



ΕΥΧΟΛΟΓΙΟΝ



**Liturgy of the Holy, Catholic, Apostolic, and Orthodox Church
Titular See of Zeirath**

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**Prefatory Prayers (Qawmo) Before Evening, Morning, and Noon Service
(St. John Syriac Orthodox Church of Las Vegas)**

Upon entering the church, one bows before the altar and says:

I have entered Your house, O God, and have knelt before Your throne. O Heavenly King, forgive all the sins which I have committed against You.

One makes the Sign of the Cross and says the following:

(+) In the Name of the Father,
the Son, and the Holy Spirit,
one true God. Amen.

Holy, Holy, Holy, O LORD Almighty.
Heaven and earth are full of Your glory.
Hosanna in the highest. Blessed is He Who came,
and is to come, in the Name of the LORD. Hosanna in the highest.

One says this prayer three times, making the Sign of the Cross each time:

Holy God, Holy Almighty, Holy Immortal,
Who was (+) crucified for us, have mercy upon us.

One continues, saying:

LORD, have mercy upon us.
LORD, have compassion and mercy upon us.
LORD, accept our worship and prayers,
and have mercy upon us.

Glory to You , O God.
Glory to You, O Creator.
Glory to You, O Christ the King,
Who pities the sinners, Your servants.

One continues, by reciting the LORD'S Prayer:

Our Father, Who art in heaven. Hallowed be Thy Name.
Thy kingdom come. Thy will be done on earth as it is in heaven.
Give us this day our daily bread.
And forgive us our trespasses as we forgive those who trespass against us.
And lead us not into temptation, but deliver us from evil.
For Thine is the kingdom, the power and the glory, forever and ever.
Amen.

One concludes, by reciting the Hail Mary:

Hail Mary, full of grace, our LORD is with thee. Blessed art thou among women, and blessed is the fruit of thy womb, our LORD Jesus Christ. O Virgin St. Mary, O Mother of God, pray for us sinners, now and at all times, and at the hour of our death. Amen.

**Vespers Evening Prayer of the Holy, Catholic, Apostolic, and Orthodox Church
(Ferrette Succession, 1866)**

The Clergy begins the Evening Prayer, saying:

BLESSED be the kingdom of the (+) Father, and of the Son, and of the Holy Spirit: now and ever, unto ages of ages, world without end. Amen.

O, Heavenly King, Comforter, the Spirit of Truth, who art present everywhere, and fillest all things, Treasure of blessings, and Giver of life, come and dwell in us; (+) **absolve** us from every sin, and save, Good LORD, our souls.

Here may be sung a hymn.

Then are read the lessons from the Hebrew Bible, according to a lectionary or missal. The Clergy concludes the lessons by saying:

God bless His holy word.

The Magnificat is recited responsively by the Clergy and the People.

My soul magnifies the LORD : and my spirit rejoices in God my Savior.

For He has regarded : the lowliness of His handmaiden.

For behold from henceforth : all generations shall call me blessed.

For He that is mighty has magnified me : and Holy is His Name.

And His mercy is on them that fear Him : throughout all generations.

He has shown strength with his arm : He has scattered the proud in the imagination of their hearts.

He has put down the mighty from their seat : and has exalted the humble and the meek.

He has filled the hungry with good things : and the rich he has sent away empty.

Remembering His mercy, He has helped His servant Israel : as He promised to our ancestors, Abraham and his seed, forever.

The Magnificat being ended, the Clergy says:

Let us pray to the LORD:

Lighten our hearts, O LORD, Lover of humankind, with the incorruptible light of Thy divine knowledge, and open the eyes of our understanding, that we may discern the truth of Thy joyful tidings. Implant in us the blessed **love** of Thy commandments, so that, treading under foot all **unhealthy** desires, we may begin to lead a spiritual life, our only thought being to please Thee. For Thou art the light of our hearts and souls, O God Christ, and to Thee we render the glory, and to Thy eternal Father, and to Thy most holy and good and life-giving Spirit: now and for ever, unto ages of ages, world without end. Amen.

Then are read the lessons from the New Testament, according to a lectionary or missal. The Clergy concludes the Gospel by saying:

God bless His holy Gospel.

The lessons being ended, the following ancient hymn is recited by the Clergy and the People.

O, gladdening brightness of the holy glory of the immortal Father, The heavenly, the holy, the blessed; O Jesu Christ having come to the setting of the sun, having seen the evening light, we praise the (+) Father, and the Son, and the Holy Spirit God.

It is meet for us at all times to praise Thee with reverent voices, Son of God, giver of life: therefore the world glorifies Thee.

Here may follow a homily and another hymn. Baptism, Ordination, or Marriage may be administered.

Then begins the litany, recited responsively by the Clergy and People.

Clergy: In peace, let us pray the LORD.

People: LORD, have mercy upon us.

Clergy: For the peace which is from above, and for the salvation of all souls, let us pray the LORD.

People: LORD, have mercy upon us.

Clergy: For the peace of the whole world, the good estate of the holy Churches of God, and the union of them all, let us pray the LORD.

People: LORD, have mercy upon us.

Clergy: For the hungry, the thirsty, the naked, the stranger, the sick, and the imprisoned, let us pray the LORD.

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People: LORD, have mercy upon us.

Clergy: For bishops, priests, and deacons, the Minor Orders in Christ, and the whole people, let us pray the LORD.

People: LORD, have mercy upon us.

Clergy: For this [holy] house, and for every city and province, and the faithful who dwell therein, let us pray the LORD.

People: LORD, have mercy upon us.

Clergy: For temperate seasons, and the abundance of the fruits of the earth, and peaceful times, let us pray the LORD.

People: LORD, have mercy upon us.

Clergy: For seafarers, and travelers on land and in air, and those who are in trouble, and the captive; for the deliverance of them all, let us pray the LORD.

People: LORD, have mercy upon us.

Clergy: For deliverance from all tribulation, and necessity and the wrath of God, let us pray the LORD.

People: LORD, have mercy upon us.

Clergy: For the forgiveness and remission of our sins and negligences, let us ask the LORD.

People: LORD, have mercy upon us.

Clergy: For the good things needful to our souls, and for the salvation of the world, let us ask the LORD.

People: LORD, have mercy upon us.

Clergy: For

People: LORD, have mercy upon us.

Clergy: That this whole day may be for us holy and pure, peaceful and without sin, let us ask the LORD.

People: Grant this, O LORD.

Clergy: That an angel of peace, faithful guide, may keep our bodies and souls, let us ask the LORD.

People: Grant this, O LORD.

Clergy: That the remainder of our lives may be spent in peace and repentance, let us ask the LORD.

People: Grant this, O LORD.

Clergy: That the end of our lives may be Christian, without pain, without confusion, peaceful, and that we may have a good account to render before the dread tribunal of Christ, let us ask the LORD.

People: Grant this, O LORD.

Clergy: That

People: Grant this, O LORD.

Clergy: Asking for the unity of faith, and the fellowship of the Holy Spirit, let us commend ourselves and one another and all our lives to Christ our God.

People: To thee, O LORD.

Clergy: For Thou art good, and a Lover of humankind, O God, and to Thee we render the glory; to the (+) Father, and to the Son, and to the Holy Spirit: now and ever, unto ages of ages, world without end. Amen.

The Clergy continues the evening prayer with the following:

O, GOD, great and most high, who alone hast immortality, who dwellest in light inaccessible, who hast ordered the whole creation with wisdom, and divided the light from the darkness, and appointed the sun to rule the day, and the moon and stars to rule the night; who hast enabled us sinners, even in this present hour, to appear before Thy face in confession, and to offer unto Thee our evening song of praise: Thou, O Lover of humankind, direct our prayer as incense in Thy presence, and accept it as a sweet savour; and grant unto us that this present evening, and the coming night, may be all peace.

Clothe us with the armour of light; deliver us from the fears of the night and from every thing that walketh in darkness; and grant that the sleep which Thou hast given us as a refreshment to our weakness, may be free from every illusion of the adversary.

Even so, O LORD, Giver of all blessings; that, upon our beds communing with our own hearts, we may remember during the night Thy name, and that, being enlightened by the meditation of Thy precepts, we may with joy rise to praise Thy goodness, and to offer again unto thee our prayers and supplications for ourselves and for all Thy people: whom we beseech Thee to visit in Thy mercy: for Thou art good, O God, and a Lover of humankind, and to Thee we render the glory; to the (+) Father, and to the Son, and to the Holy Spirit, now and ever: unto ages of ages, world without end . Amen.

Thou, who hast given us grace at this time with one accord to make our common supplications unto Thee, and hast promised, that when two or three are gathered together in thy name, thou wilt grant their requests; fulfil now the petitions of thy servants, as may be most expedient for them, granting us in this world knowledge of thy truth, and in the world to come life everlasting. Amen.

Remit, pardon, forgive, O God, our sins, voluntary and involuntary; of deed and of word, of knowledge and of ignorance; our sins of day and night, the sins of our thoughts and intentions. Forgive them all, for thou art good, and a Lover of humankind. Amen.

