

THE PRAYERS OF THE LITURGY OF ST BASIL

INTRODUCTORY NOTE

One problem with the Liturgy of St Basil is the far greater number of biblical citations and allusions in the text, since there is not, as yet, an agreed Orthodox version of the Bible in English. The so-called *Common Bible* has been approved for use in church by some hierarchs, but this is not quite the same thing. The *Common Bible*, which is simply an expanded version of the RSV, is based on modern critical texts, which, particularly in the OT, often differ quite widely from the Orthodox text. Moreover, for obvious reasons, the translation was not made with a view to compatibility with the Orthodox liturgical tradition. Because there is as yet no universally agreed and properly approved Orthodox translation of Holy Scripture, any version of the prayers of this Liturgy can only be considered provisional.

For St Basil the Greek texts available are to all intents and purposes the same as those for St John, but there are far fewer available English translations. I have consulted Patrick Thompson's [PT] and that of the Monastery of St John the Baptist [TK]. There are also versions in Isobel Hapgood and in the Melkite volume, *Byzantine Daily Worship*. In French I have consulted the version issued by the Catholic monks of Chevetogne. Since I first prepared this translation, the diocese of Sourozh has published a version, but in archaic English [SB]. I have also consulted this. For the Greek text the *Apostoliki Diakonia* in Athens has recently issued a completely new, and much improved, edition of the *Ieratikon* [NAD], which takes into account the evidence of modern scholars and the manuscript tradition. Unfortunately in a number of places it places the correct text in the footnotes and not in the text, on the grounds that people are more familiar with the erroneous readings.

PRAYERS OF THE DIVINE LITURGY OF OUR FATHER AMONG THE SAINTS BASIL THE GREAT, ARCHBISHOP OF CAESAREA¹

PRAYER OF THE CATECHUMENS

Lord, our God, *who dwell in heaven*² and look on all your works, look on your servants the Catechumens, who have bowed their necks before you and grant them your *light yoke*³; make them honoured members of your holy church, and count them worthy of *the bath of rebirth*⁴, the forgiveness of sins and the garment of incorruption for *knowledge of you, our true God*⁵.

¹ The Liturgy of St Basil is celebrated ten times a year: on the Sundays of the Great Lent, except Palm Sunday, on Holy Thursday and Holy Saturday, on the Eves of Christmas and Epiphany and on the feast of St Basil, January 1st. According to the Typikon of St Savvas and a number of MSS it is also celebrated on the feast of the Cross, September 14th. This is still done in the H. Monastery of Docheiariou on the Holy Mountain.

² Ps. 12:4. Cf. Ps. 112:5-6.

³ Matt. 11:30.

⁴ Titus 3:5.

⁵ Cf. Col. 1:10 & John 17:3.

FIRST PRAYER OF THE FAITHFUL

It is you, Lord, who have revealed to us this *great mystery*⁶ of salvation; who have made us, your humble and unworthy servants, worthy to be *ministers*⁷ of your holy altar; *by the power of your Holy Spirit*⁸ enable us⁹ for this *service*¹⁰, so that, *standing uncondemned in the presence of your holy glory*¹¹, we may offer you *a sacrifice of praise*¹² for it is you *who effect all in all*¹³. Grant, Lord, that our *sacrifice* both for our sins and for *those committed in ignorance by the people*¹⁴ may be acceptable and well-pleasing before you¹⁵.

SECOND PRAYER OF THE FAITHFUL

O God, who *with mercy and pity*¹⁶ have visited our lowliness; who have *placed* us, your humble, sinful and unworthy servants, *in the presence of your holy glory*¹⁷ to minister at your holy altar; strengthen us *for this service by the power of your Holy Spirit*¹⁸, and *grant us a word, so that our mouths may be opened*¹⁹ to invoke the grace of your Holy Spirit on the gifts that are about to be set forth.

PRAYER OF OFFERING

Lord, our God, who created us and brought us into this life, who showed us ways to salvation²⁰, and granted us a revelation of heavenly mysteries; it is you who *have appointed us for this service*²¹ by the power of your Holy Spirit²². Be well pleased, then, Lord, for us to become *servants of your new covenant*²³, ministers of your holy mysteries; *according to the multitude of your mercy*²⁴ ac-

⁶ 1 Tim. 3:16.

⁷ Cf. 2 Cor. 3:6.

⁸ Luke 4:14, Rom. 15:13.

⁹ Cf. 2 Cor. 3:6. This word, *ικάνωσον*, is not easy to translate. Many modern translators use some word like "competent", but this, though "correct", does not feel quite right. I propose "enable", with its slightly legal flavour - cf. "an enabling Act" -. PT has adopted the same solution.

