life on earth, and precedes the Divine Liturgy of the morning, wherein is typified the life of our Lord as set forth in the New Testament and his life in heaven. On ordinary evenings, Great or Lesser Vespers is used. On Saturday evening, and on the eves of the Great Feasts, is celebrated the Vigil Service, which consists of portions of Great Vespers, combined with Matins. In the early Church, the Vigil Service lasted all night, as its name, the "All-Night Vigil Service," denotes; and at the present day, in the monasteries of the East, where the service is read and chanted slowly, and in its completeness, it so lasts. In the monasteries, also, are used the Great and Lesser Later Evensong (Compline), and the various midnight services.

At the Saturday evening Vigil Service, the Resurrection of our Lord is more particularly commemorated and exalted. On Christmas Eve, and on the Eves of the Epiphany and sometimes of the Annunciation, the All-Night Vigil Office consists of Great Later Evensong (Grand Compline) and Matins.

The Symbolism of Great Vespers.
(2) This Exclamation the Priest utters after the Deacon has said to the brethren who have assembled for Divine Service, and are seated: "Stand," and asks from him a blessing on the service: "Bless, Master." (3) By these acts of devotion the thoughts of the Christian are carried back to the epoch of the Creation of the world, to the blissful state of our first parents. The censing typifies the saying of Genesis, that at the Creation the Spirit of God, the true Light and Incense unto the elect, moved over the face of the waters. The opening of the Holy Doors signifies that, from the creation of the world, man was appointed to dwell in Paradise. But the blissful condition of mankind was of brief duration. As a token of the fact that men were banished from Paradise after the Fall, the Holy Doors are closed after the Temple has been censed.

(4) The Priest stands before the Holy Doors, which are closed, and reads secretly the Prayers of Light, thereby typifying Adam sorrowing in repentance before the gates of Paradise. The Priest reads these prayers with uncovered head, in token of penitence and humility. In the Service Books of the Church these prayers are called "The Prayers of Light" because in them the Priest glorifies the Lord, who dwelleth in Light ineffable, for the gift of material light, and prays for illumination of soul. (5) All the Exclamations pronounced by the Priest after the Litanies bear a close relation either to the preceding litanies, to the prayers read secretly by the Priest, or to the chants of the singers. (6) "Kafísma" signifies "sitting." The term may have had its rise in the fact that sitting was appointed while certain parts of the Kafísma were being read, verse by verse; but at some points standing was enjoined. In ancient times these verses were chanted.

(7) These verses express two thoughts: Adam's repentance for his sins, with his regret for the Paradise which he has lost; and the exhortation from the mouth of Adam to his posterity that they shall utterly obey the will of God. (8) The Bogoróditchny (Hymns to the Birth-giver of God) are called "Dogmátiki," from the Greek word dogma, or doctrine; so that, together with the praise of the All-holy Birth-giver of God, they contain dogmatic teaching concerning the person of Jesus Christ, and in particular concerning the incarnation of the Lord and the union in his person of two natures — the divine and the human. The Hymn to the Birth-giver of God is sung at this point to remind us that she was the Mediatrix through whom, by the birth of her Holy Son, the life of those who were under the dispensation of the law was assuaged. (9) The Entrance typifies in action that which is expressed by the chant: "O gladsome radiance;" that is to say, that the Gladsome Radiance has shone for men in the person of the Saviour, who, for the sake of men's infirmities, humbled the immortal glory of the heavenly Father, and came down from heaven.

The Holy Doors are opened, in token that with the coming of the Lord the Paradise of God was opened to men. The Priest comes forth from the Sanctuary standing erect, with his chasuble hanging straight, to typify humility and majesty. The Deacon precedes the Priest, as if he were the Forerunner, holding the censer in his hand. The censer with its incense signifies that, through the mediation of the Lord, our prayers are borne upward to the Lord like incense, and that the Holy Spirit is present in the Temple. The Deacon is preceded by a taper, which denotes the spiritual light brought by the Lord to earth. (10) The Gradual (Prokímen) (from the Greek, signifying that which precedes), is the verse which precedes the Lessons from Holy Scripture, namely, the Parables (Paremii), the Epistle and the Gospel, and serves as a preface to the Lesson. The Gradual, generally in the words of Holy Writ, expresses either the contents and application of the Lesson which follows it, or the significance of the day; that is, of the prayers and hymns which relate to the day.

(11) The Lessons from Holy Scripture of the Old Testament (and also sometimes from the New Testament) are called Parables (Paremii), and contain the prophecies of the event commemorated on the day; or explain the force of the Feast, and the intent with which it was established; or set forth the praise of the Saint whose festival it is. (12) The Litiyá (from

the Greek, Liti, litomai, — a fervent prayer). The fervent prayer is expressed in the "Lord, have mercy" many times repeated. The Litiyá is sometimes performed in the porch of the Temple, or on the steps; sometimes inside the Temple. It reminds us of the ancient Processions of the Cross in the streets, more especially by night; and of the fervent petitions which the early Christians offered up during those processions, on the occasion of divers public calamities. This going forth into the porch for the Litiyá, at the All-Night Vigil, after the Entrance and the Evening Litany (Exténiya), on the one hand, typifies for those who stand in the porch (the penitents) the same thing as is typified for those who stand in the Temple by the Entrance at Vespers; that is to say, that our Lord Jesus Christ, the Gladsome Radiance, came down to us here below; that they who stand in the porch may expect mercy from the Lord, and the remission of sins. On the other hand, the going-forth of the faithful to the porch, the place of catechumens and penitents, denotes the profound humility of the Faithful, who are ready to put themselves in the place of the learners and penitents, and pray in company with them.

(13) At the Blessing of the Loaves God's blessing is asked on the fertility of the earth for the nourishment of men. In the early Church, when the All-Night Vigil lasted until the morning, it was customary to distribute the common offerings of bread, wine and oil after the Vespers; to the end that the Faithful who intended to remain throughout the service might be strengthened and refreshed thereby. After the Priest had pronounced the final Benediction upon the people, he and the Deacon descended from the Sanctuary, and sitting down with the people, they consumed with them the food which had thus been blessed. During this time selections from the Acts of the Apostles, or from the Epistles, were read aloud. This custom is still observed in certain monasteries, notably in those on Mount Athos. The distribution of the blessed bread during Grand Matins, to the Faithful who have received the benediction by the anointing with the blessed oil, commemorates this in ordinary churches.

II. — Matins.

(1) Thereby expressing that those present in their prayers have sincere faith and love towards the Lord Jesus Christ; like the Wise Men, who brought unto him offerings of frankincense and myrrh, and so honoured God in the flesh. (2) The Six Psalms represent the wretched condition of the human race in the Old Testament days, which the Offices preceding the Divine Liturgy chiefly set forth; and the hope of a Saviour from on high. (3) When our Lord Jesus Christ revealed himself to the people assembled beside the Jordan, John the Baptist hailed him with joy and reverence. Therefore the Priest, or the Deacon, now solemnly makes proclamation, beholding, as it were, our Lord himself come to minister to the world. (4) During Fasts Alleluia is sung four times instead of: "God is the Lord and hath revealed himself unto us." (5) Thereby reminding us of the time when the Holy Women bearing spices, and other Disciples of the Lord, came early to his sepulchre, even before the dawn, and there learning of our Saviour's Resurrection, imparted to his remaining Disciples the glad tidings. The incense typifies the sweet spices which the women brought to the tomb of the Lord; the taper typifies the light and joy of the glad tidings of the Resurrection,

and the light of faith therein, and in our future life. The procession of the Priest about the Temple typifies the return of the Holy Women and the Disciples from the sepulchre of the Saviour, bringing the tidings to the remaining Disciples.

