



Service of the Krsna Slava, in English

Priest: Blessed is our Lord, always, now and forever, and unto ages of ages.

Reader: Amen.

Holy God, Holy Mighty, Holy Immortal One, have mercy on us (Thrice).

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

O All-Holy Trinity have mercy on us; O Lord, wash away our sins; O Master, pardon our transgressions; O Holy One visit and heal our infirmities for Thy Name's sake.

Lord have mercy (Thrice).

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

Our Father, Who art in heaven, hallowed be Thy Name. Thy Kingdom come, Thy will be done on earth, as it is in heaven. Give us this day our daily bread, and forgive us our debts as we forgive our debtors; and lead us not into temptation but deliver us from the evil one.

Priest: For Thine is the kingdom and the power and the glory, of the Father and of the Son and of the Holy Spirit, now and ever, and unto ages of ages.

Reader: Amen.

*Then the Troparion and Kontakion i.e., the hymns praising the Saint who is being commemorated are chanted**

Troparion — Tone 5

Let us praise with sacred songs the holy Apostle Luke, / the recorder of the joyous Gospel of Christ / and the scribe of the Acts of the Apostles, / for his writings are a testimony of the Church of Christ: / He is the physician of human weaknesses and infirmities. / He heals the wounds of our souls, / and constantly intercedes for our salvation!

Kontakion — Tone 2

Let us praise the godly Luke: / he is the true preacher of piety, / the orator of ineffable mysteries / and the star of the Church; / for the Word, Who alone knows the hearts of men, / chose him, together with wise Paul, to be a teacher of the gentiles!

Priest: Let us pray to the Lord.

Reader: Lord have mercy.

Priest: O Lord, Thou hast created everything by Thy word, and Thou hast ordered the earth to produce various fruits for our enjoyment and nourishment; Thou hast so arranged that the three young men and Daniel who fed on the seeds in Babylon had more radiant faces than those who were brought up in luxury; bless Thou Thyself, O Most Gracious King, this wheat to which various fruits have been added, and sanctify the faithful ones who will taste of it, for Thy servants have offered this for Thy glory and in honor of the holy (here the name of the Saint being honored is mentioned)(here the name of the Saint being honored) whose memory we are honoring now, and of all the saints.

For Thou art the One Who blesseth and sanctifieth all and everything, O our Lord, and we offer praise to Thee, the God Who hath no beginning, together with Thine Only-Begotten Son and Thine All-Holy and Life-giving Spirit, now and ever, and unto ages of ages.

Reader: Amen.

The priest censes the bread (kolach) and all present. Then he picks up the bread (kolach), and blesses it and the vessel containing wine three times, saying:

Priest: O Jesus Christ, our God and Lord, bless this bread and this wine by Thy Holy Spirit, now and ever, and unto ages of ages. (Thrice)

Reader: Amen. (each time)

The priest lifting up the bread, prays:

Priest: We offer this, O our Lord and God, for the glory and honor of Thy Saint the sake of his (the name of the Saint being honored is mentioned) and for the sake of his (her or their) intercession, accept, O All-Merciful, this offering unto Thy Supercelestial Altar.

The priest inverts the bread (kolach), cuts it crosswise, and pours wine over it saying: In the Name of the Father (Amen) , and of the Son (Amen), and of the Holy Spirit (Amen) , now and ever, and unto ages of ages (Amen). Then the priest turns the bread (kolach) face up, and he and the host hold the bread and rotate it while the following hymns are chanted:

R or Priest: O holy martyrs, who courageously suffered and received honor and crowns, beseech the Lord to have mercy on our souls.

Glory to Thee, O Christ God, the Apostles' praise, the Martyrs' joy; the subject of their preaching is the consubstantial Trinity.

Rejoice, O Isaiah, a Virgin is with a Child, and She gave birth to a Son, Emmanuel, Who is both God and Man; and Orient is His name and by honoring Him we bless Thee, O Virgin.

** After that, the priest and the host break the bread (kolach) in half. Holding the two halves together, the priest and the host kiss the bread (kolach) three times, alternating the two halves, and each time the priest says: **

Priest: Christ is in our midst !

** And the host and his household respond: **

Household: He is and He ever shall be ! (each time)

(The priest kisses the bread and offers it to be kissed by each family member, repeating 'Christ is in our midst!' and 'He is and He ever shall be!' each time.)



