

THE OFFICE OF HOLY OIL

The Office of Holy Oil must be celebrated either in the church, if the one who is sick is able to leave his/her sickbed, or, if unable to leave the sickbed, apart from the church, in the place where the sick one may be.

The one who is sick must be prepared before the Anointing by Holy Repentance (Confession). If the sick one be critically ill, then he/she also must be communed of the Holy Mysteries.

A small table is prepared, and on this is placed the Holy Gospel and a dish of wheat, and on the wheat an empty shrine lamp', and around it in the wheat seven wands wrapped with cotton for the anointing; and lit tapers are given to all the Priests, who are standing around the table vested in Phelonions (and Epitrachelions).

A shrine lamp is a special lamp that hangs in the Altar. Customarily, a small cruet is used instead, into which will be poured the oil (and water; or wine – see special note later), which is placed nearby. (A Cross is usually placed on the table, as well.).

The First Priest takes the censer with incense and censers around the table if the Holy Oil, and all the church (or the house) and the people; and, standing before the table, looking towards the east, he begins:

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

Then: Amen. O Heavenly King...Holy God...Glory...O Most-holy Trinity...Lord, have mercy (thrice). Glory...Our Father...For Thine is the Kingdom...Lord, have mercy. (12 times) Glory... Come, let us worship... (thrice).

Psalm 142 (3).

O Lord, hear my prayer, give ear unto my supplication in Thy truth; hearken unto me in Thy righteousness, and enter not into judgment with Thy servant, for, in Thy sight, no man living shall be justified. For the enemy has persecuted my soul; he has humbled my life down to the ground; he has made me to sit down in darkness like those long dead. My spirit, then, is overwhelmed within me; my heart within me is troubled. I remembered the lays of old, I meditated on all Thy works, I mused on that which Thy hands

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have fashioned. I stretched forth my hands unto Thee; my soul thirsted after Thee like a waterless land. Hear me speedily, O Lord; my spirit has failed. Turn not Thy face from me, lest I be like them that go down into the pit. Make me to hear Thy mercy in the morning, for in Thee have I hoped; show me the way, O Lord, wherein I should walk, for unto Thee have I lifted up my soul. Rescue me from mine enemies, O Lord, for unto Thee have I fled. Teach me to do Thy will, for Thou art my God. Thy good Spirit shall lead me in the land of righteousness. For Thy name's sake, O Lord, Thou shalt give me life. In Thy righteousness; Thou shalt bring my soul out of tribulation, and in Thy mercy Thou shalt cut off mine enemies, and destroy all them that afflict my soul, for I am Thy servant.

Glory...now and ever...Alleluia...(thrice).

And the Deacon says the Little Litany:

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

Choir: Lord, have mercy.

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

Choir: Lord, have mercy.

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

Choir: To Thee, O Lord.

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

Choir: Amen.

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And immediately they sing ALLELUIA, TONE 6:

Al - le - lu - i - a, Al - le - lu - i - a, Al - le - lu - i - a.

O Lord, rebuke me not in Thine anger, neither chasten me in Thy wrath. (6:2).

Vs. Have mercy on me, O Lord, for I am weak. (6:3).

Then the Troparia, TONE 6:

Have mercy on us, O Lord, have mercy on us,/ for laying aside all excuse,/ we sinners offer to Thee, as to our Master, this supplication:// Have mercy on us.

Glory to the Father, and to the Son, and to the Holy Spirit:

O Lord, have mercy on us,/ for in Thee have we put our trust./ Do not be angry with us, nor remember our iniquities,/ but look down on us even now, as Thou art compassionate,/ and deliver us from our enemies;/ for Thou art our God, and we are Thy people;// we are all the work of Thy hands, and we call on Thy name.

Now and ever and unto ages of ages. Amen.

O Blessed Theotokos,/ open the doors of compassion to us whose hope is in thee,/ that we may not perish,/ but be delivered from adversity through thee.// For thou are the salvation of the Christian people.

Psalm 50(1).

Have mercy on me, O God, according to Thy great mercy; and according to the multitude of Thy tender mercies blot out my transgression. Wash me thoroughly from mine iniquity, and cleanse me from my sin. For I know mine iniquity, and my sin is before me continually. Against Thee only have I sinned and done this evil in Thy sight; that Thou mightest be justified in Thy words

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and victorious when Thou art judged. For behold, I was conceived in iniquities, and in sins did my mother bear me.

For behold, Thou hast loved truth; the hidden and secret things of Thy wisdom hast Thou revealed unto me. Thou shalt sprinkle me with hyssop, and I shall be made clean; Thou shalt wash me, and I shall be made whiter than snow. Thou shalt make me to hear joy and gladness; my humbled bones shall rejoice. Turn Thy face away from my sins, and blot out all mine iniquities. Create in me a clean heart, O God, and renew a right spirit within me. Cast me not away from Thy presence, and take not Thy Holy Spirit from me. Restore unto me the joy of Thy salvation, and with Thy governing Spirit establish me. I shall teach transgressors Thy ways, and the ungodly shall turn back unto Thee.

Deliver me from bloodguiltiness, O God, Thou God of my salvation; my tongue shall rejoice in Thy righteousness. O Lord, Thou shalt open my lips, and my mouth shall declare Thy praise. For if Thou hadst desired sacrifice, I would have given it; with whole burnt-offerings Thou shalt not be pleased. A sacrifice unto God is a broken spirit; a broken and humbled heart God will not despise. Do good, O Lord, in Thy good pleasure unto Sion, and let the walls of Jerusalem be built. Then shalt Thou be pleased with a sacrifice of righteousness, with oblation and whole burnt-offerings. Then shall they offer young bulls upon Thine altar.

And the Canon, of which the acrostic is: "The Prayer of the Oil, a Song of Arsenius,"
tone 4:

Ode I

Irmos: When of old Israel crossed the depths of the Red Sea with dry steps, by the cross-wise stretching forth of Moses' hands the host of Amalek was defeated in the Wilderness.

Refrain: Glory to Thee, O our God, glory to Thee.

The Irmosi and the Refrains are sung, as usual, while it is customary for the clergy to read the troparia of each Ode.

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O Master Who ever comfortest the souls and bodies of man with the oil of loving-kindness, and Who preservest the faithful with oil: Do Thou Thyself now show compassion through the Oil to them that draw near unto Thee.

The whole earth is filled with Thy mercy, O Master. Therefore, we who are anointed today with Thy precious and divine Oil entreat Thee with faith, that Thy mercy beyond understanding be granted to us.

Glory.... O Lover of Mankind, Who mercifully didst command Thine Apostles to minister Thy priestly anointing on Thine ailing servants: Through their prayers have mercy on all by Thy seal.

Now and ever.... O only Pure One, who didst give birth to the fathomless Abyss of Peace: By thine unceasing prayers unto God deliver thy servant from afflictions and sorrows, that he (she) may unceasingly magnify thee.

Katavasia (sung after each Ode – from the Trebnik (Book of Needs) of Met. Peter Mogila): O Christ plenteous in mercy: Raise up Thy servant, N., from sickness. For with fervor we make haste unto Thee, the merciful Redeemer, the Master of All, the Lord Jesus.

Ode III

Irmos: Thy Church rejoices in Thee, O Christ, crying out: "Thou art my strength, O Lord, my refuge and my confirmation."

Do Thou, O Christ, Who alone art wondrous and merciful unto faithful men, grant from on high Thy grace unto him (her) that suffers grievously.

O Lord, Who of old, for Thy divine token that the flood had abated didst show forth an olive branch: Through mercy save him (her) that is suffering.

Glory.... With the lamp of divine light, in Thy mercy enlighten through the anointing he (she) who now, through faith, makes haste to Thy mercy.

Now and ever.... Look down favorably from on high, O Mother of the Creator of All, and, by thy prayers, release from bitter pain him (her) that is afflicted.

In older editions of the Book of Needs there is appointed a Little Litany after the 3rd, 6th, 8th and 9th Odes (as at Matins).

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Kathisma Hymn, TONE 8.

(Special Melody: "The pastoral reed....").

As Thou art a divine river of mercy, a depth of abundant loving-kindness, O Compassionate One, make manifest the divine streams of Thy mercy, and heal all. Pour forth abundantly fountains of miracles, and wash all. For ever making haste unto Thee, we fervently entreat Thy grace.

Another, TONE 4.

(Special Melody: O Thou that wast lifted up....).

O Physician and Helper of them that are in sufferings, O Redeemer and Savior of them that are in afflictions: Do Thou Thyself, O Master and Lord, grant healing unto Thine afflicted servant; show compassion, have mercy on him (her) who has grievously sinned, and deliver him (her), O Christ, from his (her) iniquities, that he (she) may glorify Thy divine power.

Ode IV

Irmos: Upon seeing Thee uplifted upon the Cross, O Sun of Righteousness, the Church stands with all its array, meetly crying out: "Glory to Thy power, O Lord."

O Savior, as Thou art the Incorrupt Myrrh that, through Thy grace, dost pour out and cleanse the world, be compassionate and merciful, in a manner befitting God, unto him that, in faith, anoints the sores of the body.

With the tranquility of Thy mercy's seal, O Master, sign now the senses of Thy servants, and make impassible and inaccessible the entrance of all adverse powers.

Glory.... Do Thou, O Lover of Mankind, Who hast commanded the ailing to summon Thy divine Priestly Ministers, and to be saved by their prayers and the anointing of Thy Oil save, by Thy mercy, him (her) that suffers.

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Now and ever.... O Most-holy, Ever-Virgin Theotokos, Mighty Shelter and Fortress, Refuge and Rampart, Ladder and Bulwark: Have mercy and compassion on him (her) that is afflicted. For unto thee alone has he (she) fled for refuge.

Ode V

Irmos: As a light Thou hast come unto the world, O my Lord, a holy light which turns from the darkness of ignorance those who with faith sing praises unto Thee.

O Good One Who art an abyss of mercy: Through Thy divine mercy, O Merciful One, be merciful unto him (her) that suffers, as Thou art deeply-compassionate.

O Christ, Who, in manner ineffable, hast sanctified our souls and bodies from on high by the divine impression of Thy seal: Heal us all by Thy hand.

Glory.... O Most-good Lord, by Thine ineffable love Thou didst accept the anointing with myrrh from the harlot: Have compassion on Thy servant.

Now and ever.... O All-hymned, Pure, and Most-good Sovereign Lady, have mercy upon them that are anointed with the divine Oil, and save thy servant.

Ode VI

Irmos: "I will sacrifice unto Thee with a voice of praise, O Lord," the Church cries aloud unto Thee, having been cleansed from the blood of demons by the blood which, out of mercy, flowed from Thy side.

O Lover of Mankind, Who showest by Thy words that anointing with Oil is for kings, and this is performed by high priests: Do Thou save also by Thy seal him (her) that suffers, as Thou art deeply-compassionate.

Let no interfering act of bitter demons touch the senses of him (her) who is signed by divine Anointing, O Savior. But surround him (her) with the shelter of Thy glory.

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Glory.... Stretch forth Thy hand from on high, O Lover of Mankind, and having sanctified Thine Oil, O Savior, grant it to Thy servant for health and deliverance from every sickness.

Now and ever.... Thou hast appeared as a fruitful olive tree in thy divine temple, O Mother of the Creator, through which the world is shown full of mercy. Therefore, by thy touching through prayers, save him (her) that is suffering.

Kontakion, TONE 2

(Special Melody: "Seeking the things from above....")

As Thou art the exceedingly-good Fountain of mercy, do Thou deliver from every calamity them that with fervent faith fall down before Thine ineffable mercy, O Deeply-compassionate One. And taking away their infirmities, do Thou grant unto them Thy divine grace from on high.

Ode VII

Irmos: The Children of Abraham in the Persian furnace burning with love of godliness more than the flame cried out: "Blessed art Thou in the temple of Thy glory, O Lord."

O Thou Who alone art God, O Savior, Who in Thy mercy and compassions healest the spiritual sufferings and bodily wounds of all: Be Thou Physician for this person that suffers in afflictions, and Thyself heal him (her).

When the heads of all are anointed with the Oil of Anointing, so give this one joy of gladness, granting him (her) that seeks the mercy of Thy deliverance, O Christ, through the richness of Thy mercy, O Lord.

Glory.... Thy seal is a sword against demons, O Savior, and the prayers of Priests are a fire that burns passions of the soul. Therefore, we who are receiving healing faithfully sing Thy praises.

Now and ever.... O Thou, the Mother of God, who didst receive in thy womb in a manner befitting God Him that holds all things in the hollow of His hand, and didst give flesh to Him ineffably: Have mercy on him (her) that is suffering, we beseech thee.

Ode VIII

Irmos: Daniel stretched forth his hands, and stopped the gaping jaws of the lions in the den. And the Children, zealots of godliness, having girded themselves with virtues, quenched the force of the fire, crying out: "Bless the Lord, all you works of the Lord."

Have mercy on all, O Savior, according to Thy great and divine mercy. For this cause we all have gathered together, mystically representing the condescension of Thy compassions, in faith bearing the Anointing with Oil to Thy servant, whom also do Thou visit.

With the streams of Thy mercies, O Christ, and by the anointing of Thy Priests, as Thou art deeply-compassionate, O Lord, wash away the pains and wounds, and the onslaughts of afflictions of him (her) that is tormented by the violence of sufferings, that he (she) being saved may glorify Thee with thanksgiving.

Glory.... As the sign of condescension and tranquility from on high has been drawn on us through Thy divine mercy, O Master, withdraw not Thy mercy, neither reject him (her) that ever cries out in faith: "Bless the Lord, all you works of the Lord."

Now and ever.... Nature accepted, as a most-glorious crown, thy divine birthgiving, O Pure One, which crushed the hosts of the enemies, and vanquished them with might. Therefore, crowned with festal brightness by thy grace, we hymn thee, O most-lauded Sovereign Lady.