The Clergy recites the Nunc Dimittis, the Song of Simeon:

Now Thou dost send away Thy servant, LORD, according to Thy word, in peace, because mine eyes did see Thy salvation, which Thou didst prepare before the face of all the peoples, a light to the uncovering of nations, and the glory of Thy people Israel.

The Clergy may recite the intercessory prayer to the Patron Saint.

The Clergy gives the final blessing:

O LORD Jesus Christ, who said to Your Apostles: Peace I leave you, My peace I give to you; regard not our sins, but the faith of Your Church, and grant unto her that peace and unity which are agreeable to Your Will; Who lives and reigns for ever, one God, world without end.

[The above is a prayer from the Confraternity of the Holy Apostles.]

(+) The blessings of the LORD Jesus Christ, and the love of God, and the companionship of the Holy Spirit, be with everyone today and every day. Amen.

**Matins Morning Prayer of the Holy, Catholic, Apostolic, and Orthodox Church
(Ferrette Succession, 1866)**

The Clergy begins the Morning Prayer, saying:

BLESSED be the kingdom of the (+) Father, and of the Son, and of the Holy Spirit: now and ever, unto ages of ages, world without end. Amen.

O, Heavenly King, Comforter, the Spirit of Truth, who art present everywhere, and fillest all things, Treasure of blessings, and Giver of life, come and dwell in us; (+) **absolve** us from every sin, and save, Good LORD, our souls.

Here may be sung a hymn.

Then are read the lessons from the Hebrew Bible, according to a lectionary or missal. The Clergy concludes the lessons by saying:

God bless His holy word.

The Benedictus is recited responsively by the Clergy and the People.

Clergy: Blessed be the LORD, the God of Israel;
People: he has come to his people and set them free.
Clergy: He has raised up for us a mighty savior,
People: born of the house of his servant David.
Clergy: Through his holy prophets he promised of old
People: that he would save us from our enemies,
Clergy: from the hands of all who hate us.
People: He promised to show mercy to our fathers
Clergy: and to remember his holy covenant.
People: This was the oath he swore to our father Abraham:
Clergy: to set us free from the hands of our enemies,
People: free to worship him without fear,

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Clergy: holy and righteous in his sight all the days of our life.

People: You, my child, shall be called the prophet of the Most High;

Clergy: for you will go before the LORD to prepare his way,

People: to give his people knowledge of salvation

Clergy: by the forgiveness of their sins.

People: In the tender compassion of our God

Clergy: the dawn from on high shall break upon us,

People: to shine on those who dwell in darkness and the shadow of death,

Clergy: and to guide our feet into the way of peace.

Glory be to the (+) Father and to the Son and to the Holy Spirit,
as it was in the beginning, is now, and will be forever.

All: Amen.

The Benedictus being ended, the Clergy says:

Let us pray the LORD.

LIGHTEN our hearts, O LORD, Lover of humankind, with the incorruptible light of thy divine knowledge, and open the eyes of our understanding, that we may discern the truth of thy joyful tidings. Implant in us the blessed **love** of thy commandments, so that, treading under foot all **unhealthy** desires, we may begin to lead a spiritual life, our only thought being to please Thee. For thou art the light of our hearts and souls, O God Christ, and to Thee we render the glory, and to thy eternal Father, and to thy most holy and good and life-giving Spirit: now and ever, unto ages of ages, world without end. Amen.

***Then are read the lessons from the New Testament, according to a lectionary or missal.
The Clergy concludes the Gospel by saying:***

God bless His holy Gospel.

The lessons being ended, the following hymn is recited by the Clergy:

The unembodied ones, the cherubim,
With never-silent hymns thee glorify;
The six-winged living ones, the seraphim,

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With never-ceasing songs thee magnify;
Of angels and archangels, all the host
Thee with their cry thrice holy deify:

For thou wert first of all, O thou who art,
One with thy Son in coeternity;
And as from thee proceeds thy Holy Ghost,
Thy Trinity appears in unity.

The Holy Virgin, Mother ever blest,
And those who saw with eye and spake with tongue,
Of prophets and of martyrs all the choir,
And of thy saints redeemed the glorious throng,
All praise thee: we, the wretched sons of men,
Whom sins defile, and in whom lust is strong,
To thee we cry: O LORD, deliver us !
So may we join with angels in their song:

O Holy, Holy, Holy Trinity,
Our God in life, and in eternity.

Here may follow a homily and another hymn. Baptism, Ordination, or Marriage may be administered.

Then begins the litany, recited responsively by the Clergy and People.

Clergy: In peace, let us pray the LORD.

People: LORD, have mercy upon us.

Clergy: For the peace which is from above, and for the salvation of all souls, let us pray the LORD.

People: LORD, have mercy upon us.

Clergy: For the peace of the whole world, the good estate of the holy Churches of God, and the union of them all, let us pray the LORD.

People: LORD, have mercy upon us.

Clergy: For the hungry, the thirsty, the naked, the stranger, the sick, and the imprisoned, let us pray the LORD.

People: LORD, have mercy upon us.

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Clergy: For bishops, priests, and deacons, the Minor Orders in Christ, and the whole people, let us pray the LORD.

People: LORD, have mercy upon us.

Clergy: For this [holy] house, and for every city and province, and the faithful who dwell therein, let us pray the LORD.

People: LORD, have mercy upon us.

Clergy: For temperate seasons, and the abundance of the fruits of the earth, and peaceful times, let us pray the LORD.

People: LORD, have mercy upon us.

Clergy: For seafarers, and travelers on land and in air, and those who are in trouble, and the captive; for the deliverance of them all, let us pray the LORD.

People: LORD, have mercy upon us.

Clergy: For deliverance from all tribulation, and necessity and the wrath of God, let us pray the LORD.

People: LORD, have mercy upon us.

Clergy: For the forgiveness and remission of our sins and negligences, let us ask the LORD.

People: LORD, have mercy upon us.

Clergy: For the good things needful to our souls, and for the salvation of the world, let us ask the LORD.

People: LORD, have mercy upon us.

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Clergy: That this whole day may be for us holy and pure, peaceful and without sin, let us ask the LORD.

People: Grant this, O LORD.

Clergy: That an angel of peace, faithful guide, may keep our bodies and

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souls, let us ask the LORD.

People: Grant this, O LORD.

Clergy: That the remainder of our lives may be spent in peace and repentance, let us ask the LORD.

People: Grant this, O LORD.

Clergy: That the end of our lives may be Christian, without pain, without confusion, peaceful, and that we may have a good account to render before the dread tribunal of Christ, let us ask the LORD.

People: Grant this, O LORD.

Clergy: That

People: Grant this, O LORD.

Clergy: Asking for the unity of faith, and the fellowship of the Holy Spirit, let us commend ourselves and one another and all our lives to Christ our God.

People: To thee, O LORD.

Clergy: For thou art good, and a Lover of humankind, O God, and to thee we render the glory; to the (+) Father, and to the Son, and to the Holy Spirit: now and ever, unto ages of ages, world without end. Amen.

The Clergy continues the morning prayer with the following:

We praise thee, we glorify thee, we bless thee, we give thanks unto thee , God of our fathers; because thou hast made the shades of the night to pass away, and hast enabled us again to see the light of the morning. And we beseech thee, of thy goodness, to have mercy upon us sinners, and, in thy great compassion, to accept our prayers; for in thee do we take our refuge, O merciful and almighty God. Cause the true sun of thy righteousness to rise upon our hearts; lighten our understanding; keep all our affections so that, having walked in the way of thy commandments honestly as in the day, we may attain unto everlasting life (for with thee is the fountain of life), and be made worthy of thine inaccessible light. For thou art our God, and to thee we render the glory; to the (+) Father, and to the Son, and to the Holy Ghost: now and ever, unto ages of ages, world without end. Amen.

Thou, who hast given us grace at this time with one accord to make our common supplications unto thee, and hast promised, that when two or three are gathered together

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in thy name, thou wilt grant their requests; fulfil now the petitions of thy servants, as may be most expedient for them, granting us in this world knowledge of thy truth, and in the world to come life everlasting. Amen.

Remit, pardon, forgive, O God, our sins, voluntary and involuntary; of deed and of word, of knowledge and of ignorance; our sins of day and night, the sins of our thoughts and intentions. Forgive them all, for thou art good, and a Lover of humankind. Amen.

The Clergy may recite the intercessory prayer to the Patron Saint.

The Clergy gives the final blessing:

O LORD Jesus Christ, who said to Your Apostles: Peace I leave you, My peace I give to you; regard not our sins, but the faith of Your Church, and grant unto her that peace and unity which are agreeable to Your Will; Who lives and reigns for ever, one God, world without end.

[The above is a prayer from the Confraternity of the Holy Apostles.]

(+) The blessings of the LORD Jesus Christ, and the love of God, and the companionship of the Holy Spirit, be with everyone today and every day. Amen.

