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THE ORDER OF THE CONSECRATION OF A CHURCH WHEN DONE BY A BISHOP

The *Order* that follows is as printed in the ***Great Trebnik*** (***Book of Needs***) and was the customary *Order* for the Consecration of a Church at least into the beginning of the 20th Century. For many reasons, however, the traditional *Order* was changed in significant ways in America, making it somewhat different than that which was previously used. (The traditional *Order* is still used by the Russian Orthodox Church (cf., ***Nastol'naya Kniga Svyashchennosluzhitelya***, Moscow, 1977–.) In addition, there are variants among the revised *Orders*. Accordingly, one *Order* that enjoys significant usage has been added after the traditional *Order*. In any case, the decision as to what *Order* to follow, as well as any variations among the printed *rubrics* rests with the consecrating Bishop and he must be consulted before any preparations for the Consecration of a church may be made.

The *Full Consecration* of a church is required for: a) newly-constructed or newly-rebuilt churches; b) for churches which have been desecrated by having been utilized for totally non-liturgical purposes (although intended for churches in such places as Russia, when such churches, having been desecrated by the state and then returned to the Church, there could be situations wherein a church building was sold and later reacquired for use as a church); c) churches earlier used by those of another religion, but then acquired for use as an Orthodox church; d) churches, in which repair work or restoration has occurred in the Altar, involving the removal of the Holy Table, or, owing to some unfortunate occurrence, the Holy Table was damaged.

When the church is finished, there comes a representative, sent from the Bishop, a day or more beforehand; and he prepares those things which are necessary for the Consecration, not only within the Altar, but also in all the church, and, especially that the Holy Table shall stand upon four columns, with a fifth column bearing a small chest, in the middle; and the chest must be in the center, under the top of the Holy Table, about fourteen inches high, and the Holy Table thirty-eight inches in height, and its width in proportion to the Altar, and the Table-top in proportion to the Table.

The Table of Oblation, also, shall be of the same height, width and length, in proportion to the Altar.

In the top of the 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 around the Top, a couple of inches down, other such notches shall be cut for holding the Cord; and holes are to be bored in the corners of the Tops for both the Holy Table and the Table of Oblation where the nails (dowels) *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 will lie on a level with the Tops; 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 Holy Table, four nails, and as many more are required for the Table of Oblation; four stones, with which to drive the nails; one Altar-cloth for draping the Holy Table, and another for the Table of Oblation; a Cord, [sufficient in length] for binding the Holy Table; upper Altar-cloths* (Inditia), *for the Holy Table and the Table of Oblation;* other *Altar-cloths, for covering the Holy Table and the Table of Oblation; veils* (***Aers***); *cloths with which to wipe the Holy Table; a curtain for the Holy Doors; two Ilitions, for the Holy Table and the Table of Oblation; two glass containers, for the Rose-water and the Church-wine; a Sprinkler* (Aspergillus), *for sprinkling; Holy Chrism, and wands; four sponges, with which to scrub the Holy Table; a sponge for the Antimension; a sponge for the Holy Cup* (Chalice); *a small leaden box for the Holy Relics under the Holy Table; a taper for the Bishop, and tapers for distribution among the other clergy and the laity; incense, both of the finest sort, and also of the ordinary sort; two large candles, for carrying in procession; the church banners, if there be any. And round about the church it must be clean*.

Then the Top shall be taken from the columns, 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 columns.

Then a table is placed in front of the Holy Doors, and upon it is spread a tablecloth. And the Holy Gospel and Precious Cross are set upon it, as well as the other holy vessels: the Spoon, the Spear, the Altar-cloths, the Aers, the Cord, the Coverings for the Holy Table and 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 Altar, near the Bishop's throne, and an Altar-cloth is spread on it; and upon this table are placed: the Holy Chrism, the Church-wine and the Rose-water in their containers, a wand, a sprinkler; the stones with which the nails are to be driven.

And the Holy Relics are placed upon the Paten, covered with the Star and an Aer; and on the eve of the Consecration they are set upon an Analogion before the icon of the Savior, by the right *side of the Holy Doors, in the church itself. And outside the Altar the All-night Vigil of the Dedication and of the church is sung by whomsoever the Bishop shall appoint. And before the* Lesser *Sanctification of the Waters, the Relics shall be borne thence with all reverence, to a neighboring church, after an early Liturgy, and there placed upon the Holy Table* in the place where the Holy Gospel usually lays; *and the Holy Gospel shall be placed to the east of the Holy Relics; and a candlestick shall be placed before the Holy Relics. But if there be no other church nearby, then they shall stand in the same place* (on the Analogion) *until they are used*.

CONCERNING THE COMPOSITION OF THE WAX-MASTIC:

In the morning before the coming of the Bishop, the Wax-mastic is composed thusly: of wax, crushed mastic (if there be no mastic, instead of it, white incense shall suffice), ground incense, a special *incense [made from juniper resin], and crushed aloes (if there be no aloes, instead of it, white sulfur). And first, the wax shall be put in a new pot, set opposite the place where the other things are. And when the wax has been heated, the aforementioned things shall be put in the pot also. And they shall be mixed together vigorously with a pointed stick in the pot, so that they don't boil over. And after boiling it for a little while, the pot shall be removed from the heat and set off to the side*.

THE BEGINNING OF THE CONSECRATION

When the time for the Holy Liturgy draws near, and the Bishop has entered the church which is to be consecrated, he is vested in all of his episcopal vestments; and over the hierarchical robes there is placed a special Srachitza (a special white garment) *or linen cloth. And thus arrayed, he enters into the Holy Altar; and the Priests who are to serve, wearing similar Srachitzas over their vestments, carry before the Bishop the table with all the things needed for the Consecration, and set it on the right-hand side. And the Bishop, giving his Staff to a Sub-Deacon as he comes to the Holy Doors, enters the Altar*.

NOTE IN THE *BOOK OF NEEDS:*

The Holy Doors are opened and any of the laity inside leave the Altar, so that the Clergy performing the Office inside will not be hindered because of the press of the crowd.