Ode IX

Irmos: A stone cut without hands was cut from thee, an unhewn mountain, O Virgin, even Christ the Cornerstone, Who has bound together Nature that had been divided. Therefore, rejoicing, we magnify thee, O Theotokos.

Look down from Heaven, O Compassionate One, and show forth Thy mercy to all. And bestow now Thy help and strength to him (her) that approaches Thee, through the divine Anointing of Thy Priests, O Lover of Mankind.

With rejoicing, we have seen the Divine Oil, O Most-good Savior, which by Thy divine condescension Thou hast accepted, beyond the merits of them that

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are recipients, and which Thou hast symbolically imparted unto those who have participated in the divine font.

Glory.... Be Thou compassionate and have mercy, O Savior, deliver from dangers and afflictions, rescue from the arrows of the evil one the souls and bodies of Thy servants, as Thou art a merciful Lord, Who healest by divine Anointing.

Now and ever.... Accept the hymns and prayers of thy servants, O Virgin, and, through thy prayers deliver from cruel passions and affliction us who make haste to thy protection, O Most-pure One.

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

Exapostilarion

(Special Melody: "He has visited us....").

In mercy, O Good One, with Thine eyes look down upon the supplication of us who today have come together in Thy holy temple to anoint with Divine Oil Thine afflicted servant.

Then the Stikhera, TONE 4 (Special Melody: "Thou hast given a sign.... "):

Thou hast given Thy grace through Thine Apostles, O Lover of Mankind Who art easy to be entreated, to heal the wounds and sicknesses of all men through Thy Holy Oil. Therefore, as Thou art deeply-compassionate, have mercy upon him (her) who now draws near in faith to Thine Oil, cleanse him (her) from all sickness, and count him (her) worthy of Thine incorruptible food, O Lord.

O Incomprehensible One Who art deeply-compassionate, O Lover of Mankind, Who with Thine invisible hand sealest our senses with Thy Divine Oil: Look down from Heaven, and give unto him (her) that faithfully makes haste unto Thee, and entreats remission of transgressions and healing of soul and body, that, with love, he (she) may glorify Thee, magnifying Thy dominion.

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Through the anointing with Thine Oil, and the touch of Thy Priests, O Lover of Mankind, sanctify Thy servant from on high. Free him (her) from sicknesses and cleanse him (her) from spiritual defilement. Wash him (her), O Savior, and deliver him (her) from greatly-entangling temptations. Assuage his (her) afflictions, banish all obstacles, and resolve his (her) sorrows, as Thou art compassionate and greatly-merciful.

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

Theotokion: O most-pure Palace of the King, O greatly-extolled One, purify my mind defiled by every sin, I entreat thee, and make it a fair abode of the Most-divine Trinity, that being saved, I, thine unprofitable servant, may magnify thy power and boundless mercy.

Then, the Trisagion: Holy God...Glory...O Most-holy Trinity...Lord, have mercy (thrice). Glory...Our Father...For Thine is the Kingdom....

Then the Troparion, TONE 4.

Thou Who alone art quick to help, O Christ, make manifest Thy speedy visitation from on high unto Thy suffering servant. Deliver him (her) from sicknesses and bitter pain, and raise him (her) up, that he (she) may sing praises unto Thee and, without ceasing, glorify Thee, through the prayers of the Theotokos, O only Lover of Mankind.

And after these things, the Deacon (or the First Priest) says this Litany:

In peace let us pray to the Lord.

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

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

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

For this holy house and for those who enter with faith, reverence, and the fear of God, let us pray to the Lord.

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That this Oil may be blessed by the power, operation, and descent of the Holy Spirit, let us pray to the Lord.

For the servant of God, N., and for the visitation of God upon him (her), and that the grace of the Holy Spirit may come upon him (her), let us pray to the Lord.

That he (she) and we may be delivered from all affliction, wrath and necessity, let us pray to the Lord.

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

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

Choir: To Thee, O Lord.

Then the First Priest says the Prayer of the Oil over the shrine-lamp as he pours oil and water into the empty vessel. (Let it be known that in the Great Church (Constantinople) they pour wine instead of water into the shrine-lamp of oil-sanctification.).

Deacon: Let us pray to the Lord.

Choir: Lord, have mercy.

Prayer of the Oil

O Lord Who, through Thy mercies and compassions, healest the disorders of our souls and bodies: Do Thou Thyself, O Master, sanctify this Oil, that it may be effectual unto them that are anointed with it for healing, and for the relief of every passion, of defilement of flesh and spirit, and of every ill; and that thereby may be glorified Thy most-holy Name: of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto the ages of ages. Amen.

And the other Priests likewise read this Prayer quietly with him. And while the Prayer is being said by the Priests, the Choir sings these Troparia: In practice, the Troparia are sung after the Prayer of the Oil.

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tone 4

Thou Who alone art quick to help, O Christ, make manifest Thy speedy visitation from on high unto Thy suffering servant. Deliver him (her) from sicknesses and bitter pain, and raise him (her) up, that he (she) may chant praises unto Thee and, without ceasing, glorify Thee, through the prayers of the Theotokos, O only Lover of Mankind.

With my spiritual eyes blind I come unto Thee, O Christ, as did the man blind from his birth, in repentance I cry out to Thee: Have mercy on us, O Thou Who alone workest a good change.

tone 3

By Thy divine help, O Lord, raise up my soul cruelly paralyzed by all manner of sins and unseemly deeds, as of old Thou didst raise up the Paralytic, that I who am being saved may cry out to Thee: O Compassionate Christ, grant healing unto me.

tone 2

As a disciple of the Lord, O Venerable One, thou didst receive the Gospel. As a Martyr thou didst possess that which is unwritten. As the Brother of God thou hast boldness. As a Hierarch thou hast power in prayer. Beseech Christ God that He will save our souls.

tone 4

The Only-begotten Word of God the Father, Who in these latter days hast come to us, O divine James, revealed thee as the first shepherd and teacher to them that dwelt in Jerusalem, and a faithful steward of spiritual Mysteries. Therefore we all honor thee, O Apostle.

tone 3

Thou wast revealed as a minister of the Holy Mysteries to the people of Myra, O Saint. For fulfilling the Gospel of Christ, O Venerable One, thou didst lay down thy soul for thy people, and thou didst save the innocent from death. For this thou hast been sanctified as a great mystic of the grace of God.

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The world has found in thee a great champion, O Passionbearer who defeated the pagans. For as thou didst cast down the pride of Lyaeus, and didst encourage Nestor in his struggle, in like manner entreat Christ God, O Holy Demetrius, that He grant us great mercy.

O holy Passionbearer and Healer Panteleimon, entreat the Merciful God, that He grant remission of transgressions to our souls.

-tone 8

O Holy Unmercenaries and Wonderworkers, visit our infirmities. Freely you have received, freely give unto us.

-tone 2

Who can proclaim thy majesty, O Chaste One? For thou spillest out miracles and pourest out healings; and thou art praying for our souls as the Theologian and Friend of Christ.

Theotokion: O fervent Intercession and impregnable Wall, O Fountain of Mercy, O Refuge of the world, we cry out unto thee: Go before in anticipation, O Theotokos Sovereign Lady, and deliver us from misfortunes, O thou who alone art a speedy Intercessor.

1st Anointing

Deacon: Let us attend.

1st Priest: Peace be unto all.

Reader: And to your spirit.

Deacon: Wisdom. Let us attend.

Reader: The Prokeimenon in the First Tone:

Let Thy mercy, O Lord, be upon us, as we have set our hope on Thee. (32:22)

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Let Thy mercy, O Lord be upon us as we have set our hope on Thee,

as we have set our hope on Thee.

Choir: Let Thy mercy, O Lord, be upon us, as we have set our hope on Thee.

Reader: *Vs.* Rejoice in the Lord, O you righteous; praise befits the upright. (32:1).

Choir: Let Thy mercy, O Lord, be upon us, as we have set our hope on Thee.

Reader: Let Thy mercy, O Lord, be upon us.

Choir: As we have set our hope on Thee.

Deacon: Wisdom.

Reader: The Reading from the Catholic Epistle of James.

Deacon: Let us attend.

The Deacon reads the Lesson from the Apostol:

The Catholic Epistle of James (Pericope 57 – James 5:10-16):

Brethren, take the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience. Behold, we count them happy who endure. You have heard of the patience of Job, and have seen the purpose of the Lord, that the Lord is compassionate and merciful. But above all things, my brethren, swear not, neither by Heaven, neither by earth, nor by any other oath; but let your "Yea" be yea, and your "Nay" be nay, lest you fall

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into condemnation. Is any among you afflicted? Let him pray. Is any cheerful? Let him sing psalms. Is any sick among you? Let him call for the elders of the Church, and let them pray over him, anointing him with oil in the name of the Lord. And the prayer of faith shall save the sick, and the Lord shall raise him up. And if he has committed sins, they shall be forgiven him. Confess your sins one to another, and pray for one another, that you may be healed. For the effectual prayer of a righteous man avails much.

1st Priest: Peace be unto you.

Deacon: And to your spirit.

1st Priest: Wisdom, let us attend.

Deacon: Alleluia. Alleluia. Alleluia. (Alleluia, TONE 8)

Alleluia, Alleluia, al - le - lu - i - a.

Choir: Alleluia. Alleluia. Alleluia.

Vs. Of mercy and judgment will I sing unto Thee, O Lord.

Choir: Alleluia. Alleluia. Alleluia.

Deacon: Wisdom. Aright. Let us hear the Holy Gospel.

1st Priest: Peace be unto all.

Choir: And to your spirit.

1st Priest: The Reading from the Holy Gospel according to Luke.

Choir: Glory to Thee, O Lord, glory to Thee.

Deacon: Let us attend.

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The First Priest reads the Gospel:

The Gospel according to Luke (Pericope 53 – Luke 10:25-37):

At that time a certain lawyer approached Jesus, and tested Him, saying, "Teacher, what shall I do to inherit eternal life?" And He said unto him, "What is written in the law? How readest thou?" And he answering said, "'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbor as thyself.'" And He said unto him, "Thou hast answered right; this do, and thou shalt live." But he, wanting to justify himself, said unto Jesus, "And who is my neighbor?" And answering, Jesus said, "A certain man went down from Jerusalem to Jericho and fell among thieves, who stripped him of his raiment and wounded him and departed, leaving him half dead. And by chance there came down a certain priest that way. And when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked and passed by on the other side. But a certain Samaritan, as he journeyed, came to where he was. And when he saw him, he had compassion, and went and bound up his wounds, pouring on oil and wine; and he set him on his own beast, and brought him to an inn and took care of him. And on the next day when he departed, he took out two denarii, and gave them to the host and said unto him, "Take care of him; and whatsoever thou spendest more, when I come again I will repay thee'. Which now of these three, thinkest thou, was neighbor unto him that fell among the thieves?" And he said, "He that showed mercy on him." Then said Jesus unto him, "Go and do thou likewise."

Choir: Glory to Thee, O our God, glory to Thee.

The rest of the Readings are said in like manner.

Then the Deacon says the Litany:

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

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

Again we pray for mercy, life, peace, health, salvation and forgiveness of sins for the servant of God, N.

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That he (she) may be pardoned all his (her) sins, both voluntary and involuntary, let us pray to the Lord.

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

Choir: Amen.

Deacon: Let us pray to the Lord.

Choir: Lord, have mercy.

The Priest says the following Prayer:

O Thou Who art without beginning, eternal, and the Holy of Holies, Who didst send down Thine Only-begotten Son to heal every infirmity and every wound of our souls and bodies: Do Thou send down Thy Holy Spirit and sanctify this Oil; and cause it to be for Thy servant, N., who is to be anointed, perfect deliverance from his (her) sins, and for the inheritance of the Heavenly Kingdom.

Let it be known that some say this Prayer only this far, with the exclamation, For Thine it is to have mercy.... But others say it to the end.

The second part of this Prayer is omitted only for a good reason, such as if the sick one about to lose consciousness. Otherwise, it must be said.

For Thou art a great and wondrous God, Who keepest Thy covenant and Thy mercy unto them that love Thee, granting deliverance from sins through Thy Holy Child, Jesus Christ, Who regenerateth us from sin, enlighteneth the blind, setteth aright them that are cast down, loveth the righteous, and is merciful to sinners, Who bringeth us forth again out of darkness and the shadow of death, saying unto them that are in bondage, "Come forth," and unto them that are in darkness, "Be unveiled" (For He shone in our hearts the light of the knowledge of His countenance when, for our sakes, He revealed Himself on earth and dwelt among men. And unto them that accepted Thee, He gave the power to become children of God; and He has granted us sonship through the font of regeneration, causing us to have no part in the dominion of the devil). For Thou wast not pleased that we should be cleansed through

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blood, but hast given, through holy Oil, an image of His Cross, that we may be a flock of Christ, a royal Priesthood, a holy nation, cleansing us by water, and sanctifying us by Thy Holy Spirit. Do Thou Thyself, O Master and Lord, grant grace unto us in this Thy ministry, as Thou didst give unto Moses, Thy servant, unto Samuel, Thy beloved, and unto John, Thine elect, and unto all who in every generation have been acceptable unto Thee. And so make us to be ministers of Thy new testament upon this Oil, which Thou hast made Thine own through the precious Blood of Thy Christ, that, putting away worldly lusts, we may die unto sin and live unto righteousness, that we may be clothed in Him through the anointing of sanctification of the Oil which we are about to apply. Let this Oil, O Lord, be the Oil of gladness, the Oil of sanctification, a royal garment, the breastplate of power, the averting of every diabolical action, the seal against snares, the joy of the heart, and eternal gladness, that they who are anointed with this Oil of regeneration may be terrible to adversaries and may shine in the brightness of Thy Saints, having neither spot nor blemish. And may they attain unto Thine eternal rest, and receive the prize of their high calling. For Thine it is to have mercy and to save us, O our God, and unto The do we send up glory, together with Thine Only-begotten Son, and Thy Most-holy, Good, and Lifegiving Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

And after the Prayer, the First Priest takes one of the wands and, dipping it in the Holy Oil, anoints the sick person in crosswise manner, on the forehead, the nostrils, the cheeks, the lips, the breast, and on both sides of the hands, saying this Prayer:

PRAYER OF ANOINTING

O Holy Father, Physician of souls and bodies, Who didst send Thine Only-begotten Son, our Lord Jesus Christ, Who healeth every infirmity and delivereth from death: Do Thou heal Thy servant, N., of the bodily and spiritual infirmities which possess him (her), and enliven him (her) through the grace of Thy Christ: Through the prayers of our Most-holy Sovereign Lady, the Theotokos and Ever-Virgin Mary; by the protection of the honorable and bodiless powers of Heaven; by the power of the precious and lifegiving Cross; through the honorable and glorious Prophet, Forerunner and Baptist John; of the holy, glorious and all-praised Apostles; of the holy, glorious and right-victorious martyrs; of our venerable and God-bearing Fathers; of the

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holy and unmercenary Physicians, Cosmas and Damian, Cyrus and John, Panteleimon and Hermalaeus, Sampson and Diomedes, Photius and Anicetus; of the holy and righteous Ancestors of God Joachim and Anna, and of all the Saints. For Thou art the Fountain of healing, O our God, and unto Thee do we send up glory, together with Thine Only-begotten Son, and Thy Spirit, One in Essence, now and ever, and unto the ages of ages. Amen.

