

# The Typika

*arranged to be read or sung in the absence of a priest*

**Monday, September 14, 2020**

**The Universal Exaltation of the Precious and Life-Giving Cross**

*\*The Service takes place in front of our Icon Corners\**

*Senior Reader:* Through the prayers of our holy fathers, O Lord Jesus Christ our God, have mercy on us.

*Reader:* Amen.

*[If the hours be read first, we do not repeat the Trisagion prayers here, but go straight to the first Antiphon.]*

*Reader:* Glory to Thee, our God, glory to Thee.

O Heavenly King, the Comforter, the Spirit of Truth,  
Who art everywhere present and fillest all things;  
Treasury of Blessings, and Giver of Life:  
come and abide in us,  
and cleanse us from every impurity,  
and save our souls, O Good One.

Holy God, Holy Mighty, Holy Immortal, have mercy on us.  
Holy God, Holy Mighty, Holy Immortal, have mercy on us.  
Holy God, Holy Mighty, Holy Immortal, have mercy on us.

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

O most-holy Trinity, have mercy on us.  
O Lord, cleanse us from our sins.  
O Master, pardon our transgressions.  
O Holy One, visit and heal our infirmities for Thy name's sake.

Lord, have mercy. Lord, have mercy. Lord, have mercy.

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 the heavens,  
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.

*Reader:* Lord, have mercy. *Twelve times.*

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

O come let us worship God our King.  
O come let us worship and fall down before Christ our King and God.  
O come let us worship and fall down before Christ Himself, our King and God.

**The First Festal Antiphon of the Typika  
[Psalm 21]**

***Stichos 1:* O God, my God, attend to me; why hast Thou forsaken me?**

***Refrain:* Through the prayers of the Theotokos, O Savior, save us.**

***Stichos 2:* Far from my salvation are the words of my transgression.**

***Refrain:* Through the prayers of the Theotokos, O Savior, save us.**

***Stichos 3:* My God, I will cry by day, and wilt Thou not hearken? and by night,  
and it shall not be unto folly for me.**

***Refrain:* Through the prayers of the Theotokos, O Savior, save us.**

***Stichos 4:* But as for Thee, Thou dwellest in the sanctuary, O Praise of Israel.**

***Refrain:* Through the prayers of the Theotokos, O Savior, save us.**

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

***Refrain:* Through the prayers of the Theotokos, O Savior, save us.**

The Second Festal Antiphon of the Typika  
[Psalm 73]

*Stichos 1:* O God, why hast Thou cast us off unto the end?

*Refrain:* O Son of God Who wast crucified in the flesh, save us who sing to Thee: Alleluia.

*Stichos 2:* Remember Thy congregation which Thou hast purchased from the beginning.

*Refrain:* O Son of God Who wast crucified in the flesh, save us who sing to Thee: Alleluia.

*Stichos 3:* This is Mount Sion wherein Thou hast dwelt.

*Refrain:* O Son of God Who wast crucified in the flesh, save us who sing to Thee: Alleluia.

*Stichos 4:* But God is our king before the ages, He hath wrought salvation in the midst of the earth.

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

Only-begotten Son and Immortal Word of God,  
Who for our salvation didst will to be incarnate of the Holy Theotokos and  
Ever-Virgin Mary,  
and without change didst become man  
and wast crucified, O Christ our God, trampling down death by death,  
Who art one of the Holy Trinity,  
glorified with the Father and the Holy Spirit:  
save us.

The Third Festal Antiphon of the Typika  
[Psalms 98, 95]

*Reader: Stichos 1:* The Lord is king, let the peoples rage; He sitteth on the cherubim, let the earth be shaken.

*Choir: Tone 1:* O Lord, save Thy people  
and bless Thine inheritance.  
Grant Thou victory unto Orthodox Christians  
over their enemies,  
and by the power of Thy Cross  
do Thou preserve Thy commonwealth.

*Reader: Stichos 2:* The Lord is great in Sion, and He is high above all peoples.

