COPTIC ORTHODOX PATRIARCHATE

HOLY EUCHOLOGION

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TODO

-add notes from Accolyte manual

-apply secret style to secret prayers

-remove Arabic

-replace transliterated Coptic with Coptic

-remove Thee's & Thou's

-fix formatting of Pi Oik

-make parallel rubrics from three anaphora consistently worded

THE LITURGY OF THE CATEUMNS

Before ascending to the Altar, the priest prays the Prayer of the Veil (or, in the current practice, it is prayed before the Three Long Prayers).

The priest, the deacons, and those assisting in the sanctuary vest after having their vestments blessed with the sign of the cross, saying Psalm 29, "I will exalt You, O Lord...", and Psalm 92, "The Lord reigns, He is clothed in magesty." Meanwhile, the people sing the hymn of blessing:

# THE HYMN OF BLESSING

|  |  |
| --- | --- |
| We worship the Father of the Light, and His only-begotten Son, and the Holy Spirit the Paraclete, the Co-Essential Trinity. | Ten oo-osht em ef Yot enté pi Oo-oini: nem Pef Shiri em Monogenis: nem pi Pnevma em Parakliton: ti Trias en Omoosios. |

## SHÉRÉ MARIA

|  |  |
| --- | --- |
| Hail to Mary, the queen, the vine which has not decayed, and no one had cultivated, and in it was found the Cluster of Life. | Shéré Maria ti ooro ti vo en aloli en at er-khello: thi-eté em pe oo-oi er-oo-oi eros: av jem pi Esmah enté ep Onkh en khits. |
| The Son of God in truth was incarnate of the Virgin. She brought Him forth: He saved us and forgave us our sins. | Ep Shiri em Ef Nooti khen oomethmi: af echi sarx khen ti Parthenos: As misi Emmof Af soti emmon: af ka nen novi nan evol. |
| You have found grace, O Bride! Many have spoken of your honour, for the Logos of God came and was incarnate of you. | Aré jem oo-ehmot O tai Shelet: Hanmeesh av saji é-pe taio je a pi Logos enté Ef Yot: ee af echi sarx en khits. |
| Which woman on earth became Mother of God, save you? For you, an earthly woman, had become a mother to the Creator. | Nem en es-himi et hijen pi kahi: as er-Mav em Ef Nooti eveel ero: je entho oo-es-himi en rem en kahi areer mav em pi Efsont. |
| Many women attained honours and obtained the kingdom, but they have not achieved your honour, O fairest among women. | A oo-meesh en es-himi chi taio av shashni é-ti met-ooro alla em poo eshfoh é-pe taio thi ethnesos khen ni hiomi. |
| You are the exalted tower in which was found the precious stone; to wit, Emmanuel, Who came and dwelt in your womb. | Entho ghar pe pi pyrgos etchosi et av jem pi anamee en khitf été fai pe Emmanoo-eel et Af ee af shopi khen ten eji. |
| Let us honour the virginity of the blameless Bride, the pure, the all-holy Theotokos, Mary. | Maren taio en et parthenia en ti Shelet en at-kakia ti katharos em pan-agia ti Thé-otokos Maria. |
| You are exalted above heaven and more honoured than earth and all the creation in it, for you became a mother to the Creator. | Aré chisi ehoté et fe te tayoot ehoté ep kahi nem sont niven été en khits je areer mav em pi Efsont. |
| You are in truth the pure bride-chamber of Christ the Bridegroom, according to the prophetic sayings. | Entho ghar alithos pi ma-enshelet en katharos: enté Pi Khristos pi Nymphios kata ni esmi em eprophetikon. |
| Intercede on our behalf, O lady of us all, the Mother of God—Mary, the Mother of Jesus Christ—that He may forgive us our sins. | Ari presvevin é-ehri egon: O ten chois en nib tiren ti Théotokos: Maria eth Mav em Isos Pi Khristos: Entef ka nen novi nan evol. |

The celebrant kisses the hands of his brother presbyters and asks them to absovle him and pray on his behalf. He then ascends to the altar with the deacon standing before him. The celebrant places the vessels before him and signs them three time saying, "In the Name of the Father...", and twice more saying, "Glory and honour, honour and glory..." He then removes teh vessles from their covers and vests the altar while saying the Prayer of preparation silently:

## The Prayer of Preparation

PRIEST:

O Lord, who knows the hearts of all, who is holy, and who rests in His saints; who alone is without sin and who has power to forgive sins; You, O Lord, know my unworthiness and unpreparedness and my lack of meetness for this Your holy service, and I do not have the countenance to draw near and open my mouth before Your holy glory, but according to the multitude of Your tender mercies, pardon me, a sinner. And grant to me that I may find grace and mercy at this hour,

The celebrant uncovers the chalice and arranges it on teh altar, together with the paten and spoon, as he continues,

and send down to me strength from on high that I may begin and make ready and complete Your holy service after Your pleasure, according to the assent of Your will, for a sweet savour of incense.

Yes, O our Master, be with us; be a partner working with us. Bless us, for You are the forgiveness of our sins, the light of our souls, our life, our strength, and our boldness. And to You we send up glory, honour, and worship, O Father and Son and Holy Spirit, now and at all times and to the age of all ages. Amen.

The celebrant wipes the vessels and arranges them in their places, then continues silently:

## The Prayer after Preparation

O Lord, You ahve taught us this great mystery of salvation. You have called us, Your lowly and unworthy servants, to be servants of Your holy altar.

O our Master, You make us worthy by the power of Your Holy Spirit to accomplish this service, so that without falling into condemnation before Your great glory, we may bring to You a sacrifice of praise, glory, and great beauty in Your sanctuary.

O God, who gives grace, who sends forth salvaiton, who works all in all; grant, O Lord, that our sacrifice may be accepted before You for my own sins and for the ignorances of Your people. For behold, it is pure according to the gift of Your Holy Spirit, in Christ Jesus our Lord, through whom the glory, the honour, the dominion, and the adoration are due unto You, with Him and the Holy Spirit, the Giver of Life, who is of one essence with You, now and at all times and to the age of all ages. Amen.

The celebrant kisses the altar. In current practice, the hours are now prayed (though traditionally, the Liturgy is prayed after the appropriate hour).

If the Raising of Incense has not been prayed immediately prior to the Liturgy, and so the curtain has not already been opened, the following introduction is prayed. Otherwise proceed to The Hymn of the Censor on page ##.

## THE OPENING OF THE CURTAIN (The Beginning of the Raising of Incense)

The priest (if not already vested,) uncovers his head, stands at the gate of the Sanctuary, options the veil of the Sanctuary, and prays:

PRIEST:

Have mercy on us, O God, the Father, the Pantocrator. All Holy Trinity, have mercy on us. Lord, God of the powers, be with us, for there is not a helper in our afflictions and our needs, save Thee.

CONGREGATION:

Our Father Who art in heaven, hallowed be Thy Name. Thy Kingdom come. Thy will be done, on earth as it is in heaven. Our bread of the morrow, give us today, and forgive us our trespasses as we forgive those who trespass against us. And lead us not into temptation, but deliver us from the Evil One; in Christ Jesus our Lord. For Thine is the Kingdom, the power and the glory, forever and ever. Amen

CONGREGATOIN:

In Christ Jesus our Lord.

The priest prostrates before the Sanctuary door, saying silently:

PRIEST:

We worship Thee, O Christ, with Thy Good Father and the Holy Spirit, for Thou hast {come / been born / been baptized / been crucified / risen} and saved us.

The priest prostrates before his fellow priests and deacons, saying: Bless me. Lo, the repentance. Forgive me. He then greets his fellow priests by touching their hands, then he returns and stands before the Sanctuary door with contrition while raising his hands. The deacon stands behind him and to his right holding the Cross in his hand.

|  |  |
| --- | --- |
| PRIEST: |  |
| Pray. | Eshlil. |
| DEACON: |  |
| Stand up for prayer. | Epi prosevki stathité. |
| PRIEST: |  |
| Peace be with all. | Irini pasi. |
| CONGREGATION: |  |
| And with your spirit. | Ke to pnevmati soo. |

## THE PRAYER OF THANKSGIVING

PRIEST:

Let us give thanks to the beneficent and merciful God, the Father of our Lord, God and Saviour, Jesus Christ. For He has covered us, helped us, guarded us, accepted us to Him, spared us, supported us, and has brought us to this hour.

Let us also ask Him, the Lord our God, the Pantocrator, to guard us in all peace this holy day and all the days of our life.

|  |  |
| --- | --- |
| DEACON: |  |
| Pray. | Prosevexasté. |
| CONGREGATION: |  |
| Lord have mercy. | Kyrié eleison. |

PRIEST:

O Master, Lord, God the Pantocrator, the Father of our Lord, God and Saviour, Jesus Christ, we thank Thee for everything, concerning everything, and in everything. For Thou hast covered us, helped us, guarded us, accepted us to Thee, spared us, supported us, and hast brought us to this hour.

DEACON:

Pray that God have mercy and compassion on us, hear us, help us and accept the supplications and prayers of His saints, for that which is good, on our behalf, at all times\*, and forgive us our sins.

\*(in the presence of a bishop, add:) and keep the life and standing of our honoured father, the high priest, Papa Abba \_\_\_\_, and his partner in liturgy, our father the (metropolitan) bishop, Abba \_\_\_\_.

CONGREGATION:

Lord have mercy.

PRIEST:

Therefore, we ask and entreat Thy Goodness, O Lover of mankind, grant us to complete this holy day, and all the days of our life, in all peace with Thy fear.

All envy, all temptation, all the work of Satan, the counsel of wicked men and the rising up of enemies, hidden and manifest, (he bows his head toward the East and signs himself, saying,) take them away from us, (he turns toward the west from his right and makes the sign of the Cross over the people, or if a bishop is present, he signs and says,) and from all Thy people, {and from this church (Morning Incense only),} and from this holy place that is Thine.

But those things which are good and profitable do Thou provide for us, for it is Thou Who has given us the authority to tread on serpents and scorpions, and upon all the power of the enemy.

And lead us not into temptation, but deliver us from evil, by the grace, compassion and love of mankind, of Thine Only Begotten Son, our Lord, God and Saviour, Jesus Christ. Through Whom the glory, the honour, the dominion, and the adoration are due unto Thee, with Him, and the Holy Spirit, the Giver of Life, Who is of One Essence with Thee, now, and at all times, and unto the age of all ages. Amen.

In current practice, The Offertory, page ##, is made at this point.

All rise, the priests kiss each other, and the celebrant prostrats before the door of the Sanctuary towards the Esat before going up to the altar and kissing it. The deacon gives him the censer, and he faces eastward and offers the incense of the prayer of the Pauline Epistle. He signs the incense box three times, putting five handfuls of incense into the censor. He says “let us pray” and “peace be with all”. Then he says the Prayer of Incence of the Pauline Epistle to the Father silently,

PRIEST:

O God, the Great, the Eternal, without beginning and without end, great in His counsel and mighty in His works, who is in all places and dwells with everyone, be with us also, O our Master, at this hour, and stand in the midst of us all. Purify our hearts and sanctify our souls. Cleanse us from all sins which we have committed willingly and unwillingly, and grant to us to offer before You rational sacrifices and sacrivices of blessing—

DEACON:

Pray for our sacrifices, and those who have brought them. Lord have mercy.

PRIEST:

And a spiritual incense entering within the veil in the holies of holies.