(6) It is so called from the Greek words poli (much) and elea (oil or mercy); because the latter word—mercy—is frequently repeated in these Psalms; and from the lighting of the shrine-lamps filled with pure oil, while the Psalms are being sung. (7) Our Lord Jesus Christ, after that he was risen from the dead, speedily manifested himself to his Disciples. Wherefore the Church, by the reading of the Gospel after the Song of the Holy Women, announces to the People one of the ten Manifestations of the risen Saviour to his Disciples. The appointed Gospels for Matins in their order will be found on p. xxi. All the eleven Lessons from the Gospels, appointed to be read in rotation, refer to the Resurrection of our Lord on the third day. (8) While the Choir sings, the Priest and Deacon first salute the Holy Gospels. And after them the people, in the presence of the Priest, as it were of the Angel-Messenger of the Resurrection, joyfully do homage to the Holy Book, as to Christ himself, and kiss it, in that it contains the redeeming tidings of the Resurrection.

(9) On Feast Days, the holy image of the Feast or of the Saint is saluted in token of devotion and gratitude to God for his mercy; and the Priest bestows the blessing, signing each one of the Faithful on the brow, in the form of a cross (with the oil which has been blessed at the Vespers), in the Name of the Holy Trinity, for the enlightenment and sanctification of their minds and hearts, and protection against all evil. (10) As joy expresses itself in song, so the holy Church has appointed to be sung, after the salutation of the Book of the Gospels, the Nine Songs of the Canon, which represent the Hymns of praise, at the Resurrection, of the nine Ranks of the heavenly Hierarchy. The Canon contains, also, the Hymns of those godly persons in the Old Testament, from Moses to Zacharias, who magnified the Lord God in spiritual songs. This is in conformity with the teachings of our Lord himself, who, after his Resurrection, expounded unto his Disciples the things in all the Scriptures concerning himself; and each Song (Irmós), in the vast number of Canons in the Holy Orthodox Church, is inspired by the Hymn of Scripture appointed to precede it. But these Scripture hymns are generally omitted, with the exception of the Song of the Holy Birth-giver of God, which precedes Song IX. Many of the Hymns which follow each song are also sometimes omitted. The second Hymn of Holy Scripture (Deuteronomy xxxiii.) is not, properly speaking, so much a hymn as a denunciation of God's judgments upon the Israelites. Therefore it is said only on the Tuesdays of the Great Fast. In imitation of this, the Second Song of every Canon also consists of denunciations of God's wrath upon the disobedient, and is also omitted.

(11) The Hymns of Light (Svyetilny) are also called the "Exapostilárion;" "Hymns of Light," because their subject is chiefly the illumination of the soul from on high, and because the singing of them at Matins precedes the break of day and the Gloria in excelsis; "Exapostilárion," because in ancient times a chanter was sent out into the centre of the church to sing them. (Greek: Exapostilárion, one who is sent forth.) (12) In ancient times the singing of the Canon lasted until the dawn. Therefore it is still the custom, at the present day, for

the Priest, shortly after the Canon is finished, to make this Exclamation, in an outburst of joy and thanksgiving, beholding, as it were, the dawn of day.

III. — The Hours.

In the First Hour we thank God for the light of day which he has given to us, and pray him that we may pass the day without sin. According to the ecclesiastical reckoning, the First Hour corresponds with the present seven o'clock in the morning. In the Third Hour we commemorate the Descent of the Holy Spirit upon the Apostles on the day of Pentecost. It corresponds to the present nine o'clock in the morning. In the Sixth Hour, corresponding to twelve o'clock (noon), the Crucifixion of Jesus Christ is commemorated. The Ninth Hour, corresponding to three o'clock in the afternoon, commemorates the death of Jesus Christ, our Lord. The Hours for Easter consist of the Hymns only, all the Psalms being omitted. The Imperial Hours, used at Christmas and Good Friday, consist of all the Hours, and special Psalms, read consecutively; each Hour being augmented by the reading of Lessons from the Old Testament, from the Epistles, and from the Gospels, and the singing of special Hymns.

The Typical Psalms in their prayers and songs typify the Divine Liturgy. They are sometimes used in place of the Liturgy. They are also used as the continuation and conclusion of the Hours (during the Great Fast), and of the Imperial Hours.

IV. — The Liturgy: St. John Chrysostom, St. Basil, Pontifical.

(1) As the Sanctuary symbolically represents the kingdom of heaven, the drawing aside of the curtain during Divine Services typifies, in general, the revelation to mankind of the mysteries of salvation, which had been hidden from the foundation of the world and were revealed at the incarnation of the Lord; through whom, also, was revealed unto men the kingdom of heaven, forfeited by our first parents. The opening of the Holy Door typifies, in general, the opening of the way to the places where the Saviour of the world abode, or of the gates of Paradise; and, sometimes, the entrance into the kingdom of heaven. (2) They thus ask forgiveness for any offences which they may have committed against their fellow-men; and the Choirs and the People express their pardon by bowing in return. (3) All this and the whole Office of Oblation are said while the clergy are vesting, in a low voice, by the Priest, behind the image-screen (ikonostás), which corresponds to the chancel-rail in the Western Church. At the point duly indicated, after the Priest and Deacon have vested themselves, the Reader (in front of the image-screen), begins to read the Hours; the Priest (behind the image-screen), making aloud the exclamations and benedictions, as shown in the Hours.

(4) Five prosfori are generally used in preparing the holy Communion, in commemoration of the five loaves wherewith our Lord fed the five thousand people. But any one who wishes to have a living or a dead friend prayed for at the appointed place in the Liturgy, sends to the Chapel of Oblation a similar prosforá (an Altar-bread, — that is, "an offering"), with the Christian name only of the person written on a paper, or in a book kept for that purpose. At the end of the Liturgy the prosforá is returned to the sender, a particle having been removed, in token that the offering has been accepted. But the particles thus taken from these private offerings for the living and the dead do not form a part of the Communion,

because they are not transubstantiated. The Emperor (or other Ruler) and the Reigning House, the Holy Synod and other persons in authority are prayed for here and at other points in the service (which explains the frequent recurrence of those petitions), not only in their official capacity, but also as representing benefactors of the Church and the people in general. In the early Church people brought bread, wine, oil and the other things required for the sustentation of the Church and for the services, on behalf of themselves or of living friends, or as memorials of their dead friends; and all such persons were prayed for, in detail, by name. With the growth of the Church this special mention of innumerable individuals became burdensome, and rendered the services oppressively long. Therefore the present abbreviated and representative form (the Rulers) was adopted.

