

*Great and Holy Thursday:
The Vesper-Liturgy
of Our Holy Father Basil the Great
with the Blessing of Chrism
and the Washing of the Feet*

*The Byzantine Catholic Archeparchy of Pittsburgh
2007*

FOREWORD:

In 2005, the Council of Hierarchs published the propers for this service, which had been translated by the Inter-Eparchial Liturgical Commission and set to the traditional prostopinije (plainchant) by the Inter-Eparchial Music Commission. In 2007, the Divine Liturgy of our holy father Basil the Great was promulgated by the Council of Hierarchs, using work done by both commissions.

This booklet contains all of those promulgated texts, as well as the provisional texts for the Blessing of Chrism and the Rite of the Washing of Feet, both of which are reserved to bishops in their cathedral churches.

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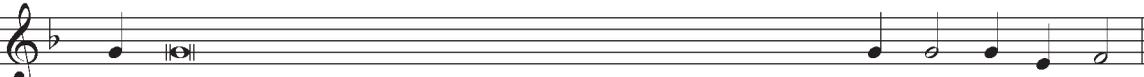
Vesper Liturgy of Great and Holy Thursday

Celebrant: Blessed is the Kingdom of the Father, and of the Son, and of the Holy Spirit,
now and ever and forever.

Response: 
A - men.

Call to Worship


Come, let us worship our King and God. Come, let us worship Christ, our King and God.


Come, let us worship and bow before the only Lord Jesus Christ the King and our God.

Psalm 103


Bless the Lord, O my soul! Lord my God, how great *you* are.

Bless the Lord, O my soul!
Lord my God, how great *you* are,

clothed in majesty and glory,
wrapped in light as in *a* robe.

You stretch out the heavens like a tent.
Above the rains you build *your* dwelling.

You make the clouds your chariot,
you walk on the wings of *the* wind;

you make your angels spirits
and your ministers a flaming *fire*.

You founded the earth on its base,
to stand firm from age *to* age.

You wrapped it with the ocean like a cloak:
the waters stood higher than *the* mountains.

At your threat they took to flight;
at the voice of your thunder *they* fled.

They rose over the mountains and flowed down
to the place which you had *appointed*.

You set limits they might not pass
lest they return to cover *the* earth.

You make springs gush forth in the valleys;
they flow in between *the* hills.

They give drink to all the beasts of the field;
the wild asses quench *their* thirst.

On their banks dwell the birds of heaven;
from the branches they sing *their* song.

From your dwelling they water the hills;
earth drinks its fill of *your* gift.

You make the grass grow for the cattle
and the plants to serve *man's* needs,

that he may bring forth bread from the earth
and wine to cheer *man's* heart;

oil, to make his face shine
and bread to strengthen *man's* heart.

The trees of the Lord drink their fill,
the cedars he planted *on* Lebanon;

there the birds build their nests;
on the treetop the stork has *her* home.

The goats find a home on the mountains
and rabbits hide in *the* rocks.

You made the moon to mark the months;
the sun knows the time for *its* setting.

When you spread the darkness it is night
and all the beasts of the forest *creep* forth.

The young lions roar for their prey
and ask their food *from* God.

At the rising of the sun they steal away
and go to rest in *their* dens.

Man goes out to his work,
to labor till *evening* falls.

How many are your works, O Lord!
In wisdom you have made them all.
The earth is full of *your* riches.

There is the sea, vast and wide,
with its moving swarms past counting,
living things great *and* small.

The ships are moving there,
and the monsters you made *to* play with.

All of these look to you
to give them their food in *due* season.

You give it, they gather it up;
you open your hand, they have *their* fill.

You hide your face, they are dismayed;
you take back your spirit, they die,
returning to the dust from which *they* came.

You send forth your spirit, they are created;
and you renew the face of *the* earth.

May the glory of the Lord last forever!
May the Lord rejoice in *his* works!

He looks on the earth and it trembles;
the mountains send forth smoke at *his* touch.

I will sing to the Lord all my life,
make music to my God while *I* live.

May my thoughts be pleasing to him.
I find my joy in *the* Lord.

Let sinners vanish from the earth and the wicked exist no more.
Bless the Lord, O *my* soul.

And again:

You made the moon to mark the months;
the sun knows the time for *its* setting.

How many are your works, O Lord!
In wisdom you have made *them* all.
Glory to the Father, and to the Son, and to the Holy Spirit,
now and ever and forever. **Amen.**

Three times, each with a reverence:

Alleluia! Alleluia! Alleluia!
Glory to you, **O** God!

Alleluia! Alleluia! Alleluia!
Glory to you, **O** God!

At the last, with melody:



Al - le - lu - ia! Al - le - lu - ia! Al - le - lu - ia! Glo - ry to you, O God!

Litany of Peace

Deacon: In peace, let us pray to the Lord.

Response: 
1. Lord, have mer - cy.

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

Response: 
2. Lord, have mer - cy.

- Deacon:** For peace in the whole world, for the stability of the holy Churches of God, and for the union of all, let us pray to the Lord.
- Response:** Lord, have mercy. (1)
- Deacon:** For this holy church and for all who enter it with faith, reverence, and fear of God, let us pray to the Lord.
- Response:** Lord, have mercy. (2)
- Deacon:** For our holy father, (*Name*), pope of Rome, let us pray to the Lord.
- Response:** Lord, have mercy. (1)
- Deacon:** For our most reverend metropolitan, (*Name*), for our God-loving bishop, (*Name*), for the venerable presbyterate, the diaconate in Christ, and all the clergy and people, let us pray to the Lord.
- Response:** Lord, have mercy. (2)
- Deacon:** For our government and for all in the service of our country, let us pray to the Lord.
- Response:** Lord, have mercy. (1)
- Deacon:** For this city, [or: For this holy monastery], for every city, community, and for the faithful living in them, let us pray to the Lord.
- Response:** Lord, have mercy. (2)
- Deacon:** For favorable weather, for an abundance of the fruits of the earth, and for peaceful times, let us pray to the Lord.
- Response:** Lord, have mercy. (1)
- Deacon:** For those who travel by sea, air, and land, for the sick, the suffering, the captive and for their salvation, let us pray to the Lord.
- Response:** Lord, have mercy. (2)

Deacon: That we be delivered from all affliction, wrath, and need, let us pray to the Lord.

Response: Lord, have mercy. (1)

Deacon: Protect us, save us, have mercy on us, and preserve us, O God, by your grace.

Response: Lord, have mercy. (2)

Deacon: Commemorating our most holy, most pure, most blessed and glorious Lady, the Theotokos and ever-Virgin Mary with all the saints, let us commit ourselves and one another and our whole life to Christ our God.

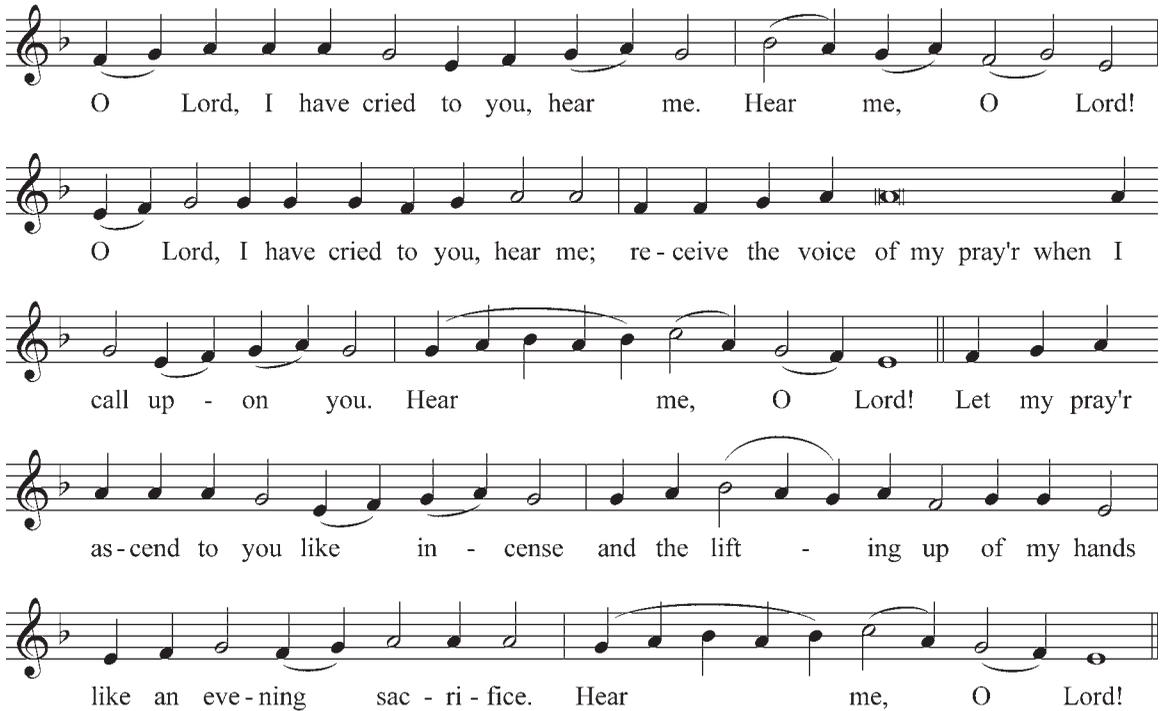
Response: 
To you, O Lord.