And after [the Bishop] has prayed, he makes the Sign of the Cross over the concelebrants on both sides. At this time the Deacon brings Holy Water to the Bishop, and the Bishop, taking the Sprinkler, sprinkles the columns with Holy Water. Then the Sacristan brings the hot Wax-mastic, and the Bishop sprinkles the Wax-mastic with Holy Water, and takes the vessel containing the Wax-mastic, and pours it upon the columns, in the form of a Cross, to the required amount, compassing them about; then he gives the vessel to the Sacristan, and again sprinkles 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 Protodeacon says:

Let us pray to the Lord.

Priests: Lord, have mercy.

And the Bishop reads this Prayer, in the hearing of all:

O Lord God, our Savior, Who createst all things and makest the race of man for salvation: Do Thou accept the prayer of us, Thine unworthy servants, and enable us, at this present hour, to accomplish, without condemnation, the consecration

of this church constructed to Thy praise in the name of Saint, *N.*, (*or* Saints, *NN.*), and to consummate the raising up therein of a Holy Table.

Exclamation:

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

Clergy: Amen.

Then the Priests bring the Top, and the Bishop sprinkles it on both sides, and lays it upon the columns of the Holy Table.

And while this is being done, Psalm 144 is sung:

Psalm 144

I will exalt Thee, O my God, my King, and I will bless Thy name for ever, even unto the ages of ages. Every day will I bless Thee, and I will praise Thy name for ever, even unto the ages of ages. Great is the Lord and greatly to be praised, and of His greatness there is no end. Generation and generation shall praise Thy works, and Thy power shall they declare. Of the magnificence of the glory of Thy holiness shall they speak, and they shall proclaim Thy wonders. And of the power of Thine awesome deeds shall they speak, and they shall proclaim Thy greatness. The memory of the abundance of Thy goodness shall they pour forth, and they shall exult in Thy righteousness. Compassionate and merciful is the Lord, longsuffering and greatly-merciful. The Lord is good to all, and His compassions are over all His works. Let all Thy works give praise unto Thee, O Lord, and let Thy saints bless Thee. Of the glory of Thy kingdom shall they speak, and they shall tell of Thy power; to make Thy power known to the sons of men, and the glory of the magnificence of Thy kingdom. Thy kingdom is a kingdom of all the ages, and Thy dominion is in every generation and generation. Faithful is the Lord in all His words, and holy in all His works. The Lord upholds all that are falling, and sets up all that are cast down. The eyes of all hope in Thee, and Thou givest them their food in due season. Thou openest Thy hand and fillest every living thing with *Thy* good will. Righteous is the Lord in all His ways, and holy in all His works. Near is the Lord unto all that call upon Him, to all that call upon Him in truth. The will of them that fear Him shall He do, and He will hear their supplication and will save them. The Lord preserves all that love Him, but all the sinners He will destroy. My mouth shall speak the praise of the Lord, and let all flesh bless His holy name for ever, even unto the ages of ages.

And when the Psalm is finished, the Bishop says:

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

Priests: Amen.

Then four knives are brought with which to scrape away the excess wax.

And when the Wax-mastic has become hard, and the places upon which it had overflowed have been scraped *clean, they say Psalm 22:*

Psalm 22

The Lord is my Shepherd, and I shall not want. In a place of green pasture, there has He made me to dwell; beside the water of rest has He nourished me. He has restored my soul; He has guided me on the paths of righteousness for His name's sake. For even if I should walk in the midst of the shadow of death, I will fear no evil, for Thou art with me; Thy rod and Thy staff, they have comforted me. Thou hast prepared a table before me in the presence of them that afflict me. Thou hast anointed my head with oil, and Thy cup which inebriates me, how excellent it is! Thy mercy also shall follow me all the days of my life, and I will dwell in the house of the Lord unto length of days.

Then the Bishop says:

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

Priests: Amen.

Then the Sacristan brings four nails, and lays them on the Holy Table; and the Bishop sprinkles them with Holy Water, and places them in the columns. Again, the Sacristan brings the four stones; and the Bishop having taken one stone, and the rest of the officiating clergy the others, they make firm the Holy Table.

Afterwards, according to custom, the stones are placed under the Holy Table.

And when the Holy Table is established, a rug is immediately spread before the Holy Doors, and the cushion is laid in place (the Holy Doors being open). And when the Bishop has come out of the Altar and stands on the rug, *the Protodeacon shall exclaim:*

Again and again, on bended knees, let us pray to the Lord.

And the Priests within the Altar sing:

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

And the Bishop kneels on the cushion (the Priests and Deacons who were with him, likewise kneel in the Altar), *and reads this Prayer in a loud voice:*

According to custom, this Prayer is said facing the people.

O God Who art without beginning and eternal; Who from nothingness bringest all things into being; Who dwellest in the unapproachable light, and

Who hast Heaven as a throne and the earth as a footstool; Who gavest unto Moses a command and a pattern; and didst inspire Bez'alel with the spirit of wisdom, and didst enable them to complete the Tabernacle of Witness, wherein divine service and ordinances were appointed, as images and types of the true; Who gavest unto Solomon breadth and expanse of heart, and thereby raised up the Temple of old, and to Thy holy and all-praised Apostles, didst renew the service in the Spirit and the grace of the true Tabernacle; and through the same, O Lord of Hosts, Thou didst plant Thy Holy Churches and Thine Altars in all the earth, wherein the Sacred and Bloodless Sacrifices may be offered unto Thee; and Who now hast been well-pleased that this church should be constructed in the name of Saint, *N*. (*Saints, NN*.) to Thy glory, and that of Thine Only-begotten Son, and of Thy Holy Spirit:

Do Thou Thyself, O Immortal and Greatly-beneficent King, call to remembrance Thy compassions and Thy mercies, which are from everlasting, and abhor not us who are defiled by a multitude of sins, neither disannul Thy covenant because of our impurity; rather do Thou disregard now our transgressions, and strengthen us, and enable us, by the grace and coming of Thy Lifegiving and Holy Spirit, to accomplish, without judgment, the renewal of this church and fulfil the consecration, therein, of this Altar (*these Altars*), that in it (*them*) we may bless Thee in Psalms, and hymns, and through the Mystical Services, and magnify always Thy deep compassion.