(5) The Altar, which represents the tomb of Christ and the throne of God, the holy pictures (ikóni — images), and the People are censed by the Deacon at the end of the Office of Oblation, in order that the Faithful may thereby be incited to a more fervent offering up of prayers. The withdrawal of the curtain here typifies the revelation to the world of the secrets of salvation, hidden from eternity. (6) These words, and the briefer form, the "Eis pollá eti, Déspota," at Pontifical services, as well as the "Axios" and "Kyrie eleison" in the Ordination Offices, are retained in the original Greek as an acknowledgment of the Russian Church's origin in and oneness with the Greek Church. (7) This opening of the Holy Door signifies that the heavens were opened at the Baptism of our Lord Jesus Christ, and a voice proceeding thence testified to him. The Little Entrance typifies the entrance of our Lord upon his work of preaching to the world, and his drawing near to men. The book of the Holy Gospels represents Christ our Lord, and the taper borne before it signifies that the teaching of the Gospels — that is, our Lord himself — is the Light of the world. He who bears the taper represents John the Baptist. The censer, with its glowing embers, typifies the Divine Ember, Christ himself, the God-Man, who united himself to mortal flesh, and, burning with divine love towards the human race, did utterly consume himself upon the altar of the Cross, in the savour of a sweet fragrance unto the everlasting Father.

(8) The exclamation, "Wisdom, O believers!" always has the object of calling the people's attention to some especially edifying or sacred portions of the service. "Wisdom!" points directly to this edifying lesson, hymn or action. (9) The Thrice-Holy is sung as follows: First the Choir sings the whole hymn thrice. Then: Glory . . . now, and ever, . . . Holy Immortal One, have mercy upon us. Then the whole hymn, very slowly. (10) This hymn is sung in the same manner as the preceding. It is used at these Feasts because, in the early Church, converts to Christianity were chiefly baptized at these seasons. By its use at the present day, the holy Church reminds us that we are bound to fulfil the vows made for us in Baptism. (11) The Bishop takes his seat upon the "High Place," or Throne, because he represents our Lord Jesus Christ.

(12) The Gradual (Prokimen), a verse which precedes the Lesson of Scripture, is sung thus: The Reader reads it; the Choir sings it. The Reader reads the Verse, or Verses, while the Choir repeats the Gradual proper. The Reader then reads the first half of the Gradual, and

the Choir sings the last half. (13) This censing of the Temple, in preparation for listening to the reading of the Holy Gospel, draws the thoughts of the worshippers on high, and typifies the grace of the Holy Spirit, which is shed abroad in all the world, giving to the heart of man the savour of the sweetness of Christ (2 Cor. ii. 15). It is also a sign of prayerful reverence and homage to the Holy Gospel, as a symbol of the Holy Spirit, which is bestowed upon the world through the Gospel. (14) If there is to be a sermon, the Priest may preach it immediately after the reading of the Gospel, or at the end of the Liturgy.

(15) After this clear announcement of God's Word in Christ, it is meet and right that men should repeat their petitions, and pray to him with redoubled fervour for all things necessary both for their souls and bodies. Therefore it is ordered that the Litany of Fervent Supplication shall now be said. (16) The Catechumens in the early Church were not considered to be sufficiently instructed to look upon the Holy Mysteries without incurring the danger of misunderstanding them. (17) In the middle of the Cherubimic Hymn the Great Entrance is made: that is to say, the Holy Gifts are brought from the Chapel (or Table) of Oblation to the Altar. In the days of the early Church, during this Great Entrance, all persons who had brought or sent offerings for the use of the Church were mentioned by name. But as this detailed commemoration was extremely long and difficult, it was ordered that only the chief personages in rank and power should thereafter be mentioned by name; all others being included under the honourable title of "all Orthodox Christians." If it be a Pontifical Liturgy, the Bishop washes his hands at this point, thus ceremonially purifying himself for the sacred office which he is about to exercise.

The Great Entrance typifies our Lord's going to his Passion and death. Therefore it is customary for the Faithful to do homage to the Holy Gifts at this point, although these are not yet consecrated. (18) In the early Church the Deacons, Sub-Deacons and Sacristans were wont to guard the doors, that no heathen or unworthy person might enter in, and that no one should go out during the solemn celebration of the Holy Sacrament. At the present time, the words, "The Doors!" warn us to guard the doors of our souls against all evil thoughts, as we prepare to confess our faith by the Creed, and to give heed to the Holy Mysteries. (19) The Deacon here binds his stole about him in the form of a cross, to represent the wings of the Cherubim, who stand about the throne of God; as he himself represents an angel. (20) The Greek letters: ИС, ХС; NI, КА mean: Jesus Christ the Conqueror.

(21) The sacred warm water represents the water which came forth from the side of our Lord, with the Blood, showing that, although he was dead, his Body was not devoid of divine virtue; that is, the warmth and vitality of the Holy Spirit. The union of the Holy Elements is symbolical of our Lord's Resurrection. (22) All persons, both Infants and Adults, are communicated alike; that is to say, with the mingled holy Body and Blood, by the sacred spoon. Infants receive the holy Communion by virtue of their having received holy Chrismation immediately following their Baptism, which holy Chrismation makes them full members of the Church. Until they reach the age of seven years they receive the holy Communion without the (otherwise) indispensable preface of the Sacrament of Confession. (23) This represents

the appearances of our Lord to his Disciples after his Resurrection; also his Ascension into heaven.

(24) The Antidōron (literally, "in place of the Gifts") consists of that part of the first Altar-bread which remains on the Table of Oblation after the Sacred Lamb has been taken therefrom to be consecrated. It came to be the custom to distribute this blessed bread from the following causes: First, it was given as a memorial of those Love-feasts which were held, in ancient times, immediately after the Divine Liturgy; and again, it was given to Christians in place of the Holy Gifts (as its name indicates), when they came fasting to the Liturgy, but had not prepared themselves, by reason of human frailty, to receive the holy Sacrament. Sometimes the last two breads are brought out (after the prescribed particles have been removed) at the end of the service, and given to persons of distinction who may be present.

V. — The Office of the Divine Liturgy of the Presanctified (Gifts).

1. At the Liturgy of the Presanctified (Gifts), there is no consecration of the Sacred Elements, but those who desire to communicate receive the Holy Gifts which have been consecrated at a previous service. It is used only during the Great Fast (Lent), on Wednesdays and Fridays; in the fifth week of Great Fast, on Thursday; and in Passion (Holy) Week, on Monday, Tuesday and Wednesday. It was instituted in the first ages of Christianity, but received its present form from Gregory the Great, Bishop of Rome in the sixth century. The Fathers of the Church regarded it as unbefitting the contrition of Lent that the full Liturgy (of St. John Chrysostom or of St. Basil the Great) should be celebrated. Therefore the complete Liturgy is allowed during the Great Fast only on Saturday, Sunday, the Feast of the Annunciation, and Holy Thursday. The Sacred Elements are consecrated at the Liturgy on those days, and thereafter are preserved in the tabernacle, on the holy Altar.