The priest censes the Altar while facint East, and before he begins to encircle the altar he says,

We ask You, O our Master, remember, O Lord, the peace of Your One, only, Holy, Catholic and Apostolic Church—

DEACON:

Pray for the peace of the One, Holy, Catholic, and Apostolic Orthdoox Church of God.

The priest kisses the altar and proceeds counterclockwise to the south side of the altar, as the deacon proceeds to the east side, as they continue,

PRIEST:

this which extends from one end of the world to the other.

Remember, O Lord, our honoured Patriarch and father, the high priest, Papa Abba \_\_\_\_, and his partner in this Liturgy, our father the (metropolitan) bishop Abba \_\_\_\_.

DEACON:

Pray for our high priest, Papa Abba \_\_\_\_, Pope and Patriarch and Archbishop of the great city of Alexandria, and for his partner in this liturgy our father the (metropolitan) bishop Abba \_\_\_\_, and for our Orthodox bishops.

The priest proceeds to the east side of the Altar, continues censing, and says,

PRIEST:

Keep them secure for us for many years and peaceful times.

Remember, O Lord, our congregations, bless them.

DEACON:

Pray for this holy Church and for our congregations.

PRIEST:

Grant that they may be to us without obstacle or hindrance, that we may hold them according to Your holy and blessed will: houses of prayer, houses of purity, houses of blessing. Grant them to us, O Lord, and to Your servants who will come after us forever.

The priest proceeds to the West side of the altar, and the deacon proceeds to the East, then exists the Sanctuary and waits to take the censer.

PRIEST:

Arise, O Lord God, and let all Your enemies be scattered, and let all who hate Your holy Name flee before Your face. (He proceeds to the East and continues,) But let Your people be in blessing, thousands of thousands and ten thousand times ten thousand, doing Your will. (He then proceeds to the west and continues,) Through the grace, compassion, and love-of-mankind of Your only-begotten Son, our Lord, God, and Saviour Jesus Christ.

The priest offers incense before the Sanctuary three times towards the Esat, bowing his head each time, saying:

We worship You, O Christ, with Your good Father, and the Holy Spirit, for You have {come} and saved us. Have mercy on us.

But as for me, in the abundance of You rmercy, I will enter into Your house; I will bow down in worship towards Your holy Temple.

I will praise you before the angels, and bow down in worship toward Your holy Temple.

He censes toward the north, while saying for the Vigin:

We send you salutations, with Gabriel the Angel, “Hail, O full of grace, the Lord is with you.”

He then censes towards the West and South, then proceeds through the Church censing while saying,

A blessing of Paul, the Apostle of Jesus Christ. May his holy blessing be with us. Amen.

The priest returns to the Sanctuary and recites the Prayer of Confession of the People inaudibly,

O God, who received the confession of the thief upon the honourable Cross, accept the confession of Your people and forgive them all their sins for the sake of Your Holy Name which is called upon us, according to Your mercy, O Lord, and not according to our sins.

The priest encircles the Altar once more, comes down from the Sanctuary, and offers incense a second time before the door of the Sanctuary, then censes the bishop, if present. The deacon takes the censor, taking care to kiss the priest’s hand, and returns it to the Sanctuary, taking care to enter by the deacon’s door, not the Sanctuary door.

While the priest offers incense while the congregation sings:

## THE HYMN OF THE CENSER

This censer of pure gold,

Bearing the sweet incense,

In the hands of Aaron the priest,

Offering incense upon the altar,

Before the mercy seat,

Is the holy Virgin Mary;

Who brought forth Jesus Christ;

The Son and Logos.

The Holy Spirit came upon her,

Purified her,

Sanctified her,

And filled her with grace.

Through her intercessions,

O Lord,

Grant us the forgiveness

Of our sins.

If there is not enough time, the following is said instead of the preceding:

|  |  |
| --- | --- |
| This censer of pure gold,  Bearing the aroma,  Is the hands of Aaron, the priest,  Offering up incense on the Altar. | Tai shoori |

If there is not enough time, and especially on the two Feasts of the Cross, the following is said instead of the preceding:

|  |  |
| --- | --- |
| The golden censer is the Vir­gin;  Her aroma is our Saviour.  She gave birth to Him;  He saved us and for­gave us our sins. | Ti shoori en noob te ti Par­thenos: pes aromata pe pen Sotir: As misi Emmof: Af soti emmon: (owoh) Af ka nen novi nan evol. |

On weekdays of Holy Lent and the Fast of the Ninevites, the following is said instead:

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| --- | --- |
| You are the censer of pure gold,  Bearing the blessed Ember. | Entho te ti shoori: en noob en katharos: etfai kha pi Gebs en krom et-esmaro-oot. |

## THE HYMN OF THE INTERCESSIONS

The people chant the hymn of the Intercessions, which is the hymn of synaxis, aware that all the saints are gathered with them for the reception of the Word.

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| --- | --- |
| Through the intercessions of the holy Mother of God, Mary, O Lord, grant us the forgiveness of our sins. | Hiten ni presvia enté ti Thé‑otokos eth‑owab Maria: Ep Chois: ari ehmot nan em pi ko-evol enté nen novi. |
| Through the intercessions of the Seven Archangels, and the heavenly orders, O Lord, grant us the forgiveness of our sins. | Hiten ni presvia enté pi Shashf en Arshi‑angelos: nem ni tagma en ep ooranion: Ep Chois: ari ehmot nan em pi ko-evol enté nen novi. |
| Through the prayers of my lords and fathers, the Apostles, and the rest of the Disciples, O Lord, grant us the forgiveness of our sins. | Hiten ni evki enté na chois en yoti en Apostolos: nem ep sepi enté ni Mathitis: Ep Chois: ari ehmot nan em pi ko-evol enté nen novi. |
| Through the prayers of the Beholder of God, the Evangelist Mark the Apostle, O Lord, grant us the forgive­ness of our sins. | Hiten ni evki enté pi Thé‑orimos en Evangelistis: Markos pi Apostolos: Ep Chois: ari ehmot nan em pi ko-evol enté nen novi. |
| Through the prayers of the struggle-bearer, the martyr, my lord the prince, George, O Lord, grant us the forgiveness of our sins. | Hiten ni evki enté pi ath­loforos em martiros: pa chois ep ooro Gé‑orgios: Ep Chois: ari ehmot nan em pi ko-evol enté nen novi. |
| Through the prayers of our saintly and righteous father, Abba \_\_\_, O Lord, grant us the forgiveness of our sins. | Hiten ni evki enté pen yot eth‑owab en diké‑os: Abba \_\_\_: Ep Chois: ari ehmot nan em pi ko-evol enté nen novi. |
| Through the prayers of the saints of this day, each one, each one by his name, O Lord, grant us the forgive­ness of our sins. | Hiten ni evki enté ni eth‑owab enté pai ého‑oo: pi owai pi owai kata pef rän: Ep Chois: ari ehmot nan em pi ko-evol enté nen novi. |
| Through their prayers, keep the life of our honoured father, the high priest, Papa Abba \_\_\_. O Lord, grant us the forgiveness of our sins. | Hiten no evki areh ep onkh em pen yot ettayoot: en arshi‑erevs Papa Abba \_\_\_. Ep Chois: ari ehmot nan em pi ko-evol enté nen novi. |

In the presence of a bishop or metropolitan, the following verse is added:

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| --- | --- |
| Through their prayers, keep the life of our honoured and righteous father, the {bishop / metropolitan}, Abba \_\_\_. O Lord, grant us the forgive­ness of our sins. | Hiten no evki areh ep onkh em pen yot ettayoot en diké‑os: {en episkopos / em mitropolitis} Abba \_\_\_. Ep Chois: ari ehmot nan em pi ko-evol enté nen novi. |

Then the ending is sung:

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| --- | --- |
| We worship Thee, O Christ, with Thy Good Father and the Holy Spirit, for Thou hast {come} and saved us. (Have mercy on us.) | Ten oo‑osht Emmok: O Pi Khristos: nem Pek Yot en Aghathos: nem pi Pnevma Eth‑owab: je {Ak ee} ak soti emmon. (Nai nan.) |

## THE PAULINE EPISTLE

READER:

A chapter from the {First/Second} Epistle of our teacher Paul to \_\_\_. His blessing be upon us. Amen.

The Pauline Epistle is read and is concluded by:

READER:

The grace of God the Father be with you all. Amen.

During the reading of the Pauling Epsitle, the concelebrant or if there is none, the celebrant, prays silently to the Son:

PRIEST:

O Lord of knowledge and provider of wisdom, who reveals the deep things out of darkness, and gives a word to those who preach with great power; who of Your kindness has called upon Paul, who was for some times a persecutor, to be an elect vessel; and in this You were pleased that he should be called to be an Apostle and a preacher of the Gospel of Your Kingdom, O Christ our god. You also now, O Good One and Lover of Mankind, we ask You, grant us and all Your people a mind free from wandering and a clear understanding that we may know and understand how profitable are Your holy teachings which are now read to us through him. And as he followed Your example, O Author of life, so make us also worthy to be like him in deed and in faith that we may glorify Your holy Name and glory in Your Cross at all times. And unto You we send up glory, honour, and worship with Your good Father and the Holy Spirit, the Giver of Life, who is of one essence with You, now and at all times and to the age of all ages. Amen.

In the presence of the Pope or a bishop/metropolitan, the following hymn is sung:

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| --- | --- |
| The grace of our Lord Jesus Christ be with your saintly spirit, my lord, the honoured father, the high priest, Papa Abba \_\_\_. | Pi ehmot ghar em pen Chois Isos Pi Khristos: ef eshopi nem pek agion pnevma: pa chois en yot ettayoot: en arshi erevs: Papa Abba \_\_\_. |

In the presence of a single bishop or metropolitan, the follow­ing verse is added:

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| --- | --- |
| And our father the {bishop / metropolitan}, Abba \_\_\_. | Nem pen yot {en episkopos / em mitropolitis}: Abba \_\_\_. |

In the presence of several bishops or metropolitans, the following verse is added instead:

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| --- | --- |
| And our fathers the {bishops / metropolitans}, who are with us. | Nem nen yoti {en episkopos / em mitropolitis}: ni etki neman. |

Then the ending is sung:

|  |  |
| --- | --- |
| May the clergy and all the people be safe in the Lord. Amen. So be it. | Maré pi ekliros nem pi la os tirf: oo gai khen ep Chois: Je Amen: Ys eshopi. |

## THE CATHOLIC EPISTLE

READER:

The Catholic Epistle from the {First/Second/Third} Epistle of our teacher \_\_\_. His blessing be upon us. Amen.

The Catholic Epistle is read and is concluded by:

READER:

Do not love the world, nor the things which are in the world. The world shall pass away and all its desires; but he who does the will of God shall abide forever. Amen.

During the reading of the Cahtolic Epistle, the concelebrant or celebrant says this prayer to the Father:

PRIEST:

O Lord our God, who through Your holy Apostles has revealed to us the Mystery of the Gospel of the glory of Your Christ, and have given to them according to the great and immeasurable gift of Your grace that they should proclaim among all nations the glad tidings of the unsearchable riches of Your mercy, we ask You, O our Master, make us worthy of their share and inheritance. Grant to us at all times to walk in their footsteps and to imitate their struggle, and to have communion with them in the sweat which they accepted for the sake of godliness. Watch over Your holy church which You have established through them, and bless the sheep of Your flock and make this vine to increase, which Your right hand has planted, in Christ Jesus our Lord, thorugh whom the glory, the honour, the dominion, and the worship are due unto You, with Him and the Holy Spirit, the Giver of Life, whis is of one essence with You, now and at all times and to the age of all ages. Amen.