¹⁰ 1 Tim. 1:12.

¹¹ Jude 24, Dan. 3:53.

¹² Heb. 13:15.

¹³ 1 Cor. 12:6. Another difficult clause. St Paul is talking of "gifts", "ministries" and "activities", to which the first "all", *τὰ πάντα*, neuter, refers. The second, *πᾶσι*, is probably masculine. Without paraphrase I think "effect" is the nearest we can get to the meaning. A paraphrase might be: "who make all your gifts effective in all of us", or "who make every gift effective in everyone". PT's "all things in all men" misses the allusion to St Paul and adds an unnecessary "men".

¹⁴ Heb. 13:15. For the translation, see the same prayer in St John's Liturgy.

¹⁵ Rom. 15:16, 1 Peter 2:5, Phil. 4:18.

¹⁶ Ps. 102:4.

¹⁷ Jude 24, Dan. 3:53.

¹⁸ Luke 4:14, Rom. 15:13, 1 Tim. 12, 2 Cor. 4:1.

¹⁹ Eph. 6:19.

²⁰ Both PT and TK translate *ἁδούς* here as singular. This enables TK to see a reference to Acts 16:17. Trembelas, following Brightman, sees in the plural an allusion to Psalm 15:11. This is possible, but one word hardly counts as a quotation.

²¹ 1 Tim. 1:12, 2 Cor. 4:1.

²² Luke 4:14, Rom. 15:13.

²³ 2 Cor. 3:6.

²⁴ Neem. 13:22.

cept us as we approach your holy altar²⁵, so that we may become worthy to offer you this reasonable sacrifice without shedding of blood, for our sins and *for those committed in ignorance by the people*; accept it on your holy and spiritual altar above the heavens, *for a sweet-smelling fragrance*²⁶, and send down to us in return the grace of your Holy Spirit. Look on us, O God, have regard²⁷ for this our worship and accept it, as you accepted *the gifts of Abel*²⁸, the sacrifices of Noë²⁹, the whole burnt offerings of Abraham,³⁰ the priestly ministry³¹ of Moses and Aaron³², the *peace offerings of Samuel*.³³ As you accepted from your holy Apostles this true worship, so too, *Lord, in your goodness*³⁴ accept these gifts from the hands of us sinners, so that we may be counted worthy to minister without blame before your holy altar and obtain the reward of *faithful and prudent stewards*³⁵ on the dread *day of your just recompense*³⁶.

THE HOLY ANAPHORA

*Master, the One who Is*³⁷, *Lord*³⁸ God, Father Almighty, who are to be worshipped, *it is truly right*³⁹ and proper, and fitting *the majesty of your holiness*⁴⁰ to praise you, to hymn you, to bless you, to worship you, *to thank you*, to glorify you, the *only God* who truly exists⁴¹; to offer you *with a broken heart and a spirit*

²⁵ This bears out the way we have translated the equivalent prayer in St John's Liturgy.

²⁶ Eph. 5:2.

²⁷ This word, ἐφορᾶ, is the one used by the LXX at Gen. 4:4. A number of modern versions have "look with favour", but that is clumsy with "look on" just before, so I have adopted the rendering of NRSV.

²⁸ Gen. 4:4.

²⁹ Cf. Gen. 8:20.

³⁰ Cf. in particular Gen 22, the Binding of Isaac, the beloved son.

³¹ This word, ἱεροσύνη, here used in the plural, always means "priesthood" in the LXX and NT, and, so far as I can see, in the Fathers. According to L & S it means "sacrifices" in the scholiast to Aristophanes; not enough to warrant that translation here, *pace* TK. I don't much care for PT's "ministrations". The allusion, as the following reference to Samuel confirms, is to Psalm 98:6 "Moses and Aaron are among his priests".

³² Cf. Ps. 98:6.

³³ 1 Kingd. 11:15.

³⁴ Ps. 118:68.

³⁵ Luke 12:42.

³⁶ Osee 9:7.

³⁷ Cf. Exod. 3:14. The LXX understands the Tetragrammaton as a participle: "the Being One", "the Existing One" — ὁ ὢν. This is very difficult to translate into English. PT simply avoids the problem by not attempting it. TK by repeating "O" before "Master" avoids the ambiguity of the English copula. The problem is complicated here by the fact the whole citation is from Jer. 1:6, where the LXX has understood the Hebrew exclamation "Ah!" — אַהִי — as though it was the participle of the verb "to be", and hence the equivalent of the divine name in Exodus, as the vocative Δέσποτα confirms. The Vulgate has, delightfully, 'a, a, a, Domine Deus'. The same phrase occurs at 4:10, where the Vulgate has, 'heu, heu, heu'. Note that Rahlfs' edition has simply ὦ, but Ziegler in the Göttingen edition reads ὁ ὢν in both places.