The Liturgy of the Presanctified consists of Vespers, with special Prayers together with a portion of the ordinary Liturgy, omitting its most important part, namely, the consecration of the Holy Gifts; and the Third, Sixth and Ninth Hours (with the Typical Psalms) are used in a particular manner at the beginning. (2) The Minéya is a set of twelve volumes containing the services for every day in the year, with the proper Hymns for the Saints of the day, and so forth. In addition, there are the Minéya of the Feasts, and the Pentecostáron (with the services for Easter-tide); and the Triódion, which contains the services, day by day, for the Great Fast. (3) The Priest by his exclamation sets forth, as it were, that our forefathers the Prophets, from whose writings we have heard and shall hear Lessons, were illumined by the same light which still enlightens all men.

(4) As in the early Church there were always some among the Catechumens who were soon to be baptized (illumined), that is to say, in Easter week, this special Litany was inserted for them in the Liturgy of the Presanctified (where alone it is used) after Mid-Fast, or the Adoration of the Cross. But on Saturdays and Sundays, at the Liturgy of St. John Chrysostom, or of St. Basil the Great, it is not used. (5) At the Liturgy of the Presanctified Gifts, after the Grand Entrance, the curtain is, as a rule, not completely, but only half drawn; because it is fully drawn at the full Liturgy after the Grand Entrance. The Entrance commemorates the

Lord's going to his suffering, which is the inconceivable mystery of men's salvation, and had been hid from many ages and generations (Col. i. 26). At this time the Presanctified Gifts are on the Altar, and the people (when the curtain is drawn aside), beholding the sacrifice offered for the sins of the world, with boldness call upon God, the heavenly Father, and say: "Our Father."

(6) At the Liturgy of the Presanctified Gifts there is no elevation of the Body of Christ; because, as it represents the elevation of the Lord upon the Cross, it has already been made during the Liturgy at which the Gifts were consecrated.

VI. — The Rite of Holy Baptism and Holy Chrismation.

(1) It will be observed that this rite remains in its ancient form; that is to say, as arranged for adults — the Catechumens being all adults in the early Church. The removal of the Catechumen's garment signifies the putting off of the old man and of his sinful life, inasmuch as this Order is required only in the baptism of adults; that is, of persons above seven years of age, who are received only after due examination and their own expressed desire to be baptized. With such, also, the procedure differs, according as they may be Jews, Mahometans, or members of some other non-Christian body; in which case, each must specifically renounce the errors of his former belief. But the rite is alike for all Infants (that is, persons under seven years of age), whether they be of Orthodox or non-Orthodox parents; and of them, through their Sponsor, only the third catechizing, to which the answer is the Symbol of the Faith (the Nicene Creed), is required.

Three tapers are lighted and placed upon the font itself to typify the Holy Trinity, in whose name Baptism is administered. The Sponsors also hold tapers, to signify their faith in the illumination which the Holy Mystery (Sacrament) confers upon the soul of the person baptized: that the baptized person passes from darkness into light, and becomes a child of the light. For this reason, also, Baptism is called "Illumination." The font typifies Noah's ark. Holy Baptism is a Sacrament through which a man is born once only in spiritual birth; therefore it is not repeated, if it has been regularly performed, through triple immersion, in the Name of the Father, and of the Son, and of the Holy Spirit. If any doubt exists as to whether it has previously been performed or not, the formula "if not already baptized" must be interpolated. The rule is that it shall be administered in church; but in case of necessity it may be administered in a private house. In extremity, a layman may baptize; and the Baptism is not repeated, though the Chrismation is afterwards performed, if the child live. Though immersion is prescribed, a child may be baptized by affusion in case of extreme weakness or mortal danger; and those baptized by affusion in such cases (or persons who have been so baptized in other Christian Churches, when they join the Eastern Catholic Church) are not rebaptized, but are only anointed with the holy Chrism.

It is not customary for either father or mother to be present at the baptism; though it is not forbidden for the father. Provided forty days have elapsed since the birth of the child, the mother is permitted to be present. For a man or boy, one sponsor (male) not younger than fifteen years of age is indispensable. For a woman or girl one female sponsor not younger

than thirteen years of age is indispensable. The Church does not forbid other sponsors. The sponsor ought to be a member of the Holy Orthodox Apostolic Church of the East; but if a member of another Church should, for any reason, stand sponsor, he (she) is required to recite the Symbol of the Faith of the Orthodox Church. In such case a non-Orthodox man or woman may stand as additional sponsor. (2) That is to say, endowed with reason and speech, in contradistinction to the dumb animals.

(3) From the west comes darkness; and Satan, who is darkness, and whom the Catechumen must renounce, has his dominion there. The uplifted hands of the Catechumen indicate the realm of the evil spirits of the air. (4) The Catechumen turns his face to the east, because light proceeds thence. The white vestments and the lights typify spiritual joy in the illumination of the person through holy Baptism. (5) This is called "the oil of gladness" because the person baptized is thereby engrafted into the good olive-tree, Jesus Christ, having been, as it were, a branch wrested from a wild olive-tree. As the Lord sent to the people in Noah's ark a twig of olive by a dove, in token of reconciliation and salvation, so the sign of the cross is made above the water with the oil, in token that the waters of baptism serve to reconcile man with God, through the mercy of God therein manifested, and save from the taint of sin (Rom. xi. 17).

(6) Anointment with the holy Chrism (Chrismation) is a Sacrament whereby the recipient, through the anointing of various parts of the body in the name of the Holy Spirit, receives the gifts of the Holy Spirit, to rear and strengthen him in the spiritual life, and to render him strong, firm and invincible in faith, in love and hope; in boldness, that without fear he may confess before all men the name of Christ: that he may grow in all virtues, free himself from the Evil One and all his guile, and preserve his soul in purity and righteousness (1 John ii. 20; 2 Cor. i. 21, 22). After anointment with the holy Chrism the child is a member of Christ's Church, and receives the holy Communion, without preliminary confession, until he reaches the age of seven years. Beginning with that age confession is obligatory. (7) The circle typifies eternity. Therefore the triple circling of the font with lighted tapers signifies that the newly baptized (illuminated) person has entered into eternal union with Christ, the Light of the world.

(8) The three Offices — (a) Prayers at the Reception of a Catechumen; (b) Holy Baptism and Chrismation; and (c) Ablution, which were formerly celebrated separately — are now commonly joined together in one service. In the early Church the Catechumen wore his robe of purity for eight days, which he spent in fasting and prayer. (9) The words of the Apostle (1 Cor. vi. 11). (10) The shearing of the hair signifies that the newly baptized person has dedicated himself to the service of God, and to obedience; because the cutting of the hair has always been the symbol of submission and servitude. It is also symbolical of the scriptural offering of the first-fruits.

The Rite of Holy Matrimony.