Celebrant: Evening, morning, and at noon we praise you, we bless you, we thank you, and we pray to you, Master of All, Lord and Lover of us all. Let our prayer rise like incense before you and do not let our hearts be turned to evil words or thoughts, but deliver us from all that might ensnare our souls. For to you, Lord, O Lord, our eyes are turned and in you we hope; let us not be put to shame, O our God. For to you, Father, Son, and Holy Spirit, is due all glory, honor, and worship now and ever and forever.

Response: 
A - men.

The Lamplighting Psalms

Psalm 140 - Tone 2 samohlasen



O Lord, I have cried to you, hear me. Hear me, O Lord!

O Lord, I have cried to you, hear me; re-ceive the voice of my pray'r when I

call up - on you. Hear me, O Lord! Let my pray'r

as-cend to you like in - cense and the lift - ing up of my hands

like an eve-ning sac - ri - fice. Hear me, O Lord!

O Lord, set a guard before my mouth
and set a seal on the door of *my* lips.

Let not my heart be inclined to evil,
nor make excuse for the sins I *commit*.

Let me never share in sinners' feasting.
If a just man strikes or reproves me it *is* kindness

but let the oil of the wicked not anoint my head.
Let my prayer be ever against *their* malice.

The princes were thrown down by the side of the rock;
then they understood that my words *were* kind.

As a millstone is shattered to pieces on the ground,
so their bones were strewn at the mouth of *the* grave.

To you, Lord God, my eyes are turned;
in you I take refuge; spare *my* soul!

From the trap they have laid for me keep me safe;
keep me from the snares of those who *do* evil.

Let the wicked fall into the traps they have set
while I pursue my way *unharm*ed.

Psalm 141: With all my voice I cry to the Lord,
with all my voice I entreat *the* Lord.

I pour out my trouble before him;
I tell him all my distress while my spirit faints *within* me.

But you, O Lord, know my path.
On the way where I shall walk they have hidden a snare to *entrap* me.

Look on my right and see:
there is no one who takes *my* part.

I have no means of escape,
not one who cares for *my* soul.

I cry to you, O Lord.
I have said: “You are my refuge, all I have in the land of *the* living.”

Listen, then, to my cry
for I am in the depths *of* distress.

Rescue me from those who pursue me
for they are stronger *than* I.

Bring my soul out of this prison
and then I shall praise *your* name.

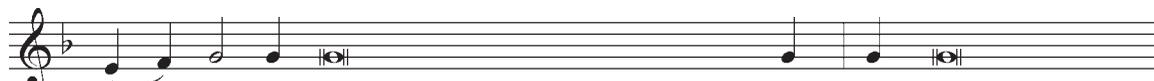
Around me the just will assemble
because of your goodness *to* me.

Psalm 129: Out of the depths I cry to you, O Lord;
Lord, hear *my* voice!

Let your ears be attentive
to the voice of *my* pleading.

If you, O Lord, should mark our guilt, Lord, who would survive?
But with you is found forgiveness: for this we *revere* you.

Cantor only (on 5):



My soul is longing for the Lord, I count on his word. My soul is longing for



the Lord, more than watch-man for day - break.

5



All: The San - he - drin of the Jews has - tens to con - vene to de - liv - er the Creator



and Maker of all to Pi - late. O how law - less! O how faith - less! They are

pre - par - ing to judge the one who is com - ing to judge the liv - ing
 and the dead. They ar - range the pas - sion of the one who heals the pas - sions.
 Long - suf - fer - ing Lord, great is your mer - cy: Glo - ry to you!

Cantor only (on 4):

Let the watch - man count on daybreak and Is - ra - el on the Lord.

⁴
All: The trans - gres - sor, Judas, dipped his hand in the dish dur - ing the sup - per

with you, O Lord, and then law - less - ly reached out his hand to accept the

sil - ver coins. He cal - cu - lated the price of the myrrh, but did not flinch

to sell you who are price - less. He ex - tend - ed his foot to be washed,

but kissed the Mas - ter with treach - er - y to be - tray him to the
 law - less ones. He was cast out of the company of the A - pos - tles;
 he cast back the thir - ty pie - ces of sil - ver. He nev - er saw your
 re - surrection on the third day, through which, have mer - cy on us.

Cantor only (on 3):

Be-cause with the Lord there is mercy and fullness of redemp - tion, Is - ra - el
 in - deed he will re - deem from all its in - i - qui - ty.

³
All: Ju-das, the trai-tor, be - ing treach er - ous, treach - er - ous - ly betrayed the Lord and
 Sav - ior with a kiss. He sold the Mas - ter of all to the law less like a slave;

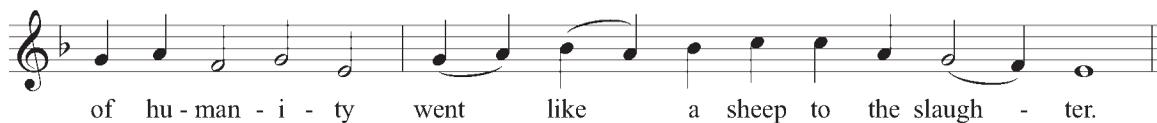
but like a sheep to the slaugh-ter, will-ing - ly, went the Lamb of God,
 the Son of the Fa - ther, the on - ly all - mer - ci - ful One.

Cantor only: (on 2)

Praise the Lord, all you na - tions; ac-claim him all you peo - ples!

②

All: Ju - das, the a - pos - tle and a - pos - tate, serv - ant and conspirator, friend and
 dev - il, is be trayed by his deeds, for he fol - lowed the Master while plot ting his
 be - tray - al. He said to him - self: I will hand him over and gain the col lect - ed
 mon - ey. He tried to sell the myrrh and to have Jesus seized by de - ceit.
 He gave a kiss and gave Christ a - way. But the on - ly com - pas - sionate Lover



of hu - man - i - ty went like a sheep to the slaugh - ter.

Cantor only (on 1):

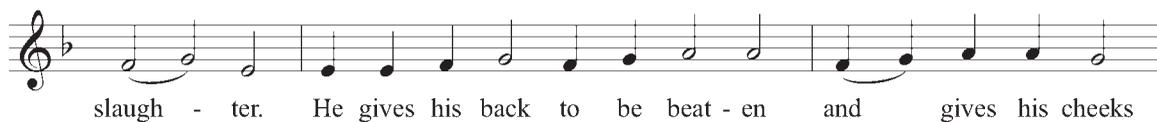


Strong is the love of the Lord for us; he is faith-ful for - ev - er.

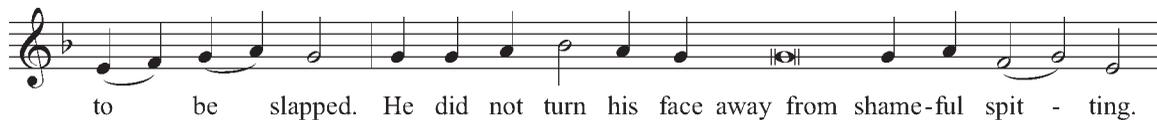
①



All: The Lamb whom I - sai - ah fore - told comes will - ing - ly to the



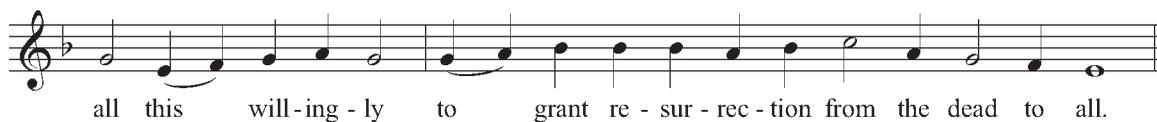
slaugh - ter. He gives his back to be beat - en and gives his cheeks



to be slapped. He did not turn his face away from shame-ful spit - ting.



He is con demned to a shame - ful death, and though sin - less, ac - cepts



all this will - ing - ly to grant re - sur - rec - tion from the dead to all.

The faithful STAND when the holy doors are opened and the cantor sings:

Cantor only:

Tone 6



Glo - ry to the Fa - ther, and to the Son, and to the Holy Spir - it,



now and ev - er and for - ev - er. A - men.

Doxastikon of Great and Holy Thursday - Tone 6 Samohlasi :



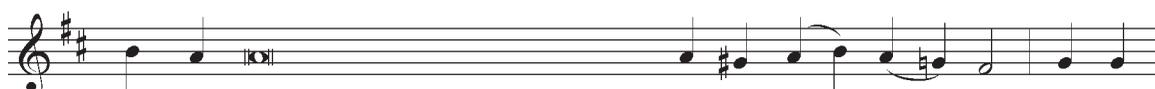
Tru - ly Ju - das is a spawn of those vi - pers who grumbled against the one who



gave them food, e - ven as they ate the man - na in the des - ert.