³⁸ Jer. 1:6 [LXX].

³⁹ 2 Thess. 1:3. The allusion is confirmed by "to thank" in the next line.

⁴⁰ Ps. 144:5.

⁴¹ John 5:44.

*of humility*⁴² this our *reasonable worship*⁴³. For it is you who have granted us *the knowledge of your truth*⁴⁴. And *who is able to tell of all your acts of power?*⁴⁵ *To make all your praises heard or to recount all your wonders*⁴⁶ at every moment? *Master of all things, Lord of heaven and earth and all creation*⁴⁷, seen and unseen, *who are seated on a throne of glory and look upon the deeps*⁴⁸, without beginning, invisible, unsearchable, uncircumscribed, unchangeable, *the Father of our Lord, Jesus Christ, the great God and Saviour, our hope; who is the image of your goodness*⁴⁹, perfect seal of your likeness, *revealing you the Father in himself*⁵⁰, living Word, true God, Wisdom before the ages, Life, Sanctification, Power, the true Light⁵¹; through whom the Holy Spirit was made manifest, *the Spirit of truth, the grace of sonship, the pledge of the inheritance to come, the firstfruits*⁵² of the eternal good things, the life-giving power, the source of sanctification; through whom every rational and intelligent creature is empowered, worships you and ascribes to you the everlasting hymn of glory, because *all things are your servants*⁵³. For *Angels, Archangels, Thrones, Dominions, Principalities, Authorities, Powers, and the many-eyed Cherubim*⁵⁴ praise you. *Around you stand the Seraphim; the one has six wings and the other has six wings, and with two they cover their faces, with two their feet, and with two they fly, as they cry to one another*⁵⁵ with unceasing voices and never silent hymns of glory,

Aloud:

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

*People: Holy, holy, holy, Lord of hosts*⁵⁶; *heaven and earth are full of your glory*⁵⁷. *Hosanna in the highest. Blessed is he who comes in the name of the Lord. Hosanna in the highest*⁵⁸.

⁴² Dan. 3:39, Ps. 50:17.

⁴³ Rom. 12:1.

⁴⁴ Heb. 10:26.

⁴⁵ Ps. 105:2.

⁴⁶ Ps. 25:7. The text of the first half is not that of the LXX, but of a version which is much closer to the Hebrew, but no variant like this is cited in the editions of Swete or Rahlfs.

⁴⁷ Job 5:8, Matt. 11:25, 3 Macc. 2:2.

⁴⁸ Dan. 3:55 (Cf. 53-54), Wisd. 9:10.

⁴⁹ 2 Cor. 1:3, Titus 2:13, 1 Tim. 1:1, Wisd. 7:26.

⁵⁰ Cf. John 14:8-9.

⁵¹ Heb. 4:12, 1 John 5:20, Ps. 54:19, 1 Cor. 1:30, 24, John 14:6, 1:9, 1 Thess. 4:3.

⁵² John 14:17, Rom. 8:15, Eph. 1:14, Rom. 8:23.

⁵³ Ps. 118:91.

⁵⁴ 1 Pet. 3:22, Col. 1:16, Ezek. 10:8-12, 1 Thess. 4:16. The word "many-eyed" does not occur as such in Ezekiel 10:12, where the "wheels" of the Merkavah are said to be "full of eyes".

Brightman, for some reason, missed this allusion, and so Trembelas does also. It is not without interest to notice that the celestial Choirs are given here in exactly the same order that they are in St John Chrysostom's seventh baptismal catechesis, §20 (SC 50, p.238), which is not the same as the later careful hierarchy of Denys the Areopagite. Cf. also Andrew Louth, *Denys the Areopagite*, London, 1989, Chapter 3.

⁵⁵ Dan. 7:10, Isa. 6:2-3.

⁵⁶ The Fathers are aware that the Hebrew words means 'armies', but note that the LXX often leaves the word untranslated, so that it becomes in effect a proper name. It is perhaps preferable to do the same in English, 'Lord, Sabaoth'. I retain for the moment the translation used in the Thyateira version of the Liturgy of St John Chrysostom.