Yea, O Master, Lord God our Savior, Thou Hope of all the ends of the earth, hearken unto us sinners who make our supplications unto Thee, and send down Thy Most-holy, Worshiped, and Almighty Spirit, and sanctify this church, and this Altar (*these Altars*): Fill it (*them*) with the everlasting light; elect it (*them*) for Thy dwelling-place; make it (*them*) the abode of Thy glory; adorn it (*them*) with Thy divine and heavenly gifts; order it (*them*), that it (*they*) may be a haven for the storm-tossed, the healing of passions, a refuge for the weak, the expulsion of demons. Let Thine eyes be open upon it (*them*) day and night, and let Thine ears be heedful of the prayer of those who, in the fear of Thee and in reverence, shall enter therein, and call upon Thine all-holy and worshiped Name; that whatsoever they shall ask of Thee, Thou shalt hear it in Heaven above, and do it, and show mercy. Keep it indestructible even unto the end of the ages, and show forth the Holy Altar (*these Holy Altars*) therein, the Altar(*s*) of Thy Holy Things, by the power and operation of Thy Holy Spirit. Glorify it (*them*) above the Mercy-Seat according to the Law, that the Divine Services celebrated thereon may attain unto Thy holy, most-heavenly, and noetic Altar, and bear unto us the grace of Thy most-pure overshadowing; for we presume not in the service of our unworthy hands, but in Thine unspeakable goodness.

And when the Prayer is finished, the Bishop stands, and goes into the Altar to the Holy Table; and the Protodeacon, within the Holy Altar (the Holy Doors being closed), says:

Help us, save us, have mercy on us, raise us up, and keep us, O God, by Thy grace.

Priests: Lord, have mercy. *(after each petition)*

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

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

For our Metropolitan (*N.*); for our Bishop [*or* Archbishop] (*N.*); for the honorable Priesthood, and for the works of his hands; and for the Priests *and Deacons* who are with him, let us pray to the Lord.

That He will sanctify this church, and this Altar (*these Altars*) therein, by the presence and operation of the Holy Spirit, let us pray to the Lord.

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

For this city, [*if a monastery:* For this holy habitation,] for every city and country, and for the faithful dwelling in them, let us pray to the Lord.

That He will deliver us from all tribulation, wrath and necessity, let us pray to the Lord.

Commemorating our most holy, most pure, most blessed and glorious Lady Theotokos and Ever-Virgin Mary, (and Saint, *N.* (*or* Saints, *NN., for whom the church is being consecrated*)), with all the Saints, let us commend ourselves and each other, and all our life unto Christ our God.

Priests: To Thee, O Lord.

Exclamation:

For Holy art Thou, O our God, Who restest upon the Precious Martyrs who have suffered for Thee, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Priests: Amen.

Then a porringer (a ladle with a flat handle) filled with warm water, red wine, and rose-water is brought to the Bishop. *And the Protodeacon says:*

Let us pray to the Lord.

Priests: Lord, have mercy.

The Bishop, with bowed head, says this Prayer over the water and wine (secretly):

O Lord our God, Who didst sanctify the streams of Jordan by Thy saving manifestation: Do Thou Thyself send down now also the grace of Thy Holy Spirit, and bless this water and wine, unto the sanctification and completion of this Thine Altar (*Altars*). For blessed art Thou unto the ages of ages. Amen.

And after the Prayer he pours the warm water, thrice, upon the Holy Table, saying:

In the Name of the Father, and of the Son, and of the Holy Spirit. Amen.

And the red wine and rose-water are mingled in one vessel by the Bishop.

Then the Sacristan brings four cloths. And the Bishop, taking one of them, blesses his concelebrants to take the others; and they wipe the Holy Table with them. And when these things are finished, Psalm 83 is said:

Psalm 83

How beloved are Thy dwellings, O Lord of hosts! My soul longs and faints for the courts of the Lord; my heart and my flesh have rejoiced in the living God. Even the sparrow has found herself a home, and the swallow a nest for herself where she may lay her young—even Thine altars, O Lord of hosts, my King and my God. Blessed are they that dwell in Thy house; unto ages of ages shall they praise Thee. Blessed is the man whose help is from Thee, *for* he has set ascents in his heart, in the Valley of Tears, in the place which he has appointed, for the Lawgiver shall grant a blessing. They shall go from strength to strength; the God of gods shall be seen in Sion. O Lord God of hosts, hearken unto my prayer; give ear, O God of Jacob. O God, our Defender, behold, and look upon the face of Thine anointed one. For better is one day in Thy courts than thousands *elsewhere*; I have chosen rather to be an outcast in the house of my God, than to dwell in the tents of sinners. For the Lord loves mercy and truth; God will give grace and glory; no good things will the Lord withhold from them that walk without guile. O Lord God of hosts, blessed is the man that hopes in Thee.

And when the Holy Table has been washed and wiped, the Bishop says:

Glory to our God unto the ages of ages.

Priests: Amen.

The Bishop takes from the Sacristan the red wine mingled with rose-water, and pours it liberally upon the Holy Table, thrice, in the form of a Cross, and they wet the Holy Table abundantly, stretching forth their hands; and with this same mixture the Bishop sprinkles

the Antimension that is to be consecrated (if there be, and any other Antimensia, if there be such). *And as he does this, he says at each sprinkling:*

Thou shalt sprinkle me with hyssop, and I shall be made clean; Thou shalt wash me, and I shall be made whiter than snow.