While the food was still in their mouths these in - grates blas phemed a - gainst God.



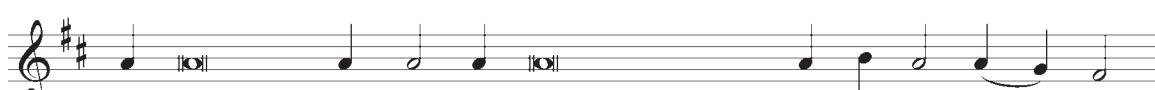
Like - wise, this ungodly one was arranging the Sav - ior's be - tray - al with the



bread of heaven still in his mouth. O implaca ble whim! O in - hu - man bold - ness!



He sold the one who fed him and hand - ed over to death the one he kissed.



Tru - ly their out - law son, he has inherited destruc - tion a - long with them.

But de - liv - er our souls from such in - hu - man - i - ty, O Lord, who a - lone
are pa - tient be - yond com - pare.

Deacon: Wisdom! Be attentive!

The Hymn of the Evening

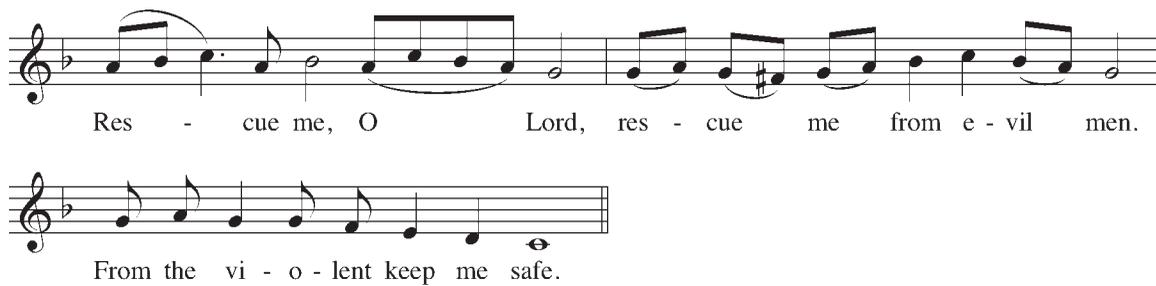
O Joy - ful Light of the ho - ly glo - ry of the Fa - ther Im - mor - tal,
the hea - ven - ly, ho - ly, bles - sed One, O Je - sus Christ: Now that we have
reached the set - ting of the sun, and see the eve - ning light, we sing to God,
Fa - ther, Son, and Ho - ly Spir - it. It is fit - ting at all times to raise
a song of praise in meas - ured mel - o - dy to you, O Son of God, the
Giv - er of Life. There - fore, the u - ni - verse sings your glo - ry.

Deacon: Let us be attentive!

Celebrant: ✝ Peace be to all!

Deacon: Wisdom! Be attentive!

First Prokeimenon - Tone 1 (Ps. 139: 2-3)



Res - cue me, O Lord, res - cue me from e - vil men.
From the vi - o - lent keep me safe.

Verse: Who plan evil in their heart every day.

Deacon: Wisdom!

The faithful are seated.

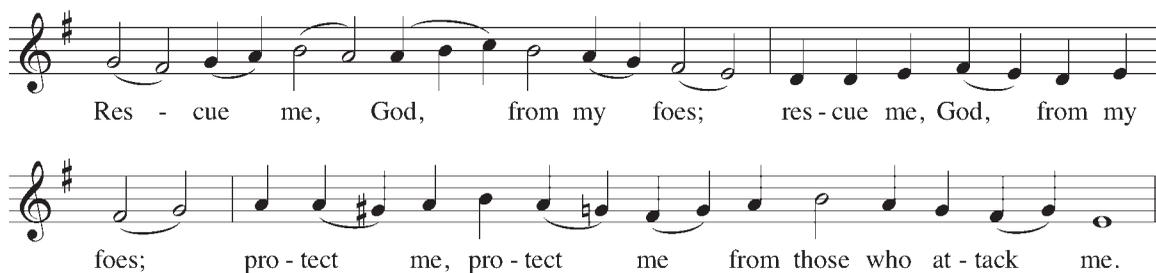
Reader: A reading from the Book of Exodus.

Deacon: Let us be attentive!

Reader: (Exodus 19: 10-19)

Deacon: Wisdom! Be attentive!

Second Prokeimenon - Tone 7 (Ps. 58: 2-3)



Res - cue me, God, from my foes; res - cue me, God, from my
foes; pro - tect me, pro - tect me from those who at - tack me.

Verse: Rescue me from those who do evil.

Reader: A reading from the Book of Job.

Deacon: Let us be attentive!

Reader: [Job 38: 1-22; 42: 1-5]

Deacon: Wisdom! Be attentive!

Reader: A reading from the Book of the Prophet Isaiah.

Deacon: Let us be attentive!

Reader: [Isaiah 50: 4-11]

Small Litany

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

Response: 
Lord, have mer - cy.

Deacon: Protect us, save us, have mercy on us, and preserve us, O God, by your grace.

Response: 
Lord, have mer - cy.

Deacon: Commemorating our most holy, most pure, most blessed and glorious Lady, the Theotokos and ever-Virgin Mary with all the saints, let us commit ourselves and one another and our whole life to Christ our God.

Response: 
To you, O Lord.

Third Prokeimenon - Tone 7 (Ps. 2: 2, 1)

The ru - lers gath-ered to - geth-er as one, a - gainst the Lord,
a - gainst the Lord and his a - noint - - - ed.

Verse: Why this tumult among nations,
among peoples this useless murmuring?

Deacon: Wisdom!

Lector: A reading from the first Epistle of St. Paul to the Corinthians

Deacon: Let us be attentive.

The faithful are seated.

Lector: [I Corinthians 11:23-32]

Celebrant: Peace be to you, reader.

Deacon: Wisdom! Be attentive!

The faithful stand.

Alleluia - Tone 6

Al - le - lu - ia! Al - - - - le - lu - - - ia!
Al - le - lu - - - - ia!

Verse: Happy the man who considers the poor and weak;
the Lord will save him on the evil day.

Verse: My foes are speaking evil against me;
how long before he dies and his name be forgotten?

Verse: My friend, who ate my bread, has turned against me.

The holy gospel book is incensed along with the faithful.

Deacon: Reverend Father, bless the proclaimer of the Gospel of the holy apostle and evangelist Matthew.

Celebrant: May God, through the prayers of the holy, glorious, and illustrious apostle and evangelist Matthew, grant that you proclaim the word with great power for the fulfillment of the Gospel of his beloved Son, our Lord Jesus Christ.

Deacon: Amen.

Celebrant: Wisdom! Let us stand and listen to the holy Gospel. Peace be to all.

Response: 
And to your spir - it.

Deacon: A reading from the holy Gospel according to (*Name*).

Response: 
Glo - ry to you, O Lord, glo - ry to you.

Celebrant: Let us be attentive!

Deacon: [Matthew 26: 2-20; John 13: 3-17; Matthew 26: 21-39; Luke 22: 43-44;
Matthew 26: 40 - 27: 2]

Response: 
Glo - ry to you, O Lord, glo - ry to you.

The faithful **SIT** during the homily
and may also sit during the Litany of Fervent Supplication which follows.

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

Response: 
1. Lord, have mer - cy.

Deacon: O Lord almighty, God of our fathers, we pray you, hear and have mercy.

Response: 
2. Lord, have mer - cy.

Deacon: Have mercy on us, O God, according to your great mercy,
we pray you, hear and have mercy.

Response:

Response: Lord, have mercy. (*three times, using response 3.*)

Celebrant: For you are a merciful and loving God, and we give glory to you, Father, Son, and Holy Spirit, now and ever and forever.

Response: 
A - men.

The faithful STAND following the Litany of Fervent Supplication.

Irmos Tone 6



Ac - cept me to-day as a par-tak - er of your mystical supper, O Son of God,
for I will not reveal your myste-ry to your en - e - mies, nor will I
give you a kiss as did Ju - das, but like the thief I pro-fess you:
Re - mem - ber me, O Lord, when you come in your king - - - dom.

Deacon: May the Lord God remember in his kingdom all you Christians of the true faith, always, now and ever and forever.

Celebrant: May the Lord God remember in his kingdom ... now and ever and forever.

Response: 
A - men.

All repeat "Accept me today..."

Deacon: For the precious gifts placed before us, let us pray to the Lord.

Response: 
Lord, have mer - cy.

Celebrant: Lord our God, you created us and brought us into this life. You have shown us ways to salvation and have bestowed on us the revelation of heavenly mysteries. You yourself have appointed us to this service by the power of your Holy Spirit. Therefore, O Lord, be pleased to make us servants of your new covenant and ministers of your holy mysteries. According to your abundant mercy, receive us as we draw near your holy altar so that we may be worthy to offer you this spiritual and unbloody sacrifice for our sins and for the people's failings. Receive it as a fragrant aroma upon your holy, heavenly, and mystical altar, and send down upon us, in return, the grace of your Holy Spirit. Look upon us, O God, and behold this our worship, and accept it as you accepted the gifts of Abel, the sacrifices of Noah, the first-fruits of Abraham, the priesthood of Moses and Aaron, and the peace-offerings of Samuel. Just as you accepted this true worship from the hands of your apostles, now, O Lord, in your goodness, accept these gifts from the hands of us sinners. May we who have been made worthy to minister without blame at your holy altar obtain the reward of faithful and wise stewards on the fearsome day of your just retribution.

