

*The Order for
the Blessing
and
Consecration
of an
Iconostasis*

Deacon: Master, bless!

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

Choir: Amen.

Clergy: Glory to Thee, our God, glory to Thee.

Choir: O Heavenly King, / Comforter, Spirit of Truth, / Who art everywhere present, / and fillest all things, / Treasury of good things, / and Giver of life: / Come and dwell in us, / and cleanse us of all impurity, // and save our souls, O Good One.

Reader: Holy God, Holy Mighty, Holy Immortal, have mercy on us. *Thrice.*

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

O Most Holy Trinity, have mercy on us. O Lord, blot but our sins. O Master, pardon our iniquities. 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, both now and ever, and unto the 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.

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 the ages of ages.

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

Glory to the Father and to the Son and to the Holy Spirit, both now and ever, and unto the 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.

[Psalm 131]

Remember, O Lord, David and all his meekness. How he made an oath unto the Lord, and vowed unto the God of Jacob: I shall not go into the dwelling of my house, I shall not ascend upon the bed of my couch, I shall not give sleep to mine eyes, nor slumber to mine eyelids, nor rest to my temples, Until I find a place for the Lord, a habitation for the God of Jacob. Lo, we have heard of it in Ephratha, we have found it in the plains of the wood. Let us go forth into His tabernacles, let us worship at the place where His feet have stood. Arise, O Lord, into Thy rest, Thou and the ark of Thy holiness. Thy priests shall be clothed with righteousness, and Thy righteous shall rejoice. For the sake of David Thy servant, turn not Thy face away from Thine anointed one. The Lord hath sworn in truth unto David, and He will not annul it: Of the fruit of thy loins will I set upon thy throne. If thy sons keep My covenant and these testimonies which I will teach them, Their sons also shall sit for ever on thy throne. For the Lord hath elected Sion, He hath chosen her to be a habitation for Himself. This is My rest for ever and ever; here will I dwell, for I have chosen her. Blessing, I will bless her pursuit; her beggars will I satisfy with bread. Her priests will I clothe with salvation, and her saints with rejoicing shall rejoice. There will I make to spring forth a horn for David, I have prepared a lamp for My Christ. His enemies will I clothe with shame, but upon Him shall My sanctification flourish.

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

Alleluia, alleluia, alleluia. Glory to Thee, O God. *Thrice.*

Deacon: Let us pray to the Lord.

Choir: Lord, have mercy.

This prayer is read:

O Lord our God, God of gods, and Lord of Lords, God of Sabaoth, Creator and Fashioner of all things visible and invisible, the Father of our Lord Jesus Christ, and of Thy people Israel, Who knewest how easy it was for them to turn their hearts from thee, the True God, unto strange and false gods: Plucking them from idolatry, always desiring to hold them unswervingly in the knowledge and service of Thee, the only True God, Thou didst, with threats, forbid them, that they not make for themselves images and likenesses contrary to Thee, the True God, in order to worship and serve them as the Lord. And again, that images and likenesses glorify not strange, false and non-existing gods, but the most-holy and magnificent Name of Thee, the One True God (Who, according to Scripture, didst not nourish Thy people only with the Covenant and the Law), according to an image first shown to Thy favourite, Moses on the Mountain, Thou didst command to be constructed the Ark of the Covenant, made of wood that does not rot and covered with gold, in which were later placed the Tablets of the Law, the Golden Pot, and Aaron's Rod, and over it two golden cherubim, and for many cherubim, the work of weavers, to be fashioned and placed on the curtains, as well as two cherubim to be placed at the corners of the mercy seat. Later, when Solomon erected a Temple for Thee, Thou didst command that there be placed two cherubim made of cypress wood covered by gold. And as the Temple was Thy dwelling-place amidst the people, it had them in it, signifying the majesty of Thy glory, and retaining the memory of Thy truly-great and most-glorious benefits and miracles revealed by Thee, and (even if it be the work of men's hands), Thou didst command that these should be honoured with fear and trembling, with God-pleasing veneration, with censuring, and with prayer offered up before them. And this honour, as if rendered unto Thee Thyself, Thou didst accept mercifully. But them that