*Choir: Tone 1:* O Lord, save Thy people  
and bless Thine inheritance.  
Grant Thou victory unto Orthodox Christians  
over their enemies,  
and by the power of Thy Cross  
do Thou preserve Thy commonwealth.

*Reader: Stichos 3:* Worship the Lord in His holy court.

*Choir: Tone 1:* O Lord, save Thy people  
and bless Thine inheritance.  
Grant Thou victory unto Orthodox Christians  
over their enemies,  
and by the power of Thy Cross  
do Thou preserve Thy commonwealth.

**Entry Hymn**  
[cf. Psalm 98]

Exalt ye the Lord our God, and worship the footstool of His feet, for it is holy.

**Troparion**

**Troparion of the Feast - Tone 1**

O Lord, save Thy people  
and bless Thine inheritance.  
Grant Thou victory unto Orthodox Christians  
over their enemies,  
and by the power of Thy Cross  
do Thou preserve Thy commonwealth.

**Instead of the Trisagion:**

Before Thy Cross we bow down, O Master, and Thy holy Resurrection we glorify.  
Before Thy Cross we bow down, O Master, and Thy holy Resurrection we glorify.  
Before Thy Cross we bow down, O Master, and Thy holy Resurrection we glorify.  
Glory to the Father, and to the Son, and to the Holy Spirit;  
now and ever, and unto ages of ages. Amen.  
And Thy holy Resurrection we glorify.  
Before Thy Cross we bow down, O Master, and Thy holy Resurrection we glorify.

**Prokeimenon**

*Reader:* The Prokeimenon in the Seventh Tone: Exalt ye the Lord our God, and worship the footstool of His feet for it is holy.

*Choir:* Exalt ye the Lord our God, and worship the footstool of His feet for it is holy.

*Reader:* The Lord is king, let the peoples rage.

*Choir:* Exalt ye the Lord our God, and worship the footstool of His feet for it is holy.

*Reader:* Exalt ye the Lord our God.

*Choir:* And worship the footstool of His feet for it is holy.

### **Epistle**

*Reader:* The reading from the First Epistle of the Holy Apostle Paul to the Corinthians:

Brethren, the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God. For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world? For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. For the Jews require a sign, and the Greeks seek after wisdom: but we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.

*Reader:* Alleluia in the First Tone:

### **Alleluia**

*Reader:* Alleluia, alleluia, alleluia. Remember Thy congregation which Thou hast purchased from the beginning.

*Choir:* Alleluia, alleluia, alleluia.

*Reader:* But God is our king before the ages, He hath wrought salvation in the midst of the earth.

*Choir:* Alleluia, alleluia, alleluia.

### **The Gospel**

*Reader:* The Reading from the Holy Gospel according to John the Theologian.

*Choir:* Glory to Thee, O Lord, Glory to Thee!

*Senior Reader:* At that time, the chief priests and elders of the people took counsel against Jesus, to put him to death. And they brought him before Pilate, and said, Away with him! Away with him! Crucify him! Pilate saith unto them, Take ye

him, and crucify him: for I find no fault in him. The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God. When Pilate therefore heard that saying, he was the more afraid; and went again into the judgment hall, and saith unto Jesus, Whence art thou? But Jesus gave him no answer. Then saith Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee? Jesus answered, Thou couldest have no power at all against me, except it were given thee from above: When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat in a place that is called the Pavement, but in the Hebrew, Gabbatha. And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your King! But they cried out, Away with him, away with him, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Cæsar. Then delivered he him therefore unto them to be crucified. And they took Jesus, and led him away. And he bearing his cross went forth into a place called the place of a skull, which is called in the Hebrew Golgotha: where they crucified him, and two other with him, on either side one, and Jesus in the midst. And Pilate wrote a title, and put it on the cross. And the writing was Jesus Of Nazareth The King Of The Jews. This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, and Greek, and Latin. Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene. When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son! Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home. After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst. When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost. The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day, (for that sabbath day was an high day,) besought Pilate that their legs might be broken, and that they might be taken away. Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him. But when they came to Jesus, and saw that he was dead already, they brake not his legs: but one of the soldiers with a spear pierced his side, and forthwith came there out blood and water. And he that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might believe.