Grant this through the mercies of your only-begotten Son with whom you are blessed, together with your all-holy, good, and life-creating Spirit, now and ever and forever.

Response: 
A - men.

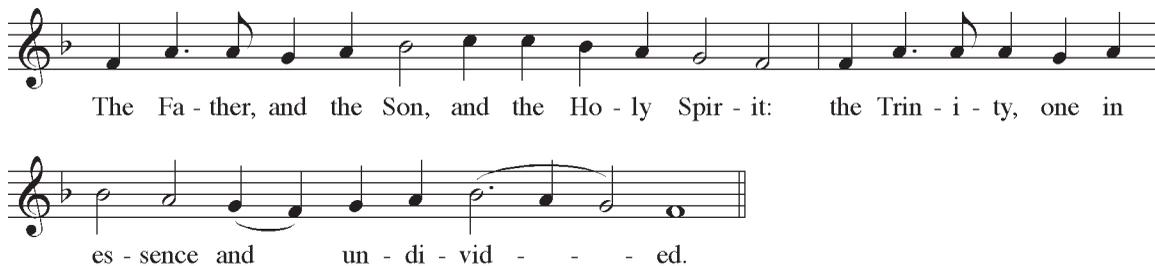
*Before the profession of the Symbol of Faith,
the assembly is invited to be reconciled with one another:*

Celebrant: Peace be to all.

Response: 
And to your spir - it.

Celebrant: Let us love one another that with one mind we may profess.

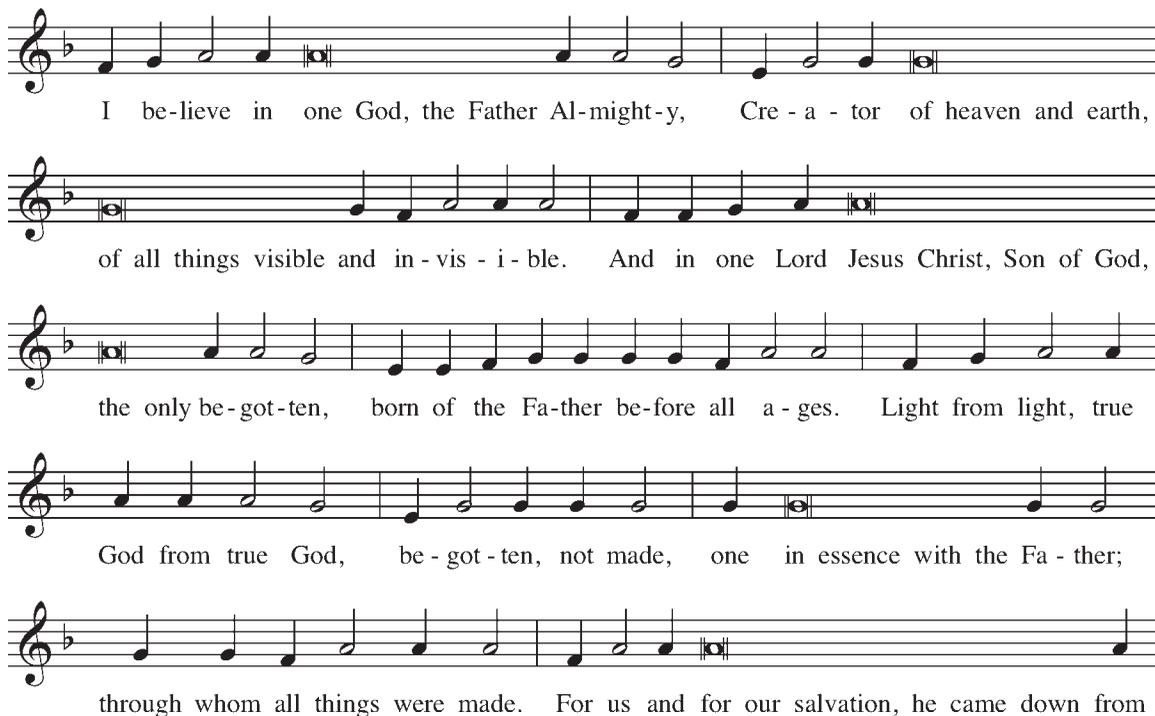
Response:



The Fa - ther, and the Son, and the Ho - ly Spir - it: the Trin - i - ty, one in
es - sence and un - di - vid - - - ed.

Deacon: [The doors! The doors!] In wisdom let us be attentive!

Symbol of Faith



I be-lieve in one God, the Father Al-might-y, Cre - a - tor of heaven and earth,
of all things visible and in - vis - i - ble. And in one Lord Jesus Christ, Son of God,
the only be-got-ten, born of the Fa-ther be-fore all a - ges. Light from light, true
God from true God, be - got - ten, not made, one in essence with the Fa - ther;
through whom all things were made. For us and for our salvation, he came down from

the dead and the life of the world to come. A - men.

Anaphora

Deacon: Let us stand aright; let us stand in awe; let us be attentive to offer the holy Anaphora in peace.

Response:

Mer - cy, peace, a sac - ri - fice of praise.

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

Response:

And with your spir - - - it.

Celebrant: Let us lift up our hearts.

Response:

We lift them up to the Lord.

Celebrant: Let us give thanks to the Lord.

Response:

It is prop - er, it is prop - er and just.

Celebrant: O Eternal Being, Master, Lord, God, Father almighty and adorable
it is truly proper and just and befitting the magnificence of your holiness
to praise you, to sing to you, to bless you, to worship you,
to thank you, to glorify you, the only true God,
and to offer you this, our spiritual worship with contrite heart and humble
spirit;
for you have granted us the knowledge of your truth.

Who is able to proclaim your might, to make known all your praises,
or to recount all your mighty deeds in every age?

Master of all, Lord of heaven and earth and of all creation both visible and
invisible,
enthroned in glory yet fathoming the depths,
eternal, invisible, incomprehensible, boundless, and changeless,
Father of our great God, Savior, and Lord Jesus Christ,
you are revealed through him who is our hope,
the image of your goodness, and the seal bearing your likeness.

He is the Living Word, True God, Eternal Wisdom, Life, Sanctification,
Power, and the True Light
through whom the Holy Spirit has been revealed:
the Spirit of truth, the Gift of filial adoption,
the Pledge of our future inheritance, the First-fruits of eternal blessings,
the Life-creating Power, the Wellspring of sanctification
through whom every rational and intelligent creature
is empowered to worship you,
and to offer you an unending hymn of praise;
for all creation serves you.

Angels, archangels, thrones,
dominions, principalities, virtues, powers,
and the many-eyed cherubim praise you.
You are surrounded by the six-winged seraphim;
two wings cover their face, two their feet, and with two they fly,
and they call one to another with never-ending and never-silent hymns of
praise:

Singing, shouting, crying aloud, and saying the triumphal hymn:

Ho - ly, ho - ly, ho - ly is the Lord of Hosts.
 Heav - en and earth are filled with your glo - - - - - ry;
 ho - san - - - - na, ho - san - na in the high - est.
 Bless - ed is he who comes in the name of the Lord;
 ho - san - - - - na, ho - san - na in the high - est.

Celebrant: We sinners also cry out with these blessed powers, O loving and kind Master,
 and say: Holy are you; truly, all-holy.
 Immeasurable is the majesty of your holiness.
 You are revered in all your works;
 for with righteousness and just judgment you have ordered all things for us.
 Taking clay from the earth, you formed man
 and honored him with your own image, O God.
 You placed him in a delightful paradise
 and promised him immortal life and the enjoyment of eternal blessings
 through the observance of your commandments.
 But man disobeyed you, the true God who created him;
 he was led astray by the deceit of the Serpent,
 and by his own transgressions was subjected to death.

In your righteous judgment, O God, you banished him from paradise into
this world
and returned him to the earth from which he had been taken,
but provided for him the salvation of rebirth in your Christ.
For you did not turn away from your creature forever, O Good One,
nor forget the work of your hands;
rather, you intervened in various ways because of your merciful loving-
kindness.
You sent prophets and performed mighty deeds through your holy ones
who have pleased you in every generation.
You spoke to us through the mouth of your servants, the prophets, who
foretold the salvation which was to come.
You gave the Law as an aid, and appointed angels as guardians.
When the fullness of time had come, you spoke to us through your own
Son,
the very one through whom you created the ages.

Although he is the reflection of your glory and the express image of your
person,
sustaining all things by his powerful word,
He did not deem equality with you, God and Father, something to be
grasped;
rather, while remaining everlasting God,
he appeared on earth and lived among men.

