



**ORTHODOX
PRAYERS
OF OLD ENGLAND**

**A Western Rite
Prayer-Book
for Orthodox Christians**



Third Edition

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HOLY SYNOD OF MILAN
The Autonomous Orthodox Metropolia
of Western Europe & The Americas

ISBN 0-923864-17-2

Psalms from 'The Psalter According to the Seventy,'
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THURSDAY VESPERS

131. Glory be. 132. Glory be. 134.
 Glory be. 135. Glory be. 136. Glory
 be. Cant. of the Mother of God (Lk.
 1:46-55). Glory be. 50. Glory be.

FRIDAY VESPERS

137. Glory be. 138. Glory be. 139.

Glory be. 140. Glory be. 141. Glory
 be. Cant. of the Mother of God (Lk.
 1:46-55). Glory be. 50. Glory be.

SATURDAY VESPERS

143. Glory be. 144. Glory be. 145. Glory
 be. 146. Glory be. 147. Glory be. Cant. of
 St. Mary (Lk. 1:46-55). Glory be.

**How to Make Singing Breads**

also called Altar-Breads, or Obleys, or Prosphora

To make the bread that becomes the Body of our Lord Jesus Christ (part of it is blessed at the end of the Liturgy), obtain the purest ground wheat-flour, white, but without additives, conditioners, etc. Make the work area spotless and turn off the television and radio. Wash your hands, cross yourself saying, "In the name of the Father," etc., and keep reverence to God. While working, say what prayers you know. If two or more are making breads, one should sing the Seven Psalms, p. 162, and Gradual Psalms, p. 168, and the Hours of Our Lady, p. 175.

RECIPE

4 cups of purest warm water	1 teaspoon salt
1 package yeast	cookie cutter with 3 inch diameter
4 pounds of finest wheat flour	

In a large bowl, dissolve yeast and salt in warm water. Gradually mix in enough flour to make a soft dough. Turn out onto floured board and knead well for 20 to 30 minutes, adding more flour as necessary, until dough becomes smooth and elastic. Place in bowl. Cover bowl with warm towel. Let rise for 30-45 minutes. Take out of bowl. Knead well; add flour as necessary, so that dough is smooth and elastic. On a lightly floured surface, roll out dough with a heavy rolling pin to a uniform $\frac{1}{4}$ inch thickness. Cut out in even circles with cookie cutter, with a diameter of about 3" each. Place on lightly floured pan using no oil of any kind. Press the iconographic bread stamp firmly into the centre of each circle. With a chopstick, matchstick or thick toothpick, prick the four corners of the stamp and the very centre of the stamp (these marks represent the wounds of Christ). Bake in preheated 350 degree oven for 10 to 15 minutes. Remove from oven and cool.

With your breads bring also to the church a list of names for the Priest to commemorate in prayer (list Orthodox and non-Orthodox separately as different prayers are used). And upon entering the church with the breads, softly sing this prayer:

Receive, O Holy Trinity, these oblations which I a sinful (wo)man
 offer for myself a sinful (wo)man and for all Christian people,

for N. & N., for our brothers as for our sisters, and for those that have us in remembrance continually in their prayers, that we may be found worthy to receive the remission of all our sins in this present age, and in that to come be worthy to attain unto eternal rest. O Through Thee, Jesus Christ, Redeemer of the world, Who with the Father and the Holy Spirit livest and reignest, God through all the ages of ages. Amen.

Then give the breads and commemorations to the Priest. Ordinarily these breads are not used that very day, but subsequently. Traditionally, five singing-breads are brought at Liturgy to the Priest by the server on Sundays and Feasts, of which three are chosen for consecration in the Holy Eucharist.



FASTS AND FEASTS

The original fasting tradition of the Western Church restricts both the type of food taken (called **abstinence**) and the time and number of meals (called **fasting**).

Abstinence. There is one type of abstinence which is observed all fast days and fast seasons: no meat, lard, meat-broth, eggs, or dairy products (milk, cheese, butter). Fish, shellfish, oil, and wine are always allowed.

Fast Days. No food at all is taken until after 3 p.m.—when Christ’s suffering on the Cross ended. Only one meal is taken, no snacks. However, a repast of a piece of bread and a cup of wine is allowed later in the evening in addition to the meal.

Fast “Seasons” vs. Fast “Days.” A fast season is one during which abstinence is continually kept. A fast day is one on which no meal is taken except one, and that after 3 p.m. All fast days are abstinence days.

Stations. Every Wednesday and Friday in the year are fast days except for a few exceptions noted in the annual calendar. Because the church day begins at sundown, no meat or dairy products are eaten from Tuesday night to Wednesday night, nor from Thursday night to Friday night, and only one meal is taken, after 3 p.m. If a Double Feast falls on a station, there is only abstinence, not a full fast (except in Great Lent).

Vigils. Fasted vigils are those before St. Andrew (vigil is 29 Nov.), Nativity (24 Dec.), Theophany (5 Jan.), Pascha, Pentecost (abstinence only), St. John Baptist (23 June), Sts. Peter and Paul (28 June), St. Laurence (9 Aug.), Dormition (14 Aug.), Nativity of Our Lady (7 Sept.), St. Matthew (20 Sept.), Sts. Simon and Jude (27 Oct.), and All Saints (31 Oct.). (Dates are given according to the Church calendar, not the civil calendar.)

Ember Days. To the Wednesday and Friday after: (1) First Sunday in Lent; (2) Trinity Sunday; (3) Holy Cross (14 Sept.); and (4) St. Lucy (13 Dec.) the next day, Saturday, is added as a day of abstinence. On these days we give alms, the church services are longer, and clergy are ordained.