The Deacon takes the Star from the Paten, making the sign of the Cross with it over the Paten, and lays it aside on the holy Table.*

Priest: With these blessed Powers, Master who loves mankind, we sinners also cry aloud and say: Holy you are in truth, and All-holy, and there is no measure to the majesty of your holiness⁵⁹; and you are holy in all your works⁶⁰, because you have brought all things to pass for us in justice and true judgement⁶¹. For you fashioned man⁶² by taking dust from the earth⁶³, and honoured him, O God, with your own image. You placed him the Paradise of pleasure⁶⁴ and promised him immortal life and the enjoyment of eternal good things if he kept your commandments. But when he disobeyed you, the true God, who had created him, and when he had been led astray by the deception of the serpent and put to death by his own transgressions, you banished him by your just judgement, O God, from Paradise into this world, and returned him to the earth, from which he had been taken⁶⁵; while, in your Christ himself, you established for him the salvation which comes through rebirth. For you did not finally turn away from your creature, O Good One, nor forget the work of your hands, but you visited us⁶⁶ in divers manners through your compassionate mercy⁶⁷. You sent Prophets⁶⁸, you performed deeds of power through your saints, who have been well-pleasing to you in every generation; you spoke to us through the mouth of your servants, the Prophets, announcing to us beforehand⁶⁹ the salvation that was to come; you gave the law as a help⁷⁰; you appointed Angels as guardians. But when the fullness of time had come, you spoke to us through your Son himself, through whom you had also made the ages. He, who is the brightness of your glory and the express imprint of your substance, who bears all things by the word of his power, did not consider equality with you, God and Father, as a thing to be grasped⁷¹; but, though he is God before the ages, he appeared on earth and lived among men⁷²; and taking flesh of a holy Virgin, he emptied himself, taking the form of a servant⁷³, being made in the likeness of the body of our humiliation, so that he

⁵⁷ Cf. Isa. 6:3.

⁵⁸ Matt. 21:9 [Ps. 117:25-26]

⁵⁹ Ps. 144:5.

⁶⁰ Ps. 144:13.

⁶¹ Dan. 3:31. In the original "all things" refers to the sufferings of the exile. It is a question whether St Basil has re-read this to refer to the whole economy of salvation.

⁶² I have put "a man", since the reference is to Gen.2, that is to Adam, rather than to mankind.

⁶³ Gen.2:7. The addition of λαβών, "taking", is found in a large number of Greek MSS of many different groups, and in St John Chrysostom.

⁶⁴ Gen. 2:15. This reference is incorrect in LEW, and so in TL.

⁶⁵ Gen.3:19.

⁶⁶ The object is strictly πλάσμα, but 'it' sounds odd and 'him' is misleading, so I have used the first person, which is used in the last part of the sentence.

⁶⁷ Ps. 137:8, Luke 1:78, Hebr. 1:1.

⁶⁸ Cf. 2 Paral. 36:15.

⁶⁹ Luke 1:70, Apoc. 10:7, Acts 3:18.

⁷⁰ Isa. 8:20.

⁷¹ Gal. 4:4, Eph. 1:10, Hebr. 1:2-3, Phil. 2:6.

⁷² Bar. 3:38.

⁷³ Phil. 2:7.

might make us *in the likeness of the image of his glory*⁷⁴. For since sin entered the world through a man, and through sin death⁷⁵, your only-begotten Son, who is in your bosom, God and Father⁷⁶, being born of a woman, the holy Mother of God and ever-virgin Mary, being born under the law⁷⁷, was well-pleased to condemn sin in his flesh⁷⁸, so that all those who die in Adam might be given life in your Christ⁷⁹ himself. And when he had lived in this world, given us saving commandments, turned us from the error of idols, he brought us to the knowledge of you, the true God⁸⁰ and Father, having acquired us for himself as a people of his own, a royal priesthood, a holy nation⁸¹. And when he had cleansed us by water and sanctified us by the Holy Spirit, he gave himself as an exchange⁸² to death, by which we were held captive, sold under sin⁸³. And when he had descended through the Cross into Hell, so that he might fill all things⁸⁴ with himself, he loosed the pangs of death⁸⁵. And when he had risen on the third day⁸⁶ and made a way for all flesh to the resurrection of the dead (for it was not possible for the author of life to be mastered⁸⁷ by corruption), he became the firstfruits of the those that sleep, the first-born of the dead, so that he might have the pre-eminence in all things⁸⁸. And ascending into heaven he took his seat at the right hand of your majesty on high; and he will come to reward each according to their works⁸⁹. But he has left behind for us these memorials of his saving passion, which we have set forth according to his commandments. For when he was about to go forth to his voluntary, ever-memorable and life-giving death⁹⁰, on the night in which he gave himself up for the life of the world, he took bread⁹¹ into his holy and spotless hands, and when he had shown it to you, his God and Father, given thanks, blessed, hallowed and broken it,

Aloud:

*he gave it to his holy disciples and apostles, saying: Take, eat, this is my body, broken for you*⁹², for the forgiveness of sins.

People: Amen.

⁷⁴ Phil. 3:21, Rom. 8:29.

⁷⁵ Rom. 5:12.