If the Prayer of the Oblation has not been completed during the Raising of Incense, the priest prays it now silently,

Again, let us ask God the Pantocraor, the Father of our Lord, God, and Saviour Jesus Christ, we ask and entreat Your goodness, O Lover of Mankind, remember, O Lord, the sacrifices, the offerings, and the thanksgivings of those who have offered (he places a handful of incense in the censer without making the sign of the cross over it) to the honour and glory of Your Holy Name.

DEACON:

Pray for those who have care for the sacrifices, oblations, first fruits, oil, incense, coverings, reading books, and altar vessels, that Christ our God may reward them in the heavenly Jerusalem, and forgive us our sins.

CONGREGATION:

Lord have mercy.

PRIEST:

Receive them upon Your holy, rational altar in heaven as a sweet savor of incense before Your greatness in the heavens, through the service of Your holy angels an darchangels. As You have recewived the gifts of the righteous Abel, the sacrifice of our father Abraham, and the two mites of the widow, so also receive the thanks of Your servants—those in abundane and those in scarcity, hidden or manifest—those who desire to offer to You but have none, and those who have offered these gifts to You this very day. Give them the incorruptible instead of the corruptible, the heavenly instead of the earthly, and the eternal instead of the temporal. Their houses and their store houses, fill them with every good things. Surround them, O Lord, by the power of Your holy angels and archangels. As they have remembered Your Holy Name on earth, remember them also, O Lord, in Your Kingdom, and in this age, too, leave htem not behind. Through the grace, compassion, and love of mankind of Your only-Begotten Son, our Lord, God, and Saviour Jesus Christ. Through whom the glory, the honour, the dominion and the worship are due to You, with Him and the Holy Spirit, the Giver of Life, who is of one essence with You, now and at all times and ot the age of all ages. Amen.

The congregation may now sing the Praxis response appropriate to the season, or the following ordinary response:

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| --- | --- |
| Hail to you, Mary, the fair dove, who has borne unto us God the Logos. | Shéré ne Maria: ti etchrompi ethnesos: thi et as misi nan: em Ef Nooti pi Logos. |

Whether or not the preceding is said, the congregation sings:

|  |  |
| --- | --- |
| Blessed art Thou in truth, with Thy Good Father and the Holy Spirit, for Thou hast {come} and saved us. (Have mercy on us.) | Ek esmaro oot alithos: nem Pek Yot en Aghathos: nem pi Pnevma Eth owab: je {Ak ee} ak soti emmon. (Nai nan.) |

## THE PRAXIS

READER:

A chapter from the Acts of our fathers the pure Apostles, who were invested with the grace of the Holy Spirit. Their blessing be with us all. Amen.

The Acts of the Apostles are read and are concluded by:

READER:

The word of the Lord abides in this church and in every church. Amen.

During the Praxis response, the priest makes the sign of the Cross ove the incense box, and says silently,

PRIEST:

Glory and honour, honour and glory to the All-Holy Trinity, the Father and the Son and the Holy Spirit, now and at all times and to the age of all ages. Amen.

He puts a handful of incense into the censer, and standing before the altar and censing it, says the Praxis Prayer silently,

O God, who accepted the sacrivice of Abraham and prepared for him a lamb in place of Isaac, even so, accept now at our hand, O our Master, this sacrifice of incense, and send down upon us in return Your abundant mercy and purify us from all pollution of sin, and make us worthy to serve in holiness and righteousness before Your goodness, O Lover of Mankind, all the days of our life.

The procession three times around the altar offering incense and prayers is repeated, as in the Pauline procession, up to exiting the Sanctuary and offering incense three times towards the east. The priest then censes toward the north, while saying for the Virgin,

We send you saluatations, with Gabriel the Angel, “Hail, O full of grace, the Lord is with you.”

He then censes towards the West and South, censing while saying,

A blessing of my lords and father the Apostles, namely, our father Peter and our teacher Paul, and the rest of the disciples. May their holy blessings be with us. Amen.

The priest returns and stands before the door of the Sanctuary and censes three times to the East, saying inaudibly the Prayer of the Confession of the people, “O God, who accepted the confession of the thief…”. Then the priest hands the censer to the deacon and prostrates before returning the the Sanctuary. The deacon kisses the priest’s hand, and returns the censer to the Sanctuary, taking care to enter by the deacon’s doors.

The “Synaxarion” (the chronicle of the saints) is read, then the congregation sings:

## THE HYMN OF THE TRISAGION

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| --- | --- |
| Holy God, Holy Mighty, Holy Immortal, Who was born of the Virgin, have mercy upon us. | Agios O Thé‑os: Agios Ees‑shiros: Agios Athanatos: O ek Partheno gennethis: eleison imas. |
| Holy God, Holy Mighty, Holy Immortal, Who was crucified for us, have mercy upon us. | Agios O Thé‑os: Agios Ees‑shiros: Agios Athanatos: O stavrothis di imas: eleison imas. |
| Holy God, Holy Mighty, Holy Immortal, Who rose from the dead and ascended into the heavens, have mercy upon us. | Agios O Thé‑os: Agios Ees‑shiros: Agios Athanatos: O anastasis ek ton nekron: ke anelthon ees toos ooranoos: eleison imas. |
| Glory be to the Father and to the Son and to the Holy Spirit, both now, and al­ways, and unto the ages of ages. Amen. O Holy Trinity, have mercy upon us. | Doxa Patri ke Eio: ke Agio Pnevmati: ke nyn ke a‑ee: ke ees toos é‑onas ton é‑onon: Amen: Agia Trias: eleison imas. |

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| PRIEST: |  |
| Pray. | Eshlil. |
| DEACON: |  |
| Stand up for prayer. | Epi prosevki stathité. |
| PRIEST: |  |
| Peace be with all. | Irini pasi. |
| CONGREGATION: |  |
| And with your spirit. | Ke to pnevmati soo. |

## THE PRAYER FOR THE GOSPEL (OR THE LITTLE ENTRANCE)

The priest kisses the Cross and gives it to the deacon. He takes the censer and exists through the Sanctuary door. The Deacon takes the Gospel and the Cross and exists through the North door, and comes around to stand behind the priest, and to his right, holding up the Cross and Gospel.

PRIEST:

O Master, Lord, Jesus Christ our God, Who said to His saintly, honoured Disciples and holy Apostles, “Many prophets and righteous men have desired to see the things which you see, and have not seen them, and to hear the things which you hear, and have not heard them. But blessed are your eyes for they see, and your ears for they hear.”

May we be worthy to hear and to act [according to] Thine Holy Gospels, through the prayers of Thy saints.

DEACON:

Pray for the Holy Gospel.

CONGREGATION:

Lord have mercy.

PRIEST:

Remember also, O our Master, all those who have bidden us to remember them in our supplications and prayers which we offer up unto Thee, O Lord our God.

Those who have already fallen asleep, repose them. Those who are sick, heal them.

For Thou art the life of us all, the salvation of us all, the hope of us all, the healing of us all, and the resurrection of us all; and to Thee we send up the glory, and the honour, and the adoration, together with Thy Good Father and the Holy Spirit, the Giver of Life, Who is of One Essence with Thee, now, and at all times, and unto the age of all ages. Amen.

The deacon prostrates and enters the Sanctuary at the south side of the Sanctuary door, with his right foot first, and turns to face the priest who enters after him. Two servers carrying light tapers wait ahead of the deacon. The priest makes the sign of the cross over the incense box and places a handful of incense into the censer, saying “glory and honour…” places incense in the censer, then they process around the Altar. The priest censes the Gospel, saying silently, Lord, now You are letting Your servant depart in peace, according to Your word; for my eyes have seen Your salvation which You have prepared before the face fo all peoples, a light to lighten the gentiles, an the glory of Your people Israel. The deacon hands the Gospel to the priest, kissing it and his hand as the priest says, Bow down before the Gospel of Jesus Christ. Through the prayers of the psalmist David the prophet, O Lord, grant us the forgiveness of our sins. The servers exit from the North side and take the tapers to give light for the reading of the Gospel. The deacon stops at the South side of the Sanctuary door, and the preist stops at the North side. The priest offers the Gospel to the other priests, saying, Blessed are your eyes for they see, and your ears fo rhtey hear. May we be worthy to hear and to act according to Your Holy Gospels, thorugh the prayers of Your saints. The priests come forward to kiss the Gospel, saying, “Bow down…” Then the celebrant kisses the Gospel himself and offers the censer to the concelebrants to cense the Gospel. He goes to the lecturn and reads the Gospel, or if there is only one priest he stays at the North side of the Sanctuary entrance offering incense and a Reader reads. If a bishop is present, then the Gospel is brought to him at the Sanctuary door, and he reads the Gospel from there, not the lecturn, while the celebrant offers incense.

DEACON:

A psalm of David.

The psalm is chanted, concluded by “Alleluia.”

DEACON:

Stand with the fear of God. Let us hear the Holy Gospel.

PRIEST:

Blessed be He Who comes in the Name of the Lord.

READER:

Bless, O Lord, the reading of the Holy Gospel, according to \_\_\_.

CONGREGATION:

Glory to Thee, O Lord.

READER:

Our Lord, God, Saviour, and King of us all, Jesus Christ, Son of the Living God, to Whom is glory forever.

The Gospel is chanted and is concluded by:

READER:

Glory is due to our God to the age of ages. Amen.

During the Gospel reading, the priest censes the Gospel three time, saying silently,

PRIEST:

You are He to whom praise is due from everyone with one voice, along with glory, honour, majesty, and worship, with Your good Father and the Holy Spirit, the Giver of Life, who is of one essence with You, now and at all tiems and to the age of all ages. Amen.

During the Gospel reading, the concelebrant says this prayer to the Father silently (or if there is only one priest, he says it),

PRIEST:

O You who are longsuffering, abundant in mercy and true, receive our prayers and supplications, receive our petitions, repentance, and confession on Your holy, undefiled Altar in Heaven. May we be made worthy to hear Your Holy Gospels, and may we keep Your precepts and commandments and bring forth fruit therin, a hundredfold, sixtyfold, and thirtyfold, in Christ Jesus our Lord.

Remember, O Lord, the sick of Your people; You have visited them with mercies and compassion; heal them.

Remember, O Lord the air of heaven and the fruits of the earth; bless them.

Remember, O Lord the seeds, the herbs, and the plants of the field; bless them.

Remember, O Lord the waters of the river; bless them, raise them to their measure according to Your grace.

Remember, O Lord, the seeds, the herbs, and the plants of the field; bless them.

Remember, O Lord, the salvation of men and animals.

Remember, O Lord, the salvation of this Your holy place, and every place, and every monastery of our Orthodox fathers.

Remember, O Lord, the king of our land, Your servant; Keep him in peace, truth, and strength.

Remember, O Lord, those who are in captivity; save them.

Remember, O Lord, our fathers and brethren who have fallen asleep and reposed in the Orthodox faith; repose all their souls.

Remember, O Lord, those who have brought to You these gifts, those on whose behalf they have been brought, and those by whom they have been brought. Give them all the reward in Heaven.

Remember, O Lord, those who suffer hardship in afflictions and distreses; save htem from all their hardship.