In becoming incarnate from the holy Virgin, he emptied himself,
taking the form of a slave,
conforming himself to the lowliness of our body,
that he might conform us to the image of his glory.
For since, through a man, sin entered the world,
and through sin, death,
so it pleased your only-begotten Son,
who is in your bosom, God and Father,
to be born of a woman, the holy Theotokos and Ever-Virgin Mary,
to be born under the Law,
to condemn sin in his flesh
so that those who are dead in Adam
might be brought to life in him, your Christ.

Living in this world, he gave us precepts for salvation,

turned us away from the deceit of idols,
and brought us to know you, true God and Father.

He purchased us for himself as a chosen people, a royal priesthood, and a
holy nation,
cleansing us with water and sanctifying us with the Holy Spirit.
He surrendered himself as a ransom to Death
by which we were held captive,
sold into slavery under sin.
Descending by the cross into Hades
to fulfill all things in himself,
he freed us from Death's despair,
and rose on the third day,
preparing the way for the resurrection of all flesh from the dead.
Since Corruption could not keep the Author of Life in its clutches,
he became the first-fruits of those who have fallen asleep,
the first-born of the dead,
that in all things he might have pre-eminence over all.

Ascending into heaven,
he has taken his seat at the right hand of your majesty on high
and will come to reward everyone according to his works.
But he left us these memorials of his saving passion,
which we have prepared according to his command.
For, when he was about to go forth to his voluntary, ever-memorable, and
life-creating death,
on the night when he surrendered himself for the life of the world,
he took bread into his holy and all-pure hands,
and presenting it to you, God and Father,
he gave thanks, blessed, sanctified, broke, and gave it to his holy disciples
and apostles, saying

Take, eat; this is my body which is broken for you for the remission of
sins.

Response:



Celebrant: Likewise, taking the chalice of the fruit of the vine, he mixed it, gave thanks, blessed, sanctified, and gave it to his holy disciples and apostles, saying:

Drink of this all of you; this is my blood of the new covenant which is shed for you and for many for the remission of sins.

Response: 
A - - - - - men.

Celebrant: Do this in remembrance of me,
for as often as you eat this bread and drink this chalice
you proclaim my death and profess my resurrection.

Therefore, O Master,
we also remember his saving passion, the life-creating cross,
the three-day burial, the resurrection from the dead,
the ascension into heaven,
the enthronement at your right hand, God and Father,
and his glorious and fearsome second coming:

Offering you your own from your own always and everywhere.

Anamnesis Acclamation



We praise you, we bless you, we thank
you, O Lord, and we pray to you, pray to you, our God.

Celebrant: All-holy Master,
since you have allowed us sinners and unworthy servants
to minister at your holy altar — not because of our righteousness,
for we have done nothing good on earth,

but because of your mercy and compassion so richly poured out
upon us —
we have the courage to approach your holy altar.
As we offer you the holy body and blood of your Christ in this form,
we pray you and beseech you, O Holy of Holies,
that, according to your kind favor,
your Holy Spirit may come upon us
and upon these gifts here offered;
and bless and sanctify them and show this bread
to be truly the precious body of our Lord, God, and Savior Jesus Christ.
and this chalice to be truly the precious blood of our Lord, God, and
Savior Jesus Christ,
shed for the life of the world.

So that all of us who share this one bread and chalice
may be united with one another in the communion of the one Holy Spirit,
and that none of us partake of the holy body and blood of your Christ
for judgment or condemnation.

Rather, may we obtain mercy and grace
together with all the saints who have pleased you since time began:
the forefathers, fathers, patriarchs,
prophets, apostles, preachers,
evangelists, martyrs, confessors, teachers,
and with every just spirit brought to perfection in faith.

Especially with our most holy, most pure, most blessed and glorious Lady,
the Theotokos and Ever-Virgin Mary.

Irmos Tone 6

Lift - ing up our minds to the Up - per Room, O faith - ful, let us en - joy
the lord - ly hospitality and the e - ter - nal ban - quet. Hav - ing learned from the Word
a - bout the Word, we ex - tol him who has as - cend - - - ed.

Celebrant: Among the first, O Lord, remember our holy father (*Name*), pope of Rome, our most reverend metropolitan (*Name*), our bishop (*Name*) whom God loves; preserve them for your holy churches in peace, safety, honor, and health for many years as they faithfully impart the word of your truth.

Response: 
And re - mem - ber all your peo - ple.

Celebrant: Remember, O Lord, the entire episcopate of the true believers who faithfully impart the word of your truth. Remember also my unworthiness, O Lord, according to the abundance of your mercies. Forgive me every transgression voluntary and involuntary; and despite my sins do not withhold any grace of your Holy Spirit from these gifts offered here.

Remember, O Lord, the presbyterate, the diaconate in Christ, and every holy order; let none of us who surround your holy altar be put to shame. Visit us in your goodness, O Lord. Reveal yourself to us in your rich compassion. Grant us a healthful and agreeable climate and gentle showers upon the earth that it may be fruitful, and crown the cycle of the seasons with your kindness.

By the power of your Holy Spirit, bring an end to schism in the Churches, extinguish the raging of the nations, and quickly put down the upsurges of heresy. Accept us all into your kingdom, showing us to be children of the light and of the day. Grant us your peace and love, O Lord our God, for you have given us everything.

And grant that with one voice and one heart we may glorify and praise your most honored and magnificent name, Father, Son, and Holy Spirit, now and ever and forever.

Response: 
A - men.

Celebrant: May the mercies of our great God and Savior Jesus Christ be with all of you.

Response:



Consecration of the Chrism

The Metropolitan uncovers the vessel containing the chrism, extends his hand over it and says:

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

With his right hand extended over the chrism, the Metropolitan continues:

O Lord of mercy and Father of lights, it is from you that every good gift and every perfect gift come. Grant us, although we are unworthy, the same grace for the ministry of this great and life-creating mystery that you gave to Moses, your loyal and obedient servant, to Samuel, your servant, and to your holy apostles. Send forth your Holy Spirit, O Lord, upon this chrism and make it to be a royal and spiritual anointing for the preservation of life and the sanctification of souls and bodies. Make this chrism to be the oil of gladness which was prefigured in the Old Testament and now shines forth in the New and with which kings, patriarchs and prophets were anointed as well as their successors, and later archbishops and priests, and with which all are born anew in the waters of rebirth and anointed to this present day.

O Lord God Almighty, by the descent of your holy and adorable Spirit, make this chrism to be, for those who receive holy baptism, the robe of incorruption; the seal which perfects and portrays the divine calling of you and your only-begotten Son and your Holy Spirit: so that everyone marked with this holy seal, as if clothed in the robe of your incorruptible glory and sanctified in soul and body, cleansed of every sin and strangers to evil, will be recognized by the holy angels and archangels and the whole heavenly host. Grant that, marked with this seal, they be a source of fear to the evil and unclean spirits; that they be a chosen race, a royal priesthood, a holy people. Marked with this incorruptible mystery of yours, grant that they, through the Holy Spirit, would have Christ abiding in their hearts as in the dwelling place of God the Father. For you are

holy, and we render glory to you, Father, Son, and Holy Spirit, now and ever and forever.

Response:



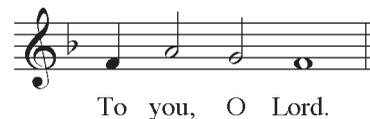
Metropolitan: Peace be ✝ to all!

Response:



Deacon: Bow your heads to the Lord.

Response:



Metropolitan: O Lord, King of all, giving praise to you, we bow our heads to you because you have made us worthy to be ministers of this, your divine mystery. Because of this, we greatly profess your mercy which you have poured out upon us so generously, and we ask that this oil be consecrated so that, as a fragrant oil poured upon the head, it will bring about sanctification: for your only-begotten Son, Christ our God, is a fragrant oil poured out though whom the whole visible and invisible world is filled with a sweet-smelling fragrance. For you are everywhere praised and adored and to you, Father, Son, and Holy Spirit, we render glory and honor, now and ever and forever.

Response:



The Metropolitan blesses the chrism three times with his hand. He then covers the vessel and says:

Metropolitan: May this mixture of oils forever be a source of sanctification and spiritual protection to all who are anointed with it. Amen.

Deacon: For the precious gifts offered and consecrated, let us pray to the Lord.

Response:



Lord, have mer - cy.

The musical notation is on a single staff with a treble clef and a key signature of one flat (B-flat). The melody consists of six notes: G4 (quarter), A4 (quarter), Bb4 (quarter), C5 (quarter), Bb4 (half), and A4 (half). A slur covers the first four notes.

Deacon: That our God who loves us all may receive them on his holy, heavenly, and mystical altar as an aroma of spiritual fragrance, and send down upon us in return his divine grace and the gift of the Holy Spirit, let us pray.

Response:



Lord, have mer - cy.

The musical notation is on a single staff with a treble clef and a key signature of one flat (B-flat). The melody consists of six notes: G4 (quarter), A4 (quarter), Bb4 (quarter), C5 (quarter), Bb4 (half), and A4 (half). A slur covers the first four notes.