And after the sprinkling of the Holy Table and the Antimensia, the following shall be added:

Psalm 50:10–21

Thou shalt make me to hear joy and gladness; *my* humbled bones shall rejoice. Turn Thy face away from my sins, and blot out all mine iniquities. Create in me a clean heart, O God, and renew a right spirit within me. Cast me not away from Thy presence, and take not Thy Holy Spirit from me. Restore unto me the joy of Thy salvation, and with Thy governing Spirit establish me. I shall teach transgressors Thy ways, and the ungodly shall turn back unto Thee. Deliver me from bloodguiltiness, O God, Thou God of my salvation; my tongue shall rejoice in Thy righteousness. O Lord, Thou shalt open my lips, and my mouth shall declare Thy praise. For if Thou hadst desired sacrifice, I would have given it; with whole burnt-offerings Thou shalt not be pleased. A sacrifice unto God is a broken spirit; a broken and humbled heart God will not despise. Do good, O Lord, in Thy good pleasure unto Sion, and let the walls of Jerusalem be built. Then shalt Thou be pleased with a sacrifice of righteousness, with oblation and whole burnt-offerings. Then shall they offer young bulls upon Thine altar.

Then the Sacristan brings the sponges. The Bishop takes one sponge, and his concelebrants the others; and they wipe the Holy Table with the sponges. Then they spread the Antimension (or Antimensia) if they are to be consecrated *at the upper edge of the Holy Table. Then the Bishop says:*

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

Priests: Amen.

Then the Sacristan brings the Holy Chrism. The Bishop, taking the wand, anoints the Holy Table in the form of a Cross. The Protodeacon says, for the Holy Table and for each Antimension:

Let us attend.

The Bishop makes upon the Holy Table three Crosses, one in the middle, and on each side, a little lower down, saying three times, at each:

Alleluia.

And he anoints also the columns of the Holy Table, on two sides, and on the middle, and on the edges. Then the Priests take the Antimension (Antimensia) if there be any to be consecrated *and lays it (them) on the Holy Table, one by one, below the Crosses which have been traced with the Holy Chrism, that these Crosses not be erased. The Bishop makes three Crosses on each Antimension with the Holy Chrism, as was on the Holy Table. And when this is completed, Psalm 132 is read:*

Psalm 132

Behold, what is so good or so pleasant, as for brethren to dwell together *in unity*? It is like the myrrh upon the head that ran down upon the beard, the beard of Aaron, that ran down upon the edge of his garment. It is like the dew of Hermon that descends upon the mountains of Sion; for there the Lord commanded the blessing, even life for evermore.

Then the Bishop says:

Glory to Thee, O Holy Trinity our God, unto the ages of ages.

Priests: Amen.

And the Antimension (Antimensia) is (are) laid on a tray. Then the Priests bring the First Covering (the ***Srachitza***). *The Bishop sprinkles it without and within with Holy Water, and they put it on the Holy Table. Then the Cord is brought. The Bishop sprinkles the Cord, and they bind the Holy Table. And it is bound in the following manner: The Bishop holds the* end of the *Cord upon the right side, at the first column, and [the Priests] go with the* rest of the *Cord around to the second column towards the east, whence it is carried to the bottom of the third column*, then across *to the bottom of the fourth column, and carried again to the middle of the first column, and fastened to end which the Bishop is holding. And again it is carried to the bottom of the second column, and passes, down low, to the third column, and is taken from there to the top of the fourth column, and from the fourth column is carried to the bottom of the first column, so that a Cross is formed at the front. And from the first column it goes to the bottom of the second column, and from there is carried to the top of the third column, so that a Cross is formed towards the east. And from the third column it is carried to the bottom of the fourth column, so that there is a Cross upon the north side; and from the fourth column it goes to the bottom of the first column. And from the bottom of the first column it goes to the top of the second column; and so there is formed a Cross on the south side. And it passes around in such manner that there are three [laps of the Cord] at the top, and the second end of the Cord is bound to the first end at the first column.*

While these things are being accomplished, that is to say, while the Holy Table is vested with the First Covering and girded with the Cord, Psalm 131 is said once, twice, and thrice:

Psalm 131

Remember, O Lord, David and all his meekness; how he swore *an oath* unto the Lord, and vowed unto the God of Jacob: I shall not enter into the abode of my house, nor go up upon the couch of my bed; I shall not give sleep to mine eyes, nor slumber to mine eyelids, nor rest to my temples, until I find a place for the Lord, a dwelling-place for the God of Jacob. Behold, we have heard of it in Eph'ratha; we have found it in the fields of the wood. Let us enter into His tabernacles, let us worship at the place where His feet have stood. Arise, O Lord, into Thy rest, Thou and the ark of Thy holiness. Thy priests shall clothe themselves with righteousness, and Thy saints shall rejoice. For the sake of David, Thy servant, turn not away the face of Thine anointed one. The Lord has sworn in truth unto David, and will not renounce it: Of the fruit of thy loins will I set upon thy throne. If thy sons will keep My covenant, and these My testimonies which I shall teach them, their sons also shall sit upon thy throne for ever. For the Lord has chosen Sion; He has chosen her for His habitation: This is My rest unto ages of ages; here will I dwell, for I have chosen her. Blessing, I will bless her pursuit; her poor will I satisfy with bread; her priests will I clothe with salvation, and her saints shall rejoice with gladness. There will I make to spring up a horn for David; I have prepared a lamp for Mine anointed one. His enemies will I clothe with shame; but upon him shall My holiness flourish.

And when this is finished, the Bishop says:

Glory to our God, unto the ages of ages.

Then the Priests bring the Inditia, that is, the Upper Covering. The Bishop sprinkles it with Holy Water within and without, and they put it on the Holy Table; and they lay out the Ilition, and on the Ilition the Antimension (Antimensia), and the Holy Gospel, and the Precious Cross upon the Holy Table, and cover them with the Altar-cloth; and all these things are sprinkled with Holy Water. And when all these things have been accomplished, Psalm 92 is read:

Psalm 92

The Lord reigns, He is clothed in majesty; the Lord is clothed with strength, and has girded Himself. For He has established the world which shall not be moved. Thy throne is prepared from of old; from everlasting art Thou. The rivers have lifted up, O Lord, the rivers have lifted up their voices. The rivers will lift up their waves, at the voices of many waters. Wonderful are the billows of the sea, wonderful on high is the Lord. Thy testimonies are made very sure; holiness befits Thy house, O Lord, unto length of days.

After the Psalm, the Bishop says:

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

Priests: Amen.