⁷⁶ John 1:18.

⁷⁷ Gal. 4:4.

⁷⁸ Rom. 8:3.

⁷⁹ 1 Cor. 15:22.

⁸⁰ Col. 1:10, John 17:3.

⁸¹ Tit 2:14 [Cf. Exod. 19:5], 1 Peter 2:9 [Cf. Exod. 19:6].

⁸² The word in Greek is ἀντάλλαγμα, which only occurs in the NT in the saying recorded in Matt. 16:26, where almost all translators use “exchange”, or something like it.

⁸³ Eph. 5:26, Tit. 2:14, Matt. 16:26, Rom. 7:6.14.

⁸⁴ Eph. 4:10.

⁸⁵ Acts 2:24.

⁸⁶ 1 Cor. 15:4.

⁸⁷ Acts 2:24, 3:15.

⁸⁸ 1 Cor. 15:20, Col. 1:18.

⁸⁹ Matt. 24:50, Rom. 2:6 [Ps. 61:12, Prov. 24:12].

⁹⁰ 4 Macc. 10:1.

⁹¹ 1 Cor. 11:23, Eph. 5:2, John 6:51.

⁹² 1 Cor. 11:23, Matt. 26:26.

Priest [in a low voice]:

Likewise, when he had also taken the Cup of the fruit of the vine, mixed it, given thanks, blessed and hallowed it,

Aloud:

*He gave it to his holy disciples and apostles, saying: Drink of this all of you; this is my blood of the new testament, shed for you and for many for the forgiveness of sins*⁹³.

People: Amen.

*The Priest, bowing, continues [in a low voice]: Do this in memory of me; for as often as you eat this bread and drink this cup, you proclaim my death*⁹⁴ and confess my Resurrection. Therefore, Master, as we too remember his saving passion, the life-giving Cross, the burial for three days, the resurrection from the dead, the ascension into heaven, the sitting at your right hand, God and Father, and his glorious and dread Second Coming;

The Deacon crosses his hands and elevates the Chalice and Paten as the Priest says aloud:*

Offering you your own from your own, in all and for all,⁹⁵

People: We praise you, we bless you, we give thanks to you, O Lord, and we pray to you, our God.

*The Priest, bowing, continues [in a low voice]: Therefore, we also, All-holy Master, sinners and your unworthy servants, whom you have counted worthy to minister at your holy altar, not because of our own justice (for we have done nothing good on earth), but because of your mercies and pities, which you have richly poured out on us*⁹⁶, boldly approach your holy altar; and as we set forth the antitypes⁹⁷ of the holy body and blood of your Christ, we beg and implore you, O Holy of Holies, that by the good pleasure of your goodness, your *Holy Spirit may come upon*⁹⁸ us and upon these gifts here set forth, and that he may bless, hallow them and declare...

this bread to be the precious body of our Lord and God and Saviour, Jesus Christ,

Deacon: Amen.

⁹³ Matt. 26:27-28, Luke 22:20.

⁹⁴ 1 Cor. 25-26.

⁹⁵ The MS evidence is overwhelming that the true reading is προσφέροντες and not, as in the current text, προσφέρομεν. The People's invocation follows grammatically as well as theologically from the words of the Priest. Like Bishop Kallistos I regret not starting with "Your own from your own", but I cannot see how to do so without great difficulty.

⁹⁶ Dan. 9:18, Titus 3:5-6.

⁹⁷ I have left the transliteration of the Greek for the moment. The Greek ἀντίτυπος is not easy to translate. In 1 Pet. 3:21 the word is used of the "reality" of baptism, whose water is the "antitype" of the water of the Flood. On the other hand in Hebrews 9:24 it refers to the earthly tabernacle, which is the "symbol" of the real, or heavenly, Tabernacle. Both TK and PT have "figures". St Cyril of Jerusalem uses the word to refer to the reality of the sacrament: It is not bread and wine that you taste, but an antitype of the body and blood of Christ [*Myst. Cat. V. 20,6*].

⁹⁸ Acts 19:6.

this cup the precious blood of our Lord and God and Saviour, Jesus Christ,

Deacon: Amen.

poured out for the life[and salvation] of the world.

Deacon: [Amen, Amen,]Amen.⁹⁹

They both bow profoundly and the Priest continues in a low voice:

To unite all of us, who share in this one bread and cup, with one another for communion of the one Holy Spirit¹⁰⁰, and to let none of us share in the holy body and blood of your Christ to judgement¹⁰¹ or condemnation; but that we may find mercy and grace¹⁰² with all the saints, who have been well-pleasing to you since time began¹⁰³, ancestors, forebears, patriarchs, prophets, preachers, evangelists, martyrs, confessors, teachers, and every just spirit made perfect¹⁰⁴ by faith.