*Choir:* Glory to Thee, O Lord, Glory to Thee!

*Choir:* [In the 6<sup>th</sup> Sticheron tone]

Remember us, O Lord, when Thou comest in Thy kingdom.  
Remember us, O Master, when Thou comest in Thy kingdom.  
Remember us, O Holy One, when Thou comest in Thy kingdom.

The heavenly choir sings Thy praises, crying:  
Holy, Holy, Holy, Lord of Sabaoth;  
heaven and earth are full of Thy glory.

*Verse:* Come unto Him, and be enlightened, and your faces shall not be ashamed.

The heavenly choir sings Thy praises, crying:  
Holy, Holy, Holy, Lord of Sabaoth;  
heaven and earth are full of Thy glory.

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

The choir of Holy angels and archangels, with all the host of heaven, sings Thy  
praises, crying:  
Holy, Holy, Holy, Lord of Sabaoth;  
heaven and earth are full of Thy glory.

*In plain chant:*

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

### **The Creed**

*[Note: This may be sung to a melody of the choir director's choosing, or simply read]*

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

And in one Lord Jesus Christ, the Son of God,  
the Only-begotten, begotten of the Father before all ages;  
Light of Light, true God of true God;  
begotten, not made; of one essence with the Father, by Whom all things were  
made;

Who for us men, and for our salvation, came down from the heavens,  
and was incarnate of the Holy Spirit and the Virgin Mary, and became man;  
And was crucified for us under Pontius Pilate,  
and suffered, and was buried;  
and arose again on the third day according to the Scriptures;

And ascended into the heavens, and sitteth at the right hand of the Father;  
And shall come again, with glory, to judge both the living and the dead;  
Whose kingdom shall have no end.

And in the Holy Spirit, the Lord, the Giver of life; Who proceedeth from the  
Father;  
Who with the Father and the Son together is worshipped and glorified;  
Who spake by the prophets.  
In One, Holy, Catholic, and Apostolic Church.  
I confess one baptism for the remission of sins.  
I look for the resurrection of the dead,  
And the life of the age to come. Amen.

*Reader:* Remit, pardon, forgive, O God, our offenses, both voluntary and  
involuntary, in deed and word, in knowledge and ignorance, by day and by  
night, in mind and thought; forgive us all things, for Thou art good and the  
Lover of mankind.

### **The Lord's Prayer**

*Choir (Reader):*

Our Father,  
Who art in the heavens,  
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.

*Senior Reader (Reader):* O Lord Jesus Christ, Son of God, have mercy on us.

*Choir (Reader):* Amen.

## Kontakion

### Kontakion of the Feast – Tone 4

O Thou Who wast lifted up willingly on the Cross,  
bestow Thy mercies upon the new community named after Thee, O Christ God;  
gladden with Thy power the Orthodox Christians,  
granting them victory over enemies;  
may they have as Thy help the weapon of peace, the invincible trophy.

*Reader:* Lord, have mercy. *Twelve times.*

O All-Holy Trinity,  
the consubstantial dominion,  
the indivisible Kingdom,  
and cause of every Good:  
Show Thy good will even unto me a sinner;  
make steadfast my heart and grant it understanding, and take away mine every  
defilement;  
enlighten my mind that I may glorify, hymn, worship, and say:

*Choir:* One is Holy, One is Lord, Jesus Christ, to the glory of God the Father.  
Amen.

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

## Psalm 33

*Note: This may be sung, or simply read.*

I will bless the Lord at all times,  
His praise shall continually be in my mouth.  
In the Lord shall my soul be praised;  
let the meek hear and be glad.  
O magnify the Lord with me,  
and let us exalt His name together.  
I sought the Lord, and He heard me,  
and delivered me from all my tribulations.  
Come unto Him, and be enlightened,  
and your faces shall not be ashamed.  
This poor man cried, and the Lord heard him,  
and saved him out of all his tribulations.