(1) Tapers are given to those who plight their troth and to bridal pairs to symbolize the purity of their lives, which shine with the light of virtue (John iii. 20-21). The morning,

immediately after the celebration of the Divine Liturgy, is regarded by the Church as the proper time for the solemnization of Marriage (although this time is not obligatory), in order that the bridal pair may receive this Sacrament fasting. The rite is not solemnized on all days of the year, but is forbidden during Fasts; on the Eves of Great Feasts; during Easter week; and on some other days. (2) The rubric prescribes a gold ring for the man, to typify his greater worth and authority; and a silver ring for the woman, to typify her scriptural subjection to her husband, as the head of the wife. In modern practice the rings are, as a rule, both of gold; and the bridal pair themselves make the prescribed exchange in the Russian Church, but not in the Greek Church.

(3) It is customary, at the beginning of this Office, to lead the bridal pair upon a piece of new, rose-coloured material (or a new rug), which is spread before the lectern. In olden days the Russian Tzars and their brides were led upon a piece of flowered silken material and sable skins (sometimes as many as forty in number), which were intended as emblems of happiness and plenty in the new path upon which they were entering. This is the significance in general. (4) The crowns represent the honour and reward bestowed upon the wedded pair for the purity of their lives. In Greece the crowns are woven of olive leaves (emblematic of fruitfulness), or of laurel, intertwined with flowers. But in Russia, metal crowns are kept in the churches. They are adorned with holy pictures (ikóni); that of our Lord Jesus Christ being upon the crown of the bridegroom, and that of his holy Mother upon that of the bride.

(5) Wine is used in the Sacrament of Marriage, because at the marriage in Cana of Galilee, which our Lord blessed with his presence, the water converted into wine by a miracle was served. The ”common cup” of weal and woe is given to the bride and bridegroom in token that they ought to dwell in unbroken concord, hold and use, undivided, their acquisitions, and share equally the cup of joy and sorrow. In Greece they are given bread soaked in wine, having the same significance. (6) The circle typifies eternity. By this circling round the lectern, upon which lie the book of the Gospels and the cross, the bridal pair signify their oath forever to preserve their marriage bond, until death shall break it. The triple circling is in honour of the Holy Trinity, which is invoked to bear witness to their oath. (7) Saint Constantine and Saint Helena are invoked because they were the disseminators (in the tenth century) 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. The Exhortation is generally made immediately after this Benediction, instead of at the point originally prescribed. (See page 294.)

(8) In the early Church, the crowns (of olive leaves) were worn for a week. (9) This second Order of Marriage is used only when both bride and bridegroom have been previously wedded. When either is now married for the first time, the preceding Order is used. The holy Church permits second and even third marriages, but unwillingly. Nicephorus, Patriarch of Constantinople, commanded that persons who entered into a second marriage should not be crowned, and should be deprived of the holy Communion for the space of two years. Persons who entered into a third marriage were debarred from the Communion for five years.

This rule is not observed at the present day, but explains this separate Order for Second Marriage.

VIII. — Ordinations.

(1) The Sub-Deacon in his service typifies the service of the angels. Accordingly, at his ordination he is invested with the stole, which he girds about him crosswise, thereby symbolizing the wings with which the Cherubim veil their faces as they stand before the throne of God. (2) As no man is ordained to the Diaconate unless he be already a Sub-Deacon, it is now customary (if he be not already a Sub-Deacon) to ordain him to that degree on the same day upon which he receives the Laying-on of Hands to the Diaconate. As he cannot marry after he has received this degree (of Sub-Deacon), he must be already married if he is to become a parish priest; that is, unless he has elected to become a monk. As he does not celebrate the Sacrament of the Eucharist but only serves at it, he is ordained after the consecration of the Holy Gifts.

(3) The first ”command” is addressed to the people, the second to the clergy, and the third to the Bishop. In the early days of Christianity the people and the clergy of the local church had a voice in the election of Bishops, Priests and Deacons, in the sense that the choice made by the Bishops was announced to them, with the object of obtaining their testimony in regard to the qualities of the candidates, and of giving them an opportunity to declare for or against the choice. Later on, owing to difficulties, the influence of the people upon the selection of their Bishops was restricted. In the choice of Priests and Deacons the people never had as much to say as in that of their Bishops. The ”command” addressed to them preserves the tradition of their right to pronounce upon the candidate's fitness. (4) Hereby he announces his intention to devote himself always to the service of God's altar.

(5) He thereby signifies his gratitude and respect for him at whose hands the grace of God is invoked upon him. The three hymns which are chanted while he is making this triple circuit of the Altar are symbolical: The Martyrs invoked in the first are to serve the candidate as an example for the preservation of his faith and purity; the second proclaims that the subject of the candidate's preaching (like that of the Apostles and Martyrs) is to be the Trinity, one in Essence and Undivided; the third denotes that the foundation of the priesthood and of the Church was the coming of the Saviour, who must be magnified, while the holy Virgin is blessed. (6) In token that the fulness of the sacred ministry is not conferred upon the Deacon, but only a portion thereof. (7) This denotes that he who is thus receiving Ordination is preparing himself to share the pastoral burden.

(8) Kyrie eleison (Lord, have mercy), like Axios (worthy), is left in the original Greek, in order to show whence the Russian Church derived its Holy Orders. Axios signifies that he who through the Laying-on of Hands has received the grace of the Holy Spirit, is become worthy to perform the sacred office entrusted to him. (9) The kissing signifies the mutual greeting upon the entry of the new ecclesiastic upon his new ministry, and the love and union of all the participants. (10) The Ordination of a Priest takes place after the Holy Gifts have been borne from the Credence Table to the Altar, in order that he may take part

in their consecration. In token that he is finishing his service as Deacon, he bears the air (vózdúkh) on his head during the Great Entrance. He kneels at the Altar on both knees, to denote that he is receiving a greater ministry and a higher gift than the Deacon. The rest of the symbolism is the same as at the Ordination of a Deacon.

(11) Because the Abbot is set over the flock of God in the Monastery, he kisses the Bishop's stole, which is the emblem of the wandering sheep that the Good Shepherd took upon his shoulder, and which the Bishop wears to denote his charge over the flock of Christ. The rest of the symbolism is the same as at the Ordination of a Deacon.

The Consecration or Ordination of a Bishop.
(12) This "Eagle" is a very large rug, upon which is depicted a single-headed eagle hovering over a city with battlemented walls and towers. Similar rugs, or "eagles," of a smaller size, are used for the Bishop (and for a Bishop only) to stand upon when he celebrates any service. The city is a symbol of his episcopal authority over the cities of his diocese; the eagle symbolizes his pure and lofty and upright theological teaching, in imitation of that eagle which is depicted with St. John the Divine. The same significance is attached to the halo round the eagle's head, which typifies theological attainments and the gift of grace. (13) The Consecration takes place at this point because the Little Entrance typifies the coming to earth of the Lord incarnate, who suffered for us, and rose again, and was received up into heaven. Thereafter the Holy Spirit consecrated the first successors of the Saviour, and revealed them as enthroned and reigning with Christ. Therefore, when the Chief Bishop enters the Sanctuary, as it were heaven, with the other ecclesiastics, the candidate for Consecration is led thither, and the Sacrament of Laying-on of Hands is conferred upon him before they all take their places on the episcopal thrones, as it were on the heavenly thrones; and thus he, also, becomes a throned Bishop, and sits with them as their equal.