As he offers incense, the Priest says, aloud:

Above all for our most holy, most pure, most blessed and glorious Lady, the Mother of God and ever Virgin, Mary.

People: In you, O full of grace, all creation rejoices, the ranks of Angels and the human race: hallowed temple and spiritual Paradise, pride of virgins, from whom God was made flesh; and he, who is our God before the ages, became a little Child; for he made your womb a throne; and made it wider than the heavens. In you, O full of grace, all creation rejoices. Glory to you!¹⁰⁵

The Priest gives the censer to the Deacon, who censers around the holy Table and remembers to himself those whom he wishes of the living and the dead, while the Priest continues [in a low voice]:

With the holy prophet, forerunner and Baptist, John, the holy, glorious and all-praised Apostles, Saint N., whose memory we celebrate, and all your Saints, at whose intercessions visit us, O God. And remember all who have fallen asleep in hope of resurrection and eternal life [*and he remembers here by*

⁹⁹ I have omitted all the elaborate business before the *Epiclesis* found in the Slav books. Also the *Ieratikon* [1950] of AD says nothing here of the Deacon's various interventions, which are a later addition and have not made their way into the older MSS of the Liturgy of St Basil. Cf. Trembelas p.183. The "revised" *Ieratikon* of 1977 includes them all, but it also includes the totally incorrect addition from St John's Liturgy "Changing them by your Holy Spirit", the result of a thoroughly defective theology of the Eucharist. The Slavonic books have also "improved" St Basil's theology at this point, and so the error is found in both TK and PT. I propose leaving the text and rubrics of St Basil as they are found in the better AD *Ieratikon*, the *Large Euchologion* and the majority of MSS. The words I have bracketed are not found in the majority of MSS, and then only in the later ones. The evidence is clearly set out by Trembelas (TL pp.183-4). *Codex Barberini gr. 336* has a lacuna at this point.

¹⁰⁰ 2 Cor. 13:13, Eph. 4:4.

¹⁰¹ 1 Cor. 11:34.

¹⁰² Hebr. 4:16.

¹⁰³ Luke 1:70.

¹⁰⁴ Hebr. 12:23.

¹⁰⁵ AD has a rubric which describes current use, both in parishes and on the Holy Mountain, whereby the first part of this hymn, up to *God before the ages*, is simply recited, while the remainder is sung "to a slow and solemn melody in the 1st Tone". On the other hand the Athonite *Mousikos Thesaurus*, 1931, gives a number of settings of the full text as well.

name also those whom wishes of the dead]; and give them rest where *the light of your face*¹⁰⁶ keeps watch. Again we pray you: remember, Lord, your holy, catholic and apostolic church, from *end to end of the inhabited world*¹⁰⁷, and give peace to her, *that you have made your own by the precious blood of your Christ*¹⁰⁸, and establish this holy house *until the consummation of the world*¹⁰⁹. Remember, Lord, those who have offered these gifts, and those for whom, through whom, and on behalf of whom they have offered them. Remember, Lord, those who bring offerings and those who care for the beauty of your holy churches, and who remember the poor. Reward them with your riches and heavenly gifts of grace; grant them *for earthly things, heavenly*¹¹⁰; for temporary ones, eternal¹¹¹, for corruptible, incorruptible¹¹². Remember, Lord, *those in deserts and mountains and caves and in the hollows of the earth*¹¹³. Remember, Lord, those who pass their lives in virginity, piety, asceticism and holy living. Remember, Lord, our most devout and faithful Rulers, whom you have set *to rule on the earth*¹¹⁴. *Crown them with a weapon of truth, a weapon of good pleasure; overshadow their head in the day of war; strengthen their arm, exalt their right*¹¹⁵, establish their kingdom; *subdue* beneath them all barbarous nations that seek for wars¹¹⁶; grant them deep and untroubled peace; *speak good things to their heart*¹¹⁷ for your Church and for all your people; so that by their tranquillity *we may pass our life in quiet and calm, in all piety and holiness*¹¹⁸. Remember, Lord, every *rule and authority*¹¹⁹, our brethren in the palace [and all the armed forces]. In your goodness, keep those who are good. *In your kindness*,¹²⁰ make those who are wicked good. Remember, Lord, the people here present and those who are absent for good reason, and have mercy on them and on us *according to the multitude of your mercy*¹²¹. *Fill their storehouses with every good thing*¹²²; preserve their marriages in peace and concord; nourish the infants, guide the young, strengthen the aged; *comfort the fainthearted*¹²³; *gather*¹²⁴ the scattered; bring back those who have gone astray, and join them to your holy, catholic and apostolic Church. Free *those who are troubled by unclean spirits*¹²⁵;

¹⁰⁶ Ps. 4:6.