**Lauds Noon Prayer of the Holy, Catholic, Apostolic, and Orthodox Church
(Ferrette Succession, 1866)**

The Clergy begins the Noon Prayer, saying:

BLESSED be the kingdom of the (+) Father, and of the Son, and of the Holy Spirit: now and ever, unto ages of ages, world without end. Amen.

O, Heavenly King, Comforter, the Spirit of Truth, who art present everywhere, and fillest all things, Treasure of blessings, and Giver of life, come and dwell in us; (+) **absolve** us from every sin, and save, Good LORD, our souls.

Clergy: O LORD, open Thou our lips.

People: And our mouths shall show forth Thy praise.

Clergy: O God, make speed to save us.

People: O God, make haste to help us.

Clergy: Glory be to the (+) Father, to the Son, and to the Holy Spirit.

People: Now and ever, unto ages of ages, world without end. Amen.

Clergy: Praise ye the LORD.

People: The LORD'S name be praised.

Then is read the psalm of the day, according to a lectionary, missal, or psalter. After the psalm, the following doxology is recited:

Clergy: Glory be to (+) Father, and to the Son, and to the Holy Spirit. Now and ever, unto ages of ages, world without end. Amen.

Here follows the Gospel of the day and homily, if there is to be one. Here, also, the ordinances of Baptism, Marriage, or Ordination may be administered when it is not expedient to administer them in the Sunday service.

Then follows the Te Deum:

[Praise to the Trinity]

Clergy: We praise thee, O God: we acknowledge Thee to be the LORD.
All the earth doth worship Thee, the Father everlasting.
To Thee all Angels cry aloud: the Heavens and all the powers

therein.

To Thee Cherubim and Seraphim continually do cry, Holy, Holy,
Holy: LORD God of Sabaoth;

Heaven and earth are full of the Majesty of Thy Glory.

The glorious company of the Apostles praise Thee.

The godly fellowship of the Prophets praise Thee.

The noble army of Martyrs praise Thee.

The holy Church throughout all the world doth acknowledge Thee;

The Father of an infinite Majesty;

Thine honourable, true, and only Son;

Also the Holy Ghost: the Comforter.

[Praise of Christ]

Clergy: Thou art the King of Glory, O Christ.

Thou art the everlasting Son of the Father.

*When Thou tookest upon Thee to deliver man: Thou graced
Mary's womb.*

When Thou hadst overcome the sharpness of death, Thou didst
open the Kingdom of Heaven to all believers.

Thou sittest at the right hand of God in the glory of the Father.

We believe that Thou shalt come to be our Judge.

We therefore pray Thee, help Thy servants whom Thou hast
redeemed with Thy precious blood.

Make them to be numbered with Thy Saints in glory everlasting.

[Prayers]

Clergy: O LORD, save Thy people:

People: and bless Thine heritage.

Clergy: Govern them

People: and lift them up for ever.

Clergy: Day by day

People: we magnify Thee;

Clergy: and we worship Thy Name,

People: ever world without end.

Clergy: Vouchsafe, O LORD,

People: to keep us this day without sin.

Clergy: O LORD, have mercy upon us.

People: Have mercy upon us.

Clergy: O LORD, let Thy mercy lighten upon us:

People: as our trust is in Thee.

Clergy: O LORD, in Thee have I trusted:

People: let me never be confounded.

The Clergy then reads the following prayer:

At eve, and in the morning, and in the middle of the day, we laud, we bless, we thank Thee. And we beseech Thee, O LORD of all, cause our prayer to ascend as incense in Thy presence. And do not let our hearts be turned away to words or thoughts of wickedness. But preserve us from all them that hunt after our souls. For towards Thee, O LORD, O LORD, are our eyes turned, and in Thee have we hoped. Make us not ashamed, O Thou our God. For to Thee is due all glory, honour, and adoration: to the (+) Father, and to the Son, and to the Holy Spirit, now and ever, unto ages of ages, world without end. Amen.

The Clergy may recite the intercessory prayer to the Patron Saint.

The Clergy gives the final blessing:

O LORD Jesus Christ, who said to Your Apostles: Peace I leave you, My peace I give to you; regard not our sins, but the faith of Your Church, and grant unto her that peace and unity which are agreeable to Your Will; Who lives and reigns for ever, one God, world without end.

[The above is a prayer from the Confraternity of the Holy Apostles.]

(+) The blessings of the LORD Jesus Christ, and the love of God, and the companionship of the Holy Spirit, be with everyone today and every day. Amen.

Order for Public Service on Sunday of the Holy, Catholic, Apostolic, and Orthodox Church (Ferrette Succession, 1866)

The Clergy begins the Sunday Prayer, saying:

BLESSED be the kingdom of the (+) Father, and of the Son, and of the Holy Spirit: now and ever, unto ages of ages, world without end. Amen.

If we say that we have no sin, we deceive our selves, and the truth is not in us: but, if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. (1 John 1:8-9)

The Clergy then exhorts the People to repentance, saying:

DEARLY beloved, the Scripture moveth us in sundry places to acknowledge and confess our manifold sins and wickedness; and that we should not dissemble nor cloak them before the face of Almighty God our heavenly Father; but confess them with an humble, lowly, penitent, and obedient heart, before God and the Company of Heaven:

Cherubim and Seraphim and Thrones,
Dominions and Authorities and Powers,
Principalities and Archangels and Angels;

to the end that we may obtain forgiveness of the same, by his infinite goodness and mercy.

A general Confession to be said by the whole congregation, after the Clergy, all kneeling.

All: ALMIGHTY and most merciful Father; We have erred, and strayed from thy ways like lost sheep. We have followed too much the devices and desires of our own hearts. We have offended against thy holy laws. We have left undone those things which we ought to have done; And we have done those things which we ought not to have done; And there is no health in us. But thou, O LORD , have mercy upon us, offenders. Spare us, O God, which confess our faults.

Clergy: **(+) Absolve** thou them that are penitent; According to thy promises declared unto mankind in Christ Jesu our LORD. And grant, O most merciful Father, for his sake; That we may hereafter live a godly, righteous , and sober life, to the glory of thy holy Name. Amen.

Then the Clergy kneels, and says the LORD'S Prayer; the people also kneeling, and repeating it with him.

All: OUR Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread.

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And forgive us our trespasses, As we forgive them that trespass against us.
And lead us not into temptation; But deliver us from evil. Amen.

The following Prayer is then read by the Clergy alone:

ALMIGHTY God, unto whom all hearts be open, all desires known, and from whom no secrets are hid; Cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy holy Name; through Christ our LORD. Amen.

Then is read the psalm of the day, according to a lectionary, missal, or psalter. After the psalm, the following doxology is recited by the Clergy:

Glory be to (+) Father, and to the Son, and to the Holy Spirit. Now and ever, unto ages of ages, world without end. Amen.

After the psalm, the Clergy recites the Decalogue:

I am the LORD, thy God: thou shalt have no other gods before me.

Thou shalt not make unto thee any graven image.

Thou shalt not take the name of the LORD thy God in vain.

Remember the Sabbath Day, to keep it holy.

Honor thy father and mother.

Thou shalt not kill.

Thou shalt not commit adultery.

Thou shalt not steal.

Thou shalt not bear false witness against thy neighbor.

Thou shalt not covet thy neighbor's house, spouse, nor anything of thy neighbor.

Then the Clergy concludes the Decalogue with:

LORD, have mercy upon us, and write all these laws in our hearts, we beseech Thee.

Then the Clergy reads the scriptures from a lectionary or missal, saying after the Prophets and Epistle:

God Bless His holy word.

Saying after the Gospel:

God bless His holy Gospel.

Here may follow a homily and a hymn. Baptism, Ordination, or Marriage may be administered.

The Creed is recited by all:

All: I BELIEVE in one God, the Father Almighty, Maker of heaven and earth, and of all things visible and invisible.

And in one LORD Jesus Christ, the only-begotten Son of God, begotten of his Father before all worlds; Light of light, very God of very God, begotten, not made, being of one essence with the Father; by whom all things were made; who for us men, and for our salvation, came down from heaven; and was incarnate by the Holy Ghost of the Virgin Mary, and was made man; and was crucified also for us under Pontius Pilate; he suffered, and was buried; and the third day he rose again, according to the Scriptures; and ascended into Heaven, and sitteth on the right hand of the Father; and he shall come again with glory to judge both the quick and the dead; whose kingdom shall have no end.

And in the Holy Ghost, the LORD and Giver of life; who proceedeth from the Father; who, with the Father and the Son together, is worshiped and glorified; who spake by the Prophets. And one Holy Catholic and Apostolic Church. I acknowledge one Baptism for the Remission of sins. And I look for the Resurrection of the dead, and the life of the world to come. Amen.

Then the Clergy says the following:

Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. (Matt. 5:16)

The offerings for the ministries and works of the church will be both given and received.

The offerings and alms of the People are collected. Then the Clergy prays:

ALMIGHTY and everliving God, who by thy holy Apostle hast taught us to make prayers, and supplications, and to give thanks, for all men; We thine unworthy servants do give thee

most humble and hearty thanks for all thy goodness and loving-kindness to us and to all men.