(14) The book of the Gospels represents Christ the Lord, the source of all things. It is placed on the Bishop's neck to show that he should rule his flock after the pattern of Christ, bending his neck lightly under the yoke of Christ, and must do nothing contrary to His will. For under the form of the Gospels he has taken upon his head and neck the Church of the Lord. (15) Axios is said only when the omofór or Bishop's stole (pall) is laid upon his shoulders; because he already possesses all the vestments of a Priest. It was made of wool in former days, and represents the wandering sheep which the Good Shepherd found and laid across his shoulders. It is adorned with crosses to signify that, as Christ bore his cross upon his shoulders, so all who desire to follow him must bear their cross on their shoulders. Many traditions quoted by ancient writers affirm that the clergy and all the people, by uttering this word "Axios" (worthy), at the Consecration of Bishops and at the Ordinations of Priests and Deacons, thereby gave their testimony to the blameless life and good morals of him who had received the laying-on of hands. St. Clement instituted in the Primitive Church, in the name of the Apostles, a law that such testimony should be exacted especially at the Consecration of Bishops, in reply to the definite question, thrice put to the people: "Is he, in truth, worthy of this ministry?"

IX. — Holy Unction.

(1) Anointing with the holy Oil is a Sacrament in which, through the anointing of the body, the grace of God is invoked upon the sick person; because that grace heals all ills, both those of the soul and those of the body. It is performed only over sick persons (James v. 14, 15), with one exception: In the Cathedral of the Falling-asleep of the Birth-giver of God (Assumption) in Moscow, on Holy Thursday, the Bishop anoints all persons who desire it, after the Divine Liturgy; because, on the evening of Great and Holy Thursday Christ instituted a new Covenant with his Body and Blood. Therefore it is not unfitting that a well man should partake also of this Sacrament, since he knows not the day and hour of his death. The warrant for this is the saying of St. James, taken in its broadest sense to include those who suffer from spiritual ills—grief, despondency, and the like—as well as from those of the body.

The sick person who receives this Sacrament must be of the Orthodox faith, and must prepare himself by repentance and confession; and before or after this Sacrament he receives the Sacrament of the Holy Communion. Holy Unction, being in the nature of a healing remedy, may be repeated; and even the young need not fear to receive it, under the erroneous impression that, having received it, they cannot, thenceforth, eat meat or marry. It is performed in church, in the presence of an assembly, if the sick person be able to leave his bed; or at home, before an assembly of people. Seven Priests are appointed to perform it, because there are seven Lessons from the Epistles, seven from the Gospels, and seven Prayers; the number seven being chosen as symbolical of the Seven Gifts of the Holy Spirit, and in conformity with the number of prayers and inclinations made by the Prophet Elisha (2 Kings iv. 35); of the number of prayers of the Prophet Elijah, with which he shut up the skies for three years and a half (1 Kings xviii. 43); of Naaman's dipping himself in the waters of the Jordan, after which he was cleansed. But in case of need the holy Church permits one Priest to perform the Office, if he does so in the name of the whole assembly. A shorter form of the Office is appointed for use over those in danger of immediate death. Another name for the Sacrament is "Prayer-Oil."

(2) Seven tapers are lighted round about the shrine-lamp or other vessel which contains the wine and oil, as images of the Seven Gifts of the Holy Spirit. It is customary for all those who are present to hold tapers not only during the reading of the Gospels, but also during all the residue of the Office, in token of their fervent prayers for the salvation of the sick person. The wheat serves as the emblem of the embryo of a new life—of healing and of life after the death of the body—of resurrection (John xii. 24; 1 Cor. xv. 36-38). The oil is the visible token of the grace of healing (Mark xvi. 18). The wine is used as a symbol of the blood of Christ shed upon the cross for the salvation of men. The oil must be pure olive oil, without any admixture. (3) The oil symbolizes God's mercy; the wine, the blood which flowed from the side of our Lord upon the cross. The union of the oil and wine is made after the pattern of the remedy which was used by the Good Samaritan.

(4) The Great Martyr, Demetrius (at Thessalonica, A. D. 306), whose bones still exude chrism, and are famous throughout the Orient as healing to the sick. Nestor was a young Christian of Thessalonica who visited St. Demetrius in prison (where the latter was suffering for the faith) to receive his blessing before engaging in conflict with the Emperor's favourite gladiator. Demetrius predicted that Nestor would conquer, but would suffer martyrdom in consequence; and so it came to pass. (5) St. Panteleimon, of Nicomedia, was a Christian physician, who suffered martyrdom for the faith A. D. 296. He performed many miraculous cures during his lifetime, and was beheaded, after many vain efforts to kill him by various torturing assaults, in which God protected him from harm. (6) "Unmercenaries" is the title applied to disinterested benefactors, who alleviated the pangs both of the soul and body; more especially to physicians of the early Church.

(7) In this act the Church imitates the Prophet Elisha, who sent his staff to the Shunammite woman (2 Kings iv. 29). As the Gospels contain the accounts of many miracles wrought by Jesus Christ, they are laid upon the sufferer's head, with the printed pages down, in the hope that he will receive like physical and spiritual healing; and in order to strengthen the faith in the written word of our Lord in the minds of those present. Christ, in performing his miracles of healing, laid his almighty hand upon the sick. Therefore his priests, in this Office, lay their hands upon (or hold) the Gospels, in token of reconciliation.

X. — The Burial of the Dead (Laymen).

(1) When an Orthodox layman dies his body is washed, after the custom of Apostolic times (Acts ix. 37), out of respect to the dead and a desire that he shall present himself clean before the presence of God, in the resurrection. Then the body is clothed in new garments, which symbolize our new garment of incorruption (1 Cor. xv. 53). The garments thus used correspond to the calling or rank of the departed. They denote that in the resurrection every man must render an accounting to God of the manner in which he has fulfilled his duty in that state of life to which he was called. Thus a monk is dressed in monastic garb, and wrapped in his mantle, which is cut a little, in order that it may be laid about him in the form of a cross; and his face is covered, to denote that in the earthly life he was estranged from the things of this world.

The Psalter is read over the body of an Orthodox believer until the time is come to bury him. This reading comforts those who are mourning the departed, and inclines them to prayer. Inasmuch as the Psalter is designed chiefly to represent prayers for him who has fallen asleep in the Lord, it is interrupted by a commemoration of the dead, with special prayerful petitions to God wherein the dead person is mentioned by name. It is customary to repeat this after each division of the Psalter, as indicated by the Doxology. Upon the brow of the dead is placed the chaplet, a strip of material upon which are depicted our Lord Jesus Christ, his holy Mother, and St. John the Baptist; together with the Thrice-Holy (O Holy God, Holy Mighty, Holy Immortal, have mercy upon us). The dead Christian is thus adorned with the wreath like an athlete who, with honour, has left the field of contest; or like a warrior who has won a victory. The figures printed thereon signify that he who has

run his earthly career hopes to receive the crown for his deeds solely through the mercy of the Triune God and the mediation of the Mother of our Lord and of his Fore-runner.