Then the Bishop directs the first of the concelebrants to array the Table of Oblation with the sprinkling of Holy Water; and they set out the vessels, and the coverings, 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.

According to custom, the Priests take off their special white garments, as well.

And the Protodeacon brings the censor to the Bishop (the Holy Doors being opened). And the Bishop censes the Holy Table round about, and the Table of Oblation, and all of the Altar. And the Protodeacon goes before him with a candle. And Psalm 25 is [sung] many times, until the Altar and the whole church has been censed in the usual manner*.

Psalm 25

Judge me, O Lord, for I have walked in mine innocence; and hoping in the Lord I shall not grow weak. Prove me, O Lord, and try me; purify as with fire my reins and my heart. For Thy mercy is before mine eyes, and I have been well-pleasing in Thy truth. I have not sat with the council of vanity, nor shall I enter in with them that transgress the law. I have hated the congregation of evil-doers, and with the ungodly I will not sit. I will wash my hands in innocence, and I will compass Thine altar, O Lord, that I may hear the voice of Thy praise and tell of all Thy wondrous works. O Lord, I have loved the splendor of Thy house, and the place where Thy glory dwells. Destroy not my soul with the ungodly, nor my life with men of blood, in whose hands are iniquities; their right hand is full of bribes. But as for me, I have walked in mine innocence; deliver me, O Lord, and have mercy on me. My foot has stood in uprightness; in the congregations will I bless Thee, O Lord.

And as the Bishop censes, two Archimandrites, or Igumens, or Priests, follow him. One sprinkles the walls with Holy Water; the second, holding the vessel of Holy Chrism, anoints them with the wand, in the form of a Cross, dipping it in the Chrism, first in the Altar over the High Place and above the windows; then over the western doors of the church; then on the south side and the north side over the doors (or over the windows on the south and north sides); *and if these places be high up, steps* (or a long wand) *are used*.

And when the censing and the Psalm are finished, the Bishop enters the Altar, and says:

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

And the Protodeacon takes the censer and censes the Bishop three times. Then he says the Little Litany in front of the Holy Table, to the left side of the Bishop.

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

Choir: Lord, have mercy. *(after each)*

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

Commemorating our most holy, most pure, most blessed and glorious Lady Theotokos and Ever-Virgin Mary, with all the Saints, let us commend ourselves and each other, and all our life unto Christ our God.

Choir: To Thee, O Lord.

And the Bishop does not say the Exclamation, but the Protodeacon says:

Let us pray to the Lord.

And the Bishop's Mitre is removed. And standing before the Holy Table, the Bishop says, very loud, the Prayer:

O Lord of Heaven and earth, Who with ineffable wisdom hast founded Thy Holy Church, and, according to the model of the service of the Angels in Heaven, hast appointed the order of the Priesthood on earth. Do Thou, O Compassionate Master, accept also us who now are praying, not as ones worthy to entreat such things, but that the exceeding excellence of Thy goodness may be manifested; for Thou hast not ceased to be gracious in many ways unto the race of man. And as the highest of Thy benefits, Thou gavest the advent in the flesh of Thine Only-begotten Son, Who was made manifest on earth, and having shone the light of salvation unto them that were in darkness, He offered Himself up as a sacrifice for us, and became a propitiation for the whole world, making us participants of His Resurrection; and having ascended into Heaven, He clothed His Disciples and Apostles, as He had promised, with power from on high, that is, with the Holy Spirit, Who is worshiped and almighty, Who proceeds from Thee, *our* God and Father, through Whom they became mighty in deed and word, administered Baptism unto the adoption of sonship, built churches, established altars, and instituted the canons and laws of the Priesthood. And we sinners, observing their traditions, fall down before Thee, the Eternal God, and we pray Thee, O Deeply-compassionate One: Do Thou fill with Thy divine glory this temple erected to Thy praise, and show forth this Altar (*these Altars*) raised up in it as the Holy of Holies, that we who stand before it (*them*), as before the dread throne of Thy Kingdom, may serve uncondemned, sending up petitions for us and for all Thy people, and offering the Bloodless Sacrifice to Thy goodness, unto the remission of sins both voluntary and involuntary, unto the governing of our life, unto the leading to a good course of life, *and* the fulfilling of all righteousness. For blessed be Thy Most-holy Name: of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto the ages of ages.

Priests: Amen.

Bishop: Peace be unto all.

Priests: And to your spirit.

Protodeacon: Bow your heads unto the Lord.

Priests: To Thee, O Lord.

And the Bishop says this Prayer (secretly):

We thank Thee, O Lord God of Hosts, for as Thou hast poured out grace on Thy Holy Apostles, and on our Venerable Fathers, so Thou hast vouchsafed to extend this even unto us sinners, Thy useless servants, for the sake of Thy great love for mankind. Therefore, we pray Thee, O Most-merciful Master: Do Thou fill with glory, and holiness, and grace, this Altar (*these Altars*), that the Bloodless Sacrifices which shall be offered on it (*them*), may be transformed into the Most-pure Body and Precious Blood of our Great God and Savior, Jesus Christ, Thine Only-begotten Son, unto the salvation of all Thy people and [of us, who are unworthy**].

Exclamation:

For Thou art our God, a God Who showest mercy and savest, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Priests: Amen.

At the conclusion of this, there is brought to the Bishop a candlestick, and therein a new, unlit taper, which the Bishop lights with his own hands and places on the High Place behind the Holy Table.

NOTE in the *Book of Needs*

Up to this point in the Consecration no candles have been lit in the Altar.

Then the Sacristan directs how they are to go to another church, with the Cross, for the Holy Relics: the Bishop gives the Holy Gospel and the Cross to the Priests, and distributes the tapers in the Altar to those present, and coming forth from the Altar to the Ambon, to the laity. Then the Bishop re-enters the Altar; and preceded by the Priests, the Bishop goes forth from the Altar through the church doors for the Holy Relics, taking his Staff at the Holy Doors from a Reader/Singer, and says:

Let us depart in peace.