Remember, O Lord, the catechumens of Your people; have mercy upon them. Confirm their faith in You; uproot all traces of idolatry from their hearts. Your law, Your fear, Your commandments, Your truths, and Your holy precepts, establish in their hearts. Grant that they may know the steadfastness of the preaching they have received. And in the set time, may they be worthy o fthe washing of the new birth for the remission of their sins, as You prepare them to be a temple of Your Holy Spirit. Through the grac,e compassion, and love o fmankind of Your only-begotten Son, our Lord, God, and Saviour Jesus Christ. Through whom the glory, the honour, the dominion, and the worship are due to You, with Him and the Holy Spirit, the Giver of Life, who is of one essence with You, now and at all tiems and to the age off all ages. Amen.

CONGREGATION:

Glory to Thee, O Lord.

The congregation now sings the Gospel response appropriate to the season, or the following ordinary response:

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| --- | --- |
| Blessed are they, in truth,/ The saints of this day—Each one, each one by his name— The beloved of Christ. | O oonia too khen oo methmi: ni eth owab enté pai ého oo: pi owai pi owai: kata pef rän: ni menrati enté Pi Khristos. |
| Intercede on our behalf,/ O lady of us all, the Mother of God—Mary, the Mother of our Saviour—That He may forgive us our sins. | Ari presvevin é‑ehri egon: O ten chois en nib tiren ti Thé‑otokos: Maria eth Mav em pen Sotir: Entef ka nen novi nan evol. |

Then the ending is sung:

|  |  |
| --- | --- |
| Blessed be the Father and the Son/ And the Holy Spirit:/ The perfect Trinity./ We worship Him and glorify Him. | Je Ef esmaro oot enjé ef Yot nem ep Shiri: nem pi Pnevma Eth owab: ti Trias et jik evol: Ten oo osht Emmos ten ti o oo Nas. |

In the current practice, the Prayer of the Veil is said now, and this is considered the start of the Liturgy of the Faithful.

# THE THREE LONG PRAYERS

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| PRIEST: |  |
| Pray. | Eshlil. |
| DEACON: |  |
| Stand up for prayer. | Epi prosevki stathité. |
| PRIEST: |  |
| Peace be with all. | Irini pasi. |
| CONGREGATION: |  |
| And with your spirit. | Ke to pnevmati soo. |

## THE PRAYER FOR PEACE

PRIEST:

Again, let us ask God the Pantocrator, the Father of our Lord, God and Saviour, Jesus Christ. We ask and entreat Thy Goodness, O Lover of mankind: remember, O Lord, the peace of Thine One, Only, Holy, Catholic and Apostolic Church.

DEACON:

Pray for the peace of the One, Holy, Catholic and Apos-tolic, Orthodox Church of God.

CONGREGATION:

Lord have mercy.

PRIEST:

That which exists from one end of the world to the other. All peoples and all flocks do Thou bless. The peace which is from the heavens do Thou send down into our hearts; even the peace of this life also, graciously grant unto us. The king, the armies, the chiefs, the counselors, the multitudes, our neighbours, our coming in and our going out, adorn them with all peace.

O King of peace, grant us Thy peace, for Thou hast given us all things. Acquire us unto Thyself, O God our Saviour, for we know none other save Thee; Thine Holy Name we do utter. May our souls live by Thine Holy Spirit, and let not the death which is by sin have dominion over us—we Thy servants—nor over all Thy people.

CONGREGATION:

Lord have mercy.

## THE PRAYER FOR THE FATHERS

PRIEST:

Again, let us ask God the Pantocrator, the Father of our Lord, God and Saviour, Jesus Christ. We ask and entreat Thy Goodness, O Lover of mankind: remember, O Lord, our patriarch, the honoured father, the high priest, Abba \_\_\_.

DEACON:

Pray for our high priest, Papa Abba \_\_\_—Pope and patriarch, and archbishop of the great city of Alexandria; and for our Orthodox bishops.

CONGREGATION:

Lord have mercy.

PRIEST:

In keeping, keep him unto us for many years and peaceful times, fulfilling that holy high priesthood with which Thou hast entrusted him from Thyself, according to Thine holy and blessed will; rightly dividing the word of truth, shepherding Thy people in purity and righteousness, together with all the Orthodox bishops, hegumens, priests and deacons, and all the fullness of Thine One, Only, Holy, Catholic and Apostolic Church.

Grant them and us peace and safety in every place. Their prayers which they offer on our behalf, and on behalf of all Thy people, as well as ours on their behalf, do Thou receive upon Thine holy, heavenly and rational altar, as a sweet savour of incense.

All their enemies, visible and invisible, do Thou trample and humiliate under their feet speedily. As for them, keep them in peace and righteousness in Thine Holy Church.

CONGREGATION:

Lord have mercy.

## THE PRAYER FOR THE CONGREGATIONS

PRIEST:

Again, let us ask God the Pantocrator, the Father of our Lord, God and Saviour, Jesus Christ. We ask and entreat Thy Goodness, O Lover of mankind: remember, O Lord, our congregations. Bless them.

DEACON:

Pray for this holy church and for our congregations.

CONGREGATION:

Lord have mercy.

PRIEST:

Grant that they may be unto us without obstacle or hindrance, that we may hold them according to Thine holy and blessed will. Houses of prayer, houses of purity, houses of blessing: grant them unto us, O Lord, and Thy servants who shall come after us forever. The worship of idols, utterly uproot from the world. Satan and all his evil powers do Thou trample and humiliate under our feet speedily. All offences and their instigators do Thou abolish. May all dissensions of corrupt heresies cease.

The enemies of Thine Holy Church, O Lord, as at all times, now also humiliate. Strip their vanity; show them their weakness speedily. Bring to naught their envy, their intrigues, their madness, their wickedness and their slander, which they commit against us. O Lord, bring them all to no avail. Disperse their counsel, O God, Who dispersed the counsel of Ahithophel.

CONGREGATION:

Lord have mercy.

PRIEST:

Arise, O Lord God. Let all Thine enemies be scattered, and let all that hate Thine Holy Name flee before Thy face.

But let Thy people be in blessing: thousands of thousands, and ten thousand times ten thousands, doing Thy will. By the grace, compassion and love of mankind, of Thine Only-Begotten Son, our Lord, God and Saviour, Jesus Christ. Through Whom the glory, the honour, the dominion, and the adoration are due unto Thee, with Him and the Holy Spirit, the Giver of Life, Who is of One Essence with Thee, now, and at all times, and unto the age of all ages. Amen.

For the Liturgy of St. Basil or St. Gregory, the Liturgy of the Catecumens now concluded, the catechumens depart, as do those who have separated themselves from the Communion, i.e. the penitents. Those in penance who have been blessed to pray with the faithful (the kneelers), and those who have arrived after the reading of the Gospel without dispensation, and so cannot receive, move to the back of the Nave. Those who remain are the faithful who will now begin the Liturgy of the Faithful, offering and receiving the Gifts. Let none who arrive after this, the beginning of the Liturgy of the Faithful dare to enter the Nave, but let them stand in attentive prayer in the Narthex, not joining the faithful in offering and receiving. Let none of those who remain within, who are offering and receiving, dare to leave the Nave before the dismissal.

Note that in the Liturgy of the Catechumens, the Lord's Prayer and the Creed are not said (The Opening of the Curtain is the Introduction of the Raising of Incense).These are only for Baptised Christians.

For the Liturgy of St. Cyril, it is likely that in the original practice, the Catecumens would remain longer, then, at the current place of the washing of the hands, the Prayer of Reconicliation and Offertory would be made.

THE LITURGY OF THE FAITHFUL

DEACON:

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| In the wisdom of God, let us attend. Lord have mercy. Lord have mercy. In truth— | En sofia Thé o proskhomen: Kyrié eleison: Kyrié eleison: Khen oo methmi— |

## THE ORTHODOX CREED

We believe in One God: God the Father, the Pantocrator, Who created heaven and earth, and all things seen and unseen.

We believe in One Lord: Jesus Christ, the Only-Begotten Son of God, begotten of the Father before all ages. Light of Light; True God of True God; begotten, not created; of One Essence with the Father; by Whom all things were made; Who, for us men and for our salvation, came down from heaven, and was incarnate of the Holy Spirit, and of the Virgin Mary, and became man.

And He was crucified for us under Pontius Pilate; suffered and was buried; and the third day He rose from the dead, according to the Scriptures. Ascended into the heavens, He sits at the right hand of His Father; and He is coming again in His glory, to judge the living and the dead; Whose Kingdom shall have no end.

Yes, we believe in the Holy Spirit: the Lord, the Giver of Life, Who comes forth from the Father; Who, with the Father and the Son, is worshipped and glorified; Who spoke by the prophets.

And in One, Holy, Catholic and Apostolic Church, we confess One Baptism, for the remission of sins.

*We look for the resurrection of the dead, and the life of the coming age. Amen.*

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| PRIEST: |  |
| Pray. | Eshlil. |
| DEACON: |  |
| Stand up for prayer. | Epi prosevki stathité. |
| PRIEST: |  |
| Peace be with all. | Irini pasi. |
| CONGREGATION: |  |
| And with your spirit. | Ke to pnevmati soo. |

## THE PRAYER OF RECONCILIATION FOR THE ANAPHORA OF SAINT BASIL

PRIEST:

O God the Great, the Eternal, Who formed man in incorruption; and death, which entered into the world through the envy of the devil, Thou hast destroyed, by the life giving manifestation of Thine Only-Begotten Son, our Lord, God and Saviour, Jesus Christ.

Thou hast filled the earth with the peace from the heavens, by which the hosts of angels glorify Thee, saying, “Glory to God in the highest, peace on earth and goodwill toward men.”

DEACON:

Pray for perfect peace, love, and the holy Apostolic kisses.

CONGREGATION:

Lord have mercy.

PRIEST:

According to Thy good will, O God, fill our hearts with Thy peace. Cleanse us from all blemish, all guile, all hypocrisy, all malice, and the remembrance of evil entailing death.

And make us all worthy, O our Master, to greet one another with a holy kiss, that without falling into condemnation, we may partake of Thine immortal and heavenly gift, in Christ Jesus our Lord. Through Whom the glory, the honour, the dominion, and the adoration are due unto Thee, with Him and the Holy Spirit, the Giver of Life, Who is of One Essence with Thee, now, and at all times, and unto the age of all ages. Amen.

DEACON:

Greet one another with a holy kiss.

# THE PRAYER OF RECONCILIATION FOR THE ANAPHORA OF SAINT GREGORY

PRIEST:

O Thou Who art, Who was, Who abides forever; Co-Eter-nal; Co Essential; Co Enthroned and Co Creator with the Father; Who, for the sake of goodness only, out of non existence, brought man into being, and put him in the Paradise of Joy.

And when he fell, through the guile of the enemy and disobedience of Thine holy commandment, Thou didst desire to renew him, and to restore him to his first estate.

Neither an angel, nor an archangel, nor a patriarch, nor a prophet, hast Thou entrusted with our salvation. But Thou, without change, wast incarnate and became man, and resembled us in everything, save for sin only; and became, for us, a Mediator with the Father; and the middle wall Thou hast broken down, and the old enmity Thou hast abolished.

Thou hast reconciled the earthly with the heavenly, and made the two into one, and fulfilled the economy in the flesh; and at Thine Ascension into the heavens, in the body, having filled all with Thy Divinity, Thou didst say unto Thine holy Disciples and Apostles, “My peace I give to you, My peace I leave with you.”

The same grant unto us, now, also, O our Master; and cleanse us from all blemish, all guile, all hypocrisy, all evil, all malice, and the remembrance of evil, entailing death.