Deacon: Asking for unity in the faith and for communion of the Holy Spirit, let us commit ourselves and one another and our whole life to Christ our God.

Response:



To you, O Lord.

The musical notation is on a single staff with a treble clef and a key signature of one flat (B-flat). The melody consists of four notes: G4 (quarter), A4 (quarter), Bb4 (quarter), and C5 (half).

Celebrant: God, the God of our salvation, teach us to give you worthy thanks for the bounties you have bestowed and continue to bestow on us. As you have accepted these gifts, O our God, purify us from every defilement of flesh and spirit. Teach us to grow perfect in holiness through fear of you so that, with a pure testimony of our conscience, we may receive a portion of your holy gifts and be united to the holy body and blood of your Christ. Receiving them worthily, may we have Christ living in our hearts and become temples of your Holy Spirit.

Especially, O our God, let none of us become guilty nor weakened in soul or body by partaking of these awesome and heavenly mysteries of yours unworthily. Rather, grant, O Lord, that even until our last breath, we may worthily receive a portion of your holy Gifts as a provision for the journey to eternal life, and for an acceptable defense before the fearsome judgment seat of your Christ. Then, together with all the saints who have

pleased you since time began, may we become partakers of the eternal blessings which you have prepared for those who love you, O Lord.

And make us worthy, O Master, that we may with confidence and without condemnation dare call you "Father," God of heaven, and say:

Tone 4 podoben: Udivisja Josij



Our Fa-ther, who art in heav-en, hal - lowed be thy name. Thy king-dom come,
thy will be done on earth, as it is in heav-en. Give us this day our dai - ly bread
And for-give us our tres-pass-es, as we for-give those who tres-pass a-against us.
And lead us not in - to temp - ta - tion, but de - liv - er us from e - vil.

Celebrant: For thine is the kingdom and the power and the glory, Father, Son, and Holy Spirit, now and ever and forever.

Response: 
A - men.

Celebrant: Peace be to all.

Response: 
And to your spir - it.

Deacon: Bow your heads to the Lord.

Response: A single line of musical notation on a treble clef staff in G major. The notes are G4, A4, B4, C5, and D5, each with a half note value. The text 'To you, O Lord.' is centered below the staff.

Celebrant: Master, Lord, Father of mercies, and God of all consolation, bless, sanctify, guard, confirm, and strengthen those who have bowed their heads to you. Turn them away from every evil deed, equip them for every good work, and make them worthy to partake of these your most pure and life-creating mysteries without condemnation for the remission of their sins and for communion of the Holy Spirit.

Through the grace, the mercies, and the loving-kindness of your only-begotten Son with whom you are blessed, together with your all-holy, good, and life-creating Spirit, now and ever and forever.

Response: A single line of musical notation on a treble clef staff in G major. The notes are G4, A4, B4, C5, D5, E5, D5, C5, B4, A4, G4, each with a half note value. A long slur covers the entire line. The text 'A - - - - - men.' is centered below the staff.

Deacon: Let us be attentive!

Celebrant: Holy gifts to holy people!

Response: Two lines of musical notation on a treble clef staff in G major. The first line contains the notes G4, A4, B4, C5, D5, E5, D5, C5, B4, A4, G4, each with a half note value. The second line contains the notes G4, A4, B4, C5, D5, E5, D5, C5, B4, A4, G4, each with a half note value. A long slur covers the entire second line. The text 'One is ho - ly, one is Lord, Je - sus Christ, to the glo - ry of God the Fa - ther. A - - - - - men.' is centered below the staff.

All:

O Lord, I believe and profess that you are truly Christ, the Son of the living God, who came into the world to save sinners, of whom I am the first.

Accept me today as a partaker of your mystical supper, O Son of God; for I will not reveal your Mystery to your enemies, nor will I give you a kiss as did Judas, but like the thief I profess you:

Remember me, O Lord, when you come in your kingdom.
Remember me, O Master, when you come in your kingdom.
Remember me, O Holy One, when you come in your kingdom.

May the partaking of your holy Mysteries, O Lord, be not for my judgement or condemnation, but for the healing of soul and body.

O Lord, I also believe and profess that this, which I am about to receive, is truly your most precious body, and your life-giving blood, which, I pray, make me worthy to receive for the remission of all my sins and for life everlasting. Amen.

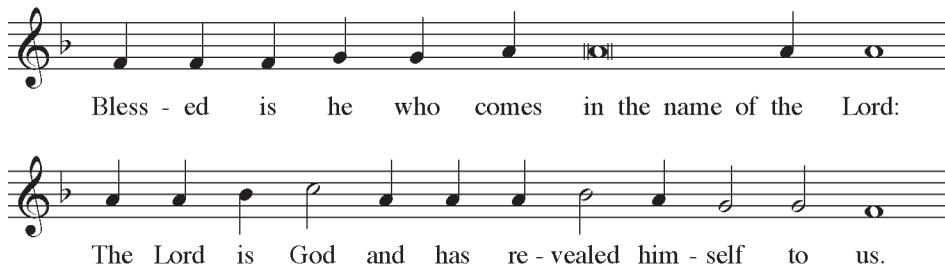
O God, be merciful to me a sinner.
O God, cleanse me of my sins, and have mercy on me.
O Lord, forgive me for I have sinned without number.

Irmos Tone 6

Ac - cept me to-day as a par-tak - er of your mystical supper, O Son of God,
for I will not reveal your myste-ry to your en - e - mies, nor will I
give you a kiss as did Ju - das, but like the thief I pro-fess you:
Re - mem - ber me, O Lord, when you come in your king - - - dom.

Deacon: Approach with fear of God and with faith.

Response:



Bless - ed is he who comes in the name of the Lord:
The Lord is God and has re - vealed him - self to us.

*The body and blood of our Lord are administered on a small spoon.
Communicants approach close to the priest or deacon and remain standing.*

The communicants say nothing.

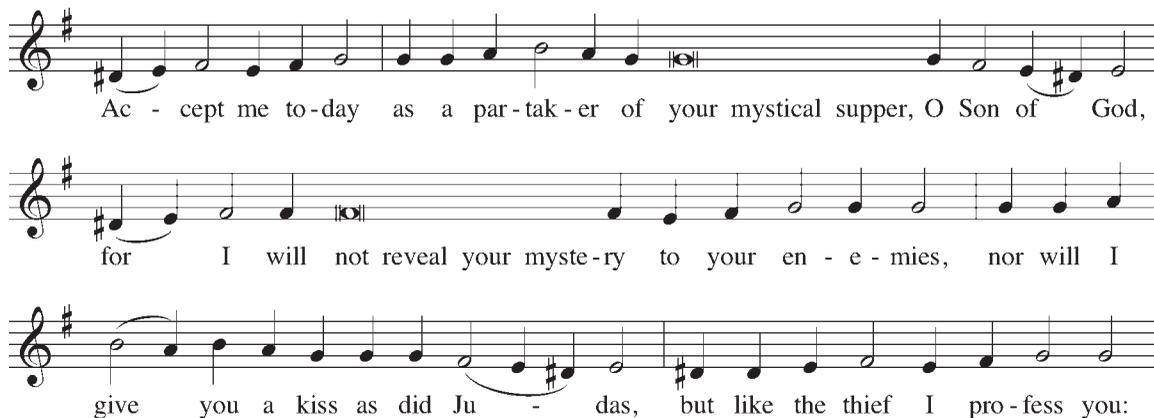
*They open the mouth widely without extending the tongue
and close the mouth only after the spoon has been withdrawn.*

*The faithful may REMAIN STANDING
while others are receiving holy communion.*

*When Holy Communion has been distributed,
the celebrant blesses with the chalice:*

Celebrant: Save your people, O God, and bless your inheritance.

Response:



Ac - cept me to-day as a par-tak-er of your mystical supper, O Son of God,
for I will not reveal your myste-ry to your en - e - mies, nor will I
give you a kiss as did Ju - das, but like the thief I pro-fess you:

Re - mem - ber me, O Lord, when you come in your king - - - dom.

Celebrant: Blessed is our God, always, now and ever and forever.

*The holy gifts are brought to the table of preparation.
All repeat "Accept me today..."*

Deacon: Arise! Now that we have received the divine, holy, most pure, immortal, heavenly, life-creating, and awesome mysteries of Christ, let us worthily thank the Lord.

Response:

Lord, have mer - cy.

Celebrant: We thank you, O Lord our God, for our sharing in your holy, most pure, immortal, and heavenly mysteries which you have given us for the benefit, sanctification, and healing of our souls and bodies. You, O Master of all, grant that the communion of the holy body and blood of your Christ may bring about in us a faith that cannot be confounded, a love that does not pretend, a wisdom that overflows, the healing of our souls and bodies, the defeat of every enemy, the full observance of your commandments, and an acceptable defense before the fearsome judgment seat of your Christ.

For you are our sanctification, and we give glory to you, Father, Son, and Holy Spirit, now and ever and forever.

Response:

A - men.

Celebrant: Let us go forth in peace.