¹⁰⁷ Ps. 71:8.

¹⁰⁸ Acts 20:28, 1 Peter 1:19.

¹⁰⁹ Matt. 28:20.

¹¹⁰ Cf. John 3:12.

¹¹¹ Cf. 2 Cor. 4:18.

¹¹² Cf. 1 Cor. 9:25.

¹¹³ Hebr. 11:38.

¹¹⁴ 2 Paral. 22:12.

¹¹⁵ Pss. 5:12, 139:7, Ezek. 30:25, Ps. 88:13.

¹¹⁶ Pss. 46:3, 67:30.

¹¹⁷ Isa. 40:2, Jer. 18:20.

¹¹⁸ 1 Tim. 2:2.

¹¹⁹ Titus 3:1.

¹²⁰ Ps. 118:68.

¹²¹ Neem. 13:22.

¹²² Ps. 143:13, Deut. 6:11.

¹²³ 1 Thess. 5:14.

¹²⁴ Ps. 105:47.

¹²⁵ Luke 6:18.

sail with those who sail; journey with those who journey; champion widows; protect orphans; deliver prisoners; heal the sick. Remember, O God, those under trial, in mines, exile, bitter slavery and every tribulation, constraint and trouble, and all who entreat your great compassion; and those who love us, those who hate us and those who have asked us, unworthy though we are, to pray for them. And remember all your people, Lord our God, and pour out on all your rich mercy, granting to all their petitions unto salvation. And those whom we have not remembered, through ignorance or forgetfulness or the number of the names, do you yourself remember, O God, who know the age and appellation of each, who know each from their mother's womb. For you, Lord, are the help of the helpless, the hope of *those without hope*¹²⁶, the Saviour of the storm-tossed, the Physician of the sick. Be *all things to all people*¹²⁷, you who know each and the request of each, their household and their need. Deliver, Lord, this city, and every city, town and village, from famine, plague, earthquake, flood, fire, sword, invasion by enemies and from civil war.

(*Aloud*): First of all, remember, Lord, our Archbishop, *N.*, and grant that he may serve your holy churches in peace, safety, honour, health, and length of day, *rightly proclaiming the word of your truth*.¹²⁸

Deacon, standing by the holy Door, recites the Diptychs of the living and then exclaims:

Remember too, Lord, those whom each of us has in mind, and all your people.

People: And all your people.

Remember, Lord, the whole Orthodox episcopate which *rightly proclaims the word of your truth*. Remember, Lord, *according to the multitude of your pities*¹²⁹, me, your unworthy servant; pardon me every offence, willing and unwilling; and do not, because of my sins, withhold the grace of your Holy Spirit from the gifts here set forth. Remember, Lord, the order of presbyters, the diaconate in Christ and every order of clergy; put none of us to shame, who *stand around your altar*¹³⁰. *Visit us in your goodness*¹³¹, Lord. Shine on us with your rich mercies; grant us temperate and fruitful weather; bestow on the earth moderate rains to bring forth fruit. *Bless the crown of the year with your goodness*¹³²; end the schisms of the churches; quench *the ragings of the nations*¹³³; speedily put down the uprisings of heresies *by the power of your Holy Spirit*¹³⁴. Receive us all into your kingdom, declaring us to be *children of the light and children of the*

¹²⁶ Judith 9:11.

¹²⁷ 1 Cor. 9:22.

¹²⁸ 2 Tim. 2:15.

¹²⁹ Ps. 50:1.

¹³⁰ Ps. 25:6.

¹³¹ Ps. 105:4-5.

¹³² Ps. 64:12.

¹³³ Cf. Ps. 2:1.

¹³⁴ Luke 4:14, Rom. 15:13.

*day*¹³⁵. Grant us your *peace* and your *love*, O Lord, our God; for you have given us all things¹³⁶.

PRAYER BEFORE THE OUR FATHER

*Our God, the God who saves*¹³⁷, teach us to thank you worthily for all the benefits, which you have done and do for us¹³⁸. Do you, our God, receive these gifts and *cleanse us from every defilement of flesh and spirit*¹³⁹, and teach us to *accomplish holiness in fear of you*¹⁴⁰, so that, receiving a part of your holy gifts with the *witness of a good conscience*¹⁴¹, we may be made one with the holy body and blood of your Christ. And when we have received them worthily may we have *Christ dwelling in our hearts*¹⁴², and become a *temple of your Holy Spirit*¹⁴³. Yes, our God¹⁴⁴, make none of us *guilty* of these your dread and heavenly Mysteries, nor *weak* in soul and body through partaking of them *unworthily*¹⁴⁵; but grant us, until our last breath, to receive our part of your holy things as provision for the journey of eternal life, for an acceptable defence before the dread *judgement seat of your Christ*¹⁴⁶; so that we too, with all the Saints, who have been well-pleasing to you since time began, may become partakers of your eternal good things, which you have prepared for those who love you¹⁴⁷, O Lord.