DEACON:

Pray for perfect peace, love, and the holy Apostolic kisses.

CONGREGATION:

Lord have mercy.

PRIEST:

And make us all worthy, O our Master, to greet one another with a holy kiss, that without falling into condemnation, we may partake of Thine immortal and heavenly gift, through Thy grace, and the goodwill of Thy Good Father, and the work of Thine Holy Spirit.

For Thou art the Provider, and the Giver of all goodness, and to Thee we send up the glory, and the honour and the adoration, together with Thy Good Father and the Holy Spirit, the Giver of Life, Who is of One Essence with Thee; now, and at all times, and to the age of all ages. Amen.

DEACON:

Greet one another with a holy kiss.

# A RECONCILIATION PRAYER BY SAINT SEVERUS FOR THE ANAPHORA OF SAINT CYRIL

PRIEST:

Author of Life and King of the ages; O God, unto Whom every knee bows, those in the heavens, those on earth, and those beneath the earth; to Whom all are humbled and under the yoke of servitude bowing the head to the sceptre of His Kingship; Who is glorified by the angelic hosts and the heavenly orders and the rational natures, with incessant voices declaring His Godhead.

And Thou wast pleased that we too, the frail earthlings, should serve Thee: not on account of the purity of our hands, since we have wrought no goodness on earth, but rather desiring to give unto us, we the undeserving wretches, of Thy Purity.

Receive us unto Thee, O Good One, and Lover of mankind, as we draw nigh unto Thine holy altar, according to the multitude of Thy mercies. And make us worthy of the heavenly peace that becomes Thy Godhead and is full of salvation, that we may give the same unto one another in perfect love, and greet one another with a holy kiss.

DEACON:

Pray for perfect peace, love, and the holy Apostolic kisses.

CONGREGATION:

Lord have mercy.

PRIEST:

Not with a vile sense that defies Thy fear, nor with thoughts of guile filled with the wickedness of the traitor, nor with consciences bent on malice, but rather by the gladness of our souls and the rejoicing of our hearts, having the great and perfect sign of the love of Thine Only Begotten Son.

And cast us not behind, we Thy servants, on account of the defilement of our sins, for Thou, as a Creator, knowest our form, that no one born of a woman can be justified before Thee.

So, make us worthy, O our Master, with a holy heart, and a soul filled with Thy grace, to stand before Thee and bring in unto Thee this holy, bloodless, spiritual, rational sacrifice, unto the remission of our offenses and the forgiveness of the ignorances of Thy people. For Thou art a merciful and a compassionate God, and unto Thee…

DEACON:

Greet one another with a holy kiss.

# A RECONCILIATION PRAYER BY THE THRICE BLESSED JOHN[[1]](#footnote-1) FOR THE ANAPHORA OF SAINT CYRIL

PRIEST:

O God of Love and Giver of the singleness of heart, Provider of the singleness of mind that is of virtue; Who has granted unto us the new commandment, through Thine Only-Begotten Son, that we should love one another even as Thou hast loved us—we the undeserving prodigals—and gavest Thy beloved Son for our life and salvation.

We ask Thee, O our Master, even us Thy servants, to grant us throughout our life on earth, and most particularly now, a sense that remembers not the earlier evils, and a conscience without hypocrisy, and truthful thoughts, and a heart filled with the love of the brethren; that, as we give a spiritual kiss, we may flee from the likeness of the treacherous Judas, and, in the likeness of Thine holy Apostles and Disciples, we may be reconciled to one another in purity, and may be ourselves purifiedthrough the mediation of Thine Holy Spirit. By the grace…

DEACON:

Greet one another with a holy kiss.

# ANOTHER RECONCILIATION PRAYER BY THE THRICE BLESSED JOHN[[2]](#footnote-2)1 FOR THE ANAPHORA OF SAINT CYRIL

PRIEST:

Exalted above all the power of speech and all the thoughts of the mind is the richness of Thy gifts, O our Master. For that which Thou hast hidden from the wise and the prudent, Thou hast revealed unto us little children.

And those things which prophets and kings have desired to see and have not, the same didst Thou grant unto us, we the sinners, that we may serve It and be purified thereby, when Thou didst establish unto us the Economy of Thine Only-Begotten Son, and the hidden mystery of this sacrifice, which has neither the blood of the Law nor the righteousness of the flesh roundabout It.

Rather, the Lamb is spiritual, and the knife is verbal and immaterial—that sacrifice which we offer unto Thee.

We ask and entreat Thy Goodness, O Lover of mankind, purify our lips and free our minds from all carnal pollution; and send unto us the grace of Thine Holy Spirit; and make us worthy to greet one another with a holy kiss, that without fall­ing into condemnation, we may partake of Thine immortal and heavenly gift, in Christ Jesus our Lord. Through Whom…

DEACON:

Greet one another with a holy kiss.

The congregation may now sing an appropriate “Aspasmos Adam” hymn, or the following:

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| Rejoice, O Mary, handmaid and Mother, for the angels praise Him Who is in your arms, and the Cheru­bim wor­thily worship Him; the Seraphim, too, without ceas­ing. | Ifrahi, ya Mariam, ul ‘abda wal Ummu, li‑annal Lazi fi higriki, al mala‑ikatu tusabbihahu, waa Sherobim yasguduna Lahu bi stihqa­qen; waa Serafim, bi ghayri fitur. |
| No daring have we before our Lord, Jesus Christ, save your prayers and interces­sions, O our Lady, the lady of us all, the Mother of God. | Laysa lana dalla ‘ind Rab­bina, Yasu’al Masih, siwa til­batuki wa shafa’atuki, ya Sa­yedatna kullena, as sayeda, Walidatul Ilah. |
| We ask Thee, O Son of God, to keep the life of our patriarch, Abba \_\_\_, the high priest. Confirm him upon his throne. | Nas‑aluka, ya Ibna Allah, an tahfaz (lana) hayat batriyarkena al Anba \_\_\_, ra‑ees ul ahbar. Thabbit‑hu ‘ala kurseeh. |
| That, together with the Cherubim and the Seraphim, we praise Thee, proclaiming and saying: | Likay nusabbihuka, ma’aa Sherobim waa Serafim, sare­kheena wa qa‑eeleen: |
| Holy, Holy, Holy, O Lord, the Pantocrator: heaven and earth are full of Thy glory and Thine honour. | Quddoos, Quddoos, Qud­doos, ayyuhaa Rabbu, Dabit‑el‑kull: es samaa wal aru mamlu‑atani men magdika wa karamatika. |

Whether or not the preceding is said, the congregation sings the following:

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| Through the inter­cessions of the holy Mother of God, Mary, O Lord, grant us the forgiveness of our sins. | Hiten ni presvia: enté ti Thé‑otokos eth‑owab Maria: Ep Chois ari eh­mot nan: em pi ko-evol: enté nen novi. | Bi shafa’at Walid­atil Ilah el qiddisa Mariam, ya Rabb an’im lana bi maghfirat khata­yana. |
| We worship Thee, O Christ, with Thy Good Father and the Holy Spirit, for Thou hast {come} and saved us. | Ten oo‑osht Em­mok O Pi Khris­tos: nem Pek Yot en Aghathos: nem pi Pnevma Eth‑owab: je {Ak ee} ak soti emmon. | Nasgudu Lak ayyuhal Masih, ma’ Abika‑a Sale wa‑a Ruh el‑Qodos, li‑annaka {atayta} wa khallastana. |

DEACON:

Lord have mercy. Lord have mercy. Lord have mercy. Yea, Lord, Who is Jesus Christ, the Son of God, hear us and have mercy upon us.

# THE OFFERTORY (OR THE GREAT ENTRANCE AND PROTHESIS)

## THE PROCESSION OF THE LAMB

The clergy process from the Narthex, through the Nave, to the Altar, bearing the oblations. On feast days the people sing:

## O KING OF PEACE

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| O King of Peace, give us Thy peace, accord to us Thy peace, and forgive us our sins. | Ep Ooro enté ti Hirini: moi nan en Tek hirini: semni nan en Tek hirini: ka nen novi nan evol. |
| Disperse the enemies of the Church. Fortify Her, that she may not be shaken forever. | Gor evol en ni gagi: enté ti Ekklisia: Ari sovt Eros: enneskim sha eneh. |
| Emmanuel our God is now in our midst, in the glory of His Father, and the Holy Spirit | Emmanoo-il pen Nooti: khen ten miti tinoo: khen ep o-oo enté Pef Yot: nem pi Pnevma Eth-owab. |
| May He bless us all, purify our hearts, and heal the sicknesses of our souls and our bodies. | Entef esmoo eron tiren: entef toovo en nen heet: entef talcho en ni shoni: enté nen psiki nem nen soma. |
| We worship Thee, O Christ, with Thy Good Father, and the Holy Spirit, for Thou hast come and saved us. (Have mercy on us.) | Ten oo-osht Emmok: O Pi Khristos: nem Pek Yot en Aghathos: nem pi Pnevma Eth-owab: je {Ak ee} ak soti emmon. (Nai nan.) |

DEACON:

Offer in order. Stand with trembling. Look towards the East. Let us attend.

Or, if the Anaphora of St. Gregory will be prayed, he says:

Let us stand aright. Let us stand in piety. Let us stand with attachment. Let us stand in peace. Let us stand with the fear of God, and with trembling and reverence. Offer in order, stand, and look towards the East. Let us attend.

CONGREGATION:

|  |  |  |
| --- | --- | --- |
| A mercy of peace, a sacrifice of praise. | Elé os irinis thisia: é ne sé os. | Rahhmatus sa-laam, zabihatut tasbeeh. |

The celebrant washes his hands three times saying,

PRIEST:

You shall sprinkle me with hyssop, and I shall be cleansed; You shall wash me, and I shall be witer than snow (Ps 50:7).

You shall make me to hear jubilation and gladness; humbled bones shall rejoice (Ps 50:8).

I will wash my hands in innocence, and go around Your altar, O Lord, that I may hear the voice of Your praise. Allelluia (Ps. 25:6,7).

The celebrant wipes his hands slightly with a white linen veil. During the Offering of the Lamb, he stands at the door of the sanctuary facing west, holding in his hand a silk veil. The loaves (an add number in the shape of the cross, with the side with three peircings facing the left of the celebrant) and wine are presented to him. He examines them carefully, crossing his right hand over his left. The deacon stands besdie him, having in his right hand a silk veil on which to receive the cruet of wine, and in his left hand a candle to shed light on the loaves and whine while the celebrant examines them. The right hand is crossed over the left hand. Before the celebrant chooses teh Lamb, which is the offered loaf, he makes the sign of the cross thee times over the bread and the wine, saying, "In the Name of the Father..." and "Blessed be God the Father..." He takes the Lamb in the palm of his left hand and wipes the top and the bottom with his right hand while saying,

PRIEST:

Grant O Lord, taht our sacrifice may be accepted before You for my own sins and for the ignorances of Your people. For behold, ti is pure according to the gift of Your Holy Spirit, in Christ Jesus our Lord, through whom the glory, the honour, the dominion, and the adoration are due unto You, with Him and the Holy Spirit, the Giver of Life, who is of one essence with You, now and at all times and to the age of all ages. Amen.

He then mentions those whom he wishes to remember, especially those on whose behalf the offering is made,

Remember, O Lord, Your Orthodox Christian servants, each one by his name. Keep those who are living by the angel of peace, and repose those who have departed. Remember, O Lord, my weakness--even I the poor--and forgive me my many sins.