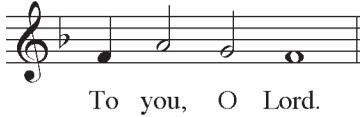
Response:



Deacon:

Let us pray to the Lord.

Response:



The celebrant, going before the ambon and facing East, intones the Ambon Prayer.

Celebrant:

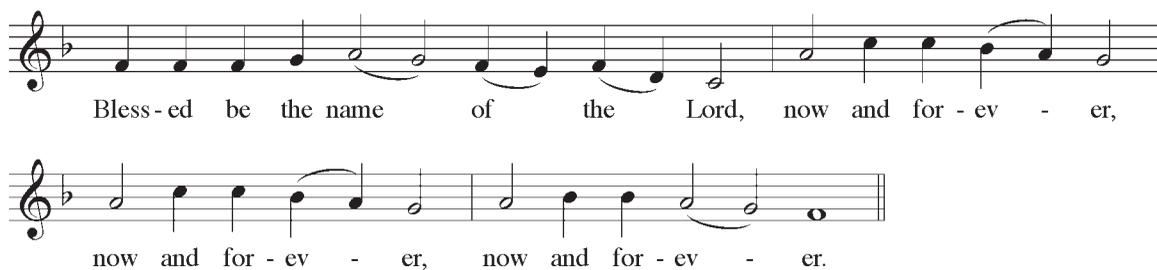
Today we have seen our Lord Jesus Christ placed upon the altar. Today we have touched the burning coal, whose foreshadowing the Cherubim were unable to grasp. Today we have heard his sweet words, “This is my body which is broken for you and given for the forgiveness of sins.” This body Thomas touched as he cried out, “My Lord and my God.” By eating this body we are filled with joy. Again our Life said, “This is my blood of the new covenant which is poured out for you and for many for the forgiveness of sins.”

Beloved, we have drunk the earthly and heavenly blood. We have drunk the blood which enlightens us. See what kind of Lord we have, who gives us his blood. This is the gift we have received, this is the mystery we enjoy. Who is able to worthily glorify this great gift?

We have accepted the gift, let us keep a genuine faith, that we may become heirs of his kingdom. In love for God, let us ask peace for the church, so that those teaching false doctrine may be shamed and brought down, and Christ our Lord be glorified in all things together with his immortal Father and the all-holy Spirit, now and ever and forever.

Response:



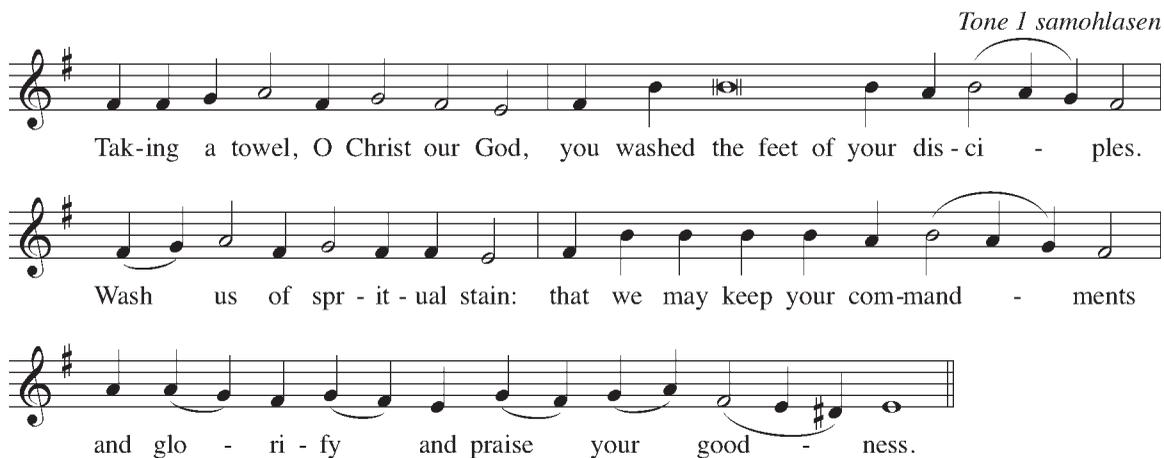


Bless-ed be the name of the Lord, now and for - ev - er,
 now and for - ev - er, now and for - ev - er.

Washing of the Feet

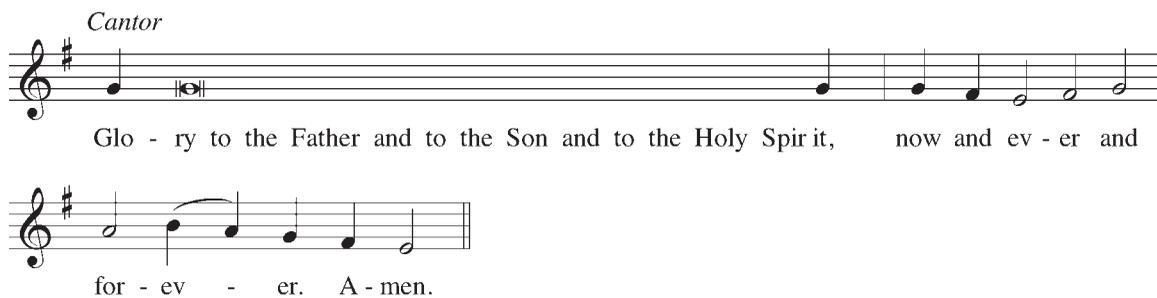
Those whose feet are to be washed take their places.

Tone 1 samohlasen



Tak-ing a towel, O Christ our God, you washed the feet of your dis-ci - ples.
 Wash us of spr - it - ual stain: that we may keep your com-mand - ments
 and glo - ri - fy and praise your good - ness.

Cantor



Glo - ry to the Father and to the Son and to the Holy Spir it, now and ev - er and
 for - ev - er. A - men.

Ju-das, caught by a delusion of the devil, fell a-sleep in death. It is the
 time to be strong, a time to be so - ber. Let the heart repent. Let the eyes weep.
 Let a psalm be sung. Great is the strength of the cross. Christ is at the door. The time
 of the pasch is here. Glo-ry to you, O Christ our God, glo - ry to you.

Deacon: In peace, let us pray to the Lord.

Response: 
 1. Lord, have mer - cy.

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

Response: 
 2. Lord, have mer - cy.

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

Response: Lord, have mercy. (1)

Deacon: For this holy church and for all who enter it with faith, reverence, and fear

of God, let us pray to the Lord.

Response: Lord, have mercy. (2)

Deacon: For our holy father, (*Name*), pope of Rome, let us pray to the Lord.

Response: Lord, have mercy. (1)

Deacon: For our most reverend metropolitan, (*Name*), for our God-loving bishop, (*Name*), for the venerable presbyterate, the diaconate in Christ, and all the clergy and people, let us pray to the Lord.

Response: Lord, have mercy. (2)

Deacon: For our government and for all in the service of our country, let us pray to the Lord.

Response: Lord, have mercy. (1)

Deacon: For this city, [or: For this holy monastery], for every city, community, and for the faithful living in them, let us pray to the Lord.

Response: Lord, have mercy. (2)

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

Response: Lord, have mercy. (1)

Deacon: For those who travel by sea, air, and land, for the sick, the suffering, the captive and for their salvation, let us pray to the Lord.

Response: Lord, have mercy. (2)

Deacon: That this washing be blessed and sanctified by the power, operation and descent of the Holy Spirit, let us pray to the Lord.

Response: Lord, have mercy. (1)

Deacon: That this washing be for the cleansing of every stain of sin, let us pray to

the Lord.

Response: Lord, have mercy. (2)

Deacon: That we be delivered from all affliction, wrath, and need, let us pray to the Lord.

Response: Lord, have mercy. (1)

Deacon: Protect us, save us, have mercy on us, and preserve us, O God, by your grace.

Response: Lord, have mercy. (2)

Deacon: Commemorating our most holy, most pure, most blessed and glorious Lady, the Theotokos and ever-Virgin Mary with all the saints, let us commit ourselves and one another and our whole life to Christ our God.

Response: 
To you, O Lord.

Metropolitan: For you are the cleansing of our souls, and to you we give glory, Father, Son, and Holy Spirit, now and ever and forever.

Response: 
A - men.

Metropolitan: O Lord, most good, in the form of a slave you took the appearance of a servant, and in portraying your salutary humility, you washed the feet of your disciples with your most pure hands and wiped them with a towel. Now look upon us your unworthy servants who imitate your great and praiseworthy condescension. Deign to cleanse us of carnal stain and spiritual impurity through the touching of this water. Give us the invisible coming of your most Holy Spirit. Keep our souls and bodies from the sinful path of the serpent's guile so that, having been cleansed, we may serve you in a way pleasing to you, treading upon snakes and scorpions and on all power of the enemy. For to you is due all glory, honor, and

worship, together with your most holy, gracious, and life-creating Spirit, now and ever and forever.

Response:



Metropolitan: Peace be to all.

Response:



Deacon: Bow your heads to the Lord.