They go for the Holy Relics, according to the ritual: in front are borne the church banners, and the icons (as is customary for a Cross-Procession). The Bishop is supported by

two Deacons. And the Priests walk before the Bishop, carrying the Holy Gospels and the Cross; and the Protodeacon and the Deacons cense. The Choir sings the Troparion, **TONE 4**:

As with fine purple linen, Thy Church has been adorned with the blood of Thy Martyrs throughout the world, O Christ our God. Therefore, she cries out to Thee: Send down Thy mercies to Thy people, give peace to Thy habitation and to our souls great mercy.

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

(*Kontakion*, **TONE 8**) The universe offers the God-bearing Martyrs as the first-fruits of nature, to Thee, O Lord the Gardener of Creation. Through the Theotokos and their prayers preserve Thy Church—Thy habitation—in deep peace, O Greatly-merciful One.

And when the Bishop has come to the church where the Holy Relics are placed, he enters the Altar through the Holy Doors, with two of the concelebrants there present. And at the Holy Doors he gives his Staff to a Reader. And they venerate the Holy Relics; and the Bishop makes the Sign of the Cross over them that stand there. And the Protodeacon says the Little Litany before the Holy Doors (the Priests respond from within the Altar):

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

Priests: Lord, have mercy. *(after each)*

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

Commemorating our most holy, most pure, most blessed and glorious Lady Theotokos and Ever-Virgin Mary, with all the Saints, let us commend ourselves and each other, and all our life unto Christ our God.

Priests: To Thee, O Lord.

The Bishop says the Exclamation before the Holy Table:

For Holy art Thou, O our God, Who restest upon the Precious Martyrs who have suffered for Thee, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

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

Protodeacon: Let us pray to the Lord.

Choir: Lord, have mercy.

And the Bishop is divested of his Mitre, which is laid upon a tray. And the Bishop says this 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: Do Thou Thyself, O Most-holy Master, be entreated by their prayers, and grant unto us, Thine unworthy servants, to have a portion and inheritance with them; that being imitators of them, we also may be counted worthy to obtain the good things which await them.

Exclamation:

Through the mercy and love for mankind of Thine Only-begotten Son, with Whom Thou art blessed, together with Thy Most-holy, Good and Lifegiving Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

Bishop: Peace be unto all.

Clergy: And to your spirit.

Protodeacon: Bow your heads unto the Lord.

Clergy: To Thee, O Lord.

And the Bishop prays (secretly):

O Lord our God, through the prayers of our Most-pure Sovereign Lady, the Theotokos, and of all Thy Saints, direct the works of the hands of us, Thine unworthy servants, and count us worthy, that in all things, we may prove acceptable unto Thy goodness.

Exclamation:

Blessed and most-glorified be the majesty of Thy Kingdom: of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

The Bishop then takes the censer from the Protodeacon, and censes the Holy Relics thrice three times; and giving up the censer, and taking the Holy Paten with the Holy Relics, covered with an Aer over the Star, he sets it upon his head, and goes out through the Holy Doors, supported by the chief priestly-celebrants. But the Bishop himself holds the Paten with both hands. And thus they go forth, according to their rank. In front are borne the church banners, and the icon of the church. Before the icon goes the Choir; then the Priests,

then the Candle-bearer with the Staff; and the Mitre is borne in the middle. Then the Protodeacon and a Deacon go with censers and cense the Holy Relics and the Bishop; and over the Paten Deacons bear two or four Fans. Before the Bishop Subdeacons bear the ***Trikiri*** *and* ***Dikiri*** (triple-branched and double-branched candlesticks).

The Choir sings the Troparion, **TONE 3**:

O Good One, Who didst establish Thy Church upon the rock of faith: Do Thou guide aright our supplications therein, and accept the people, crying out in faith unto Thee: Save us, O our God, save us.

And if there be time, they sing also the following Irmosi:

TONE 3, *Ode 3*

O Lord, the Confirmation of them that set their hope on Thee, do Thou confirm Thy Church, which Thou hast acquired by Thy precious Blood.

TONE 8, *Ode 3*

O Creator of the firmament, Lord of the vault of Heaven, and Founder of the Church: Do Thou establish me in the love of Thee, O only Lover of Mankind, the Summit of desire, the Confirmation of the faithful.

TONE 5, *Ode 3*

O Christ Who didst erect the earth upon nothingness at Thy command, and didst suspend it, hanging unsupported: Do Thou establish Thy Church on the immovable rock of Thy commandments, O Thou Who alone art good and the Lover of Mankind.

When they come to the church being consecrated, they circle around it from the western doors to the southern side, and so on to the east; and a Priest, going on before, sprinkles the church with Holy Water. And when they come in front of the Great Doors (i.e., the main entrance, usually the western doors) *of the church, the Choir sings the following Troparia, in* **TONE 7**:

O holy Martyrs, who fought the good fight and have received your crowns: Pray to the Lord that He will be merciful to our souls.

Glory to Thee, O Christ God, the Apostles' boast, the Martyrs' joy, whose preaching was the Consubstantial Trinity.

Then the Bishop takes from his head the Paten with the Holy Relics, and sets it on the table prepared in front of the church doors. And he venerates the Holy Relics thrice. And he puts on his Mitre and signs the Priests on either side with the sign of the Cross. (And while the Singers sings the Troparia they (that is, the Choir) *enter the church.)*

And the doors being shut or veiled with a curtain, the Priests stand with the Holy Icons, the Holy Gospel and the Cross, behind the table which is in front of the doors, turning toward the west (with the Bishop facing them); *and on the table is spread an Altar-cloth, and at the corners stand four candlesticks (or two); and the Deacons hold the Fans over the Holy Relics*.

Then the Protodeacon brings the censer to the Bishop. And the Bishop, taking it, censes the Holy Paten thrice three times, as also the Holy Gospel, the Cross, and the Icons, on the right and on the left; and also the Clergy.

And after the censing, the Protodeacon takes the censer from the Bishop, and censes the Bishop thrice.

And the Bishop, standing before the Holy Relics, says:

Blessed art Thou always, O Christ our God, now and ever, and unto the ages of ages.