This Prayer is said by each Priest after he has read his Gospel and the accompanying Prayer, while he anoints the sick person with the Oil.

At this time, during the prayer of the anointing, it is customary that the Choir sings in a quiet voice:

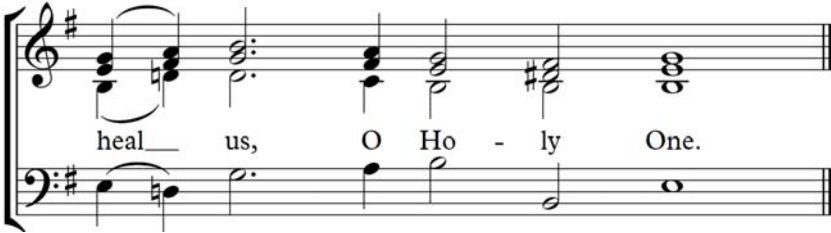
The musical score consists of three systems, each with a vocal line and a basso continuo line. The key signature is one sharp (F#) and the time signature is common time (C). The lyrics are: "Hear us O God; hear us, O Mas - ter; hear us, O Ho - ly One. Have mer - cy on us, O God; have mer - cy on us, O Mas - ter; have mer - cy on us, O Ho - ly One." The music is written in a simple, homophonic style with block chords and moving bass lines.

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2



Heal us, O God; heal us, O Mas - ter;



heal us, O Ho - ly One.

2ND ANOINTING

Deacon: Let us attend.

2nd Priest: Peace be unto all.

Reader: And to your spirit.

Deacon: Wisdom, let us attend.

Reader: (Prokeimenon, TONE 2:).

The Lord is my Strength and my song, and has become my Salvation. (117:14).



The Lord is my strength and my song and has be - come my sal - va - - tion.

Vs. The Lord has chastened me sorely, but He has not given me over unto death. (117:18).

The Deacon reads the Lesson from the Apostol:

The Epistle to the Romans (Pericope 116 – Romans 15:1-7):

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Brethren: We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let every one of you please his neighbor for his good, for building up. For even Christ pleased not Himself, but as it is written: "The reproaches of them that reproached Thee fell on Me." For whatsoever things were written before, were written for our instruction, that we through patience and comfort of the Scriptures might have hope. Now the God of patience and consolation grant you to be like-minded one toward another, according to Christ Jesus, that you may with one mind and one mouth glorify the God and Father of our Lord Jesus Christ. Therefore receive one another as Christ also received you to the glory of God.

2nd Priest: Peace be unto you.

Reader: (Alleluia, TONE 5).



Vs. Of Thy mercies, O Lord, will I sing for ever. (88:2)

The Second Priest reads the Gospel:

The Gospel according to Luke (Pericope 94 – Luke 19:1-10):

At that time Jesus entered Jericho. And behold, there was a man named Zacchaeus who was the chief among the publicans, and he was rich. And he sought to see Jesus, who He was, but could not because of the crowd, for he was short in stature. And he ran ahead and climbed up into a sycamore tree to see Him, for He was to pass that way. And when Jesus came to the place, He looked up and saw him, and said unto him, "Zacchaeus, make haste and come down, for today I must abide at thy house." And he made haste and came down, and received Him joyfully. And when they saw it, they all murmured, saying that He had gone to be the guest of a man who was a sinner. And Zacchaeus stood and said unto the Lord, "Behold, Lord, the half of my goods I give to the poor; and if I have taken anything from any man by false accusation, I restore to him fourfold." And Jesus said unto him, "This day is

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salvation come to this house, forso much as he also is a son of Abraham. For the Son of Man is come to seek and to save that which was lost."

And the Deacon says the Litany:

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

(And the rest, as before).

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

Choir: Amen.

Deacon: Let us pray to the Lord.

Choir: Lord, have mercy.

And the Second Priest says the following Prayer:

O God, Great and Most-high, Who art worshiped by all creation, Fountain of Wisdom, and, in truth, unfathomable Abyss of Goodness and boundless Sea of Compassion: Do Thou Thyself, O Master, Lover of Mankind, God of things eternal and wonderful, Whom no man contemplating is able to comprehend, look upon us, and hearken unto us, Thine unworthy servants, and wherever in Thy great Name we bring this Oil, do Thou send down Thy gift of healing and remission of sins, and heal him (her) according to the multitude of Thy mercies. Yea, O Lord Who art easy to be entreated, Who alone art merciful and the Lover of Mankind, Who repentest concerning our evil deeds; Who knowest that the thoughts of man incline unto evil from his youth; Who desirest not the death of a sinner, but that he should return and live, Who for the sake of us sinners, being God, wast incarnate, and for Thy creature wast Thyself fashioned. Thou art He that hast said: "I came not to call the righteous, but sinners to repentance"; Thou art He that didst seek the lost sheep; Thou art He that didst diligently seek the lost coin, and found it; Thou art He that hast said, "He that comes unto Me, I will not cast out"; Thou art He that did not despise the Harlot who watered Thy precious feet with tears; Thou art He that hast said, "As often as thou fallest, arise, and be saved"; Thou art He that

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hast said, "There is joy in Heaven over one sinner that repents." Do Thou Thyself, O deeply-compassionate Master, look down from the height of Thy sanctuary, overshadowing us, Thy sinful and unworthy servants, at this hour, with the grace of Thy Holy Spirit, and abide in Thy servant, N., who acknowledges his (her) iniquities, and draws near unto Thee in faith. And, accepting him (her) in Thine own love for mankind, forgiving him (her) in whatever he (she) has sinned, whether by word, or by deed, or thought, do Thou cleanse him (her), and make him (her) pure from every sin. And, being ever present with him (her), preserve him (her) all the remaining years of his (her) life, that, walking according to Thy statutes, he (she) may never become an object of mockery to the devil; and that, in him (her), Thy most-holy Name may be glorified. For it is Thine to have mercy and to save us, O Christ God, and unto The do we send up glory, together with Thine Only-begotten Son, and Thy Most-holy, Good, and Lifegiving Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

And immediately after the Prayer, the Second Priest takes the second wand and, dipping it in the Holy Oil, anoints the sick person, saying the Prayer, O Holy Father, Physician of souls and bodies..., as before.

3RD ANOINTING

Deacon: Let us attend.

3rd Priest: Peace be unto all.

Reader: (Prokeimenon, TONE 3:).

The Lord is my Light and my Savior; Whom, then, shall I fear? (26:1).

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The image shows two systems of musical notation for a hymn. The first system is for the vocal line, with a treble clef and a key signature of one flat (B-flat). The lyrics are: "The Lord is my Light and my Sav - - - ior;". The second system is for the piano accompaniment, with a bass clef and the same key signature. The lyrics are: "whom then shall I fear?". Both systems feature a melodic line in the upper voice and a supporting bass line.

Vs. The Lord is the Defender of my life; of whom, then, shall I be afraid? (26:1)

The Deacon reads the Lesson from the Apostol:

The First Epistle to the Corinthians (Pericope 153 – 1 Cor. 12:27-13:8):

Brethren: You are the body of Christ, and members in particular. And God has set some in the Church: first apostles, second prophets, third teachers, after that miracles, then gifts of healings, helpful deeds, administrations, various kinds of tongues. Are all apostles? Are all prophets? Are all teachers? Are all miracle workers? Do all have gifts of healing? Do all speak in tongues? Do all interpret? But strive for the best gifts; and yet I show unto you a more excellent way. Though I speak with the tongues of men and of angels, but have not love, I become as sounding brass or a clashing cymbal. And though I have the gift of prophecy, and understand all mysteries and all knowledge, and though I have all faith so that I could remove mountains, but have not love, I am nothing. And though I distribute all my goods, and though I give my body to be burned, but have not love, it profits me nothing. Love is longsuffering, and is kind; love envies not; love exalts not itself, is not boastful; does not behave itself unseemly, seeks not her own way, is not easily provoked, thinks no evil; rejoices not in unrighteousness, but rejoices in the truth; loves all things, believes all things, hopes all things, endures all things. Love never fails.

3rd Priest: Peace be unto you.

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Reader: (Alleluia, TONE 2)

Alleluia, al - le - lu - i - a, al - le - lu - i - a.

Vs. In Thee, O Lord, have I hoped, let me never be put to shame. (30:2).

The Third Priest reads the Gospel:

The Gospel according to Matthew (Pericope 34 from ctr – Matt. 10:1,5-8):

At that time, when Jesus had called unto Him His twelve disciples, He gave them power against unclean spirits to cast them out, and to heal all manner of sickness and all manner of disease. These twelve Jesus sent forth and commanded them, saying, "Go not into the way of the Gentiles, and into any city of the Samaritans enter not. But go rather to the lost sheep of the house of Israel. And as you go, preach, saying, 'The Kingdom of Heaven is at hand'. Heal the sick, cleanse the lepers, raise the dead, cast out devils. Freely you have received; freely give."

And the Deacon says the Litany:

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

(And the rest, as before).

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

Choir: Amen.

Deacon: Let us pray to the Lord.

Choir: Lord, have mercy.

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And the Third Priest says the following Prayer:

O Master Almighty, Holy King, Who chastenest and killest not; Who supportest them that are falling and raisest up them that are cast down; Who settest aright the bodily afflictions of men: We entreat Thee, O our God, that Thou wilt send down Thy mercy upon this Oil, and upon them that are anointed with it in Thy Name, that it may be unto them for the healing of soul and body, and for the cleansing and transformation of every passion, and of every sickness and wound, and of every defilement of flesh and spirit. Yea, O Lord, send down from Heaven Thy healing power; touch the body, quench the fever, soothe the suffering, and make every weakness to melt away. Be the Physician of Thy servant, N. \ raise him (her) up from his (her) sickbed, and from his (her) couch of suffering whole and perfectly restored, granting unto him (her) to be well-pleasing in Thy Church, and one that works Thy will. For Thine it is to have mercy and to save us, O our God, and unto The do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

And after the Prayer, the Third Priest takes the third wand and, dipping it in the Holy Oil, anoints the sick person, saying this Prayer, O Holy Father, Physician of souls and bodies..., as before.

4TH ANOINTING

Deacon: Let us attend.

4th Priest: Peace be unto all.

Reader: (Prokeimenon, TONE 4:).

In the day when I call upon Thee, answer me speedily. (101:3).

The image shows a musical score for the Prokeimenon, TONE 4:. It consists of two staves, a treble clef staff on top and a bass clef staff on the bottom. The key signature is one flat (B-flat). The melody is written in the treble clef, and the bass line is in the bass clef. The lyrics are: "In the day when I call upon Thee, an-swer me speed - i - ly." The word "speed" is followed by a long dash, indicating a long note or a pause. The music ends with a double bar line.

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Vs. O Lord, hear my prayer, and let my cry come unto Thee. (101:2).

The Deacon reads the Lesson from the Apostol.

The Second Epistle to the Corinthians (Pericope 182 – 2 Cor. 6:16-7:1):

Brethren: You are the temple of the living God. As God has said: "I will dwell in them, and walk in them"; "and I will be their God, and they shall be My people." Therefore, "Come out from among them, and be separate," says the Lord. "And touch not the unclean thing, and I will accept you, and will be a Father unto you, and you shall be my sons and daughters," says the Lord Almighty. Having therefore these promises, O beloved, let us cleanse ourselves from all filthiness of flesh and spirit, perfecting holiness in the fear of God.

4th Priest: Peace be unto you.

Reader: (Alleluia, TONE 2).



Vs. With patience, I waited patiently for the Lord, and He inclined unto me. (39:2).

The Fourth Priest reads the Gospel:

The Gospel according to Matthew (Pericope 26 – Matt. 8:14-23):

At that time, when Jesus had come into Peter's house, He saw his mother-in-law lying and sick with a fever. And he touched her hand, and the fever left her, and she arose and ministered unto them. When the evening had come, they brought unto Him many who were possessed with devils, and He cast out the spirits with His word and healed all who were sick, that it might be fulfilled which was spoken by Isaiah the prophet, who said, "He Himself took our infirmities and bore our sicknesses." Now when Jesus saw great

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multitudes about Him, He gave commandment to depart unto the other side. And a certain scribe came and said unto Him, "Teacher, I will follow Thee wherever Thou goest." And Jesus said unto him, "The foxes have holes, and the birds of heaven have nests, but the Son of Man has nowhere to lay His head." And another of His disciples said unto Him, "Lord, suffer me first to go and bury my father." But Jesus said unto him, "Follow Me, and let the dead bury their dead." And when He had entered into a boat, His disciples followed Him.