Response:



Metropolitan: O Lord, our God, you showed us the measure of your humility by your great condescension. And, as a last desire you taught us to serve one another. Raise us by your divine humility, keep us sinless, ever washed with tears, and cleansed with the knowledge of your purifying grace, so that always worshipping you in righteousness, we may find grace and mercy at your awesome judgment. For you are a merciful God who love us all, and we render glory to you together with your most holy, good, and life-creating Spirit, now and ever and forever.

Response:



Deacon: Wisdom! Let us stand and listen to the holy Gospel.

Metropolitan: Peace be to all.

Response:



Deacon: A reading from the holy Gospel according to John.

Response:



Glo - ry to you, O Lord, glo - ry to you.

Deacon: Let us be attentive!

The Metropolitan removes his omophorion and puts on the apron.

Deacon: At that time, before the feast of the Passover, Jesus knowing that the hour had come for him to pass out of this world to the Father, having loved his own who were in the world, he loved them to the end. During the supper, the devil already having put it into the heart of Judas Iscariot, the son of Simon, to betray him, Jesus, knowing that the Father had given all things into his hands, and that he had come forth from God and was going to God, rose from the supper and laid aside his garments, and taking a towel girded himself, then poured water in to the basin **AND BEGAN TO WASH THE FEET OF THE DISCIPLES, AND TO DRY THEM WITH THE TOWEL WITH WHICH HE WAS GIRDED.** (*REPEAT FOR EACH WASHING.*)

Deacon: He came, then, to Simon Peter, and Peter said to him:

Peter: Lord, are you going to wash my feet?

Deacon: Jesus answered and said to him:

Metropolitan: At the moment you do not know what I am doing, but later you will understand.

Deacon: Peter said to him:

Peter: Never, you shall never wash my feet.

Metropolitan: If I do not wash you, you can have nothing in common with me.

Peter: Then, Lord, not only my feet, but my hands and my head as well.

Metropolitan: No one who has taken a bath needs washing, he is clean all over. You too are clean, though not all of you are.

The Metropolitan washes the feet of Peter.

Deacon: He knew who was going to betray him; that was why he said, “though not all of you are.”

The Metropolitan puts his vestments on.

Deacon: That we may be deemed worthy of hearing the holy Gospel, let us pray to the Lord, our God.

Response:



Lord, have mer - cy. Lord, have mer - cy. Lord, have mer - - - cy.

Metropolitan: Peace be to all.

Response:



And to your spir - it.

Metropolitan: Wisdom! Let us stand and listen to the Holy Gospel.

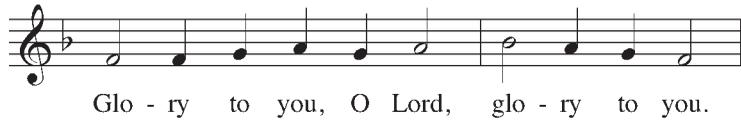
Response:



Glo - ry to you, O Lord, glo - ry to you.

Metropolitan: When he had washed their feet and put on his clothes again, he went back to the table. “Do you understand,” he said, “what I have done for you? You call me Master and Lord, and rightly: so I am. If I, the, the Lord and Master, have washed your feet, you should wash each other’s feet. I have given you an example so that you may copy what I have done to you. I tell you most solemnly, no servant is greater than his master; no messenger is greater than the man who sent him. Now that you know this, happiness will be yours if you behave accordingly.

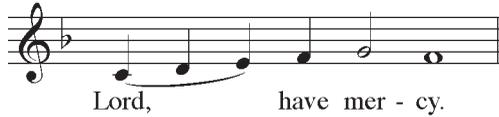
Response:



Deacon:

Let us pray to the Lord.

Response:



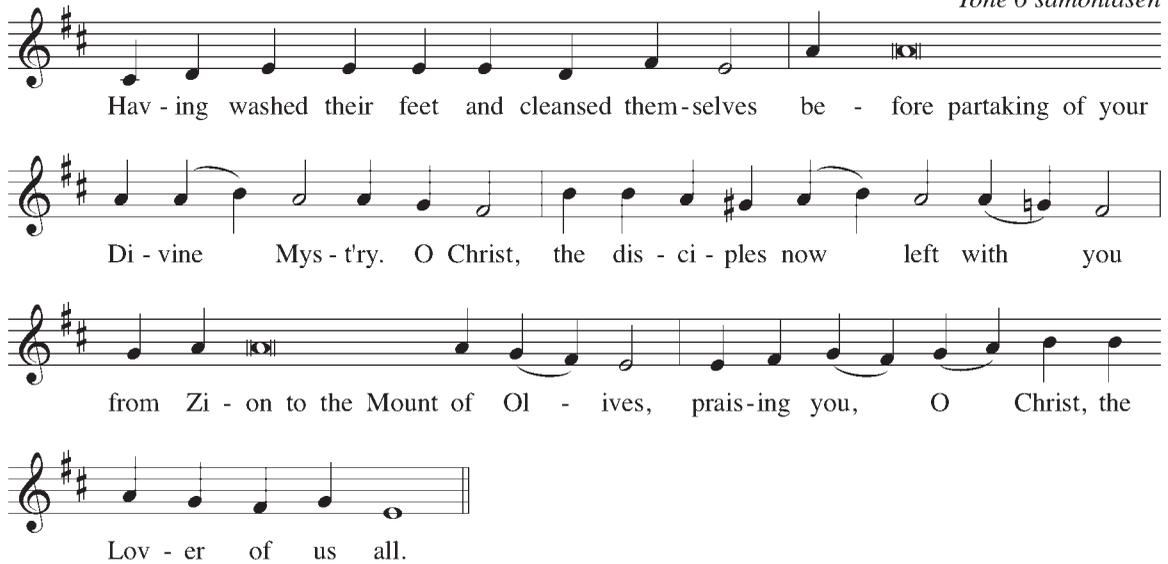
Metropolitan:

Lord, our God, you who poured out yourself for us according to the greatness of your mercy, and who took the form of a slave; who at the time of your saving, life-creating and voluntary passion, willed to sit and eat with your holy disciples and apostles, and after this, girt with a towel, you washed the feet of your disciples, giving them an example of humility and love, one for another, and who said: that what I have done for you, you do also to one another: now, O Master, among your unworthy servants, cleanse our souls of all stain and uncleanness, that, having been cleansed of the dust of sin attached to us, and having been dried with the towel of love of one for another, we may praise you all the days of our life and merit grace before you. For you are the one who blesses and sanctifies all things, O Christ our God, and we give glory to you, together with your eternal Father and your most holy and life-creating Spirit, now and ever and forever.

Response:



The Metropolitan blesses the twelve with holy water while the following is sung:



Hav - ing washed their feet and cleansed them - selves be - fore partaking of your
 Di - vine Mys - t'ry. O Christ, the dis - ci - ples now left with you
 from Zi - on to the Mount of Ol - ives, prais - ing you, O Christ, the
 Lov - er of us all.

Dismissal

Metropolitan: The blessing of the Lord be upon you through his grace and loving kindness, always, now and ever and forever.

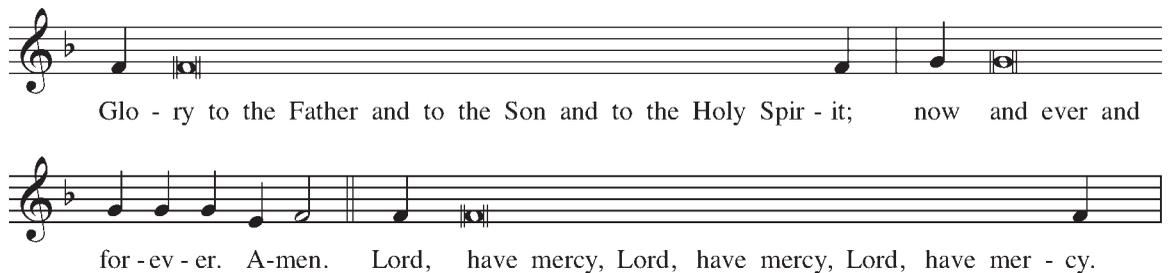
Response:



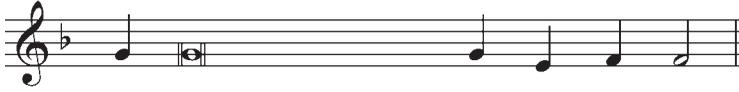
A - - men.

Celebrant: Glory to you, O Christ God, our hope, glory to you.

Response:



Glo - ry to the Father and to the Son and to the Holy Spir - it; now and ever and
 for - ev - er. A-men. Lord, have mercy, Lord, have mercy, Lord, have mer - cy.



Most Reverend Metropolitan, give the bless - ing.

Metropolitan: May Christ our true God, who, because of his surpassing goodness, showed us the most excellent way of humility when he washed his disciples' feet, and humbled himself unto the cross and burial, have mercy on us and save us, through the prayers of his most pure mother; and of our holy father Basil the Great, Archbishop of Caesarea in Cappadocia; and through the prayers of all the saints; for Christ is good and loves us all.

Response:



A - - - - - men.