And the Choir inside the church answers:

Amen.

And the Bishop says:

Lift up your gates, O you princes, and be lifted up, O eternal gates; and the King of Glory shall enter in.

And, singing, the Choir inside the church answers:

Who is this King of Glory?

Again the Bishop says, a second time:

Lift up your gates, O you princes, and be lifted up, O eternal gates; and the King of Glory shall enter in.

And the Choir sings:

Who is this King of Glory?

Protodeacon: Let us pray to the Lord.

Choir: Lord, have mercy.

The Bishop's Mitre is removed, and he says this Prayer in a loud voice:

O God and Father of our Lord Jesus Christ, Who art blessed forever, Who through the veil of His flesh hath renewed for us an entrance into the Church of the first-born, who are written in Heaven, where is the abode of them that rejoice, and the voice of gladness: Do Thou Thyself, O Master Who lovest mankind, look

upon us, Thy sinful and unworthy servants, feasting the renewal of the honorable Church of *N.*, according to the pattern of Thy most-holy Church, that is, of our own body, which Thou hast vouchsafed us, by the all-praised Apostle Paul, to call Thy church and members of Thy Christ; and do Thou establish it immovable unto the end of the age, and glorified in Thee. And count us worthy that, without reproach, we may offer therein praises and doxologies unto Thy glory, and unto Thy Holy Spirit, with understanding, and with all emotion; and that those who worship Thee in the fear of Thee may show themselves worthy of Thy divine compassions; and that these prayers offered up by us and by all Thy people unto Thine ineffable deep compassion, may be acceptable unto Thy goodness: Through the prayers of our Holy, Most-pure Sovereign Lady, the Theotokos and Ever-Virgin Mary.

Exclamation:

For Holy art Thou, O our God, Who restest upon the Saints, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

Bishop: Peace be unto all.

Choir: And to your spirit.

Protodeacon: Bow your heads unto the Lord.

Choir: To Thee, O Lord.

And the Bishop reads the Prayer of the Entrance (secretly):

O Master, Lord our God, Who hast appointed in Heaven orders and hosts of Angels and Archangels for the service of Thy glory: Grant that with our entrance there may be an entrance of Holy Angels, serving with us and glorifying with us Thy goodness.

Exclamation:

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

Choir: Amen.

Then the Bishop takes the Paten with the Holy Relics, and Signs the doors of the church in the Sign of the Cross, and says:

The Lord of hosts, He is the King of Glory.

The Choir sings likewise:

The Lord of hosts, He is the King of Glory.

And while the Choir sings this for the last time, the table is removed, and the Bishop sets the Paten with the Relics on his head; and they enter the church. At that moment the Choir sings the Troparion, **TONE 4**:

As Thou hast shown forth the splendor of the firmament on high, together with the beauty of the holy habitation of Thy glory here below, O Lord, do Thou confirm the same unto the ages of ages, and accept our prayers continuously offered therein unto Thee: Through the Theotokos, O Life and Resurrection of all.

And the Bishop goes into the Holy Altar through the Holy Doors, and sets the Paten with the Holy Relics on the Holy Table, and venerates the Holy Relics. And the Bishop's Mitre is put upon him. Then the Protodeacon brings the censer to the Bishop, and the Bishop takes it, and censes the Holy Relics thrice three times, and his concelebrants on both sides. And the Protodeacon, taking the censer from the Bishop, censes the Bishop thrice.

And the Bishop prays, and blesses his concelebrants, and takes the Aer and the Star from the Paten; and the Sacristan brings the Holy Chrism, and the chest for the Holy Relics, which is beneath the Holy Table. After him the Subdeacon brings the Wax-mastic which is somewhat cooled. And the Bishop takes the Holy Relics, unfolding from the paper in which they have been wrapped, in three portions, encased in wax, and places them in the chest, having first anointed them with the Holy Chrism; and he pours some of the Wax-mastic, and gives the chest to the Sacristan.

And the Sacristan, taking it, and kissing the hand of the Bishop, closes the chest, and lays it under the Holy Table, in the central column.

Then the Bishop lays the prepared particles in the Antimension (or Antimensia) (if there be any to be consecrated), *having first anointed inside a little pouch in the center of each Antimension with the Holy Chrism, and makes them fast with Wax-mastic with a special small paddle*.

When there is no other church nearby the church which is to be consecrated, then the Holy Relics are placed, in the same manner, on the previous evening on an Analogion before the icon of the Savior to the right of the Holy Doors, in the church which is to be consecrated. And when the time comes to go for the Relics, the Bishop comes out through the Holy Doors and stands before the Relics on an Eagle-rug; and, praying, he blesses his concelebrants. Then he takes the censer and censes the Holy Relics thrice three times, while the Choir sings the Troparion, "As with fine purple linen ..." and the Kontakion, "The universe offers...." And when the Choir has finished singing, the Protodeacon says the Little Litany before the Relics, and all things are done according to the ritual, as already set forth herein. After this, the Bishop takes the Holy Relics on his head, and goes with the Cross around the church, according to the ritual.

And when it is in no way possible to go around the church with the Holy Relics, then they go forth before the Great Doors of the church, and the Bishop sets the Holy Relics on the table there made ready and venerates them; and taking the censer from the Protodeacon, he censes the Holy Relics thrice three times. And everything is done according to the order already prescribed. And after all has been accomplished, the Bishop sets the Holy Relics on his head, and having blessed the Great Doors of the church with them, he sets them again upon his head. And entering the Altar through the Holy Doors, he makes a circuit around the Altar once with the Holy Relics, instead of going around the church, as should have been done. And he sets the Holy Relics upon the Holy Table, and lays them in the chest and in the Antimensia, and does the rest, according to the order set forth above.

And when this has been fulfilled, the Protodeacon says:

Let us pray to the Lord.

Priests: Lord, have mercy.