In the hand of the dead is placed a holy picture (ikóna) of the Saviour, in token that he has believed in Christ and has surrendered his soul to him; that in life he beheld the Lord by anticipation, and now is gone to see him face to face in blessedness, with the Saints. The body of the dead is covered with a holy pall, in token that, as one who has been a believer and has been sanctified by the Sacraments, he is under the protection of Christ. At funerals four standard candlesticks are placed at the four sides of the coffin, forming a cross. Those present, both at funerals and at Requiem Services (Panikhídi), hold tapers, thereby typifying the light divine wherewith the Christian is enlightened at baptism, and the fervour of his prayers. The taper also serves as an image of the world to come, of the light which knows no setting.

(2) This, the song of the Archangels in honour of the Holy Trinity, is sung because the dead person is now being accompanied into the realm of the Angels, who sing continually the Thrice-Holy hymn. (3) That is to say, if the Sacrament of Holy Unction has been performed upon the deceased during his lifetime, the oil and wine which remained therefrom are poured over his dead body. This anointment is Christ's token, and a seal of confirmation that they who die in Christ have wrought for Christ, in the sanctification of their bodies, and have lived uprightly in this earthly life. (4) The ashes typify the same thing as the unconsumed oil — the life which is extinguished on earth, yet acceptable unto God; like the sweet spices of the censer. (5) If anyone departs this life on holy Easter Day, or on any day of the Bright Week which intervenes between that day and the Sunday of St. Thomas following, less than the customary funeral songs are sung, because of the majesty and honour due to the joyful Feast of the Resurrection; for it is a festival of joy and gladness, not of mourning. And since all who have died in the hope of resurrection and of life eternal through Christ are, by Christ's resurrection, translated from the sorrowful things of this world to things glad and joyful, the Church proclaims this by songs of resurrection over the dead. By this diminution of the songs, litanies and prayers ordinarily appropriate to those who have fallen asleep, we are assured that he who dies in penitence, even if he have not yet given satisfaction for his sins, has pardon for them, through the prayers of the Church, and is freed from their bonds.

XI. — The Burial of the Dead (Priests).

(1) At the burial of Prelates, Hiero-monks, Archimandrites and Priests, when the body is borne from the house to the church, during the reading of the Prayer of Absolution, and on the way to the grave, the church bells are rung, as they are when the holy cross is brought forth from the Sanctuary, on September 14, August 1, in Mid-Lent, on Good Friday, and on Holy Saturday. That is to say, each bell is struck once, and the order is repeated thrice, or oftener; after which all the bells are struck together, once. At the burial of a Bishop the body is carried round the church on its way to the grave, and a brief service is celebrated at each side of the church. Deacons are buried like laymen; because in the Order for the Burial

of Priests the sacerdotal rank of the latter is specifically mentioned. A censer is placed in the hand of the dead Deacon.

(2) A dead Bishop, after he has been rubbed with oil by means of a sponge, is arrayed in all his sacerdotal vestments while "Thy soul shall delight itself in the Lord" is being sung; and the censers, sacramental fans, together with the double and triple branched candlesticks (dikiri, trikiri) are used. When the vesting is completed he is seated in an armchair, and the Proto-Deacon proclaims: "Send forth thy light;" after which the body is laid upon a table, and the face is covered with a sacramental veil. The veil denotes that the dead was a minister of the Sacraments of God, more especially of the Holy Mysteries of the Body and Blood of Christ, and it is buried with him. If he has at any time received the Sacrament of Holy Unction, the oil remaining therefrom is used to anoint his body for burial, as is the case also with Priests.

(3) In token that he proclaimed unto men the teachings of the Gospels, a cross is generally placed in the hands of a dead Bishop or Priest; because it is the emblem of salvation, both of the living and the dead. The book of the Holy Gospels is buried with him, and the cross also. Over the remains of a dead Bishop or Priest the Gospels are read instead of the Psalter, "in order to propitiate God," says Simeon of Thessalonica. "For what other offering can be made unto God, to propitiate him on behalf of him that lieth there, if not this, to wit, the proclamation of the Incarnation of God, of his teachings, his Sacraments, and the gift of the remission of sins, his redeeming Passion for us, his life-creating death and resurrection?"

The Requiem Office for the Dead (Panikhidi).

(1) The origin of the Service of the Dead (Panikhidi) is as follows: St. Macarius of Alexandria once inquired from the Angels who accompanied him an explanation of the Church's custom to celebrate the third, ninth, and fortieth days after a death by religious services. And the Angel told him: "When, on the third day, the body is brought to the Temple, the Soul of the dead man receiveth from his Guardian Angel relief from the grief which he feeleth at parting from his body. This he receiveth because of the oblation and praise which are offered for him in God's Church, whence there ariseth in him a blessed hope. For during the space of two days the Soul is permitted to wander at will over the earth, with the Angels which accompany it. Therefore the Soul, since it loveth its body, sometimes hovereth around the house in which it parted from the body; sometimes around the coffin wherein its body hath been placed: and thus it passeth those days like a bird which seeketh for itself a nesting-place. But the beneficent Soul wandereth through those places where it was wont to perform deeds of righteousness.

"On the third day He who rose again from the dead commandeth that every Soul, in imitation of his own Resurrection, shall be brought to heaven, that it may do reverence to the God of all. Wherefore the Church hath the blessed custom of celebrating oblation and prayers on the third day for the Soul. "After the Soul hath done reverence to God, He ordereth that it shall be shown the varied and fair abodes of the Saints and the beauty of Paradise. All these things the Soul vieweth during six days, marvelling and glorifying God, the Creator

of all. And when the Soul hath beheld all these things, it is changed, and forgetteth all the sorrow which it felt in the body. But if it be guilty of sins, then, at the sight of the delights of the Saints, it beginneth to wail, and to reproach itself, saying: 'Woe is me! How vainly did I pass my time in the world! Engrossed in the satisfaction of my desires, I passed the greater part of my life in heedlessness, and obeyed not God as I ought, that I, also, might be vouchsafed these graces and glories. Woe is me, poor wretch!' After having thus viewed all the joys of the Just for the space of six days, the Angels lead the Soul again to do reverence to God. Therefore the Church doth well, in that she celebrateth service and oblation for the Soul on the ninth day.