We bless thee for our creation, preservation, and all the blessings of this life; but above all for thine inestimable love in the redemption of the world by our LORD Jesus Christ; for the means of grace, and the hope of glory.

And we humbly beseech thee most mercifully to receive these our prayers, which we offer unto thy Divine Majesty; beseeching thee to inspire continually the universal Church with the spirit of truth, unity, and concord: And grant, that all they that do confess thy holy Name may agree in the truth of thy holy Word, and live in unity, and godly love.

Give grace, O heavenly Father, to all clergy, that they may both by their life and doctrine set forth thy true and lively Word, and rightly and duly administer thy holy Sacraments: And to all thy people give thy heavenly grace; and especially to this congregation here present; that, with meek heart and due reverence, they may hear, and receive thy holy Word; truly serving thee in holiness and righteousness all the days of their life.

And we most humbly beseech thee of thy goodness, O LORD, to comfort and succor all them, who in this transitory life are in trouble, sorrow, need, sickness, or any other adversity. And we also bless thy holy Name for all thy servants departed this life in thy faith and fear; beseeching thee to give us grace so to follow their good examples, that with them we may be partakers of thy heavenly kingdom: Grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate. Amen.

The Gloria is recited by all:

GLORY be to God on high, and in earth peace: good will towards men. We praise thee, we bless thee, we worship thee, we glorify thee, We give thanks unto thee, for thy great glory: O LORD, O King, O Heavenly, O God, O Father, O Almighty; O LORD, O Only-begotten, O Jesu Christ; And O Holy Spirit.

O LORD, O God, O Lamb of God, O Son of the Father: Thou who takest away the sin of the world, have mercy upon us; Thou who takest away the sin of the world, receive our prayer; Thou who sittest at the right hand of the Father, have mercy upon us: For thou alone art holy, thou alone art LORD, O Jesu Christ, To the glory of God the Father. Amen.

If bread and wine were offered, the Sunday Eucharist may be performed by a Priest or Bishop - page 24.

The Clergy may recite the intercessory prayer to the Patron Saint.

Then the Clergy dismisses the people, saying:

O LORD Jesus Christ, who said to Your Apostles: Peace I leave you, My peace I give to you;

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regard not our sins, but the faith of Your Church, and grant unto her that peace and unity which are agreeable to Your Will; Who lives and reigns for ever, one God, world without end.

[The above is a prayer from the Confraternity of the Holy Apostles.]

THE peace of God, which passeth all understanding, keep our hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our LORD. Amen.

**Redacted Sunday Eucharist of The Holy, Catholic, Apostolic, and Orthodox Church
According to St. Basil (Ferrette Succession, 1866)**

The Eucharists, named the Liturgy of the Faithful, were placed apart from the Liturgy of the Word. In addition, the altarware was greatly reduced. Consecration rubrics have been added, while the text has been redacted.

It is proper that the LORD'S Supper be administered at least every Sunday. Before the administration, there should be prepared in the Church a table covered with a clean white linen cloth, upon which table is placed a plate with a loaf of ordinary bread, and a cup of wine. The communicants stand before the table, and the clergy behind it, the face of the clergy being turned towards the communicants, and the faces of the communicants towards the clergy. The clergy says:

Let us lift up our hearts.

People: We lift them up unto the LORD.

The clergy says:

Let us give thanks unto the LORD .

People: It is meet and right so to do.

The clergy says:

O THOU who art, LORD God, Father Almighty, adorable; it is meet and right, and due to the majesty of thy holiness, that we should praise thee, bless thee, worship thee, give thanks unto thee, glorify thee, the only true God; and offer unto thee, with contrite hearts and a spirit of humility, this our reasonable service.

For all things serve thee. The Angels praise thee, and the Archangels; the Thrones and Dominations, and Principalities, and Powers. Around thee stand the seraphim, each having six wings; with two they veil their faces, and with two their feet, and with two they fly: and they cry to each other with unceasing tongues, with never-silent praises, singing the triumphal hymn , raising their voices, and shouting aloud , and saying: Holy, Holy, Holy, LORD God of Sabaoth: Heaven and earth are full of thy glory.

Having received ordinances of salvation from thy son Jesus, he brought us back from the deceit of idols, he led us to the knowledge of thee, the true God and Father. He purified us in water, he sanctified us through the Holy Spirit; having purchased us to himself as one people, a royal priesthood, a holy nation. He also will come again to render to every one according to their works. But he also left to us memorials of his saving sufferings in this rite which we are now about to celebrate according to his commands.

For when he was ready to go to his voluntary, and ever-memorable, and life-giving death, in the night in which he gave himself up for the life of the world, having taken bread , and blessed, and broken it, he gave it to his Disciples, saying:

Take, eat, this is my body which is broken for you. Do this in remembrance of me.

Likewise, also, he took the cup filled with the juice of the vine, and having given thanks, gave it to his Disciples, saying:

Drink ye all of it. For this is my blood, of the New Testament, which is shed for you and for many for the remission of sins. Do this in remembrance of me.

Remembering, therefore, his saving sufferings, his life-giving cross, his grave, his rising the third day from the dead, his ascending into heaven, his sitting at thy right hand, and his second and glorious coming, we offer unto thee, in all things and by all means, from what is thine, that which is thine; and,

having placed here the emblems of the

(+) holy body and (+) holy blood of thy Christ,

we pray thee and beseech thee, O Holy of Holies, that thy Holy Spirit may, by the gracious pleasure of thy goodness , come upon us, and upon these gifts of thine, and

(+) bless them and

(+) sanctify them.

And as for us, partakers of one bread and one cup, unite us to one another in the communion of one Holy Spirit, and make us partake of the holy body and blood of thy Christ, not for judgment and condemnation to any of us, but in order that we may find mercy and grace.

[If this Eucharist is part of the Sunday Service, the Our Father need not be repeated.

Receive us all into thy kingdom, showing us to be children of the day and of light. Grant us thy peace and thy love, O LORD our God, for thou alone hast given us all things. And vouchsafe to enable us, O LORD, with boldness, not to our condemnation, to dare to call thee, the Heavenly God, Father, and to say:

All: OUR Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done on earth, As it is in heaven. Give us this day our daily bread . And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation ; But deliver us from evil. For thine is the kingdom, the power, and the glory, for ever and ever. ***]***

The communicants then sit down, if there be accommodation for it; but the clergy remains standing. The clergy says :

The holy things to those who are holy!
God, be merciful to me, a sinner!

The clergy receive the elements, and then the communicants.

Blessed be God!

All having communicated, the clergy and people remain engaged in silent prayer for a few minutes, after which the clergy says:

WE give thanks unto thee, O LORD our God, for this participation of thy holy, pure, immortal, and heavenly mysteries, which thou hast given unto us for the good of our bodies and souls.

Thou, O Ruler of all , grant that this partaking of the holy body and blood of thy Christ may produce in us faith which maketh not ashamed; unfeigned love; fulness of wisdom; the healing of the body and soul; the turning unto flight of every spiritual enemy; steadfastness in thy commandments; and an acceptable answer before the terrible judgment-seat of thy Christ.

For thou art our sanctification, and to thee we render the glory, to the Father, and to the Son, and to the Holy Spirit, now and ever, world without end. Amen.

The clergy may recite the added Marian Supplication:

O most Blessed Mary, the light of our darkened souls, our hope, our protection, our refuge, our rest, and our joy: We thank You, for having permitted us to partake of the communion established by Your Son. Give the light of understanding to the eyes of our hearts, You that gave birth to the True Light. Enliven us who are deadened by sin, You that gave birth to the Fountain of Immortality. Have mercy on us, O loving Mother of the merciful God. Grant us compunction and contrition of heart, humility in our thoughts, and a release from the slavery of our own unreasonableness. And enable us, even to the last breath, to receive healing of our souls and bodies. Grant us repentance and confession, that we may glorify You all the days of our lives, for You are blessed and greatly glorified forever.

People: Amen.

Return to page 22 if this Eucharist is part of the Sunday Service; otherwise:

The communicants then stand up, if they were sitting, and the people sing, or the bishop says:

LORD, now lettest thou thy servant depart in peace : according to thy word.
For mine eyes have seen thy salvation. Which thou hast prepared before the face of all people. To be a light to lighten the Gentiles : and to be the glory of thy people Israel. GLORY be to the Father, and to the Son, and to the Holy Ghost : now and ever, world without end.
Amen.

The clergy then raises their hands, and dismisses the people with the blessing, saying :

(+) THE grace of our LORD Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with you all evermore. Amen

Redacted Weekday Stand-alone Eucharist of The Holy, Catholic, Apostolic, and Orthodox Church According to St. Chrysostom (Ferrette Succession, 1866)

The Eucharists, named the Liturgy of the Faithful, were placed apart from the Liturgy of the Word. In addition, the altarware was greatly reduced. Consecration rubrics have been added, while the text has been redacted.