The angel of the Lord will encamp round about them that fear Him,  
and will deliver them.

O taste and see that the Lord is good;  
blessèd is the man that hopeth in Him.

O fear the Lord, all ye His saints;  
for there is no want to them that fear Him.

Rich men have turned poor and gone hungry;  
but they that seek the Lord shall not be deprived of any good thing.

Come ye children, hearken unto me;  
I will teach you the fear of the Lord.

What man is there that desireth life,  
who loveth to see good days?

Keep thy tongue from evil,  
and thy lips from speaking guile.

Turn away from evil, and do good;  
seek peace, and pursue it.

The eyes of the Lord are upon the righteous,  
and His ears are opened unto their supplication.

The face of the Lord is against them that do evil,  
utterly to destroy the remembrance of them from the earth.

The righteous cried, and the Lord heard them,  
and He delivered them out of all their tribulations.

The Lord is nigh unto them that are of a contrite heart,  
and He will save the humble of spirit.

Many are the tribulations of the righteous,  
and the Lord shall deliver them out of them all.

The Lord keepeth all their bones,  
not one of them shall be broken.

The death of sinners is evil,  
and they that hate the righteous shall do wrong.

The Lord will redeem the souls of His servants,  
and none of them will do wrong that hope in Him.

## Megalynarion

*Note: When appointed on feast days, the appointed Zadostoinik can be sung instead of "It is truly meet...."  
During lent, or any other time the liturgy of St. Basil would be appointed, "All of creation rejoices in thee..." may also be sung.*

*Refrain:* Magnify, O my soul, the most precious Cross of the Lord.

*Irmos:* O Theotokos, thou art a mystical Paradise,  
who untilled hast brought forth Christ.  
He hath planted upon the earth the life-giving Tree of the Cross:  
therefore at its exaltation on this day,  
we worship Him and thee do we magnify.

Lord, have mercy. Lord, have mercy. Lord, have mercy.

O Lord, Bless.

*(The Dismissal is read, facing the East, rather than facing the people):*

O Lord Jesus Christ, Son of God,  
for the sake of the prayers of Thy most pure Mother,  
through the power of the precious and life-giving Cross,  
through the intercession of our holy and God-bearing fathers,  
and of all the saints,  
have mercy on us and save us,  
for Thou art good and the Lover of mankind.

*Choir:* Amen.

*At this point the Synaxarion, or some other edifying material may be read.*

**On this day, the 14<sup>th</sup> of September, we commemorate The Universal Exaltation of the Precious and Life-Giving Cross.** The Elevation of the Venerable and Life-Creating Cross of the Lord: The pagan Roman emperors tried to completely eradicate from human memory the holy places where our Lord Jesus Christ suffered and was resurrected for mankind. The Emperor Hadrian (117-138) gave orders to cover over the ground of Golgotha and the Sepulchre of the Lord, and to build a temple of the pagan goddess Venus and a statue of Jupiter. Pagans gathered at this place and offered sacrifice to idols there. Eventually after 300 years, by Divine Providence, the great Christian sacred remains, the Sepulchre of the Lord and the Life-Creating Cross were again discovered and opened for veneration. This took place under the Emperor Constantine the Great (306-337) after his victory in the year 312 over Maxentius, ruler of the Western part of the