Reader or Priest: Glory to the Father and to the Son and to the Holy Spirit.

Through the intercession of the holy (here the name of the Saint being honored is mentioned), O Merciful One, cleanse the multitude of our sins.

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

Through the intercession of the Theotokos, O Merciful One, cleanse the multitude of our sins.

Have mercy on us, O God, according to Thy great kindness, and, because of the magnitude of Thy goodness, cleanse our sins.

Today the grace of God brought us together and, having taken Thy Cross let us say: "Blessed is the One Who cometh in the Name of the Lord. Hosanna in the highest !

Priest: Have mercy upon us in accordance with Thy great mercy, we beseech Thee, harken and have mercy.

Reader: Lord have mercy. (Thrice)

Priest: Furthermore we pray for our Most Holy Patriarch (the name) and our Most Reverend Bishop N. and for our brethren in Christ.

Reader: Lord have mercy. (Thrice)

Priest: Furthermore we pray for this home and all its residents (Names) who maintain this custom for the glory and honor of Thy Saint (the name of the Saint).

Reader: Lord have mercy. (Thrice)

Priest: For Thou art a merciful God and lovest mankind and unto Thee we ascribe glory, to the Father, and to the Son and to the Holy Spirit, now and ever, and unto ages of ages.

Reader: Amen.

Priest: Wisdom! O All Theotokos, save us!

Reader: More honorable than the Cherubim and beyond comparison more glorious than the Seraphim, who without corruption gave birth to the God-Word, Thou art truly the Theotokos, we magnify Thee.

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

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

Lord have mercy. (Thrice)

Father, bless!

The priest prays the Dismissal Prayer, then says the Many Years:

Priest: To this home and all its residents, grant, O Lord, peace, health, love and Thy blessings for many years.

Reader: God, grant them many years. (Thrice)

END

The Apostle and Evangelist Luke

The Holy Apostle and Evangelist Luke, was a native of Syrian Antioch, a companion of the holy Apostle Paul (Phil.1:24, 2 Tim. 4:10-11), and a physician enlightened in the Greek medical arts. Hearing about Christ, Luke arrived in Palestine and fervently accepted the preaching of salvation from the Lord Himself. As one of the Seventy Apostles, St Luke was sent by the Lord with the others to preach the Kingdom of Heaven during the Savior's earthly life (Luke 10:1-3). After the Resurrection, the Lord Jesus Christ appeared to Sts Luke and Cleopas on the road to Emmaus.

Luke accompanied St Paul on his second missionary journey, and from that time they were inseparable. When Paul's coworkers had forsaken him, only Luke remained to assist him in his ministry (2 Tim. 4:10-11). After the martyric death of the First-Ranked Apostles Peter and Paul, St Luke left Rome to preach in Achaia, Libya, Egypt and the Thebaid. He ended his life by suffering martyrdom in the city of Thebes.

Tradition credits St Luke with painting the first icons of the Mother of God. "Let the grace of Him Who was born of Me and My mercy be with these Icons," said the All-Pure Virgin after seeing the icons. St Luke also painted icons of the First-Ranked Apostles Peter and Paul. St Luke's Gospel was written in the years 62-63 at Rome, under the guidance of the Apostle Paul. In the preliminary verses (1:1-3), St Luke precisely sets forth the purpose of his work. He proposes to record, in chronological order, everything known by Christians about

Jesus Christ and His teachings. By doing this, he provided a firmer historical basis for Christian teaching (1:4). He carefully investigated the facts, and made generous use of the oral tradition of the Church and of what the All-Pure Virgin Mary Herself had told him (2:19, 51).

In St Luke's Gospel, the message of the salvation made possible by the Lord Jesus Christ, and the preaching of the Gospel, are of primary importance.

St Luke also wrote the Acts of the Holy Apostles at Rome around 62-63 A.D. The Book of Acts, which is a continuation of the four Gospels, speaks about the works and the fruits of the holy Apostles after the Ascension of the Savior. At the center of the narrative is the Council of the holy Apostles at Jerusalem in the year 51, a Church event of great significance, which resulted in the separation of Christianity from Judaism and its independent dissemination into the world (Acts 15:6-29). The theological focus of the Book of Acts is the coming of the Holy Spirit, Who will guide the Church "into all truth" John 16:13) until the Second Coming of Christ.