Every thing having been prepared as it is explained in the beginning of the Liturgy of St. Basil, the clergy says:

Let us lift up our hearts.

People: We lift them up unto the LORD.

The clergy says:

Let us give thanks unto the LORD.

People: It is meet and right so to do.

The clergy says:

It is meet and right to praise thee, to bless thee, to laud thee, to give thanks unto thee, in all places of thy dominion; for thou art the God ineffable, inscrutable, invisible, incomprehensible, being always, being the same; thou, and thine only begotten Son, and thy Holy Spirit.

We give thanks unto thee for this service, which thou hast vouchsafed to accept at our hands, though there stand in thy presence thousands of archangels, and tens of thousands of angels, the cherubim and the seraphim, having six wings, being full of eyes, flying on high, singing, crying, shouting the triumphant hymn, and saying: Holy, Holy, Holy, LORD God of Sabaoth: Heaven and earth are full of thy glory.

Holy art thou, and all holy, and magnificent is thy glory, thou who hast so loved thy world as to give thine only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. Who, having come and finished his work on earth concerning us, in the night in which he was betrayed (or, more truly, delivered up himself for the life of the world), having taken bread in his holy and immaculate hands, having given thanks, blessed, sanctified, and broken it, gave it to his holy Disciples and Apostles, saying :

Take, eat, this is my body which is broken for you.

Having also taken the cup, and given thanks, he gave it to them, saying :

Drink ye all of this, for this is my blood of the New Testament, which is shed for many for the

remission of sins. Do this in remembrance of me.

We, therefore, remembering this salutary command, and all that was done for us: the cross; the grave; the third day's resurrection; the ascension into heaven; the sitting at the right hand; the second and glorious coming; offering unto thee in all things, and by all means, from what is thine, that which is thine, we also offer unto thee this reasonable and unbloody worship.

Having placed here the emblems of the

(+) holy body and (+) holy blood of thy Christ,

we pray thee and beseech thee, O Holy of Holies, that thy Holy Spirit may, by the gracious pleasure of thy goodness, come upon us, and upon these gifts of thine, and

(+) bless them and

(+) sanctify them

for the purification of the soul; for the remission of sins; for the communion of the Holy Spirit; for the fulfilment of the kingdom of heaven; and for nearness of access to thee, not for judgment or condemnation.

Make us worthy, O LORD, with the confidence of children, without condemnation, to call thee, the Heavenly God, Father, saying:

All: OUR Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done on earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. For thine is the kingdom, the power, and the glory, for ever and ever. Amen.

The communicants then sit down, if there be accommodation for it; but the clergy remains standing. The clergy says :

The holy things to those who are holy !
God, be merciful to me, a sinner !

The clergy receive the elements, and then the communicants.

Blessed be God!

All having communicated, the clergy and people remain engaged in silent prayer for a few minutes, after which the clergy says:

We thank thee, O LORD, Lover of mankind, Benefactor of our souls, because thou hast vouchsafed this day to make us partakers of thy heavenly and immortal mysteries. Make plain our way before us; strengthen us all in thy fear; guard our life; make our footsteps sure; for thou art our sanctification; and to thee do we give glory to the Father, to the Son, and to the Holy Spirit; now and always, world without end. Amen.

The communicants then stand up, if they were sitting, and the people sing, or the clergy says :

We thank thee, O Father: LORD of heaven and earth; Because thou hast hid these things from the wise and prudent: and hast revealed them unto babes. Even so, Father: for so it seemed good in thy sight. GLORY be to the Father, and to the Son, and to the Holy Ghost: now and ever, world without end. Amen.

The clergy then raises their hands, and dismisses the people with the blessing, saying:

(+) The grace of our LORD Jesus Christ, the love of God, and the communion of the Holy Ghost, be with you all evermore. Amen.

AFTERWORD

The prayer services of evening, morning, noon, and Sunday have been adapted from the 1866 liturgy compiled by Jules Ferrette, Bishop of Iona, of the Holy, Catholic, Apostolic, and Orthodox Church. More hymns and prayers may be freely added.

Ferrette was reputedly consecrated by Ignatius Peter III of the Syriac Orthodox Church of Antioch in 1866. No original document has been found; only an English translation was ever published. However, detailed, secondary correspondence exists that supports the consecration.

The Ferrette succession filtered directly into the Old Catholic Apostolic Church (OCAC) through the Syriac Orthodox Church.

The Ferrette succession also filtered into the Catholicate of the West and the Ancient Catholic Church, and hence, indirectly, into the OCAC

The original volume, in its entirety, may be found at the books.google.com web site.

<https://www.google.com/books/edition/EYCHOLOGION/HloNAAAAYAAJ>

Ordination, episcopal consecration, baptism, marriage, and burial have been moved into an appendix.

The Prefatory Prayers are from a modern Syriac Orthodox Church in the USA. Collectively, they are known as Qawmo and are traditional to the Shehimo, the Syriac prayer book.

Iona exists cartographically in the OCAC jurisdiction of the Diocese of Fortriu and Dalriada. Zeirath is a completely disappeared town in eastern Texas, USA, upon which there should be no Independent Sacramental Movement disputes.

Transcription errors are completely mine. These services may be freely translated.

Revd. Dcn. Marti Martinson, CHA OSP
St. Adalbert Oratory
May 2023

Intercessory Prayer Through St. Adalbert of Prague

O God, who bestowed the crown of martyrdom on the Bishop Saint Adalbert, as he burned with zeal for souls, grant, we pray, by his prayers, that the *attention* of the flock may never fail the shepherds, nor the care of the shepherds be ever lacking to the flock. Through our LORD Jesus Christ, Your Son, who lives and reigns with you in the unity of the Holy Spirit, one God, for ever and ever. Amen.

**Deacon Ordination of the Holy, Catholic, Apostolic, and Orthodox Church
(Ferrette Succession, 1866)**

The person to be ordained is brought to the Bishop, with the presenter saying:

Presenter. Reverend Bishop, the Church of God, our Holy Mother, requests you to promote the Servant of God (Name) to the office of Deacon.

Bishop. A deacon ought to take care of the poor; to administer the property of the Church ; and to perform those duties generally which do not exclusively belong to a higher office. Do you therefore testify that the servant of God (N) is worthy of this important charge? Do you testify that they are worthy?

Presenter. I do.

Bishop. In prayerful reverence let us give heed.

Then the person to be ordained kneels, and the Bishop lays hands upon the head of the person to be ordained, saying:

Bishop. The divine grace, ever healing that which is infirm, and supplying the defects of that which is imperfect, promotes the servant of God (N) to the order of deacon. Let us therefore pray for them, that the grace of the All-Holy Spirit may come upon them. Let us pray the LORD.

The person to be ordained now lays prostrate.

GOD our Saviour, who, by the unerring voice of thy inspiration , didst suggest to thy apostles the institution of the diaconate ; and who didst select the first of that order as the leader of thy martyrs, fulfilling in them, in some manner, the words of thy Gospel : They who would be the first among you, let them be your minister : Thou, O LORD of all, through the influence of thy holy and life-giving Spirit, fill with all faith, and love, and power, and holiness, this thy servant, whom thou hast vouchsafed to allow humbly to enter the office of a deacon ; For it is not through the laying on of my hands, but through the visitation of thy rich mercy, that grace is given to those whom thou makest worthy of serving thee. Grant that, being made free from all sin, they may stand before thee without blame in the dreadful day of thy judgment, and may receive the reward which thou hast faithfully promised. For thou art our God , and to thee we render the glory, to the (+) Father, and to the Son, and to the Holy Spirit : now and ever, world without end. Amen.

This added section is adapted from the Old Catholic Apostolic Church. The person to be ordained kneels and the Bishop again lays hands upon their head.

Bishop. Receive the Holy Spirit for the office and work of a Deacon in the Church of God.

The Deacon rises. The Bishop gives the vestments.

Take the white (+) stole as a symbol of your office, remembering that as for the service and love of mankind by the power which is now in you, so it will flow through you in ever greater fullness and glory.

The LORD clothe you with the vesture of gladness and ever encompass you with the dalmatic of justice. In the name of the (+) Father and of the (+) Son and of the (+) Holy Spirit.

The Bishop presents a book of the Gospels, saying:

Take authority to read the Gospels in the church of God, both for the living and the dead. In the name of the (+) Father and of the (+) Son and of the (+) Holy Spirit.

The Bishop gives the final blessing.

The blessings of God Almighty, the (+) Father, (+) Son, and (+) Holy Spirit come down upon you, that you may be blessed in the Holy Order and in the offerings of sacrifice to Almighty God, to whom belongs honor and glory now and forever, unto the ages of ages, world without end. Amen.

The newly ordained Deacon is greeted by the Bishop and People.

**Priestly Ordination of the Holy, Catholic, Apostolic, and Orthodox Church
(Ferrette Succession, 1866)**

The person to be ordained is brought to the Bishop, with the presenter saying:

Presenter. Reverend Bishop, the Church of God, our Holy Mother, requests you to promote the Servant of God (Name) to the office of Priest.