"After its second reverence to God, the Master of all commandeth that the Soul be conducted to Hell, and there shown the places of torment, the different divisions of Hell; and the divers torments of the ungodly, which cause the souls of sinners that find themselves therein to groan continually, and to gnash their teeth. Through these various places of torment the Soul is borne during thirty days, trembling lest it also be condemned to imprisonment therein. "On the fortieth day the Soul is again taken to do reverence to God: and then the Judge determineth the fitting place of its incarceration, according to its deeds. Thus the Church doth rightly in making mention, upon the fortieth day, of the baptized dead." It is also customary to have the Requiem Office celebrated on the anniversaries of the birth-day, name-day, and death-day of the departed. (2) It is customary, at the Requiem Office (Panikhidi), to place upon a small table in the church a dish of kutiyá or koliva: that is, boiled wheat, mixed with honey, to which raisins are sometimes added. The koliva serves to remind us of the resurrection of the dead. As grain, in order that it may form ears and give fruit, must be buried in the earth, and moulder there; so, also, the body of the dead must be committed to the earth, in order that it may rise to life eternal. The honey typifies the sweetness of bliss of the future life. In the grain is set upright a lighted taper, which symbolizes the light wherewith the Christian is illumined in baptism; and also the light of the world to come, which knows no setting.

(3) Thereby offering unto God, as it were, a sacrifice of propitiation for the dead person, and in honour of the Sovereign Lord over life and death.

XIII. — The Consecration of a Church.

(1) The Canon of the Holy Orthodox-Catholic Apostolic Church of the East orders that the Consecration of a Church must be performed by a Bishop. If, however, this be not possible, the Bishop sends a corporal (antimíns) which has been consecrated to the Church that is to be consecrated, and delegates his authority of consecration to an Archimandrite, an Abbot, an Archpriest, or a Priest. In that case a briefer Office is used than the one here given. In substance, the two Offices are identical; but the most important part of the Office as performed by a Bishop, namely, the consecration of the corporal, is of necessity omitted. Relics are placed in the Altar only in case a Bishop consecrates the church. If the Altar is of stone, all the portions of the service prescribed for a wooden Altar are omitted. (2) This garment (Exodus xxviii. 4) is white in colour, and is trebly girt: about the neck of the

officiating ecclesiastic, in token of wisdom and obedience to God; about the body, beneath the breast, to symbolize the Word; about the loins, as a symbol of purity and strength. If a Bishop celebrate, the apron-like garment should be of silk; if a Priest, of cotton cloth.

(3) The Office of Consecration proper is preceded by the Blessing of Water, in a form which greatly resembles that appointed for the Feast of the Epiphany. (4) As the Altar represents the sepulchre of our Lord Jesus Christ, so the mastic, mingled with fragrant spices, represents the sweet-smelling spices wherewith Joseph of Arimathea and Nicodemus anointed the body of our Lord when they laid him in the tomb. As the Temple is fashioned after the image of our bodies, which are the temple of God (2 Cor. vi. 16) and members of Christ (1 Cor. xii. 27), that rite which is performed at the Consecration of a Church is analogous to the rite by which every believer is made a member of the Church, and the Consecration resembles holy Baptism and holy Chrismation. Therefore, at a Consecration, rose-water, the holy Chrism, white garments and tapers are used; and the building, like the font, is compassed about in procession, in the circle which is the emblem of Eternity.

(5) The affixing of the table to the Altar with four nails commemorates the nailing of our Lord to the cross. The stones thus used are not thrown away, but are generally laid beneath the Altar. (6) Moses, by the Lord's command, anointed the Tabernacle and the Altar at the dedication of the Temple (Exodus xl. 9, 10), as the Altar is here first anointed, and the Sanctuary afterwards. The three places anointed are those where, during the Divine Liturgy, the book of the Holy Gospels, the paten and the chalice are to stand. (7) The corporal (antimínis) is, as it were, the Altar itself, and takes the place of an Altar when, by reason of storm or any other cause, the Altar falls into ruin; or when it is necessary to celebrate the Divine Liturgy in the absence of a duly consecrated Altar. It consists of a silken cloth, whereon is depicted our Lord Jesus Christ in the sepulchre. (See page xxvii.)

(8) The double vesting of the Altar indicates its double significance: as the tomb of Christ and the throne of God. The first altar-cloth represents the winding-sheet wherein the body of our Lord Jesus Christ was wrapped for burial. (9) The cord typifies the cord wherewith our Lord was bound, when he was led before Annas and Caiaphas. (10) The second covering of the Altar, the inditia, of rich and brilliant material, typifies the glory of God's throne. (11) This, the ilitón, represents the swaddling-clothes wherein the infant Christ was wrapped at his birth; our Lord's winding-sheet in the tomb; and the napkin which was bound about his head in the tomb. (Here, as in certain other instances, there are several explanations of the symbolism, upon which the authorities occasionally differ.) (12) This typifies, as in holy Baptism, spiritual illumination. (13) This signifies that the Church is consecrated forever to God; because the circle is the symbol of eternity.

(14) The holy relics placed in the Altar or under the corporal (antimins) bear witness to the special presence there of God. They remind the Christian that when he is in church he is in a place sprinkled with the blood of the Saints; and he rejoices with holy gladness, recalling the words of St. John: "That ye, also, may have fellowship with us" (1 John i. 3). The holy relics are anointed with the holy Chrism as for burial, in token of the close bond between the

Martyrs and Christ. The relics of the Saints which remain incorruptible on earth assure us of the special prayers for us on the part of the Saints thus honoured with immortality of body ere the coming of the Kingdom of Glory (Rev. vi. 9, 10). For our most God-fearing Sovereign, N., the Emperor of All the Russias; for His Wife, the most God-fearing Sovereign Lady, the Empress N.; (for His Mother, the most God-fearing Sovereign Lady, the Empress N.); for His Heir, the Orthodox Lord, (Tzesarévitch) and Grand Prince, N.; (for His Wife, the Orthodox Lady, (Tzesarévna) and Grand Princess, N.); and for all the Reigning House; and for all Their Council, and Their Army and Navy; (and for the Emperor, or King, or President, of N., if it be in a foreign country); let us pray to the Lord.

(In Greece, Syria and Turkey)
For our most God-fearing and God-preserved Sovereigns, and for all Their Council and Their Army, and Navy, let us pray to the Lord. [(Or, the various Rulers are prayed for by name, as indicated above, in the form for Russia.)] Page 71, 11th line from bottom: . . . cutting it crosswise, but leaving the seal intact, and saying: Page 94, end of first column, and Page 96, 21st line from bottom: . . . invisibly upborne. Alleluia, alleluia, alleluia. Page 96, end of second column: . . . the Navy, and all you Orthodox Christians (and the Ruler . . . Page 117, on 16th line from bottom, omit: . . . each time:

Source. English translation by Isabel F. Hapgood, from ***Service Book of the Holy Orthodox-Catholic Apostolic (Greco-Russian) Church***, compiled, translated from the Old Church-Slavonic and collated with the Greek, by Isabel Florence Hapgood (New York: Houghton, Mifflin and Company, 1906); public domain. The text was read by machine (Mistral OCR) from a scan of the 1906 edition from the Cornell University Library at the Internet Archive and has not been proofread against the printed book. SermonIndex has removed running heads and page numbers, joined words split across lines, and divided the text into chapters and short sections; the wording is the translator's own. Footnotes and the editor's introduction are left out. Hapgood's preface, the tables of the church year and of lessons, the errata and the index are also left out; the directions to the clergy, which the book prints in italics, appear here in square brackets, and the reference numbers that point to Appendix B are removed. No original-language text is shown beside it, and no modern English version has been made.

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