And the Deacon says the Litany:

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

(And the rest, as before).

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

Choir: Amen.

Deacon: Let us pray to the Lord.

Choir: Lord, have mercy.

And the Fourth Priest says the following Prayer:

O Good Lord and the Lover of Mankind, deeply-compassionate and greatly-merciful, plentiful in mercy and rich in good things, O Father of compassions and God of every consolation, Who hast given us strength through Thy holy Apostles to heal the sicknesses of the people with oil and prayer: Do Thou Thyself confirm this Oil for the healing of them that are anointed with it, for the alleviation of every sickness and every wound, and for deliverance from evils for them that await salvation from Thee. Yea, O Master, Lord our God, we beseech Thee, O All-powerful One, to save us all and to sanctify us, O Thou Who alone art the Physician of souls and bodies. O Thou that healest every sickness, do Thou heal Thy servant, N.. Raise him (her) from the bed of suffering through the mercies of Thy goodness; visit him (her) with Thy mercies and compassions; cast out of him (her) every sickness and weakness,

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that, being raised up by Thy mighty hand, he (she) may serve Thee with all thanksgiving; and that we who now are sharing in Thine ineffable love for man, may sing praises and glorify Thee Who doest things great and wonderful, both glorious and excellent. For Thine it is to have mercy and to save us, O our God, and unto The do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

And after the Prayer, the Fourth Priest takes the fourth wand and, dipping it in the Holy Oil, anoints the sick person, saying this Prayer, O Holy Father, Physician of souls and bodies..., as before.

5TH ANOINTING

Deacon: Let us attend.

5th Priest: Peace be unto all.

Reader: (Prokeimenon, TONE 5:).

Thou, O Lord, shalt keep us and preserve us from this generation, and forevermore. (11:8).

Thou, O Lord, shalt keep us and preserve us from this gen -

er - a - tion and for - e - ver more.

Vs. Save me, O Lord, for a righteous man is no more. (11:2).

The Deacon reads the Lesson from the Apostol:

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The Second Epistle to the Corinthians (Pericope 168 – 2 Cor. 1:8-11):

Brethren: We would not have you ignorant of our trouble which came to us in Asia: that we were pressed beyond measure, beyond strength, insomuch that we despaired even of life. But we had the sentence of death in ourselves, that we should not trust in ourselves but in God Who raises the dead; Who delivered us from so great a death, and does deliver us; and in whom we trust that He will yet deliver us. You also helped by praying together for us, so that for the gift bestowed upon us by means of many persons, thanks may be given by many for you.

5th Priest: Peace be unto you.

Reader: (Alleluia, TONE 5).



Vs. Of Thy mercies, O Lord, will I sing for ever.

The Fifth Priest reads the Gospel:

The Gospel according to Matthew (Pericope 104 – Matt. 25:1-13):

The Lord said this parable: "The Kingdom of Heaven shall be likened unto ten virgins, who took their lamps and went forth to meet the bridegroom. And five of them were wise, and five were foolish. They that were foolish took their lamps and took no oil with them, but the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry, 'Behold, the bridegroom comes; go out to meet him'. Then all those virgins arose and trimmed their lamps. And the foolish said unto the wise, 'Give us of your oil, for our lamps are gone out'. But the wise answered, saying, 'Perhaps there will not be enough for us and you; but go rather to them that sell, and buy for yourselves'. And while they went to buy, the bridegroom came, and they that were ready went in with him to the marriage, and the door was shut. Afterward came also the other

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virgins, saying, 'Lord, Lord, open to us!' But he answered and said unto them, 'Verily I say unto you, I know you not'. Watch therefore, for you know neither the day nor the hour wherein the Son of Man comes."

And the Deacon says the Litany:

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

(And the rest, as before).

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

Choir: Amen.

Deacon: Let us pray to the Lord.

Choir: Lord, have mercy.

And the Fifth Priest says the following Prayer:

O Lord our God, Who chastenest and again healest; Who raisest the poor from the earth, and liftest up the beggar from the dunghill; O Father of orphans and Haven of stormtossed, and Physician of them that are sick; Who didst bear the pain of our infirmities and didst accept our afflictions; Who showest mercy with gentleness, overlookest transgressions, and takest away unrighteousness; Who art quick to help and slow to anger; Who didst breathe upon Thy disciples and say, "Receive the Holy Spirit. If you forgive the sins of any, they are forgiven them"; Who acceptest the repentance of sinners and hast power to forgive many and grievous sins; Who bestowest healing unto all that continue in weakness and long-enduring sickness; Who hast called me also, Thy humble, sinful, and unworthy servant, who am entangled in many sins and wallowing in the sweetness of passions, to the holy and exalted degree of the Priesthood, and to enter within the veil into the Holy of Holies, where the Holy Angels desire to penetrate, and to hear the evangelical voice of the Lord God and behold with my own eyes the countenance of the Holy Oblation, and to be enraptured with the divine and sacred Liturgy; Who hast counted me worthy to minister the sacred service of Thy most-heavenly Mystery, and to

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offer unto Thee gifts and sacrifices for our sins, and for the ignorances of the people, and to mediate for Thy rational flock, that, through Thy plenteous and ineffable love for mankind, Thou mayest cleanse their iniquities: Do Thou Thyself, O Most-good King, attend unto my prayer at this hour, and on this holy day, and in every time and place, and accept the voice of my prayer, and grant healing unto Thy servant, N., who is weak both in soul and body, counting him (her) worthy of remission of sins and forgiveness of iniquities, both voluntary and involuntary. Heal his (her) incurable wounds, and every sickness and every trauma, bestowing upon him (her) spiritual healing. O Thou Who didst touch the mother-in-law of Peter, and the fever left her, and she arose and ministered unto Thee: Do Thou Thyself, O Master, bestow healing on Thy servant, N., and an alleviation of every deathbearing illness, and remember the riches of Thy compassions, and Thy mercy. Remember that the thoughts of man incline constantly toward evil from his youth up, and that not even one man is to be found sinless upon the earth; for Thou alone art without sin, Who didst come and save the race of men, and didst free us from the slavery of the enemy. For if Thou shouldest enter into judgment with Thy servants, there is none that would be found pure from defilement; but every mouth would be shut, having nothing to answer, for all our righteousness is as filthy rags before Thee. Therefore, remember not the sins of our youth. For Thou art the Hope of the hopeless, and the repose of them that are weary and heavy-laden with transgressions, and unto Thee do we send up glory, together with Thy Father who is without beginning, and Thy Most-holy, Good, and Lifegiving Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

And after the Prayer, the Fifth Priest takes the fifth wand and, dipping it in the Holy Oil, anoints the sick person, saying this Prayer, O Holy Father, Physician of souls and bodies..., as before.

6TH ANOINTING

Deacon: Let us attend.

6th Priest: Peace be unto all.

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Reader: (Prokeimenon, TONE 6:).

Have mercy on me, O God, according to Thy great mercy. (50:3).

Musical notation for the Prokeimenon. The score is written on two staves, Treble and Bass clef, in a key signature of one flat (B-flat). The melody is primarily composed of eighth and quarter notes, with some rests. The lyrics are: "Have mercy on me, O God, according to Thy great mercy." The music concludes with a double bar line.

Vs. Create in me a clean heart, O God, and renew a right spirit within me.

The Deacon reads the Lesson from the Apostol:

The Epistle to the Galatians (Pericope 213 – Gal. 5:22-6:2):

Brethren: The fruit of the Spirit is love, joy, peace, longsuffering, goodness, kindness, faith, meekness, temperance: against such there is no law. And those who are Christ's have crucified the flesh with its passions and lusts. If we live in the Spirit, let us also walk in the Spirit. Let us not be desirous of vainglory, provoking one another, envying one another. Brethren, if a man fall into any sin, you who are spiritual restore such a one in a spirit of meekness, considering thyself, lest thou also be tempted. Bear one another's burdens, and so fulfill the law of Christ.

6th Priest: Peace be unto you.

Reader: (Alleluia, TONE 6).

Musical notation for the Alleluia. The score is written on two staves, Treble and Bass clef, in a key signature of one flat (B-flat). The melody is primarily composed of eighth and quarter notes, with some rests. The lyrics are: "Alleluia, al-le-lu-i-a, al-le-lu-i-a." The music concludes with a double bar line.

Vs. Blessed is the man that fears the Lord; in His commandments shall he greatly delight. (111:1).

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The Sixth Priest reads the Gospel:

The Gospel according to Matthew (Pericope 62 – Matt. 15:21-28):

At that time Jesus entered into the land of Tyre and Sidon. And behold, a woman of Canaan from that region came out and cried unto Him, saying, "Have mercy on me, O Lord, Thou Son of David! My daughter is grievously possessed by a devil." But He answered her not a word. And His disciples drew near and entreated Him, saying, "Send her away, for she cries after us." But He answered and said, "I am not sent but unto the lost sheep of the house of Israel." Then she came and worshiped Him, saying, "Lord, help me." But He answered and said, "It is not meet to take the children's bread and cast it to dogs." And she said, "Yea, Lord, yet the dogs eat of the crumbs which fall from their masters' table." Then Jesus answered and said unto her, "O woman, great is thy faith. Be it unto thee even as thou wilt." And her daughter was healed from that very hour.

And the Deacon says the Litany:

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

(And the rest, as before.)

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

Choir: Amen.

Deacon: Let us pray to the Lord. Choir: Lord, have mercy.

And the Sixth Priest says the following Prayer:

We thank Thee, O Lord our God, Thou good Lover of Mankind and Physician of our souls and bodies, Who painlessly bore our infirmities, by Whose stripes we have all been healed; Thou Good Shepherd, Who earnest to seek the wandering sheep; Who givest consolation unto the fainthearted, and life unto them that are crushed; Who didst heal the flow of the woman who had an issue of blood twelve years; Who didst deliver the daughter of the Canaanite

THE OFFICE OF HOLY OIL

woman from the cruel demon; Who didst forgive the debt of the two debtors, and gavest forgiveness unto the sinful woman; Who didst bestow healing upon the Paralytic, with the remission of his sins; Who didst justify the Publican by Thy word, and didst accept the Thief in his last confession; Who takest away the sins of the world, and wast nailed to the Cross. Unto Thee do we pray, and we beseech Thee: Do Thou Thyself, O God, in Thy goodness loose, remit, and forgive the transgressions and sins of Thy servant, N., and his (her) iniquities, whether voluntary or involuntary, whether of knowledge or of ignorance, whether of excess or of disobedience, whether of the night or of the day; or if he (she) be under the ban of a Priest, or of a father or a mother; if by the glance of the eye, or a movement of the eyelid; or by the touch of adultery, or the tasting of fornication, or through whatever impulse of the flesh and of the spirit he (she) has estranged himself (herself) from Thy will and from Thy holiness. And if we also have sinned in like manner, do Thou forgive, as the good God that remembereth not evil, and the Lover of Mankind, not leaving him (her) and us to fall into a dissolute life, neither to walk in the paths of destruction. Yea, O Master and Lord, hearken unto me, a sinner, at this hour on behalf of Thy servant, N., and, as the God that rememberest not evil, overlook all his (her) iniquities; free him (her) from eternal torment; fill his (her) mouth with Thy praise; open his lips to the glorification of Thy Name; stretch forth his (her) hands to the performance of Thy commandments; guide his (her) feet in the path of Thy Gospel, strengthening all his (her) members and thoughts by Thy grace. For Thou art our God, Who, through Thy holy Apostles, hast commanded us, saying: "Whatsoever you shall bind on earth shall be bound in heaven, and whatsoever you shall loose on earth shall be loosed in heaven"; and again, "Whosoever's sins you remit, they are remitted unto them; and whosoever's sins you retain, they are retained." And, as Thou didst hearken unto Hezekiah in the affliction of his soul in the hour of his death, and didst not despise his prayer, so hearken unto me, Thy humble, sinful, and unworthy servant at this hour. For Thou, O Lord Jesus Christ, art He that, in Thy goodness and love for mankind, didst command to forgive even unto seventy times seven them that fall into sins; and Thou repentest concerning our evils, and rejoicest over the return of them that have gone astray. For as is Thy majesty, so also is Thy mercy, and unto Thee do we send up glory, together with Thy Father Who is without beginning, and Thy Most-holy, Good, and Lifegiving Spirit, now and ever, and unto the ages of ages.

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Choir: Amen.

And after the Prayer, the Sixth Priest takes the sixth wand and, dipping it in the Holy Oil, anoints the sick person, saying this Prayer, O Holy Father, Physician of souls and bodies..., as before.

7TH ANOINTING

Deacon: Let us attend.

7th Priest: Peace be unto all.

Reader: (Prokeimenon, TONE 7:).

O Lord, rebuke me not in Thine anger, neither chasten me in Thy wrath. (6:2).

O Lord, re-buke me not in Thine an - ger, nei-ther chast - en me in Thy wrath.

Vs. Have mercy on me, O Lord, for I am weak. (6:3).

The Deacon reads the Lesson from the Apostol:

The First Epistle to the Thessalonians (Pericope 273 – 1 Thess. 5:14-23):

Brethren: We beseech you, warn them that are unruly, comfort the fainthearted, support the weak, be longsuffering toward all. See that none render evil for evil unto any, but ever follow that which is good, both among yourselves and with all. Rejoice always. Pray without ceasing. In everything give thanks, for this is the will of God in Christ Jesus concerning you. Quench not the Spirit. Despise not prophecy. But test all things; hold fast to that which is good. Abstain from every evil thing. And may the God of peace Himself sanctify you perfectly in everything, and may your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.