Bishop. Do you testify that they are worthy?

Presenter. I do.

Bishop. In prayerful reverence let us give heed.

Then the person to be ordained kneels, and the Bishop lays hands upon the head of the person to be ordained, saying:

Bishop. The Divine Grace, ever healing that which is infirm, and supplying the defects of that which is imperfect, promotes the servant of God (Name) to the order of Priest. Let us therefore pray for them, that the grace of the Spirit of all Holiness come upon them. Let us pray to the LORD.

The person to be ordained now lays prostrate.

God, without cause and without end, who art incomparably the Eldest of all ; who hast, however, honored with the title of Priest those who are deemed worthy to dispense, in this rank and order, the Holy Things which belong to Thy Word of truth ; Thou, O LORD of all, grant to this our [brother/sister], whom Thou hast been pleased to promote through me, that in life and in faith they may hold this great grace of the Holy Spirit. Show in them a perfect Servant of Thine, pleasing Thee in all things ; and make their conversation worthy of this great and most sacred dignity, to which they were preordained by Thy Counsel and is raised by Thy Power.

For Thine is the dominion, and to Thee belongeth the Kingdom, the Power, and the Glory; to the Father, and to the Son, and to the Holy Spirit : now and forever, unto the ages of ages, world without end. Amen.

This added section is adapted from the Old Catholic Apostolic Church. The person to be ordained kneels and the Bishop again lays hands upon their head.

Bishop. Receive the Holy Spirit for the office and work of a Priest in the Church of God.

The Priest rises. The Bishop gives the vestments.

Receive this stole as a symbol of the power of the Priestly office,
and as a channel of the overflowing stream of Christ's love.

Receive this chasuble, that in it you may offer with our LORD Christ
the most Holy Sacrifice of the Eucharist.

The Bishop anoints their hands with Holy Oil, saying:

Be pleased, O LORD, to consecrate and hallow these hands by this anointing
and our (+) blessing; that whatsoever they (+) bless may be blessed.

The Bishop gives the final blessing.

The blessings of God Almighty, the (+) Father, (+) Son, and (+) Holy Spirit
come down upon you, that you may be blessed in the Holy Order and in the
offerings of sacrifice to Almighty God, to whom belongs honor and glory now
and forever, unto the ages of ages, world without end. Amen.

The newly ordained Priest is greeted by the Bishop and People.

**Episcopal Consecration of the Holy, Catholic, Apostolic, and Orthodox Church
(Ferrette Succession, 1866)**

It is the ancient custom in all the Churches, that the consecration of a bishop, being a matter of so great importance, should not be performed by one bishop only, except in cases of necessity. Two elders or deacons having proceeded, with the person to be consecrated a bishop, towards the bishops assembled to consecrate him, one of those elders or deacons says:

REVEREND Fathers, the Church of God, our holy Mother, requests you to promote the servant of God (N) to the order of bishop.

One of the bishops says:

A BISHOP ought to teach ; to baptise ; to administer the LORD'S Supper ; to lead the public prayers ; to bless ; to govern ; to bind and to loose ; to ordain deacons, elders, and bishops. Do you therefore testify that the servant of God (N) is worthy of this great office ?

All persons present answer:

We do.

The bishop says:

In prayerful reverence let us give heed.

Then the person to be ordained kneels, and the bishops lay their hands upon his head, one of the bishops saying:

The divine grace, ever healing that which is infirm , and supplying the defects of that which is imperfect, promotes the servant of God (N) to the office of a bishop. Let us therefore pray for them, that the grace of the All Holy Spirit may come upon him. Let us pray the LORD.

O LORD our God , who through thy honoured servant the Apostle Paul hast taught us to acknowledge orders and degrees which thou hast established for the ministering and dispensation of thy sacred and pure mysteries before thy holy altar ; thou who gavest some to be Apostles, and some Prophets, and some Evangelists, and some pastors and doctors, for the perfecting of the Saints, for the work of the Ministry, for the edifying of the body of Christ, until we all meet in the unity of the faith and of the knowledge of the Son of God, in the fulness of personhood, in the full-grown measure of the plenitude of Christ ; Thou, O LORD of all, look upon this thy servant, whom the suffrage of thy Church has deemed worthy to receive from the hands of me, a sinner, and from those of my colleagues and fellow bishops here present, the dignity of an overseer of holy things, the heavy yoke of the responsibility of an evangelist.

Strengthen them as thou didst strengthen thy holy Apostles and Prophets . Anoint them as thou didst anoint the kings. Sanctify them as thou didst sanctify high-priests. Make their ministry blameless. Adorn them with all honesty. May we see in them a guide of the blind ; a light of those who are in darkness ; a teacher of the ignorant ; a luminary to lighten the world. Grant them to become an imitator of the true Shepherd, giving their life for his sheep. So that, having done their duty to the souls intrusted to them during the present life, they may stand before thy tribunal without confusion, and receive the great reward which thou hast prepared for those who have contended earnestly for thy Gospel.

For thine it is to have mercy and to save, O God , and to thee we render the glory, to the Father, and to the Son, and to the Holy Spirit : now and ever, unto the ages of ages, world without end. Amen.

This added section is adapted from the Old Catholic Apostolic Church. The Consecrator anoints the head of the elect who is kneeling:

May God, who has made you a partaker of Christ's high priesthood, Himself fill you by this mystical anointing, and may He make you fruitful through an abundance of spiritual blessing.

The Consecrator washes their hands and receives the book of gospels and hands it to the elect saying:

Receive the gospel and preach the word of God in all patience and doctrine.

The Consecrator places the ring on the finger of elect's right hand saying:

Receive this ring, a seal of the faith: and, attired with a faith undefiled, blamelessly guard the spouse of God, the Holy Church.

Then Consecrator confers the mitre upon them saying:

Receive the mitre. May the splendour of sanctity be evident within you, so that when the Prince of the shepherds shall appear you may deserve to obtain a noble crown of glory.

Finally, the Consecrator hands the pastoral staff saying:

Receive this staff, as a sign of pastoral office; and attend to the entire flock in which the Holy Spirit has placed you as bishop to **shepherd** the church of God.

Then every one of the bishops present gives the newly consecrated bishop the greeting of family fellowship, saying:

Welcome!

The Order for the Administration of Baptism of the Holy, Catholic, Apostolic, and Orthodox Church (Based on the Ferrette Succession, 1866)

The Ministrant (M) of this service may be a Deacon or Priest. The first anointing may be done by a Deacon; the other two should be done by a Priest.

This service has been compiled from these sources: the AD 350 Creed of Jerusalem; the AD 1866 Eastern Liturgy of the Holy, Catholic, Apostolic, and Orthodox Church of Iona; the AD 1869 Sunday School Creed; and the AD 1976 Syro-Chaldean Church of North America.

M. What do you seek from the Church of God?

Answered by the sponsors of the infant, or by the candidate:

Ans. Baptism.

Then the Ministrant says:

M. Let us pray.

You, O God, made us after your own image and resemblance, and gave us the power of everlasting life. When we fell by sin, you did not overlook us, but prepared the salvation of the world through the incarnation of Christ. You, O LORD God, having redeemed your creature from the bondage of error, receive them into your heavenly kingdom. Open the eyes of their understanding, so that the light of the Gospel may shine into it. Give charge concerning them to messengers of light, to deliver them from adversity, accident, and illusion. Expel from them every evil and impurity concealed in their heart: the spirit of error; the spirit of wickedness; the spirits of envy and of all idolatry; the spirit of lying and of all uncleanness. And make them a sheep in the fold of Christ, an honored member of your church, a child and heir to your kingdom; so that, having been converted according to the commandments, having kept the seal unbroken, and preserved the garment of their life without spot, they may obtain the happiness of the saints in your glory.

By the grace and compassion of your only begotten Son, and his love to humankind, with whom, and your all-holy and good and vivifying Spirit, you are blessed, now and ever, world without end. Amen.

The Ministrant shall anoint with the oil of protection, saying:

M. O God, give to them that Holy Breath which your only Son breathed upon His disciples. LORD, prepare them to receive thy Holy Spirit and banish from their mind all vestiges of wrong worship. Be anointed with the oil of protection.

Then the Ministrant asks the following questions, with the sponsors or candidates answering:

M. Do you renounce evil?

Ans. I do.

M. And all its deceits?

Ans. I do.

M. And all its emptiness?

Ans. I do.

M. Do you side with God?

Ans. I do.

If a Priest is present, they shall anoint with the oil of purgation, saying:

P. You who will receive baptism, believe in Christ, and in all the holy teachings, which have been delivered by him through the prophets and apostles. Be anointed with the oil of purgation.

Then the Ministrant shall continue:

M. Will you recite the Creed of Jerusalem?

Ans. "I believe in the Father, and in the Son, and in the Holy Ghost, and in one Baptism of repentance. "

M. And what do you believe of the Father?

Ans. I believe there is one God, who is the Creator of all things, and the Father of all souls.