He covers teh Lamb with a silk veil and holds it to teh top of his forehead, and the deacon behind him does the same with the cruet of wine. They encompass the Altar once while each of them is proceeded by a server carrying a lighted candle. They say,

PRIEST:

Glory and honour, honour and glory to the All Holy Trinity—the Father and the Son and the Holy Spirit. Peace and edification unto the One, Only, Holy, Catholic and Apostolic Church of God. Amen.

Remember, O Lord, those who have brought unto Thee these gifts, and those on whose behalf they have been brought, and those by whom they have been brought. Give them all the reward which is from the heavens.

DEACON:

Pray for these holy and precious gifts, our sacrifices, and those who have brought them.

On Sundays (except during Holy Lent), on Feasts of our Lord, and on all non fasting days, the congregation sings Psalm 117:

|  |  |
| --- | --- |
| Alleluia. This is the day which the Lord has made. Let us rejoice and be glad in it. O Lord, save us. O Lord, straighten our ways. Blessed be He Who comes in the Name of the Lord. Alleluia. | Alleluia: Fai pe pi ého oo eta ep Chois thamiof: Maren thelil en ten oonof emmon en khitf: O Ep Chois ek é nahmen: O Ep Chois ek é sooten nen moit: Ef esmaro oot enjé fi ethnioo khen ef Rän em ep Chois: Alleluia. |

On Saturdays and Sundays of Holy Lent, and on all fasting days (except during Holy Lent and the Fast of the Ninevites), the congregation sings Psalm 75 instead:

|  |  |
| --- | --- |
| Alleluia. The thought of man shall confess to Thee, O Lord,/ And the rest of thought shall keep a feast to Thee. The sacrifices and the offerings, receive them unto Thee. Alleluia. | Alleluia: Je Ef mev ee en ooromi ef é oo onh Nak evol Ep Chois: owoh ep sogp enté oomev ee ef é ershai Nak: Ni thisia ni eprosfora shopoo Erok: Alleluia. |

On weekdays of Holy Lent and the Fast of the Ninevites, the congregation sings Psalms 142 & 131 instead:

|  |  |
| --- | --- |
| Alleluia. I shall go in unto the altar of God,/ Before the face of God, Who gives gladness to my youth. I shall confess to Thee, O God, my God, with a harp.  Remember, O Lord, David and all his meekness. Alleluia. | Alleluia: Ei é-ee ekhoon sha pi ma-en-ersho-ooshi enté Ef Nooti: nahren ep ho em Ef Nooti: Fi-et af ti em ep oonof enté ta met-aloo: Tina oo-onh Nak evol Ef Nooti pa Nooti khen oo-kythara.  Ari ef mev-ee Ep Chois en Daveed nem tef met-rem-ravsh tirs: Alleluia. |

The celebrant, having completed the circuit of the Altar faces East, and uncoveres the Lamb and places it in his left hand. He inclines his head to his brother presbyters, asking them to bless. He brings the Lamb close to the cruet of wine, which is in the deacon's right hand, covered with a silk veil. He makes the sign of the cross over both three times, saying,

PRIEST:

In the Name of the Father and the Son and the Holy Spirit: One God. Blessed be God the Father, the Pantocrator. Amen.

DEACON:

Amen.

PRIEST:

Blessed be His Only-Begotten Son, Jesus Christ our Lord. Amen.

DEACON:

Amen.

PRIEST:

Blessed be the Holy Spirit, the Paraclete. Amen.

DEACON:

Amen. One is the Holy Father. One is the Holy Son. One is the Holy Spirit. Amen. \*Blessed be the Lord God forever. Amen. Praise the Lord, all ye nations: praise Him all ye peoples. For His mercy is confirmed upon us: and the truth of the Lord endures forever. Amen. Alleluia.

\*The Deacon may insert:

You reign in the day of Your power, in the glory of the saints. From the womb, before teh morning star, I ahve begotten You. The Lord has sworn and will not repent, "You are a priest foreve after the order of Melchizadek."

Our holy father, the high priest, Papa Abba \_\_\_\_, and his partner in this Liturgy, our holy father Abba \_\_\_\_, may the God of heaven keep them on their thrones for many years and peaceful times. May He subdue all their enemies under their feet speedily.

Ask Christ on our behalf to forgive us our sins in peace, according to His great mercy.

## A HYMN FOR THE HOLY TRINITY

CONGREGATION:

|  |  |
| --- | --- |
| Glory be to the Father and to the Son and to the Holy Spirit, both now, and al-ways, and to the age of ages. Amen. Alleluia. | Doxa Patri ke Eio ke Agio Pnevmati: ke nyn ke a ee ke ees toos é onas ton é onon: Amen: Alleluia. |

Meanwhile, the celebrant places the Lamb on the paten and covers it with a silk veil, saying silently,

PRIEST:

Glory and honour, honour and glory to the All-Holy Trinity, the Father and the Son and the Holy Spirit, now and at all tiems and to the ages of all ages. Amen.

He then pours wine into the chalice, completely emptying the cruet. He pours a little water into teh empty wine cruet and adds it to the chalice (the water being not less than a tenth, normally a quarter, and not more than a third of the wine), wipes the mouth of the cruet with a white veil, and removes it from the Altar.

|  |  |
| --- | --- |
| PRIEST: |  |
| Pray. | Eshlil. |
| DEACON: |  |
| Stand up for prayer. | Epi prosevki stathité. |
| PRIEST: |  |
| Peace be with all. | Irini pasi. |
| CONGREGATION: |  |
| And with your spirit. | Ke to pnevmati soo. |

## THE PRAYER OF THANKSGIVING

PRIEST:

Let us give thanks to the beneficent and merciful God, the Father of our Lord, God and Saviour, Jesus Christ. For He has covered us, helped us, guarded us, accepted us to Him, spared us, supported us, and has brought us to this hour.

Let us also ask Him, the Lord our God, the Pantocrator, to guard us in all peace this holy day and all the days of our life.

|  |  |
| --- | --- |
| DEACON: |  |
| Pray. | Prosevexasté. |
| CONGREGATION: |  |
| Lord have mercy. | Kyrié eleison. |

PRIEST:

O Master, Lord, God the Pantocrator, the Father of our Lord, God and Saviour, Jesus Christ, we thank Thee for everything, concerning everything, and in everything. For Thou hast covered us, helped us, guarded us, accepted us to Thee, spared us, supported us, and hast brought us to this hour.

DEACON:

Pray that God have mercy and compassion on us, hear us, help us, and accept the supplications and prayers of His saints, for that which is good, on our behalf, at all times; and make us worthy to partake of the communion of His holy and blessed Mysteries, for the remission of our sins.

CONGREGATION:

Lord have mercy.

PRIEST:

Therefore, we ask and entreat Thy Goodness, O Lover of mankind: grant us to complete this holy day, and all the days of our life, in all peace with Thy fear.

All envy, all temptation, all the work of Satan, the counsel of wicked men and the rising up of enemies, hidden and manifest, take them away from us, and from all Thy people, and from this table, and from this holy place that is Thine.

But those things which are good and profitable do Thou provide for us, for it is Thou Who has given us the authority to tread on serpents and scorpions, and upon all the power of the enemy.

And lead us not into temptation, but deliver us from evil. By the grace, compassion and love of mankind, of Thine Only-Begotten Son, our Lord, God and Saviour, Jesus Christ. Through Whom the glory, the honour, the dominion, and the adoration are due unto Thee, with Him and the Holy Spirit, the Giver of Life, Who is of One Essence with Thee, now, and at all times, and unto the age of all ages. Amen.

CONGREGATION:

|  |  |
| --- | --- |
| Saved. Amen. And with your spirit. | Sothis: Amen: Ke to pnev­mati soo. |

In the presense of a Patriarch or Bishop, they chant Ni savev, page ##, instead.

On weekdays of Holy Lent, the congregation chants Psalm 86:

|  |  |
| --- | --- |
| His foundations are in the holy mountains. The Lord loves the gates of Zion/ More than all the dwellings of Jacob. Honourable things are spoken of you, O city of God. Alleluia.  Mother Zion will say, That a man and a man has dwelt in Her: And He is the highest Who has established Her forever. Alleluia. | Nef senti khen ni to-oo eth-owab: A Ep Chois mei en ni pylee enté Sion: Ehoté ni ma-en-shopi tiroo enté Yakob: Af saji ethbeeti en han eh-bi-owi evtayoot: Ti baki enté Ef Nooti: Alleluia.  Sion ti Mav na gos: Je oo-romi nem oo-romi af shopi en Khits: Owoh Enthof pe et chosi Af hisenti Emmos sha eneh: Alleluia. |

During weekdays of Great Lent and the Fast of Nineveh, the Presbyter prays "Eklinomen tagonata", page ##.

The celebrant now prays silently the Prayer fo teh Prothesis of the Bread and the Wine to the Son,

PRIEST:

O Master, Lord Jesus Christ, the co-eternal Logos of the unblemished Father, who is of one essence with Him and the Holy Spirit--for You are the living bread which came down from heaven and made Yourself a Lamb without spot for the life of the world--we ask and entreat Your goodness, O lover of mankind, (here he points with his hand to the bread set before him on the paten) show Your face upon this bread, (he points tot he wine set before himin the chalice) and upon this cup, which we have set upon (he points towarsd the altar) this Your priestly Table. (He makes the sign of the cross three times over the brad and wine together, saying:) Bless them, sanctify them, purify them and change them, (he points with his hand to the bread, saying,) in order that, on the one hand, this bread may indeed become Your holy Body, (he point to the chalic, saying,) and, on the other hand, the mixture which is in this cup indeed Your precious Blood. And may they become for all of us communion, healing, and salvation for our souls, our bodies, and our spirits. For You are our God, and glory is due to You, with Your good FAther, and the Holy Spirit, the Giver of Live, who is of one essence with You, now and at all tiems and unto the age of all ages. Amen.

The celebrant covers teh oblation with a veil and teh chalice with another veil. He covers both with the prosheron, together with the deacon whi si facint him; the priest then carefully places another veil upon the prospheron. He kisses the altar and then goes to the south side of it and prostrates towards teh East, thanking the Lord who has made him worthy of this holy service. This is done as he says the Absolution to the Son inaudibly (O Master, Lord Jesus Christ... page ##--actually, insert here, it's from ROI).

He then rises and kisses the altar, and proceeds to teh north side of the altar, an teh deacon prostrates before him, and the preist stretches forth his hand on teh deacon's head and blesses him. Then both of them kiss the altar. Coming down from teh altar, the presbyters and the deaocns walk backwards, their faces set to the East, putting their left food first. They prostrate before the door of the sanctuary, while the priest prays the Prayer of Absolution standing beind the priests and deacons. If a bishop is present, he reads the Absolution.

## THE ABSOLUTION

PRIEST:

May Thy servants, ministers of this day—the hegumen(s), the priest(s), the deacon(s), the clergy—and all the people, and my weak self, be absolved from the mouth of the All Holy Trinity—the Father and the Son and the Holy Spirit; and from the mouth of the One, Only, Holy, Catholic and Apostolic Church; and from the mouths of the twelve Apostles; and from the mouth of the Beholder of God, Saint Mark the Evangelist, the Apostle and martyr; the patriarch Saint Severus, our teacher Dioscorus, Saint Athanasius the Apostolic, Saint Peter, the holy martyr and the high priest, Saint John Chrysostom, Saint Cyril, Saint Basil, and Saint Gregory; and from the mouths of the three hundred and eighteen assembled at Nicea, the one hundred and fifty at Constantinople, and the two hundred at Ephesus; and from the mouth of our honoured father, the high priest, Abba \_\_\_; and from the mouth of my abject self.