Roman empire, and over Licinius, ruler of its Eastern part. In the year 323 Constantine became the sole ruler of the vast Roman Empire. In 313 he had issued the Edict of Milan, by which the Christian religion was legalized and the persecutions against Christians in the Western half of the empire were stopped. The ruler Licinius, although he had signed the Edict of Milan to oblige Constantine, still fanatically continued the persecutions against Christians. Only after his conclusive defeat did the 313 Edict of Milan extend also to the Eastern part of the empire. The Holy Equal of the Apostles Emperor Constantine, having gained victory over his enemies in three wars with God's assistance, had seen in the heavens the Sign of the Cross, and written beneath: "By this you shall conquer." Ardently desiring to find the Cross on which our Lord Jesus Christ was crucified, Saint Constantine sent his mother, the pious Empress Helen (May 21), to Jerusalem, providing her with a letter to Saint Macarius, Patriarch of Jerusalem. Although the holy empress Helen was already in her declining years, she set about completing the task with enthusiasm. The empress gave orders to destroy the pagan temple and the statues in Jerusalem. Searching for the Life-Creating Cross, she made inquiry of Christians and Jews, but for a long time her search remained unsuccessful. Finally, they directed her to a certain elderly Hebrew by the name of Jude who stated that the Cross was buried where the temple of Venus stood. They demolished the pagan temple and, after praying, they began to excavate the ground. Soon the Tomb of the Lord was uncovered. Not far from it were three crosses, a board with the inscription ordered by Pilate, and four nails which had pierced the Lord's Body (March 6). In order to discern on which of the three crosses the Savior was crucified, Patriarch Macarius alternately touched the crosses to a corpse. When the Cross of the Lord touched the dead one, he came to life. Having beheld the raising of the dead man, everyone was convinced that the Life-Creating Cross was found. Christians came in a huge throng to venerate the Holy Cross, beseeching Saint Macarius to elevate the Cross, so that even those far off might reverently contemplate it. Then the Patriarch and other spiritual leaders raised up the Holy Cross, and the people, saying "Lord have mercy," reverently prostrated before the Venerable Wood. This solemn event occurred in the year 326. During the discovery of the Life-Creating Cross another miracle took place: a grievously sick woman, beneath the shadow of the Holy Cross, was healed instantly. The elder Jude and other Jews there believed in Christ and accepted Holy Baptism. Jude received the name Cyriacus and afterwards was consecrated Bishop of Jerusalem. During the reign of Julian the Apostate (361-363) he accepted a martyr's death for Christ (see October 28). The holy empress Helen journeyed to the holy places connected with the earthly life of the Savior, building more than 80 churches, at Bethlehem the birthplace of Christ, and on the Mount of Olives where the Lord ascended to Heaven, and at Gethsemane where the Savior prayed before His sufferings and where the Mother of God was buried after her death. Saint Helen took part of the Life-Creating Wood and nails with her to Constantinople. The holy emperor

Constantine gave orders to build at Jerusalem a majestic and spacious church in honor of the Resurrection of Christ, also including under its roof the Life-Giving Tomb of the Lord and Golgotha. The temple was constructed in about ten years. Saint Helen did not survive until the dedication of the temple; she died in the year 327. The church was consecrated on September 13, 335. On the following day, September 14, the festal celebration of the Exaltation of the Venerable and Life-Creating Cross was established. Another event connected to the Cross of the Lord is remembered also on this day: its return to Jerusalem from Persia after a fourteen-year captivity. During the reign of the Byzantine emperor Phocas (602-610) the Persian emperor Khozroes II in a war against the Greeks defeated the Greek army, plundered Jerusalem and captured both the Life-Creating Cross of the Lord and the Holy Patriarch Zacharios (609-633). The Cross remained in Persia for fourteen years and only under the emperor Heraclius (610-641), who with the help of God defeated Khozroes and concluded peace with his successor and son Syroes, was the Cross of the Lord returned to the Christians. With great solemnity the Life-creating Cross was transferred to Jerusalem. Emperor Heraclius in imperial crown and royal purple carried the Cross of Christ into the temple of the Resurrection. With the emperor went Patriarch Zacharios. At the gates by which they ascended Golgotha, the emperor suddenly stopped and was not able to proceed farther. The holy Patriarch explained to the emperor that an angel of the Lord was blocking his way. The emperor was told to remove his royal trappings and to walk barefoot, since He Who bore the Cross for the salvation of the world from sin had made His way to Golgotha in all humility. Then Heraclius donned plain garb, and without further hindrance, carried the Cross of Christ into the church. In a sermon on the Exaltation of the Cross, Saint Andrew of Crete (July 4) says: "The Cross is exalted, and everything true gathers together, the Cross is exalted, and the city makes solemn, and the people celebrate the feast".