7th Priest: Peace be unto you.

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Reader: (Alleluia, TONE 7).

Al - le - lu - i - a, al - le - lu - i - a, al - le - lu - i - a.

Vs. The Lord hear thee in the day of sorrow; the name of the God of Jacob defend thee.

The Seventh Priest reads the Gospel:

The Gospel according to Matthew (Pericope 30 – Matt. 9:9-13):

At that time, as Jesus was passing by, He saw a man named Matthew, sitting at the tax office. And He said unto him, "Follow Me." And he arose and followed Him. And it came to pass as Jesus was dining in the house, behold, many publicans and sinners came and sat down with Him and His disciples. And when the Pharisees saw it, they said unto His disciples, "Why does your Teacher eat with publicans and sinners?" But when Jesus heard that, He said unto them, "They that be healthy need not a physicians, but they that are sick. But go and learn what this means: 'I will have mercy, and not sacrifice'. For I am not come to call the righteous, but sinners to repentance.

And the Deacon says the Litany:

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

(And the rest, as before).

Deacon: Let us pray to the Lord.

Choir: Lord, have mercy.

And the Seventh Priest says the following Prayer:

O Master, Lord our God, Physician of souls and bodies, Who restorest from transitory sufferings, Who healest every infirmity and every wound among

THE OFFICE OF HOLY OIL

the people, Who desirest that all men be saved and come to the knowledge of the truth, and Who desirest not the death of a sinner, but that he should turn back and live; for Thou, O Lord, in the Old Testament didst appoint repentance unto sinners, to David, and to the Ninevites, and to them that were before them, and likewise, at the advent of Thy dispensation in the flesh, Thou didst not call the righteous but sinners to repentance, Who didst accept the Publican, the Harlot, the Thief, and the blaspheming persecutor, the great Paul, through repentance. Thou, through repentance, didst accept Peter, Thy foremost Apostle, who denied Thee three times, and didst promise him, saying, "Thou art Peter and upon this rock I will build My Church, and the gates of Hades shall not prevail against it. And I will give thee the keys of the Kingdom of Heaven." Therefore, we also, O Good One and the Lover of Mankind, having boldness according to Thine undeceiving promises, pray unto Thee, and supplicate Thee at this hour: Hearken unto our supplication, and accept it as incense offered unto Thee, and visit Thy servant, N., and if he (she) has sinned by word, or deed, or intention, or in the night, or in the day, if he be under the ban of a Priest, or fallen under his (her) own curse, or be embittered by an oath, and has cursed himself (herself), we entreat Thee, and we pray unto Thee: Loose, remit and forgive him (her), O God, overlooking his (her) transgressions, and the sins which have been committed by him (her), whether in knowledge or in ignorance. And in whatsoever he (she) has transgressed Thy commandments, or has sinned, because he (she) bears flesh and lives in the world, or because of the action of the devil, do Thou Thyself, as the Good God Who lovest mankind, forgive; for there is no man that lives and does not sin. For Thou only art without sin, Thy righteousness is an everlasting righteousness, and Thy word is truth. For Thou didst not create man for destruction, but for the keeping of Thy commandments, and for the inheritance of life incorruptible, and unto Thee do we send up glory, together with the Father and the Holy Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

And after the Prayer, the Seventh Priest takes the seventh wand and, dipping it in the Holy Oil, anoints the sick person, saying this Prayer, O Holy Father, Physician of souls and bodies..., as before.

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CONCLUSION

And at the conclusion of this, the sick person who receives the Sacred Oil, if able, shall go among the Priests; or, supported by others, shall stand or sit. But if he (she) be unable, the Priests themselves shall stand around him (her), as he (she) lies on his (her) bed. And the First Priest, taking the Holy Gospel and opening it, shall lay it with the text down, upon the head of the sick person, the Book being held by all the Priests. And he that is First does not lay on his hand, but says this Prayer with a loud voice:

O Holy King, Deeply-compassionate and Greatly-merciful Lord Jesus Christ, Son and Word of the Living God, Who desirest not the death of a sinner, but that he should turn back and live: I lay not my sinful hand upon the head of him (her) that comes to Thee in sins and asks of Thee, through us, for remission of sins, but through Thy hand, mighty and powerful, which is in this, Thy Holy Gospel which my fellow ministers hold upon the head of Thy servant, N., and I pray with them and entreat Thy merciful love for mankind which remembers not evil, O God, our Savior, Who, through Thy Prophet Nathan, didst grant remission of his iniquities unto the repentant David, and didst accept the prayer of repentance of Manasseh. And do Thou Thyself, in Thy customary love for mankind, accept Thy servant, N., who repents of his (her) own sins, overlooking his (her) transgressions. For Thou art our God, Who hast given command to forgive even seventy time seven them that have fallen into sins. For as is Thy majesty, so also is Thy mercy, and unto Thee are due all glory, honor and worship, now and ever, and unto the ages of ages. Amen.

And taking the Gospel from the head of the sick person, they present it to him (her) to kiss. And the Deacon says the Litany:

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

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

Again we pray for mercy, life, peace, health, salvation and forgiveness of sins for the servant of God, N.

That he (she) may be pardoned all his (her) sins, both voluntary and involuntary, let us pray to the Lord.

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

Choir: Amen.

Then the Choir sings the following (Troparia):

Glory to the Father, and to the Son, and to the Holy Spirit: (TONE 4)

As you have a fountain of healings, O Holy Unmercenaries, grant healing to all those entreating it, for you have been counted worthy of gifts truly great from the ever-flowing fountain of our Savior. For the Lord said unto you, as unto them that are equal in zeal to the Apostles: "Behold, I have given you power over unclean spirits, so as to cast them out, and to heal every sickness and every wound. Therefore, having lived nobly according to His commandments, freely you have received, and freely you give, healing the sufferings of our souls and bodies.

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

Look down on the supplications of thy servants, O All-spotless One, easing the cruel attacks which are against us, and transforming all our afflictions. For we have thee alone as a sure and faithful confirmation, and have acquired Thy mediation, that we who are calling upon thee shall not be put to shame, O Sovereign Lady. Make haste to the supplications of them that cry out to thee in faith: Rejoice, O Sovereign Lady, thou Help of all, the Joy and Shelter and Salvation of our souls.

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

Lord, have mercy. (*thrice*)

Father, bless.

And the Dismissal:

May Christ our true God, through the prayers of His Most-pure Mother; by the power of the honorable and life-giving Cross; of the holy, glorious and all-

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praised Apostle James, the first Bishop of Jerusalem and Brother of God; and of all the Saints; save us and have mercy on us, forasmuch as He is good and the Lover of Mankind.

And he (she) that receives the Oil with Prayer makes a reverence, saying:

Bless me, Holy Fathers, and forgive me a sinner, (thrice).

And, having received their blessing and forgiveness, he (she) departs, giving thanks unto God.

A BRIEF FORM OF THE SERVICE

This abbreviated Service is intended for one who is in danger of imminent death, or who is critically ill. Before the Anointing, the one who is sick must be prepared by the Sacrament of Penance. If the one to be anointed is in danger of death, he/she must be communed with the Holy Mysteries before the Anointing. (This Anointing is not a Service of "Last Rites.").

Preparations for the Anointing are the same as for the full Office, except that, in case of need, one Priest, instead of the customary seven, may suffice to perform the Office. Likewise, the Office may be celebrated apart from the church if the one who is sick is unable to leave the sickbed.

The First Priest takes the censer with incense and censers around the table of the Holy Oil, and all the church (or the house, or wherever the sick one may be) and the people; and, standing before the table, looking towards the east, he begins:

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

Then: Amen. O Heavenly King...Holy God...Glory...O Most-holy Trinity...Lord, have mercy (thrice). Glory...Our Father...For Thine is the Kingdom....

And immediately the Deacon (or Priest) says the Litany:

In peace let us pray to the Lord.

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

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

For this holy house and for those who enter with faith, reverence, and the fear of God, let us pray to the Lord.

That this Oil may be blessed by the power, operation, and descent of the Holy Spirit, let us pray to the Lord.

For the servant of God, N., and for the visitation of God upon him (her), and that the grace of the Holy Spirit may come upon him (her), let us pray to the Lord.

That he (she) and we may be delivered from all affliction, wrath and necessity, let us pray to the Lord.

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

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

Choir: To Thee, O Lord.

Then the first Priest says the Prayer of the Oil over the shrine-lamp as he pours oil and water into the empty vessel. (Let it be known that in the Great Church (Constantinople) they pour wine instead of water into the shrine-lamp of oil-sanctification.).

Deacon: Let us pray to the Lord. Choir: Lord, have mercy.

PRAYER OF THE OIL

O Lord Who, through Thy mercies and compassions, healest the disorders of our souls and bodies: Do Thou Thyself, O Master, sanctify this Oil, that it may be effectual unto them that are anointed with it for healing, and for the relief of every passion, of defilement of flesh and spirit, and of every ill; and that thereby may be glorified Thy most-holy Name: of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto the ages of ages. Amen.

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And the other Priests likewise read this Prayer quietly with him. Then, immediately, the First Prokeimenon, Epistle, Alleluia, and Gospel, in the customary manner (as in the full Office).

Then the Deacon (or Priest) says the Litany:

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

Again we pray for mercy, life, peace, health, salvation and forgiveness of sins for the servant of God, N.

That he (she) may be pardoned all his (her) sins, both voluntary and involuntary, let us pray to the Lord.

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

Deacon: Let us pray to the Lord.

Choir or People: Lord, have mercy.

The Priest says the Prayer, O Thou Who art without beginning..., as at the full Office.

And after the Prayer, the First Priest takes one of the wands and, dipping it in the Holy Oil, anoints the sick person in crosswise manner, on the forehead, the nostrils, the cheeks, the lips, the breast, and on both sides of the hands, saying this Prayer:

O Holy Father, Physician of souls and bodies, Who didst send Thine Only-begotten Son, our Lord Jesus Christ, Who healeth every infirmity and delivereth from death: Do Thou heal Thy servant, N., of the bodily and spiritual infirmities which possess him (her), and enliven him (her) through the grace of Thy Christ: // Through the prayers of our Most-holy Sovereign Lady, the Theotokos and Ever-Virgin Mary; by the protection of the honorable and bodiless powers of Heaven; by the power of the precious and lifegiving Cross; through the honorable and glorious Prophet, Forerunner and Baptist John; of the holy, glorious and all-praised Apostles; of the holy, glorious and right-victorious martyrs; of our venerable and God-bearing Fathers; of the holy and unmercenary Physicians, Cosmas and Damian, Cyrus and John,

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Panteleimon and Hermalaeus, Sampson and Diomedes, Photius and Anicetus; of the holy and righteous Ancestors of God Joachim and Anna, and of all the Saints. For Thou art the Fountain of healing, O our God, and unto Thee do we send up glory, together with Thine Only-begotten Son, and Thy Spirit, One in Essence, now and ever, and unto the ages of ages. Amen.

If, after the first anointing and the reading of the first part of the above prayer (up to II, above) the sick one still lives, the previously-omitted part of the Rite of the Oil is completed immediately (beginning with Psalm 142), and the rest of the Office is celebrated uninterrupted, in order. If, after the point indicated above, the sick one dies, the Office ends immediately – further anointing is not done, as the Mystery is complete (from the Trebnik – Book of Needs of Met. Peter Mogila).

Appendix

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Troparia

(Page 3)

Tone 6

Have mercy on us O Lord, have mer - cy on us, for lay - ing

a - side all ex - cuse, we sinners offer to thee, as to our

mas - ter this sup - pli - ca - tion: have mer - cy on us.

Glo - ry to the Father, and to the Son, and to the Ho - ly Spir - it.

O Lord have mer - cy on us, for in Thee have we put our

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Now and ever and unto ages of a - ges. A - men. O bless - ed

The - o - to - kos, o - pen the doors of compassion to us whose

hope is in thee, that we may not per - ish but be delivered from

ad - ver - si - ty through thee. For thou art the salvation of the

Christ - ian peo - ple.

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Page 4

Canon

Tone 4

Moscow Chant

Irmos 1

When of old Is - ra - el crossed the depths of the Red Sea

with dry steps by the cross - wise stretching forth of Mos - es' hands

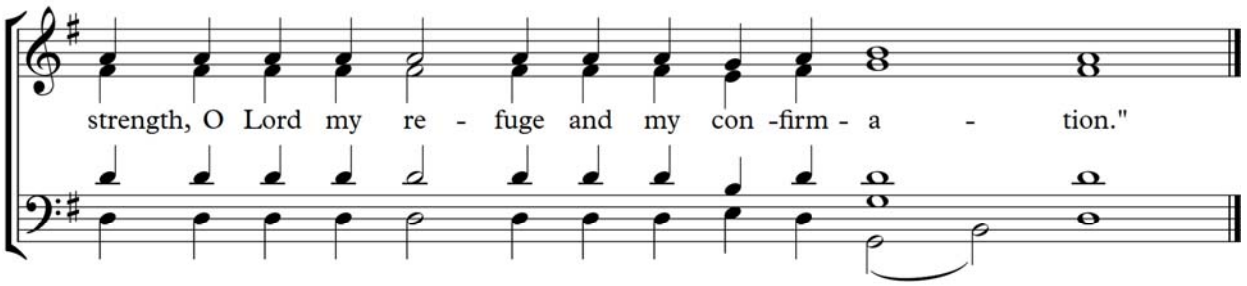
the host of Amalek was de - feat - ed in the Wild - er - ness.