For blessed and full of glory is Thine Holy Name, O Father and Son and Holy Spirit, now, and at all times, and unto the age of all ages. Amen.

THE ANAPHORA OF SAINT BASIL

# THE PRAYER OF THE VEIL

God, Who in Your unspeakable love toward

mankind sent Your Only-Begotten Son into the

world, that He might bring the lost sheep home

unto You;

We ask You, O our Lord, thrust us not behind

You when we offer this awesome and bloodless

sacrifice. For we put no trust in our

righteousness but in Your mercy, whereby You

have given life to our race.

We pray and entreat Your goodness, O Lover

of mankind One, that this mystery which You

have appointed unto us for salvation may not

be unto condemnation unto us or unto any of

Your people, but unto the washing away of our

sins and the forgiveness of our negligence and

unto the glory and honor of Your holy name, O

Father, Son and Holy Spirit, now, and at all

times and unto the age of all ages. Amen.

# THE ANAPHORA

Turning to the west, teh priest signs the people once, saying,

PRIEST:

The Lord be with you all.

CONGREGATION:

And with your spirit.

Turning to the East he signs the deacons on his right, saying,

PRIEST:

Lift up your hearts.

CONGREGATION:

We have them with the Lord.

Signing himself, he says,

PRIEST:

Let us give thanks to the Lord.

CONGREGATION:

It is meet and right.

PRIEST:

Meet and right, meet and right—truly, indeed, it is meet and right.

O Thou, Who art, Master, Lord, God of Truth, being before the ages and reigning forever, Who dwells in the highest and looks upon the lowly; Who has created the heaven, the earth, the sea, and all that is therein.

The Father of our Lord, God and Saviour, Jesus Christ, by Whom Thou hast created all things, seen and unseen; Who sits upon the throne of His glory, and Who is worshipped by all the holy powers.

DEACON:

You who are seated, stand.

PRIEST:

Before Whom stand the angels, the archangels, the prin-cipalities, the authorities, the thrones, the dominions and the powers.

DEACON:

Look towards the East.

PRIEST:

Thou art He around Whom stand the Cherubim, full of eyes, and the Seraphim, with six wings, praising continuously, without ceasing, saying,

DEACON:

Let us attend.

The congregation may now sing an appropriate “Aspasmos Batos” hymn, or the following: add Arabic to these?

|  |  |
| --- | --- |
| The Cherubim worship Thee, and the Seraphim glorify Thee, proclaiming and saying— | Ni Sheroobim se oo osht Emmok: nem ni Serafim seti o oo Nak: evosh evol evgo emmos: je— |

Whether or not the preceding is said, the congregation sings the following:

|  |  |
| --- | --- |
| “Holy, Holy, Holy, Lord of Hosts, heaven and earth are full of Thine holy glory.” | “Agios Agios Agios: Kirios Saba oth: epliris o ooranos: ke ee gee tis agias: Soo doxis.” |

The priest takes the veil upon the chalice in his right hand, and with it makes the sign of the Cross three times:

PRIEST:

“Agios (signing himself), Agios (signing the acolytes to his right), Agios (signing the congregation to the West).”

Holy, Holy, Holy—truly, O Lord, our God, Who formed us, created us and placed us in the Paradise of Joy. When we disobeyed Thy commandment through the guile of the serpent, we fell from eternal life, and were exiled from the Paradise of Joy.

Thou hast not abandoned us to the end, but hast always visited us through Thine holy prophets; and, in the last days, Thou didst manifest Thyself to us, who were sitting in darkness and the shadow of death, through Thine Only-Begotten Son, our Lord, God and Saviour, Jesus Christ, Who, of the Holy Spirit and of the Holy Virgin Mary—

CONGREGATION:

Amen.

The deacon brings teh censor to the priest, who puts a handful of incense into it.

PRIEST:

Was incarnate and became man, and taught us the ways of salvation. He granted us the birth from on high, through water and Spirit. He made us unto Himself a congregation, and sanctified us by Thine Holy Spirit. He loved His own who are in the world, and gave Himself up for our salvation unto death, which reigned over us, whereby we were bound and sold on account of our sins. He descended into Hades through the Cross.

CONGREGATION:

Amen. I believe.

PRIEST:

He rose from the dead on the third day. He ascended into the heavens and sat at Thy right hand, O Father. He has appointed a day for recompense, on which He will appear to judge the world in righteousness, and give each one according to his deeds.

CONGREGATION:

According to Thy mercy, O Lord, and not according to our sins.

# THE INSTITUTION NARRATIVE

The priest censes his hands three times and then censes the bread, followed by the wine with his hands, saying,

PRIEST:

He instituted for us this great Mystery of godliness, for, being determined to give Himself up to death for the life of the world,

CONGREGATION:

We believe.

The priest takes the Lamb into his left hand, raises the silk veil that was beneith it on the paten and kisses it, then places it on the altar, saying,

PRIEST:

He took bread into His holy hands, which are without spot or blemish, blessed and life giving.

CONGREGATION:

We believe that this is true. Amen.

The priest places his right hand on the Lamb that is in his left hand, raises his eyes upward, and says,

PRIEST:

He looked up towards heaven, to Thee, O God, Who art His Father and Master of everyone. (The priest makes the sign of the cross with his finger three times with the people answering "Amen":) And when He had given thanks,

CONGREGATION:

Amen.

PRIEST:

He blessed it,

CONGREGATION:

Amen.

PRIEST:

And He sanctified it.

CONGREGATION:

Amen. We believe, we confess, and we glorify.

The priest breaks the Lamb two thirds of the way from the left, carefully, slightly, and without separating the two parts, and without touching the Despotikon. The fraction must be made with his right thumb, and not with the nail, from the top to the bottom, while saying,

PRIEST:

He broke it; gave it to His own holy Disciples and saintly Apostles, saying, “Take, eat of it, all of you. For this is My Body,

He sgently breaks the top of the Lamb with the tips of his fingers, without completely separating it. He places it in the paten, and cleeans his hands inside the paten so that nothing of the oblation remains on them, while saying,

which is broken for you and for many, to be given for the remission of sins. This do in remembrance of Me.”

CONGREGATION:

This is true. Amen.

The priest places his right hand on the lip of the chalice, saying,

PRIEST:

Likewise also, the cup after supper: He mixed it of wine and water. And when (the priest signs the chalice three times with the people answering "Amen":) He had given thanks,

CONGREGATION:

Amen.

PRIEST:

He blessed it,

CONGREGATION:

Amen.

PRIEST:

And He sanctified it.

CONGREGATION:

Amen. Again, we believe, we confess, and we glorify.

The priest moves the chalice in the form of a cross, inclinigng it to the west, the weast, the north, and to the south, while saying,

PRIEST:

He tasted, and gave it also to His own holy Disciples and saintly Apostles, saying, “Take, drink of it, all of you. (He points to the chalice.) For this is My Blood of the New Testament, which is shed for you and for many, to be given for the remission of sins. This do in remembrance of Me.”

CONGREGATION:

This is also true. Amen.

The priest points with his hands to the Lamb, saying,

PRIEST:

“For, every time you eat of this bread (he points to the chalice,) and drink of this cup, you proclaim My death, confess My Resurrection, and remember Me till I come.”

The congregation sings:

|  |  |
| --- | --- |
| Amen. Amen. Amen. Thy death, O Lord, we proclaim; Thine Holy Resurrection and Ascension to the heavens, we confess. We praise Thee, we bless Thee, we thank Thee, O Lord, and we entreat Thee, O our God. | Amen. Amen. Amen. Bi mawtika, ya Rabbi, nubash-shir; wa bi Qiyamatikal Muqadasa, wa So’udika ilas samawat, na’tarif. Nusabbihak, nubarikak, nashkurak, ya Rabb, wa natadarra’ ilayka, ya Ilahuna. |

PRIEST:

Therefore, as we also commemorate His holy Passion, His Resurrection from the dead; His Ascension into the heavens; His sitting at Thy right hand, O Father; and His Second Coming from the heavens, awesome and full of glory: We offer unto Thee Thy gifts from what is Thine, for everything, concerning everything, and in everything.

DEACON:

Worship God in fear and trembling.

The priest says the “Epiclesis,” inaudibly:

And we ask Thee, O Lord our God—we, Thy sinful and unworthy servants. We worship Thee by the pleasure of Thy Goodness, that Thine Holy Spirit descend (he points to himself, then the oblations,) upon us, and upon these gifts set forth, and purify them, translate them and manifest them as a sanctification of Thy saints.

Meanwhile, the congregation bows and says:

|  |  |
| --- | --- |
| We praise Thee, we bless Thee, we serve Thee, we worship Thee. | Nusabbiak, nubarikak, nakhdumak, (ya Rabb,) wa nasgudu Lak. |

DEACON:

Let us attend. Amen.

The priest signs the Lamb three times quickly, saying,

PRIEST:

And this bread He makes into the holy Body of Him.

CONGREGATION:

I believe—

The priest stretches his hands and bows his head to the Lord, saying,

PRIEST:

Our Lord, God and Saviour, Jesus Christ: given for the remission of sins and eternal life to those who partake of Him.

CONGREGATION:

Amen.

The priest signs the chalice three times quickly, saying,

PRIEST:

And this cup, also, the precious Blood of the New Testa-ment of Him.

CONGREGATION:

Again, I believe—

The priest raises his hands and bows his head to the Lord, saying,

PRIEST:

Our Lord, God and Saviour, Jesus Christ: given for the remission of sins and eternal life to those who partake of Him.

From this point, the signing of the Body and Blood is only through Them and by Them.

CONGREGATION:

Amen. Lord have mercy. Lord have mercy. Lord have mercy.

# THE SEVEN SHORT PRAYERS

The priest places a veil on each hand. At this point, the priest may elect to pray the first part of the Gregorian Litany (page 62).

PRIEST:

Make us all worthy, O our Master, to partake of Thine Holies, unto the purification of our souls, our bodies and our spirits. That we may become one body and one spirit, and may have a share and an inheritance with all the saints who have pleased Thee since the beginning.

## THE PRAYER FOR PEACE

PRIEST:

Remember, O Lord, the peace of Thine One, Only, Holy, Catholic and Apostolic Church.

DEACON:

Pray for the peace of the One, Holy, Catholic and Apos-tolic, Orthodox Church of God.

CONGREGATION:

Lord have mercy.

The priest points with his hand first to the Blood and then to the Body, saying,

PRIEST:

This, which Thou hast acquired unto Thyself with the precious Blood of Thy Christ. Keep Her in peace, with all the Orthodox Bishops who are in Her.

## THE PRAYER FOR THE FATHERS

PRIEST:

Foremost, remember, O Lord, our blessed and honoured father, the archbishop, our patriarch, Abba \_\_\_.

If a bishop or metropolitan is present, the priest adds:

…and his partner in the service, our father the bishop/metropolitan, Abba \_\_\_.

DEACON:

Pray for our high priest, Papa Abba \_\_\_—Pope and patriarch, and archbishop of the great city of Alexandria; and for our Orthodox bishops.