And the Bishop says the Prayer:

O Lord our God, Who hast given this glory also unto the Holy Martyrs that suffered for Thee, that their Relics should be sown in all the earth, in Thy holy temples, and should bring forth fruits of healing: Do Thou Thyself, O Master, Who art the Giver of all good things, through the prayers of the Saints whose Relics Thou hast graciously permitted to be placed in this (*these*), Thy most-honorable Altar (*Altars*), count us worthy, uncondemned, to offer up unto Thee, on it (*them*), the Bloodless Sacrifice. And grant unto us all petitions which are unto salvation, vouchsafing also to the Relics therein of those who have suffered for Thy holy Name, the gift of working miracles, through them, for our salvation.

Exclamation:

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 the ages of ages.

Priests: Amen.

Then the Protodeacon says:

Again and again, on bended knees, let us pray to the Lord.

The Bishop having kneeled (and the people there present in the church kneel also), reads this Prayer in the hearing of all:

O Lord our God, Who by Thy word alone didst create the world, leading it into existence, and Who ineffably gavest it various forms; Who didst set Thy Spirit hovering above it, and Who didst pour forth the light of the sun upon it, for its renewal; Who didst inspire Moses, Thy servant, to add unto Thine exceedingly good creation a certain special praise, and to say that Thou didst see the light,

that it was good, and didst call it Day; which, also, seeing, even this most radiant sun that every day renews creation, we glorify Thee, the Sun of the true day, and Thy light that setteth not; Who, through Thy Son, hast commanded us to renew our nature by Thy Holy Spirit, that, through His gifts the Righteous may shine like the sun: We pray Thee, and we make supplication unto Thee, the Father of the Word, our Lord and our God, forasmuch as, through Thine ineffable love for mankind, and through 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 in that wondrous Bush *that burned*, and in the Tent of Witness, and in that exceedingly beautiful Temple of Solomon, receives renewal: With merciful eyes do Thou look upon us Thy sinful and unworthy servants who abide in this house like unto Heaven, the boast of the universe, the true Altar of Thine ineffable glory, and send down upon us, Thine inheritance, Thy Most-holy Spirit. And, according to the divine David, renew a right spirit in our hearts, and with *Thy* governing Spirit establish us. And grant unto them that rule over us victories over enemies both visible and invisible, and unto us peace and concord. And give remission of sins unto them that have diligently completed this building and the consecration of a church by Thy word, granting unto them such petitions as are unto salvation. Stir them up to the fulfilling of Thy commandments; grant 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 Theotokos, of Saint, *N*. (*Saints, NN.*, and of all Thy Saints. Amen.—the Saint(s) to whom the church is dedicated)

And after the Prayer the Bishop rises, as do the others. And the Protodeacon says the Litany:

Help us, save us, have mercy on us, raise us up, and keep us, O God, by Thy grace.

Lord, have mercy.

Choir: *(after each petition)*

Commemorating our most holy, most pure, most blessed and glorious Lady Theotokos and Ever-Virgin Mary, with all the Saints, let us commend ourselves and each other, and all our life unto Christ our God.

Choir: To Thee, O Lord.

Exclamation:

For Holy art Thou, O our God, Who restest upon the Holy *and* Precious Martyrs who have suffered for Thee, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

Then the Bishop goes, with his Staff, to the place where he usually is vested (to the Cathedra in the middle of the church), *if there be such a place. But if there be no vesting-place, he stands on the Ambon in front of the Altar. And the Priests stand on either side, according to rank. And when the Bishop has stood there and prayed, he blesses those present. And the Protodeacon says the Litany:*

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

Choir: Lord, have mercy *(thrice, after each petition)*.

Again we pray for our Metropolitan (*N.*); for our Bishop [*or* Archbishop] (*N.*); and for all our brethren in Christ.

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

Again we pray for the blessed and ever-memorable founders of this holy temple.

Again we pray for mercy, life, peace, health, salvation, visitation, forgiveness and remission of sins for the servants of God, our brethren *of this holy temple*.

Again we pray for those bear fruit and do good work in this holy and all-honorable temple; for those who labor and those who sing; and for all the people here present, who await Thy great and rich mercy.

The Bishop says the Exclamation:

For Thou art a merciful God, and the Lover of Mankind, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

Then the Sacristan brings to the Bishop a Cross upon a tray. And the Bishop takes the Cross, and standing on the same vesting-place (or on the Ambon before the Altar) he blesses thrice with the Cross, on four sides: to the east, and the west, and the south, and the north. And the Protodeacon censes opposite the Cross thrice on each side, and, as he passes over to each side, he *says:*

(*Let us pray to the Lord.*) Let us all say, 'Lord, have mercy'.

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

After the blessing, the Protodeacon says:

Wisdom.

And the Bishop, laying the Cross upon the Sacristan's tray, goes (if he has been standing upon the vesting-place) to the Ambon before the Altar, bearing his Staff, and saying:

Most-holy Theotokos, save us.

Choir: It is truly meet to bless thee, O Theotokos, ever blessed and most pure and the Mother of our God, more honorable than the Cherubim and, more glorious beyond compare than the Seraphim. Without defilement thou gavest birth to God the Word. True Theotokos, we magnify thee.

Bishop: Glory to Thee, O Christ our God, and our Hope, glory to Thee.

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

Lord, have mercy. *(thrice)*

Master, bless.

And the Bishop, ascending the Ambon, and giving his Staff, again takes the Cross, and gives the Dismissal with the Cross. After the Dismissal, the Protodeacon proclaims (in the customary manner), **MANY YEARS**. *And after this, the Deacon brings Holy Water to the Bishop. And the Bishop sprinkles Holy Water* in the direction of *the walls: west, north and south. After the sprinkling, the Bishop himself kisses the Precious Cross, and after him the rest of the clergy and the people kiss it likewise; and he sprinkles each of them with Holy Water. And while the people kiss it, the Choir sings*, **MANY YEARS**. *And when this has been sung, the Hours are begun*.

In some places the "Many Years" is deferred to the end of the Divine Liturgy.

At the Liturgy, the Prokeimena, Alleluia and Communion Hymns *of the Consecration and of the church are used. The Readings from the **Apostol** are (320) Heb. 9:1–8 and that of the church. The Readings from the **Gospel** are (37 from the center) John 10:22–27 and that of the church*.