Irmos 3

Thy Church rejoices in Thee, O Christ, cry - ing out: "Thou art my

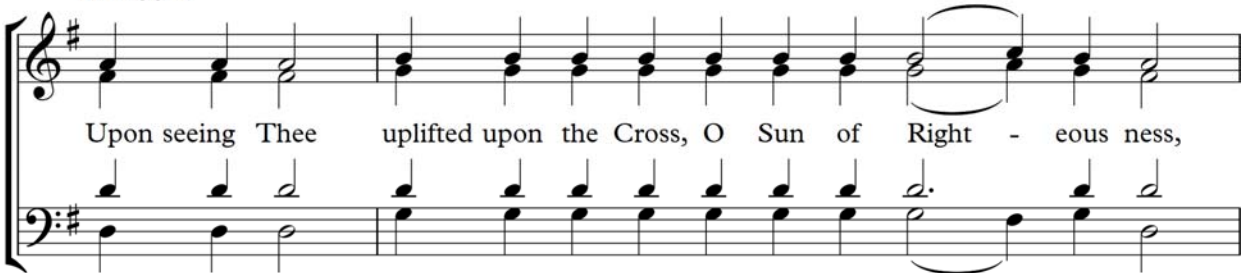
THE OFFICE OF HOLY OIL

2



strength, O Lord my re - fuge and my con - firm - a - tion."

Irmos 4



Upon seeing Thee uplified upon the Cross, O Sun of Right - eous ness,

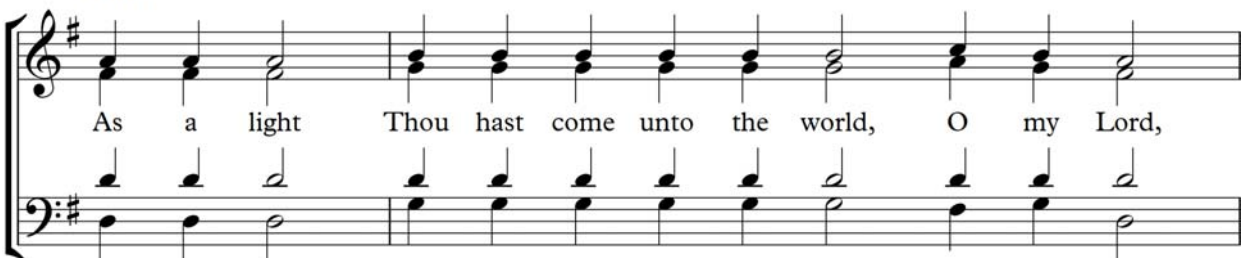


the Church stands with all its ar - ray, meet - ly cry - ing out:



"Glo - ry to Thy pow - er, O Lord."

Irmos 5



As a light Thou hast come unto the world, O my Lord,

THE OFFICE OF HOLY OIL

a ho - ly light which turns from the dark-ness of ig - nor-ance those who

This system consists of a vocal line and a piano accompaniment line. The vocal line features a melody of quarter notes and half notes, with lyrics underneath. The piano accompaniment consists of chords and single notes in the bass line.

with faith sing — prais - es un - to Thee.

This system continues the vocal line and piano accompaniment. The vocal line has a long note on 'sing' and 'prais - es' with a slur. The piano accompaniment follows the vocal line.

Irmos 6

"I will sac - rifice unto Thee with a voice of praise, — O Lord,"

This system continues the vocal line and piano accompaniment. The vocal line has a long note on 'praise,' with a slur. The piano accompaniment follows the vocal line.

the Church cries a - loud un - to Thee, having been

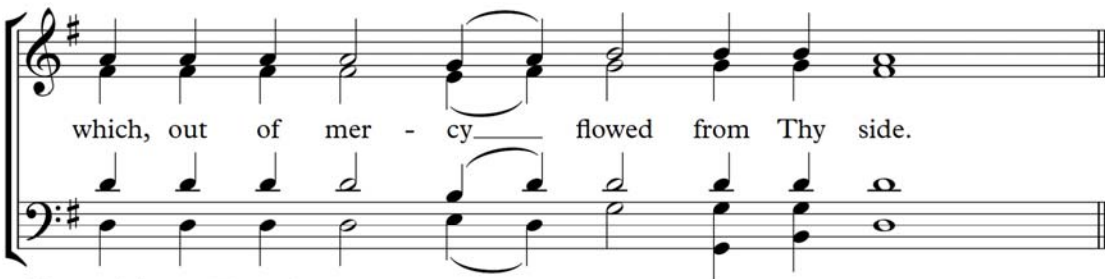
This system continues the vocal line and piano accompaniment. The vocal line has a long note on 'un - to Thee,' with a slur. The piano accompaniment follows the vocal line.

cleansed from the blood of de - mons by the blood

This system continues the vocal line and piano accompaniment. The vocal line has a long note on 'de - mons' with a slur. The piano accompaniment follows the vocal line.

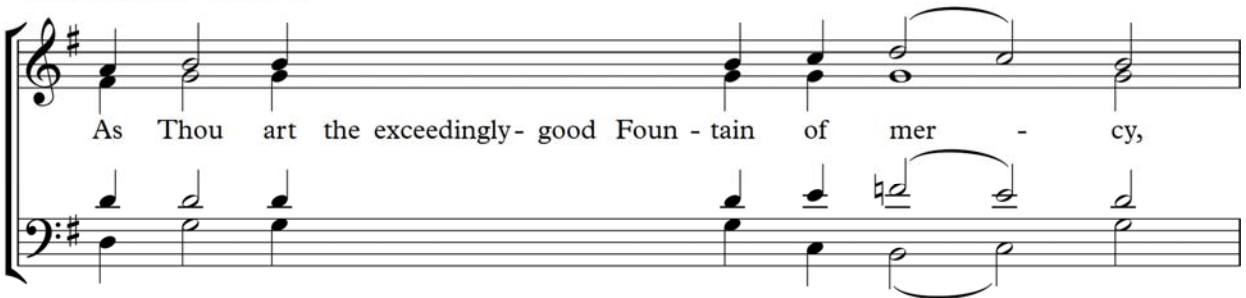
THE OFFICE OF HOLY OIL

4

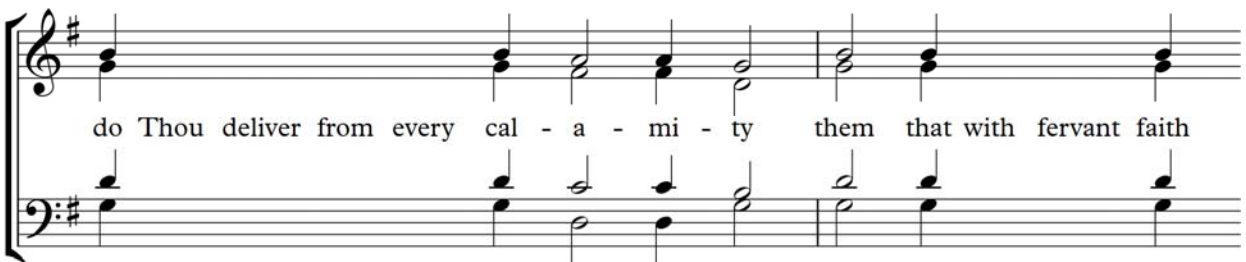


which, out of mer - cy flowed from Thy side.

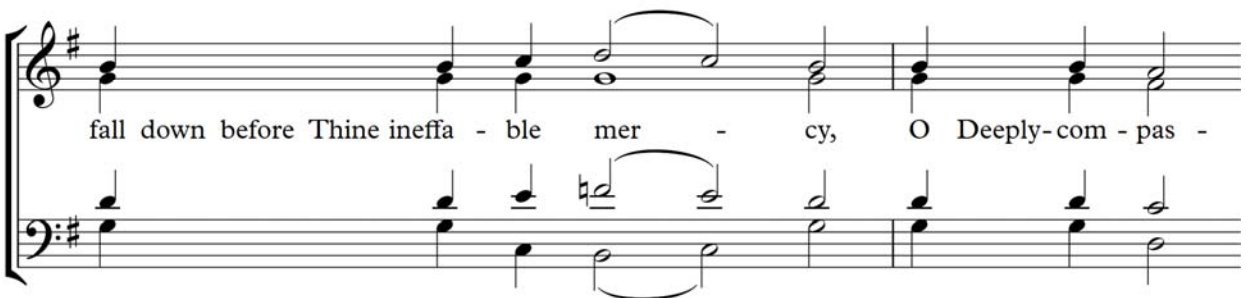
Kontakion - Tone 2



As Thou art the exceedingly- good Foun - tain of mer - cy,



do Thou deliver from every cal - a - mi - ty them that with fervant faith

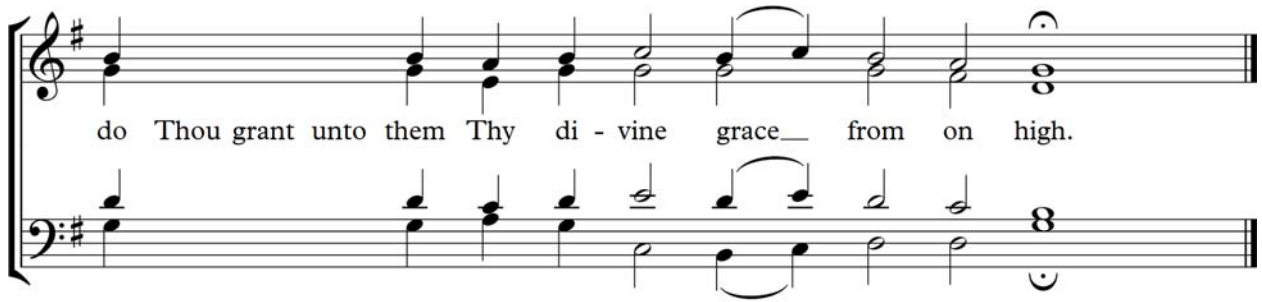


fall down before Thine ineffa - ble mer - cy, O Deeply-com - pas -



sion - ate One. And tak - ing away their in - firm - i - ties

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do Thou grant unto them Thy di - vine grace_ from on high.

Irmos 7



The Children of A - bra-ham, in the Per-sian fur - nace burning with love



of god - li - ness more than the flame cried_ out: "Blessed art Thou



in the tem - ple of Thy Glo - ry, O Lord."

Irmos 8



Dan - iel stretched forth his hands, and stopped the gaping jaws of

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6

the li - ons in the den. And the Child - ren, zea - lots of god - li - ness,

This system of musical notation consists of a treble and bass staff joined by a brace on the left. The key signature is one sharp (F#). The melody is written in the treble staff, and the bass line is in the bass staff. The lyrics are placed below the treble staff.

having girded themselves with vir - tues, quenched the force of the fire cry - ing out:

This system of musical notation consists of a treble and bass staff joined by a brace on the left. The key signature is one sharp (F#). The melody is written in the treble staff, and the bass line is in the bass staff. The lyrics are placed below the treble staff.

"Bless the Lord all you works of the Lord".

This system of musical notation consists of a treble and bass staff joined by a brace on the left. The key signature is one sharp (F#). The melody is written in the treble staff, and the bass line is in the bass staff. The lyrics are placed below the treble staff. The system ends with a double bar line.

Irmos 9

A stone cut without hands was cut from thee, an unhewn moun - tain,

This system of musical notation consists of a treble and bass staff joined by a brace on the left. The key signature is one sharp (F#). The melody is written in the treble staff, and the bass line is in the bass staff. The lyrics are placed below the treble staff.

O Vir - gin, e - ven Christ the Cor - ner - stone, Who has bound together

This system of musical notation consists of a treble and bass staff joined by a brace on the left. The key signature is one sharp (F#). The melody is written in the treble staff, and the bass line is in the bass staff. The lyrics are placed below the treble staff.

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7

Na - ture that had been div - i - ded. There - fore, rejoicing, we magnify

The first system of the musical score consists of two staves. The upper staff is in treble clef with a key signature of one sharp (F#) and a common time signature. It contains a vocal line with lyrics: "Na - ture that had been div - i - ded. There - fore, rejoicing, we magnify". The lower staff is in bass clef with the same key signature and time signature, providing a harmonic accompaniment. The music is written in a simple, homophonic style.

thee, O The - o - to - kos.

The second system of the musical score continues from the first. It also consists of two staves in the same key signature and time signature. The lyrics are: "thee, O The - o - to - kos." The music concludes with a final cadence, indicated by a double bar line and repeat dots.

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Page 10

Hymn to the Theotokos

Tone 8

It is tru - ly meet to bless thee, O The - o - to - kos, ev - er bless - ed

and most pure and the Mo - ther of our God. More hon - 'ra - ble than

the Che - ru - bim and more glo - ri - ous be - yond com - pare than

the Ser - a - phim, with - out de - file - ment thou gav - est birth

to God the Word: true The - o - to - kos we mag - ni - fy thee.

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Page 10

Then the Stikeri, Tone 4:

1

Thou hast given Thy grace through Thine A - pos - tles,

O Lover of Man - kind, who art eas - y to be en - treat - ed,

to heal the wounds and sick - ness - es of all men, through Thy

Ho - ly Oil, There - fore, as Thou art deeply - com - pas - sion - ate,

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2

have mercy upon him(her) who now draws near in faith to Thine Oil,

The first system of music consists of a vocal line and a piano accompaniment. The vocal line is in G major and 4/4 time, with lyrics: "have mercy upon him(her) who now draws near in faith to Thine Oil,". The piano accompaniment features a simple harmonic accompaniment with chords and single notes.

cleanse him(her) from all sick - - - ness, and count him(her)

The second system continues the hymn. The vocal line has lyrics: "cleanse him(her) from all sick - - - ness, and count him(her)". There are long horizontal lines under the words "sick" and "ness" indicating a long note or a slur. The piano accompaniment continues with a similar harmonic style.

worthy of Thine in - cor - rup - ti - ble food, O Lord.