dishonoured Thee, and didst not honour them discerningly, as was meet, thou didst torment and destroy, as Thou didst Uzzah. The diversity of honour acceptable to God, as distinct from images contrary to God, Thou didst reveal clearly in the time of Eli, the priest and judge of Israel, in the destruction of the idol Dagon and the wounding of the Philistines. But in the fullness of time, Thou didst send Thine Only-begotten Son, our Lord Jesus Christ, born of a woman, the Ever-Virgin Mary. He took the form of a servant, and appeared in the likeness of man, the likeness of His own most-pure image. Having touched a towel to His divine Face, He made an image, which He sent to Abgar, Prince of Edessa. Through it He healed him from his infirmity; and upon all coming to this Image and venerating it with faith, He bestowed countless healings and a great bounty of miracles. We also, O All-good and Most-compassionate Master, have set before Thee these images of Thy Beloved Son, in remembrance of the saving Incarnation, and all His most-glorious miracles; His Passion, His Crucifixion, His Death, His most-glorious Resurrection, His Ascension into Heaven, and all His gracious deeds, wrought on earth, which he showed unto the human race, when he appeared as a man, about which the divine Gospel clearly relates unto us; likewise, His most-pure Mother, as most-honourable and highest of all creation, who is our most-acceptable Intercessor before Thee, and our Protectress; so too, the Angels and Prophets, the Apostles who preached the word of God, the Martyrs, Hierarchs, Venerable Ones, and all the Saints, for as thy favourites, faithful servants and sincere friends, having Thy true Image, we do not count them as divine, but know that the honour rendered the image ascends to the prototype. With honour we have set them before Thy majesty in Thy holy temple, and falling down before them, we earnestly beseech Thee: Do thou look down with mercy upon us and upon these images, and for the sake of the appearance in the flesh of Thy Beloved Son, and of all His saving and divine Providence, carried out in the flesh,

in remembrance of Him and to His glory; through the prayers of His most-pure Mother, of the holy bodiless powers of Heaven, of the honourable Prophet, Forerunner, and Baptist John, of the Prophets who proclaimed the word of God, of the Spirit-bearing Apostles, of the right-victorious Martyrs, of the Hierarchs, Venerable and Righteous Ones, and of all Thy Saints, in whose honour and memory these images we have erected. Send down upon them Thy heavenly blessing and the grace of the Most-holy Spirit; bless and sanctify them, and grant them the power that heals and dispels all diabolical snares; and fill them with the blessing, power and strength which Thou didst pour out richly on that other holy Image Not-Made-By-Hands, through the touching of the most-holy, most-pure and divine Face of Thine Only-begotten Son, the action, powers and miracles of which are for the confirmation of the Orthodox faith and the salvation of Thy people. All of us have bowed down in worship before these images – to thee and Thine Only-begotten Son, and to Thy Most-holy and Lifegiving Spirit – and earnestly we have prayed unto Thee in faith, entreating that we may find and receive mercy through the Saints, as Thy faithful servants and sincere friends, in whose name was given a cup of cold water, for, mercifully, Thou didst promise to grant the reward of a prophet, or of a righteous man, or of a disciple. In the prayers offered unto Thee in time of troubles, of want, or of sorrows, and in all our needs as we gaze upon these, their Icons, and in faith calling upon Thee in prayers and supplications, cause our diligent petitions to be heard, and that they may draw down the mercy of Thy love for mankind. Grant remission of sins and count us worthy to receive grace. For Thou art our sanctification, , and unto Thee 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.

Bishop: Peace be unto all.

Choir: And to thy spirit.

Deacon: Bow your heads unto the Lord.

Choir: To Thee, O Lord.

This prayer is read:

O Lord our God, Who dost not reject the images “written” of Thy Saints, but acceptest them with love, that gazing upon them with fleshly eyes, by means of our spiritual eyes we may call to remembrance and consider the lives and spiritual works of them that were well-pleasing unto thee, and honour them in that which is “written”. Earnestly, therefore, we pray, concerning these icons that are in honour and glory and remembrance of the saving Incarnation, of the miracles and bounties of thine Only-begotten Son, announced to us in the divine Gospel, that we not only honour them, but gazing upon them that we may receive in our minds that which has been depicted, and carry away the remembrance with thanksgiving. In like manner, we have fashioned also Icons of the Most-pure Virgin Theotokos, of the Bodiless Powers of Heaven, of the Holy Forerunner and Baptist John, of the Holy Apostles, [Prophets], Martyrs, and of [all] Thy Saints. As Thou art merciful, through Thy heavenly blessing, in the sprinkling of this Holy Water, do Thou bless and sanctify them. And, through Thy loving-kindness, enable all them that stand before them in faith, honouring, as is meet, Thee, God the Father, and Thine Only-begotten Son, and Thy Most-holy and Lifegiving Spirit, and the Most-pure Theotokos, and all Thy Saints whose representations are on these Icons, and who shall call upon them, as Thy true servants and friends, entreating their mediation and help in prayers unto Thee, their God and Lord, quickly to receive Thy divine tender mercy. And through the prayers of Thy Saints, grant them remission of sins, and, as Thou art good, count them worthy to become heirs of Thy Kingdom.

For Thou art the God of mercy, and compassion, and love for mankind, and unto thee 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 the bishop sprinkles the entire Iconostasis with Holy Water, from the bottom to the top, saying:

These Icons are sanctified by the sprinkling of this Holy Water, in honour and glory of our Great God and Saviour Jesus Christ, and in remembrance of His Saints, in the Name of the Father, and of the Son, and of the Holy Spirit. Amen.

And immediately, the choir sings these troparia:

Tone 2

We venerate Thy most-pure Image, O Good One,/ entreating forgiveness of our transgressions, O Christ God./ For by thine own will Thou wast well-pleased to ascend the Cross in the flesh,/ to deliver them, that Thou didst create, from the slavery of the Enemy./ Therefore, in thanksgiving we cry out unto thee:/ Thou hast filled all with joy, O our Saviour, //having come to save the world!

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

O Apostles, Prophets, and Hierarchs, Venerable and Righteous Ones,/ and all you Saints who have finished nobly your struggles and kept the Faith:/ As friends of God having boldness towards the Saviour,/ pray to Him for us, that, as He is good, // He may save us who are calling upon you in faith and are piously honouring your Icons.

Both now and ever and unto the ages of ages. Amen.

Tone 1

With love, O pure Virgin, we honour thy holy Icon,/ and with one accord we proclaim thee as true Mother of God./ For unto them that bow down to thee in faith,/ thou hast revealed thyself as their Protectress and powerful Mediatress, // banishing every evil from them, for thou art able to do all things.

Deacon: Wisdom!

Priest: Most Holy Theotokos, save us!

Choir: More honourable than the Cherubim, and beyond compare more glorious than the Seraphim, thee who without corruption gavest birth to God the Word, the very Theotokos, thee do we magnify.

Priest: Glory to Thee, O Christ God, our hope, glory to Thee!

Choir: Glory to the Father, and to the Son and to the Holy Spirit, both now and ever and unto the ages of ages. Amen. Lord, have mercy! Three times. Master, bless!

Bishop: May He who rose from the dead, Christ our true God, through the prayers of His most-pure Mother; the mediations of the honourable, heavenly Bodiless Hosts; of the honourable glorious Prophet, Forerunner, and Baptist John; of the holy, glorious, and Preëminent Apostles Peter and Paul; of the holy Apostle James, Brother of the Lord; of our fathers among the saints Basil the Great, John Chrysostom, Gregory the Dialogist, and Gennady of Novgorod; of the holy Right-believing and Equal-to-the-Apostles Great Prince Vladimir, and the Blessed Great Princess of Russia Olga; of the holy Right-believing Alexander Nevsky; of the holy Apostle, Protomartyr and Archdeacon Stephen; of the holy Great-Martyr and Healer Panteleimon; of the holy, glorious and victorious martyrs Leonid, Tatiana, Sophia, and Iraida; of our holy and God-bearing father Sergius, the Abbott of Radonezh; of Righteous Melchizedek, king of Salem; of the holy Blessed Xenia; of the holy and righteous ancestors of God, Joachim and Anna; and of all the saints: have mercy on us and save us, for He is Good and the Lover of mankind.

Choir: Amen.

This order of service is adapted from *The Great Book of Needs*, Volume II (South Canaan, Pennsylvania: St Tikhon's Seminary Press, 1999), page 163. The dismissal mentions by name all the saints whose images form part of the iconostasis blessed and consecrated on 3 December 2023 for Saint Panteleimon Russian Orthodox Church (West Gosford, NSW).