PRAYER AT THE BOWING OF HEADS

Master, Lord, *the Father of pities and God of every consolation*¹⁴⁸, bless, hallow, guard, strengthen and empower those who have bowed their heads to you. Keep them away from *every wicked work*, join them to *every good work*¹⁴⁹, and make them worthy without condemnation to share in these your most pure and life-giving Mysteries, for *forgiveness of sins, for communion in the Holy Spirit*¹⁵⁰.

PRAYER OF THANKSGIVING

*We thank you, Lord, our God*¹⁵¹, for the communion of your holy, most pure, immortal and heavenly Mysteries, which you have given us for the benefit, sanctification and healing of our souls and bodies. Do you, Master of all things, grant that *the communion of the holy body and blood of your Christ*¹⁵² may

¹³⁵ 1 Thess.5:5.

¹³⁶ Isa. 26:12.

¹³⁷ Ps. 67:21.

¹³⁸ Tobit 12:6.

¹³⁹ Tobit 12:6.

¹⁴⁰ 1 Cor. 7:1.

¹⁴¹ 1 Cor. 1:12.

¹⁴² Eph. 3:17.

¹⁴³ 1 Cor. 6:19.

¹⁴⁴ Apoc. 16:7.

¹⁴⁵ 1 Cor. 11:27.30.

¹⁴⁶ 2. Cor. 5:10.

¹⁴⁷ 1 Cor. 2:9.

¹⁴⁸ 2 Cor. 1:3.

¹⁴⁹ Col. 1:10.

¹⁵⁰ Matt. 26:28, 2 Cor. 13:13.

¹⁵¹ Apoc. 11:17.

¹⁵² 1 Cor. 10:16.

become for us for faith unashamed, *love without pretence, fullness of wisdom*¹⁵³, healing of soul and body, routing of every adversary, carrying out of your commandments, and an acceptable defence before the dread tribunal of your Christ.

[PRAYER BEHIND THE AMBO]¹⁵⁴

Christ our God, who receive as a sacrifice of praise and acceptable worship this reasonable sacrifice without shedding of blood from those who call upon you with their whole heart, Lamb and Son of God, who take away the sin of the world, the unblemished calf, who did not bear the yoke of sin and was willingly sacrificed for us; who are broken, yet not divided, eaten, yet never consumed, but who hallow those who eat; who in memory of your voluntary passion and life-giving Rising on the third day have declared us to be partakers of your ineffable, heavenly and dread Mysteries of your holy Body and precious Blood; preserve us, your servants, the deacons, our faithful Rulers, [the Christ-loving armed forces] and the people here present in your sanctification. And grant us at every time and moment to meditate on your justice, so that, guided to your will and doing what is acceptable to you, we may become worthy of the place at your right hand, when you come to judge the living and the dead. Deliver our brethren in captivity, visit the sick, pilot those in dangers on the sea and give rest to the souls which have gone ahead to their rest in hope of eternal life, where the light of your face watches, and hearken to all who implore your help. For you are the giver of good things, and to you we give glory, together with your Father, who is without beginning, and your all-holy, good and life-giving Spirit, now and ever and to the ages of ages.]

PRAYER AT THE TABLE OF THE PROTHESIS

Finished and perfected, as far as is in our power, is the mystery of your dispensation, Christ, our God; for we have remembered your death; we have seen the figure of your Resurrection; we have been filled with your unending light; we have enjoyed your inexhaustible delight. In your good pleasure make us all worthy of it in the age to come, by the grace of your Father, who is without beginning, and your holy, good and life-giving Spirit, now and ever, and to the ages of ages. Amen.

¹⁵³ Sir. 1:16.

¹⁵⁴ According to most modern *Ieratika* this prayer is now only used on the feast of St Basil himself on 1st of January. It is not given in the Slav books and in only three of the MSS used by Trembelas. It is however found in a 13th century *Euchologion* from Patmos and in a number of Venetian editions from the 19th century. NAD points out that the prayer now used in the Liturgy of St John Chrysostom is given for the Liturgy of St Basil in the Barberini Codex 336. The MS. has no Prayer Behind the Ambo in the text of the Liturgy of St John, but does give one (which is printed in an appendix in NAD), together with one by St Germanos and two anonymous prayers among a collection of prayers for various occasions, near the end of the manuscript.