M. And what do you believe of the Son?

Ans. I believe that Jesus Christ is the "only begotten Son" of God, and the "Mediator between God and men." He came into this world, and lived and suffered, and at last died upon the cross, that he might be the Teacher, Example, and Saviour of mankind.

M. And what do you believe of the Holy Ghost?

Ans. I believe in the Holy Ghost of God as the Comforter and Sanctifier;

M. And in what else do you believe?

Ans. I believe in the certainty of punishment for wrong-doing;
In the forgiveness of sins;
In the resurrection from death;
And in the final holiness and happiness of all souls.

M. Blessed be God, who wills that everyone should be saved, and come to the knowledge of truth: now and ever, world without end. Amen.

M. Now let us confess our sins to God.

All. I confess to Almighty God, Father, Son and Holy Ghost, before the whole company of heaven:

Cherubim and Seraphim and Thrones,
Dominions and Authorities and Powers,
Principalities and Archangels and Angels;

and to you beloved of God, that I have sinned exceedingly in thought, word, and deed; by my fault, by my own fault, by my own most grievous fault. Wherefore I beg almighty God to have mercy on me, and you my brothers and sisters, to pray for me to the LORD our God.

M. God Almighty have mercy on us, (+) forgive us all our sins, and bring us to everlasting life.

If a Priest is present, they shall anoint with the oil of gladness, saying:

P. Be sealed with the oil of gladness for eternal life, that you may be worthy of the adoption through rebirth in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

The Ministrant will baptize by saying the following, pouring or sprinkling at each person of the trinity:

M. I baptize you in the name of the Father, and the Son, and the Holy Ghost. Amen.

Then the Ministrant lays their hands on the head of the baptized, saying:

M. O LORD, our God, call this your servant to your holy light, and make them

worthy of the great grace of holy baptism. Remove from them all that is old, and renew them unto eternal life. Fill them with the power of the Holy Ghost, uniting them to Christ, so that they may henceforth no longer be a child of mere flesh, but of your spiritual kingdom.

Through the good will and grace of your only begotten Son; with whom, and your all-holy and good and vivifying Spirit, you are blessed, now and ever, world without end. Amen.

**The Solemnization of Matrimony of the Holy, Catholic, Apostolic, and Orthodox Church
(Ferrette Succession, 1866)**

This has been modified and redacted to support same-sex marriage.

The persons to be married present themselves before the clergy. The clergy asks:

What do you desire ?

The couple answers:

The blessing of God, and the prayers of this Church.

The clergy says:

Let us pray the LORD.

LORD our God, who hast betrothed unto thyself from among the nations thy Church, bless these thy servants, and direct them into every work that is best. For thou art merciful, and a lover of humankind, O God, and to thee we render the glory, to the (+) Father, and to the Son, and to the Holy Spirit : now and ever, unto the ages of ages, world without end . Amen.

The clergy asks the couple:

Is it your wish to be joined together in matrimony?

The couple answers:

In holy matrimony.

The clergy then takes the right hand of the one, and says:

Dost thou take this person for thy wedded spouse, to live together after God's ordinance in the holy estate of matrimony ; and wilt thou love, comfort, honour, and keep them, in sickness and in health, in poverty or abundance, and, forsaking all other, keep thee only unto them ***from this day forward ?***

The one answers:

Yes [or, I do].

The clergy takes the right hand of the other, and says:

Dost thou take this person for thy wedded spouse, to live together after God's ordinance in the holy estate of matrimony ; and wilt thou love, comfort, honour, and keep them, in

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sickness and in health, in poverty or abundance, and, forsaking all other, keep thee only unto them ***from this day forward?***

The other answers:

Yes [or, I do].

Rings may be blessed and exchanged.

The clergy then joins the right hands of the couple, and says to the congregation:

Are you witnesses ?

The congregation answers:

We are.

The clergy says:

AND I am witness that (M) and (N) have become married in the presence of God Most High, and in the presence of this Church. In the name of the (+) Father, and of the Son, and of the Holy Spirit. Amen.

Let us pray the LORD.

Thou, O LORD most holy, receive from us, thy servants, these our prayers and hopes , and be here protecting us by thine invisible presence ; and bless this marriage ; and give to both these thy servants a quiet life, and to see long days in ***fidelity*** and love to one another.

Bind them together with the tie of peace ; give them a lasting memory ; bless them in their sleeping and rising ; grant them that crown of glory which never fadeth ; enable them to see the success of their endeavors ; keep their nuptial chamber safe from all evil.

Give them of the dew of heaven above, and of the fatness of the earth below ; fill their dwellings with corn, and wine, and oil, and all good things, that they may give to the needy of what they possess . And grant to them and to all present the means of salvation . For thou art a merciful God, and a Lover of mankind ; and to thee we render the glory, to the (+) Father, and to the Son, and to the Holy Spirit : now and ever, world without end. Amen.

The Burial of the Dead of the Holy Catholic, Apostolic, and Orthodox Church (Ferrette Succession, 1866) ; Alternately, a Requiem

The mourners meet at the appointed hour at the house of the deceased, and the clergy reads the following verses, some of them in the house of the deceased, and some whenever the hearse happens to stop on the way, or else over the grave itself:

I AM the resurrection and the life, saith the LORD : **those** that believeth in me, though **they** were dead, yet shall **they** live ; and who soever liveth and believeth in me shall never die. - St. John xi. 25 , 26.

I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth. And though after my skin worms destroy this body, yet in my flesh I shall see God : whom I shall see for myself, and mine eyes shall behold, and not another. - Job xix. 25, 26, 27.

We brought nothing into this world, and it is certain we can carry nothing out. - 1 Tim. vi. 7.

The LORD gave, and the LORD hath taken away ; blessed be the Name of the LORD.- Job i. 21.

Here may be sung or read the xxxix. or xc. Psalm, or both.

Psalm 39

- 1 I said: I will take heed to my ways : that I sin not with my tongue. I have set guard to my mouth, when the sinner stood against me.
- 2 I was dumb, and was humbled, and kept silence from good things : and my sorrow was renewed.
- 3 My heart grew hot within me : and in my meditation a fire shall flame out.
- 4 I spoke with my tongue : O LORD, make me know my end. And what is the number of my days : that I may know what is wanting to me.
- 5 Behold thou hast made my days measurable : and my substance is as nothing before thee. And indeed all things are vanity : every **one** living.
- 6 Surely **we** passeth as an image : yea, and **we are** disquieted in vain. **We** storeth up : and **we** knoweth not for whom **we** shall gather these things.
- 7 And now what is my hope? is it not the LORD? and my substance is with thee.
- 8 Deliver thou me from all my iniquities : thou hast made me a reproach to the fool.

- 9 I was dumb, and I opened not my mouth, because thou hast done it.
- 10 Remove thy scourges from me. The strength of thy hand hath made me faint in rebukes:
- 11 thou hast corrected **us** for iniquity. And thou hast made **our** soul to waste away like a spider : surely in vain is any **one** disquieted.
- 12 Hear my prayer, O LORD, and my supplication : give ear to my tears. Be not silent : for I am a stranger with thee, and a sojourner as all my **ancestors** were.
- 13 O forgive me, that I may be refreshed, before I go hence, and be no more.

Psalm 90

- 1 LORD, thou hast been our refuge from generation to generation.
- 2 Before the mountains were made, or the earth and the world was formed; from eternity and to eternity thou art God.
- 3 Turn not **us** away to be brought low: and thou hast said: Be converted, **O ye sons and daughters of women and men.**
- 4 For a thousand years in thy sight are as yesterday, which is past. And as a watch in the night,
- 5 things that are counted nothing, shall their years be.
- 6 In the morning **we** shall grow up like grass; in the morning **we** shall flourish and pass away: in the evening **we** shall fall, grow dry, and wither.
- 7 For in thy wrath we have fainted away: and are troubled in thy indignation.
- 8 Thou hast set our iniquities before thy eyes: our life in the light of thy countenance.
- 9 For all our days are spent; and in thy wrath we have fainted away. Our years shall be considered spider:
- 10 the days of our years in them are threescore and ten years. But if in the strong they be fourscore years: and what is more of them is labour and sorrow. For mildness is come upon us: and we shall be corrected.
- 11 Who knoweth the power of thy anger, and for thy fear

- 12 can number thy wrath? So make thy right hand known: and **we** learned in heart, in wisdom.
- 13 Return, O LORD, how long? and be entreated in favour of thy servants.
- 14 We are filled in the morning with thy mercy: and we have rejoiced, and are delighted all our days.
- 15 We have rejoiced for the days in which thou hast humbled us: for the years in which we have seen evils.
- 16 Look upon thy servants and upon their works: and direct their children.
- 17 And let the brightness of the LORD our God be upon us: and direct thou the works of our hands over us; yea, the work of our hands do thou direct.