The third system concludes the first phrase. The vocal line has lyrics: "worthy of Thine in - cor - rup - ti - ble food, O Lord." The piano accompaniment ends with a final chord and a fermata over the final note.

2
O In - com - pre - hens - i - ble One Who art deeply-com - pas - sion - ate,

The fourth system begins with a square box containing the number "2", indicating a second ending or a repeat. The vocal line has lyrics: "O In - com - pre - hens - i - ble One Who art deeply-com - pas - sion - ate,". The piano accompaniment continues with a steady harmonic accompaniment.

O Lov - er of Man - kind, Who with Thine invisible hand seelest

The fifth system continues the hymn. The vocal line has lyrics: "O Lov - er of Man - kind, Who with Thine invisible hand seelest". The piano accompaniment continues with a steady harmonic accompaniment.

THE OFFICE OF HOLY OIL

3

our sen - ses with Thy Di - vine Oil:

Look down from Hea - ven, and give unto him (her) that faithfully

makes haste un - to Thee, and entreats remission of transgressions

and healing of soul and bod - - - y, that, with love,

he (she) may glor - i - fy Thee, mag - ni - fy - ing Thy do - min - ion.

THE OFFICE OF HOLY OIL

4

3

Through the anointing with Thine Oil, and the touch of Thy Priests, O

This system consists of a grand staff with a treble clef on the upper staff and a bass clef on the lower staff. The music is in a minor key, indicated by one flat. The lyrics are: "Through the anointing with Thine Oil, and the touch of Thy Priests, O". The melody is primarily composed of quarter and eighth notes, with some rests.

Lover of Man - kind, sanc - ti - fy Thy ser - vant from on high.

This system continues the grand staff notation. The lyrics are: "Lover of Man - kind, sanc - ti - fy Thy ser - vant from on high." The melody features a mix of quarter and eighth notes, with some longer note values in the bass line.

Free him (her) from sick - ness - es, and cleanse him (her) from

This system continues the grand staff notation. The lyrics are: "Free him (her) from sick - ness - es, and cleanse him (her) from". The melody is mostly quarter notes, with some eighth notes in the bass line.

spiritual de - file - - - ment. Wash him (her), O Sav - ior,

This system continues the grand staff notation. The lyrics are: "spiritual de - file - - - ment. Wash him (her), O Sav - ior,". There are long horizontal lines under the words "de - file" and "ment" in the lyrics, indicating a long note or a phrase that spans across the measures. The melody includes some half notes and quarter notes.

and deliver him (her) from greatly-entangling temp - ta - - tions.

This system continues the grand staff notation. The lyrics are: "and deliver him (her) from greatly-entangling temp - ta - - tions." There are long horizontal lines under the words "temp - ta" and "tions" in the lyrics, indicating a long note or a phrase that spans across the measures. The melody includes some half notes and quarter notes.

THE OFFICE OF HOLY OIL

4

3

Through the anointing with Thine Oil, and the touch of Thy Priests, O

This system consists of a grand staff with a treble clef on the upper staff and a bass clef on the lower staff. The music is in a minor key, indicated by one flat. The lyrics are: "Through the anointing with Thine Oil, and the touch of Thy Priests, O". The melody is primarily in the treble staff, with the bass staff providing a simple harmonic accompaniment.

Lover of Man - kind, sanc - ti - fy Thy ser - vant from on high.

This system continues the musical notation. The lyrics are: "Lover of Man - kind, sanc - ti - fy Thy ser - vant from on high." The melody continues in the treble staff, with the bass staff providing accompaniment.

Free him (her) from sick - ness - es, and cleanse him (her) from

This system continues the musical notation. The lyrics are: "Free him (her) from sick - ness - es, and cleanse him (her) from". The melody continues in the treble staff, with the bass staff providing accompaniment.

spiritual de - file - - - ment. Wash him (her), O Sav - ior,

This system continues the musical notation. The lyrics are: "spiritual de - file - - - ment. Wash him (her), O Sav - ior,". The melody continues in the treble staff, with the bass staff providing accompaniment. There are long horizontal lines under the words "de - file" and "ment" in both staves, indicating a sustained note or a long breath.

and deliver him (her) from greatly-entangling temp - ta - - - tions.

This system concludes the musical notation. The lyrics are: "and deliver him (her) from greatly-entangling temp - ta - - - tions." The melody continues in the treble staff, with the bass staff providing accompaniment. There are long horizontal lines under the words "temp - ta" and "tions" in both staves, indicating a sustained note or a long breath.

THE OFFICE OF HOLY OIL

5

As - su - age his (her) af - lic - - - tions, banish all obstacles,

This system of music features a vocal line and a piano accompaniment. The vocal line is written in a treble clef with a key signature of one flat (B-flat). The lyrics are: "As - su - age his (her) af - lic - - - tions, banish all obstacles,". The piano accompaniment is written in a bass clef with the same key signature. The music consists of two measures. The first measure contains the lyrics "As - su - age his (her) af - lic - - - tions," and the second measure contains "banish all obstacles,". The piano accompaniment provides a harmonic support for the vocal line.

and resolve his (her) sor - rows, as thou art compassionate

This system of music continues the vocal line and piano accompaniment. The vocal line is written in a treble clef with a key signature of one flat. The lyrics are: "and resolve his (her) sor - rows, as thou art compassionate". The piano accompaniment is written in a bass clef with the same key signature. The music consists of two measures. The first measure contains the lyrics "and resolve his (her) sor - rows," and the second measure contains "as thou art compassionate".

and great - ly mer - ci - ful.

This system of music concludes the vocal line and piano accompaniment. The vocal line is written in a treble clef with a key signature of one flat. The lyrics are: "and great - ly mer - ci - ful.". The piano accompaniment is written in a bass clef with the same key signature. The music consists of two measures. The first measure contains the lyrics "and great - ly mer - ci - ful." and the second measure contains a final chord. The piano accompaniment provides a harmonic support for the vocal line.

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

O most - pure Pal - ace of the King, O greatly - ex - tolled One,

This system of music features a vocal line and a piano accompaniment. The vocal line is written in a treble clef with a key signature of one flat. The lyrics are: "O most - pure Pal - ace of the King, O greatly - ex - tolled One,". The piano accompaniment is written in a bass clef with the same key signature. The music consists of two measures. The first measure contains the lyrics "O most - pure Pal - ace of the King," and the second measure contains "O greatly - ex - tolled One,".

THE OFFICE OF HOLY OIL

6

pur - i - fy my mind defiled by every sin, I en - treat thee,

and make it a fair abode of the Most - divine Trin - i - ty,

that being saved, I, thine unprofitable ser - vant,

may magnify thy power and bound - less mer - cy.

THE OFFICE OF HOLY OIL

Page 11

Then the Troparion, Tone 4:

Thou Who alone art quick to help, O Christ, make manifest Thy

speedy visitation from on high unto Thy suffering ser - vant. Deliver

him (her) from sicknesses and bit - ter pain, and raise him (her)

up, that he (she) may sing prais - es un - to Thee and,

THE OFFICE OF HOLY OIL

2

without ceasing glo - ri - fy Thee through the prayers of

The first system of music consists of two staves, a treble clef on top and a bass clef on the bottom. The key signature has one flat (B-flat). The melody is written in the treble clef, and the accompaniment is in the bass clef. The lyrics are: "without ceasing glo - ri - fy Thee through the prayers of".

the The - o - to - kos, O only Lover of Man - kind.

The second system of music consists of two staves, a treble clef on top and a bass clef on the bottom. The key signature has one flat (B-flat). The melody is written in the treble clef, and the accompaniment is in the bass clef. The lyrics are: "the The - o - to - kos, O only Lover of Man - kind.". The system ends with a double bar line.

THE OFFICE OF HOLY OIL

*And while the Prayer of the Oil is being said by the Priests, the Choir sings these Troparia:
In practice, the Troparia are sung after the Pray of the Oil. (Page 13)*

Tone 4

Thou Who alone art quick to help, O Christ, make manifest Thy speedy

visitation from on high unto Thy suffering ser - vant. Deliver him (her)

from sicknesses and bit - ter pain, and raise him (her) up, that he (she)

may chant prais - es un - to Thee, and, without ceasing, glo - ri -

THE OFFICE OF HOLY OIL

fy Thee, through the prayers of the The - o - to - kos,

This system consists of a treble and bass staff. The treble staff has a key signature of one flat (B-flat) and a common time signature. The lyrics are: 'fy Thee, through the prayers of the The - o - to - kos,'. The music features a series of chords and single notes, with some notes beamed together.

O only Lover of Man - kind.

This system continues the musical notation. The treble staff has a key signature of one flat and a common time signature. The lyrics are: 'O only Lover of Man - kind.'. The music features a series of chords and single notes, with some notes beamed together.

With my spiritual eyes blind I come unto Thee, O Christ, as did the

This system continues the musical notation. The treble staff has a key signature of one flat and a common time signature. The lyrics are: 'With my spiritual eyes blind I come unto Thee, O Christ, as did the'. The music features a series of chords and single notes, with some notes beamed together.

man blind from his birth, in repentance I cry out to Thee:

This system continues the musical notation. The treble staff has a key signature of one flat and a common time signature. The lyrics are: 'man blind from his birth, in repentance I cry out to Thee:'. The music features a series of chords and single notes, with some notes beamed together.

Have mer - cy on us, O Thou Who alone workest a good change.

This system continues the musical notation. The treble staff has a key signature of one flat and a common time signature. The lyrics are: 'Have mer - cy on us, O Thou Who alone workest a good change.'. The music features a series of chords and single notes, with some notes beamed together.

THE OFFICE OF HOLY OIL

Tone 3

By Thy di - vine help, O Lord, raise up my soul cruelly

The first system of musical notation for 'Tone 3' consists of a treble and bass staff. The treble staff begins with a treble clef and a key signature of one sharp (F#). The melody is written in a simple, homophonic style with quarter and eighth notes. The lyrics 'By Thy di - vine help, O Lord, raise up my soul cruelly' are written below the treble staff. The bass staff provides a simple harmonic accompaniment with chords and single notes.

paralyzed by all manner of sins and un - seem - ing - ly deeds,

The second system of musical notation continues the melody and accompaniment. The treble staff continues with the melody, and the bass staff continues with the accompaniment. The lyrics 'paralyzed by all manner of sins and un - seem - ing - ly deeds,' are written below the treble staff.

as of old Thou didst raise up the Par - a - ly - tic,

The third system of musical notation continues the melody and accompaniment. The treble staff continues with the melody, and the bass staff continues with the accompaniment. The lyrics 'as of old Thou didst raise up the Par - a - ly - tic,' are written below the treble staff.

that I who am being saved may cry out to Thee:

The fourth system of musical notation concludes the piece. The treble staff continues with the melody, and the bass staff continues with the accompaniment. The lyrics 'that I who am being saved may cry out to Thee:' are written below the treble staff.

THE OFFICE OF HOLY OIL

O compassionate Christ, grant heal - ing un - to me.

This system consists of a vocal line and a piano accompaniment. The vocal line is in G major and 4/4 time, with lyrics: "O compassionate Christ, grant heal - ing un - to me." The piano accompaniment features a steady bass line and chords in the right hand.

Tone 2

As a dis - ci - ple of the Lord, O Venerable one, thou didst

This system continues the vocal line and piano accompaniment. The vocal line is in G major and 4/4 time, with lyrics: "As a dis - ci - ple of the Lord, O Venerable one, thou didst". The piano accompaniment continues with a steady bass line and chords.

re - ceive the Gos - pel. As a Martyr thou didst possess

This system continues the vocal line and piano accompaniment. The vocal line is in G major and 4/4 time, with lyrics: "re - ceive the Gos - pel. As a Martyr thou didst possess". The piano accompaniment continues with a steady bass line and chords.

that which is un - writ - ten. As a Bro - ther of God

This system continues the vocal line and piano accompaniment. The vocal line is in G major and 4/4 time, with lyrics: "that which is un - writ - ten. As a Bro - ther of God". The piano accompaniment continues with a steady bass line and chords.

thou hast bold - ness. As a Hierarch thou hast pow - er in prayer.

This system concludes the vocal line and piano accompaniment. The vocal line is in G major and 4/4 time, with lyrics: "thou hast bold - ness. As a Hierarch thou hast pow - er in prayer." The piano accompaniment continues with a steady bass line and chords.

THE OFFICE OF HOLY OIL

Be - seech Christ God that He will save our souls.

This system consists of two staves, treble and bass clef, in a key signature of one flat (B-flat). The melody is primarily composed of chords and half notes. The lyrics are: "Be - seech Christ God that He will save our souls."