[taken from the following URL: <https://www.oca.org/saints/lives/2020/09/14/102610-the-universal-exaltation-of-the-precious-and-life-giving-cross> (with minor editing for spelling, punctuation, grammar, and formatting; on September 12-13, 2020)]

*O Lord Jesus Christ our God, through the power of Thy precious and life-giving Cross, Whose Exaltation we celebrate today: have mercy on us and save us. Amen.*

*Then, while the people come up to venerate the Cross and the Gospel, and then to partake of some holy water and prosphora, the choir sings:*

*In the 6<sup>th</sup> Sticheron Tone:*

We who are walled about by the Cross are ranged against the enemy, not fearing his devices and ambushes, for the proud one hath been destroyed and trampled underfoot by the power of Christ crucified on the Tree.

*Glory... in the 1<sup>st</sup> Tone:*

In the sixth month Gabriel the Archangel was sent from heaven to the city of Nazareth in Galilee, to bring to the Maiden glad tidings of joy. And coming before her he cried aloud, saying: 'Rejoice, thou who art full of grace: the Lord is with thee. Rejoice, thou vessel containing the Nature that cannot be contained: for thy blessed womb has held Him whom the heavens held not. Rejoice, O Lady, thou restoration of Adam and deliverance of Eve, thou joy of the world and great rejoicing of our kind.'

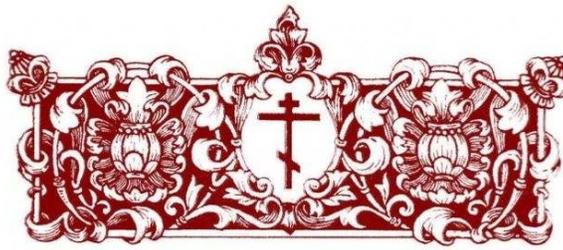
*Now and ever... in the 2<sup>nd</sup> Tone:*

Gabriel today announces the good tidings to her who is full of grace. 'Rejoice, O unwedded maiden who hast not known marriage. Be not struck with dismay by my strange form, nor be afraid: I am an archangel. Once the serpent beguiled Eve, but now I announce to thee the good tidings of joy: O Most Pure, thou shalt remain inviolate and yet shalt bear the Lord.'

### **The Many Years**

His Beatitude, the Most Blessèd Tikhon,/  
Archbishop of Washington, Metropolitan of All America and Canada;/  
His Eminence, the Most Reverend Benjamin, Archbishop of San Francisco and  
the West;/  
the President of the United States of America and all those in authority;/  
the clergy and congregation of this holy temple;/  
and all Orthodox Christians: //  
preserve, O Lord, for many years.

Lord, have mercy. *Thrice*



# PRAYERS OF PROTECTION FROM THE CORONAVIRUS

TO BE PRAYED BY THE FAITHFUL AT HOME

*A Prayer To Be Offered in the Morning*

**O** Lord our God, Who art rich in mercy, and Who with careful wisdom directest our lives, hearken unto our prayer, receive our repentance for our sins, bring an end to this new infectious disease, this new epidemic, just as Thou didst avert the punishment of Thy people in the time of David the King. O Thou Who art the Physician of our souls and bodies, do Thou grant restored health to those who have been seized by this illness, raising them from their bed of suffering, so that they may glorify Thee, O Merciful Savior; and do Thou preserve in health those who have not been infected. By Thy grace, O Lord, do Thou bless, strengthen, and preserve all those who, out of love and sacrifice, care for the sick, either in their homes or in the hospitals. Do Thou remove all sickness and suffering from Thy people, and teach us to value life and health as gifts from Thee. Give us Thy peace, O God, and fill our hearts with unflinching faith in Thy protection, hope in Thy help, and love for Thee and for our neighbor. For Thine it is to have mercy upon us and to save us, O our God; and unto Thee we ascribe glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages. Amen.