Then may follow a Lesson taken out of the xv. chapter of the 1st Epistle to the Corinthians, beginning at the 20th verse:

20 – 28

But now Christ is risen from the dead, the first-fruits of them that sleep : For by a man came death, and by a man the resurrection of the dead. And as in Adam all die, so also in Christ all shall be made alive. But every one in his own order: the first fruits Christ, then they that are of Christ, who have believed in his coming. Afterwards the end, when he shall have delivered up the kingdom to God and the Father, when he shall have brought to nought all principality, and power, and virtue. For he must reign, until he hath put all his enemies under his feet. And the enemy death shall be destroyed last: For he hath put all things under his feet. And whereas he saith, All things are put under him; undoubtedly, he is excepted, who put all things under him. And when all things shall be subdued unto him, then the Son also himself shall be subject unto him that put all things under him, that God may be all in all.

50 – 58

Now this I say, that flesh and blood cannot possess the kingdom of God: neither shall corruption possess incorruption. Behold, I tell you a mystery. We shall all indeed rise again: but we shall not all be changed. In a moment, in the twinkling of an eye, at the last trumpet: for the trumpet shall sound, and the dead shall rise again incorruptible: and we shall be changed. For this corruptible must put on incorruption; and this mortal must put on immortality. And when this mortal hath put on immortality, then shall come to pass the saying that is written: Death is swallowed up in victory. O death, where is thy victory? O death, where is thy sting? Now the sting of death is sin: and the power of sin is the law. But thanks be to God, who hath given us the victory through our LORD Jesus Christ.

Therefore, my beloved, be ye steadfast and unmoveable; always abounding in the work of the LORD, knowing that your labour is not in vain in the LORD.

The following is to be said after the body has been brought to the grave:

We that are born hath but a short time to live, and are full of misery. ***We*** cometh up, and are cut down, like a flower ; ***we*** fleeth as it were a shadow, and never continueth in one stay.

In the midst of life we are in death : of whom may we seek for succour, but of thee, O LORD, who for our sins art justly displeased ?

Yet, O LORD God most holy, O LORD most mighty, O holy and most merciful Saviour, deliver us not into the bitter pains of eternal death.

Thou knowest, LORD, the secrets of our hearts ; shut not thy merciful ears to our prayer.

But spare us, LORD most holy, O God most mighty, O holy and merciful Saviour, thou most worthy Judge eternal, suffer us not, at our last hour, for any pains of death, to fall from thee.

The body having been placed in the grave, the clergy takes a portion of the earth of the grave, saying:

FORASMUCH as it hath pleased Almighty God of his great mercy to take unto himself the soul of our dear brother [sister] here departed, we therefore commit his [her] body to the ground ; earth to earth, ashes to ashes, dust to dust ; in hope of the resurrection to eternal life, through our LORD Jesus Christ. Amen.

[If a requiem, the clergy may, placing their hand on the Requiem Book, say:

FORASMUCH as it hath pleased Almighty God of his great mercy to take unto himself the souls of our dear sisters and brothers here departed and here listed, we therefore commit the memory of their lives to our bodies, our souls, our spirits, and our minds; in hope of the resurrection to eternal life, through our LORD Jesus Christ. Amen.]

The clergy then throws the earth into the grave, and also every one of the persons present takes a portion of earth, and throws it reverently into the grave. The clergy then says:

I HEARD a voice from heaven, saying unto me,

Write, From henceforth blessed are the dead which die in the LORD : even so saith the Spirit ; for they rest from their labours.

The clergy and mourners say together:

LORD, have mercy upon us.
Christ, have mercy upon us.
LORD, have mercy upon us.

OUR Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation ; But deliver us from evil. Amen.

Hail Mary, full of grace, our LORD is with thee. Blessed art thou among women, and blessed is the fruit of thy womb, our LORD Jesus Christ. O Virgin St. Mary, O Mother of God, pray for us sinners, now and at all times, and at the hour of our death. Amen.

[If appropriate, one of the Eucharists may be administered.]

The clergy continues:

MERCIFUL God, the Father of our LORD Jesus Christ, who is the resurrection and the life ; in whom whosoever believeth shall live, though he die ; and whosoever liveth, and believeth in him, shall not die eternally ; who also hath taught us, by his holy Apostle Saint Paul, not to be sorry, as those without hope, for them that sleep in him ; We meekly beseech thee, O Father, to raise us from the death of sin unto the life of righteousness ; that, when we shall depart this life, we may rest in him (as our hope is for our brother/sister) ; and that, at the general resurrection in the last day, we may be found acceptable in thy sight ; and receive that blessing which thy well beloved Son shall then pronounce to all that love and fear thee, saying, Come, ye blessed children of my Father, receive the kingdom prepared for you from the beginning of the world. Grant this, we beseech thee, O merciful Father, through Jesus Christ, our Mediator and Redeemer. Amen.

(+) The grace of our LORD Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. Amen.

An Informal Communion Compiled from the Gospel of Mark (Ch 14) and the **Didache**

This service is for family and friends. Prayers, scriptures, and hymns may be freely chosen. This is for those who feel, or have been, disenfranchised, excluded, or marginalized. Anyone of any religion may participate. Many people should read.

Ordinary bread is used, and a bread roll is ideal; a cracker or water biscuit can be used for those situations where unleavened bread is required. Red wine, or red grape juice if preferred, is used. A paten and altar linens may be used.

Leader: Let us lift up our hearts.

People: We lift them up unto the LORD.

Leader: Let us give thanks unto the LORD .

People: It is meet and right so to do.

The Leader continues:

O THOU who art, LORD God, Father Almighty, adorable; it is meet and right, and due to the majesty of thy holiness, that we should praise thee, bless thee, worship thee, give thanks unto thee, glorify thee, the only true God; and offer unto thee, with contrite hearts and a spirit of humility, this our reasonable service.

Having received ordinances of salvation from thy son Jesus, he also left to us memorials of his saving sufferings in this rite which we are now about to celebrate according to his commands.

(If used, the altar linens and paten should be removed from the chalice.)

12 It was the first day of the Festival of Thin Bread, and the Passover lambs were being killed. Jesus' disciples asked him, "Where do you want us to prepare the Passover meal?"

13 Jesus said to two of the disciples, "Go into the city, where you will meet a man carrying a jar of water. Follow him,

14 and when he goes into a house, say to the owner, 'Our teacher wants to know if you have a room where he can eat the Passover meal with his disciples.'

15 The owner will take you upstairs and show you a large room furnished and ready for you to use. Prepare the meal there."

16 The two disciples went into the city and found everything just as Jesus had told

them. So they prepared the Passover meal.

- 22 During the meal Jesus took some bread in his hands. He blessed the bread and broke it. Then he gave it to his disciples and said, "Take this. It is my body."

The bread is raised.

All: We thank you, our Father, for the life and knowledge which you have revealed through Jesus, your Son. To you be glory forever.

[As this piece of bread was scattered over the hills and then was brought together and made one, so let your Church be brought together from the ends of the earth into your Kingdom. For yours is the glory and the power through Jesus Christ forever.]

(Juice or wine may be poured into the chalice, if not already.)

- 23 Jesus picked up a cup of wine and gave thanks to God. He gave it to his disciples, and they all drank some.
- 24 Then he said, "This is my blood, which is poured out for many people, and with it God makes his agreement.
- 25 From now on I will not drink any wine, until I drink new wine in God's kingdom."

The cup is raised.

All: We thank you, our Father, for the holy vine of David, your servant, which you have revealed through Jesus, your Son. To you be glory forever.

Holy things to those that are holy!
God, be merciful to me, a sinner!

The bread and cup are shared.

[We thank you, holy Father, for your sacred name which you have lodged in our hearts, and for the knowledge and faith and immortality which you have revealed through Jesus, your Son. To you be glory forever.

Almighty Master, you have created everything for the sake of your name, and have given people food and drink to enjoy that they may thank you. But to us you have given spiritual food and drink and eternal life through Jesus, your Son.

Above all, we thank you that you are mighty. To you be glory forever.

Remember, LORD, your Church, to save it from all evil and to make it perfect by your

love. Make it holy, and gather it together from the four winds into your Kingdom which you have made ready for it. For yours is the power and the glory forever.

Let grace come and let this world pass away. Hosanna to the God of David! If anyone is holy, let him come. If not, let him repent. Our LORD, come!]

(If used, the altar linens and paten should be put on the chalice.)

The Leader may recite the added Marian Supplication:

O most Blessed Mary, the light of our darkened souls, our hope, our protection, our refuge, our rest, and our joy: We thank You, for having permitted us to partake of the communion established by Your Son. Give the light of understanding to the eyes of our hearts, You that gave birth to the True Light. Enliven us who are deadened by sin, You that gave birth to the Fountain of Immortality. Have mercy on us, O loving Mother of the merciful God. Grant us compunction and contrition of heart, humility in our thoughts, and a release from the slavery of our own unreasonableness. And enable us, even to the last breath, to receive healing of our souls and bodies. Grant us repentance and confession, that we may glorify You all the days of our lives, for You are blessed and greatly glorified forever.

People: Amen.

This last sentence should be said in the multiple languages of those gathered:

All: We are worthy. All are worthy. Christ is with us.

Return to the appropriate prayer service.