Tone 4

The Only-begotten Word of God the Fa - ther, Who in these latter days

This system consists of two staves, treble and bass clef, in a key signature of one flat. The melody continues with chords and half notes. The lyrics are: "The Only-begotten Word of God the Fa - ther, Who in these latter days"

hast come to us, O di - vine James, revealed thee as the

This system consists of two staves, treble and bass clef, in a key signature of one flat. The melody continues with chords and half notes. The lyrics are: "hast come to us, O di - vine James, revealed thee as the"

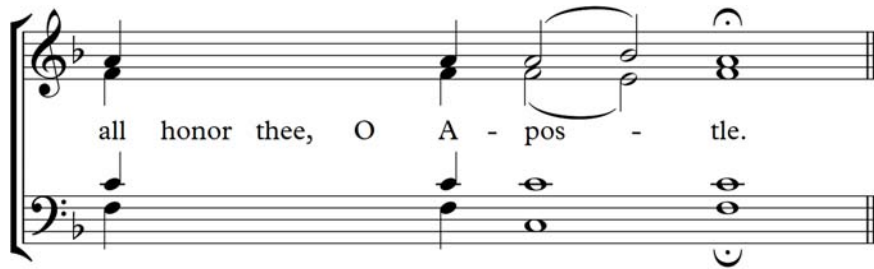
first shep - herd and teacher to them that dwelt in Je - ru - sa - lem,

This system consists of two staves, treble and bass clef, in a key signature of one flat. The melody continues with chords and half notes. The lyrics are: "first shep - herd and teacher to them that dwelt in Je - ru - sa - lem,"

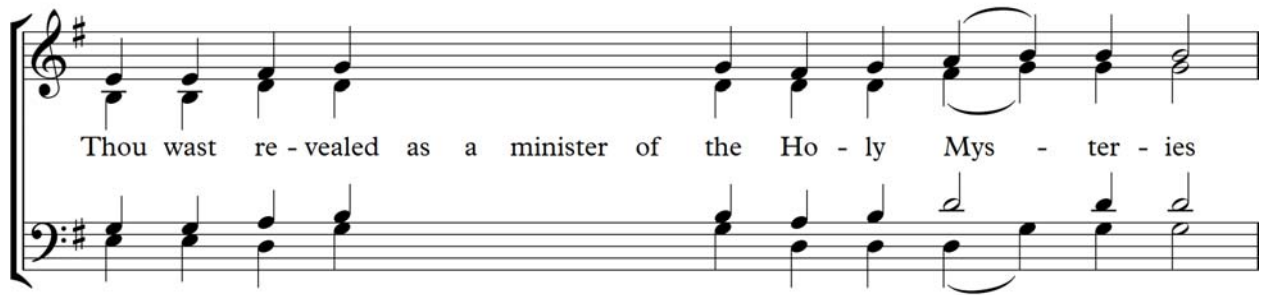
as a faithful steward of spiritual Mys - ter ies. There - fore we

This system consists of two staves, treble and bass clef, in a key signature of one flat. The melody continues with chords and half notes. The lyrics are: "as a faithful steward of spiritual Mys - ter ies. There - fore we"

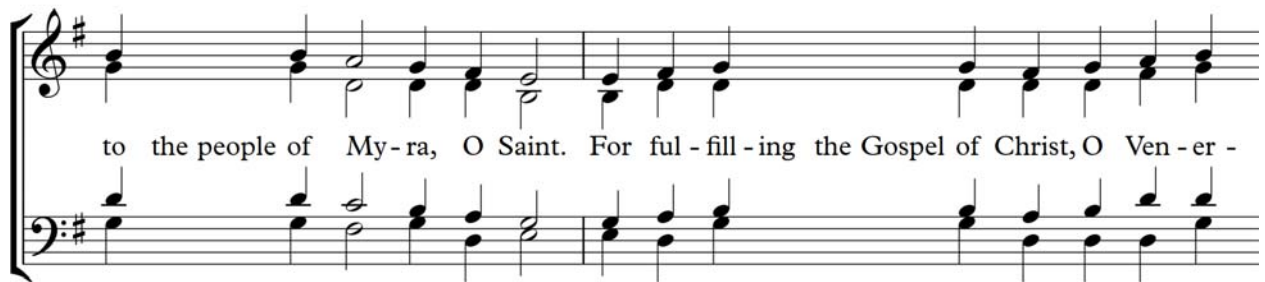
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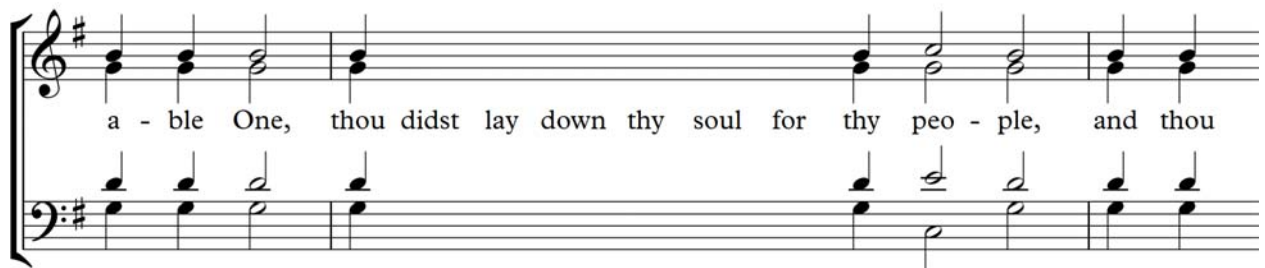
all honor thee, O A - pos - tle.



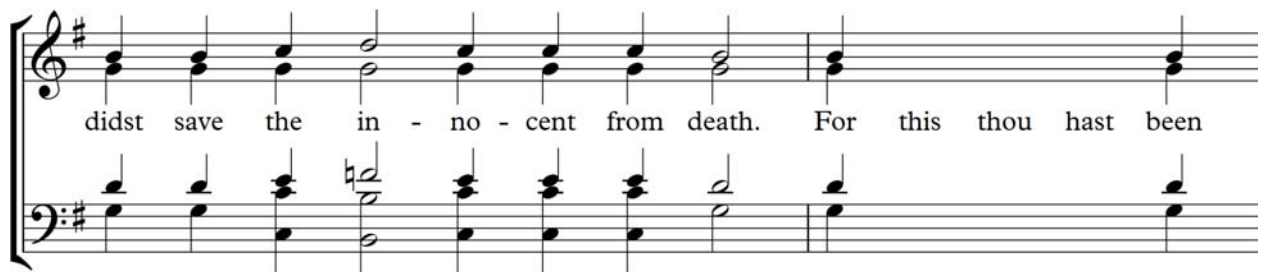
Thou wast re - vealed as a minister of the Ho - ly Mys - ter - ies



to the people of My - ra, O Saint. For ful - fill - ing the Gospel of Christ, O Ven - er -



a - ble One, thou didst lay down thy soul for thy peo - ple, and thou



didst save the in - no - cent from death. For this thou hast been

THE OFFICE OF HOLY OIL

sanctified as a great mys - tic of the grace of God.

Same Tone

The world has found in thee a great champ - i - on,

O Passion-bearer who defeated the pa - - gans. For as thou

didst cast down the pride of Lya - eus, and didst encourage Nestor

THE OFFICE OF HOLY OIL

in his strug - gle, in like man - ner en - treat Christ God,

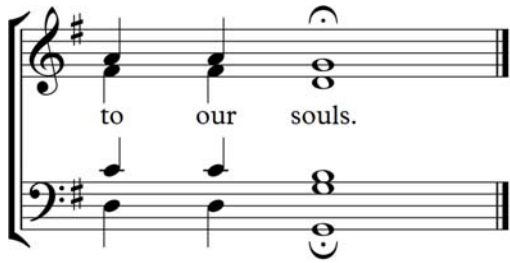
O Holy De - me - tri - us, that He grant us great mer - cy.

Same Tone

O ho - ly passionbearer and heal - er Pan - te - lei - mon, en - treat the Mer -

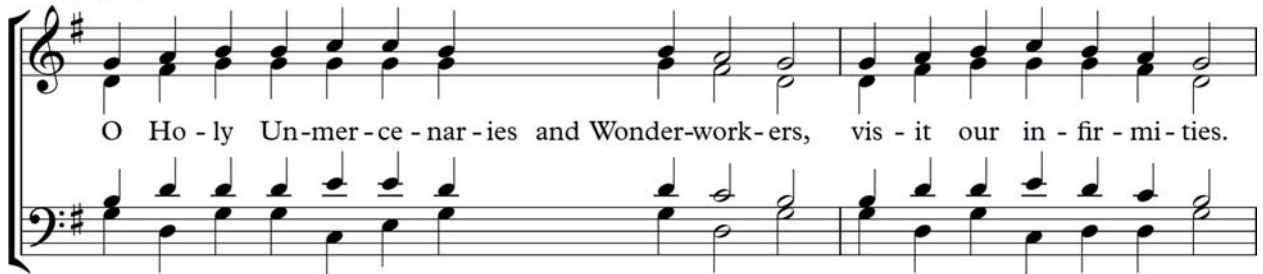
ci - ful God, that He grant re - mis - sion of trans - gres - sions.

THE OFFICE OF HOLY OIL



to our souls.

Tone 8

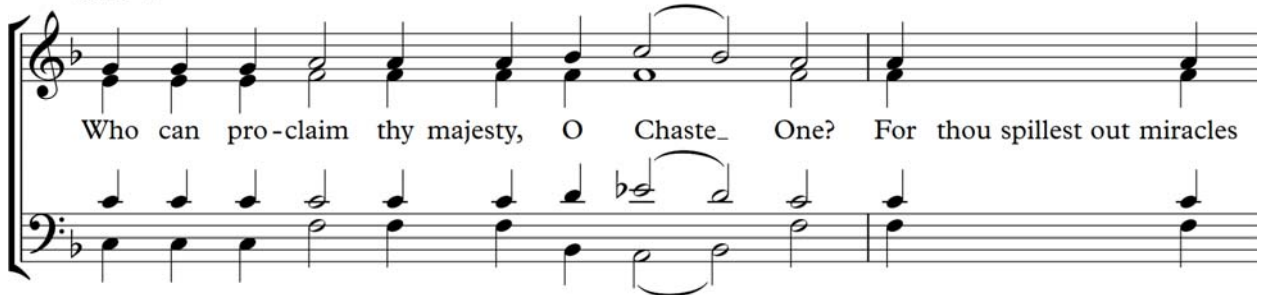


O Ho - ly Un - mer - ce - nar - ies and Wonder - work - ers, vis - it our in - fir - mi - ties.

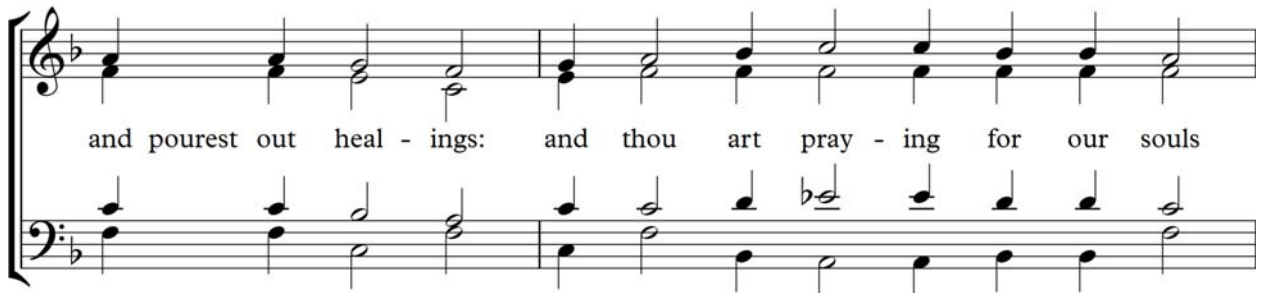


Free - ly you have re - ceived, free - ly give un - to us.

Tone 2

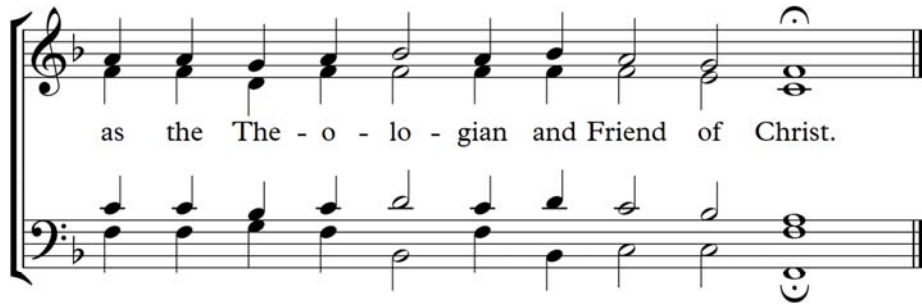


Who can pro - claim thy majesty, O Chaste One? For thou spillest out miracles



and pourest out heal - ings: and thou art pray - ing for our souls

THE OFFICE OF HOLY OIL

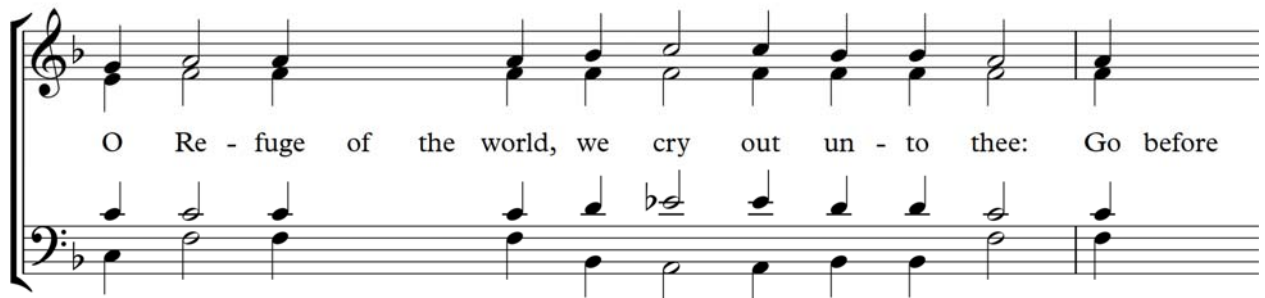


as the The - o - lo - gian and Friend of Christ.

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



O fer - vent Intercession and im - preg - na - ble Wall, O Fountain of Mer - cy,



O Re - fuge of the world, we cry out un - to thee: Go before



in anticipation, O Theotokos Sov - ereign La - dy, and de - liv - er

THE OFFICE OF HOLY OIL

us from mis - for - tunes, O thou who alone art a

The first system of the musical score consists of two staves. The upper staff is in treble clef and the lower staff is in bass clef. Both staves are in a key signature of one flat (B-flat major or D minor). The music is written in a simple, homophonic style with block chords and single notes. The lyrics are printed below the notes.

speed - y In - ter - ces - sor.

The second system of the musical score also consists of two staves in treble and bass clefs. It continues the melody and accompaniment from the first system. The lyrics are printed below the notes. The system concludes with a double bar line.