If a bishop or metropolitan is present, the deacon says this instead:

Pray for our high priest, Papa Abba \_\_\_—Pope and patriarch, and archbishop of the great city of Alexandria; and our father the bishop/metropolitan, Abba \_\_\_; and for our Orthodox bishops.

CONGREGATION:

Lord have mercy.

PRIEST:

And those who rightly divide the word of truth with him, grant them unto Thine Holy Church to shepherd Thy flock in peace.

## THE PRAYER FOR THE PRIESTS

PRIEST:

Remember, O Lord, the Orthodox hegumens, priests and deacons.

DEACON:

Pray for the hegumens, priests, deacons, subdeacons, and the seven orders of the Church of God.

CONGREGATION:

Lord have mercy.

PRIEST:

And all the servants, all who are in virginity, and the purity of all Thy faithful people.

## THE PRAYER FOR MERCY

PRIEST:

Remember, O Lord, to have mercy upon us all.

CONGREGATION:

Have mercy upon us, O God, the Father, the Pantocrator.

## THE PRAYER FOR THE PLACE

PRIEST:

Remember, O Lord, the safety of this holy place which is Thine, and every place, and every monastery of our Orthodox fathers.

DEACON:

Pray for the safety of the world and of this city of ours, and of all cities, districts, islands and monasteries.

CONGREGATION:

Lord have mercy.

PRIEST:

And those who dwell therein in God’s faith.

At this point, the priest may elect to lead the congregation in chanting “Have mercy upon us…” (page 65), substituting “O God, the Father, the Pantocrator” for “O God, our Saviour.”

From the 12th of Paoni (19th of June) to the 9th of Paopi (19th/20th of October), the following prayer is said:

## THE PRAYER FOR THE WATERS

PRIEST:

Graciously, accord, O Lord: the waters of the river this year, bless them.

DEACON:

Pray for the rising of the waters of the rivers this year, that Christ our God may bless them and raise them according to their measure; that He may give joy to the face of the earth, sustain us, the sons of men, save the beasts, and forgive us our sins.

CONGREGATION:

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

From the 10th of Paopi (20th/21st of October) to the 10th of Tobi (18th/19th of January), the following prayer is said instead:

## THE PRAYER FOR THE SEEDS

PRIEST:

Graciously, accord, O Lord: the seeds, the herbs and the plants of the field this year, bless them.

DEACON:

Pray for the seeds, the herbs and the plants of the field this year, that Christ our God may bless them to grow and multiply unto perfection with great fruit, have compassion on His creation which His hands have made, and forgive us our sins.

CONGREGATION:

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

From the 11th of Tobi (19th/20th of January) to the 11th of Paoni (18th of June), the following prayer is said instead:

## THE PRAYER FOR THE FRUITS

PRIEST:

Graciously, accord, O Lord: the air of heaven and the fruits of the earth this year, bless them.

DEACON:

Pray for the air of heaven, the fruits of the earth, the trees, the vines, and for every fruit bearing tree in all the world, that Christ our God may bless them, bring them to perfection in peace without harm, and forgive us our sins.

CONGREGATION:

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

Then the priest continues:

Raise them to their measure according to Thy grace. Give joy to the face of the earth. May its furrows be abundantly watered and its fruits be plentiful. Prepare it for sowing and harvesting. Manage our lives as deemed fit.

Bless the crown of the year with Thy Goodness, for the sake of the poor of Thy people; the widow, the orphan, the stranger, the sojourner; and for the sake of us all who entreat Thee and seek Thine Holy Name.

For the eyes of everyone wait upon Thee, for Thou givest them their food in due season.

Deal with us according to Thy Goodness, O Thou Who gives food to all flesh. Fill our hearts with joy and gladness, that we too, having sufficiency in everything, always, may abound in every good deed.

CONGREGATION:

Lord have mercy.

At this point, the priest may elect to pray the second part of the Gregorian Litany (page 67). The priest then points with his hands to the oblations set before him, saying the following (which is said by the bishop, if present,)

## THE PRAYER FOR THE GIFTS

Pointing to the Oblations set before him, the priest says,

PRIEST:

Remember, O Lord, those who have brought unto Thee these gifts, and those on whose behalf they have been brought, and those by whom they have been brought. Give them all the reward which is from the heavens.

DEACON:

Pray for these holy and precious gifts, our sacrifices, and those who have brought them.

CONGREGATION:

Lord have mercy.

# THE COMMEMORATION OF THE SAINTS

PRIEST:

As this, O Lord, is the command of Thine Only-Begotten Son, that we share in the commemoration of Thy saints, graciously accord, O Lord, to remember all the saints who have pleased Thee since the beginning: our holy fathers the patriarchs, the prophets, the Apostles, the preachers, the Evangelists, the martyrs, the confessors, and all the spirits of the righteous who were perfected in the Faith.

Most of all, the pure, full of glory, Ever Virgin, holy Mother of God, Saint Mary, who in truth gave birth to God the Logos. And Saint John the fore runner, Baptist and martyr; and Saint Stephen the archdeacon, the protomartyr; the Beholder of God Saint Mark, the Evangelist, the Apostle and martyr; the patriarch Saint Severus; our teacher Dioscorus; Saint Athanasius the Apostolic; Saint Peter, the holy martyr and the high priest; Saint John Chrysostom, Saint Theodosius, Saint Theophilus, Saint Demetrius, Saint Cyril, Saint Basil, Saint Gregory the Theologian, Saint Gregory the wonder worker, Saint Gregory the Armenian; the three hundred and eighteen assembled at Nicea, the one hundred and fifty at Constantinople, and the two hundred at Ephesus; our righteous father, the great Abba Antony, and the righteous Abba Paul; the three saints Abba Macarii, and all their children, the cross bearers; our father Abba John the hegumen; our righteous father Abba Pishoy, the perfect man, the beloved of our Good Saviour.

Our father Abba Paul of Tammoh and Ezekiel his disciple; my lords the Roman fathers, Saints Maximus and Dometius; the Forty Nine Martyrs, the elders of Scetis; the strong saint, Abba Moses; John Kami, the presbyter; our father Abba Daniel the hegumen; our father Abba Isidore the presbyter; our father Abba Pachom, of the Koinonia, and Theodore his disciple; our father Abba Shenoute the Archmandrite, and Abba Besa his disciple.

And all the choir of Thy saints—through whose prayers and supplications, have mercy on us all and save us, for the sake of Thine Holy Name, which is called upon us.

DEACON:

Let those who read recite the names of our holy fathers, the patriarchs, who have fallen asleep. O Lord, repose their souls, and forgive us our sins.

READER:

Through the prayers and intercessions of our Lady, the all-holy, full of glory, undefiled, most blessed Theotokos and ever-virgin Mary; and of John, the holy prophet, forerunner, Baptist, and martyr; and of Saint Stephen, the Archdeacon and protomartyr; and of the holy, glorious Apostles, Prophets, and triumphant martyrs, and all the choirs of Your saints; and of Abba \_\_\_\_, lord and archbishop of the great city of Alexandria, and of our Orthodox bishops in the Eucharist; and for the well-being and repose of our holy fathers:

First, Saint Mark the Apostle, Evangelist, Archbishop, and Martyr,

The reader continues, mentioning the names of all the departed patriarchs, and then continues with “The great Abba Antony…”, or the following conclusion,

and all who have rightly divided the word of truth, the Orthodox bishops, priests, deacons, clergy, and laity, these and all the Orthodox. Amen.

READER:

|  |  |
| --- | --- |
| The great Abba Antony, and the righteous Abba Paul; and the three saints Abba Macarii; Abba John the Short; Abba Pishoy, Abba Paul; our holy Roman fathers, Maximus and Dometius; Abba Moses, Abba John Kami, Abba Daniel; Abba Isidore, Abba Pachom, Abba Shenoute; and Abba Paphnoute, Abba Parsoma, Abba Teji; and all who have rightly taught the word of truth: the Orthodox bishops, priests, deacons, clergy, laity; and all the Orthodox [people]. (Amen.) | Pi nishti Abba Antoni: nem pi ethmi Abba Pavlé: nem pi shomt eth owab Makarios: Abba Yo annis pi Kolobos: Abba Pishoi: Abba Pavlé: nen yoti eth owab en Romé os Maximos nem Dometios: Abba Mosi: Abba Yo annis Kami: Abba Dani il: Abba Isidoros: Abba Pakhom: Abba Shenooti: ke Abba Paphnooti: Abba Parsoma: Abba Teji: ke panton ton orthos didaxanton ton logon tis alithias: Orthodoxon episkopon epresviteron diakonon eklirikon ke laikon: ke tooton ke panton Or-thodoxon. (Amen.) |

The priest then says the diptych, inaudibly:

Remember also, O Lord, all those who have fallen asleep and reposed in the priesthood, and in all the orders of the laity. Graciously, O Lord, repose all their souls in the bosom of our holy fathers, Abraham, Isaac and Jacob. Sustain them in a green pasture, by the water of rest, in the Paradise of Joy; the place out of which grief, sorrow and groaning have fled away, in the light of Thy saints.

If the Patrirach or bishop has fallen asleep, the appropriate prayer, page ##, is said.

The priest puts incense in the censer, mentioning the names of the departed, and the congregation sings:

|  |  |
| --- | --- |
| [[3]](#footnote-3)Glory to Thee, O Lord. Lord have mercy. Lord have mercy. Lord, bless us. Lord, repose them. Amen. | Doxa Si Kyrié: Kyrie eleison: Kyrié eleison: Kyrié evlogison: Kyrié anapavson: Amen. |

After commemorating the departed, the priest raises his hands and continues,

PRIEST:

Those, O Lord, whose souls Thou hast taken, repose them in the Paradise of Joy—in the region of the living forever, in the heavenly Jerusalem—in that place. And we too, who are sojourners in this place, keep us in Thy faith, and grant us Thy peace unto the end.

CONGREGATION:

|  |  |
| --- | --- |
| As it was, and shall be, from generation to generation, and unto all ages of ages. Amen. | Osper een ke esté estin: apo gené as ees gené an: ke pantas toos é onas ton é onon. Amen. |

PRIEST:

Lead us throughout the way into Thy Kingdom, that, as in this, so also in all things, Thy great and Holy Name be glorified, blessed and exalted—in everything which is honoured and blessed—together with Jesus Christ, Thy Beloved Son, and the Holy Spirit. (The priest bows his head toward the priests and eaconds, then without signing says,) Peace be with all.

CONGREGATION:

And with your spirit.

# INTRODUCTION TO THE FRACTION

PRIEST:

Again, let us give thanks unto God the Pantocrator, the Father of our Lord, God and Saviour, Jesus Christ, for He also has made us worthy now, to stand in this holy place, to lift up our hands, and to serve His Holy Name. Let us also ask Him to make us worthy of the communion and partaking of His divine and immortal Mysteries.

CONGREGATION:

Amen.

With his right hand, the priest takes the pure Body, and places it in his left hand. He places the index finger of his right hand on the Body at the side of the Despotikon, at the place of separation, and says:

PRIEST:

The holy Body[[4]](#footnote-4)

The priest dips his index finger into the precious Blood, and then raising his finger a little from the Blood he makes one sign of the Cross with it above the Blood within the chalice, saying,

and the precious Blood[[5]](#footnote-5)

The priest sings the pure Body with the Blood which is on his finger, once on the front and once on the back, saying,

of His Christ, the Pantocrator, the Lord our God.

DEACON:

Amen. Amen. Pray.

CONGREGATION:

Lord have mercy.

PRIEST:

Peace be with all.

CONGREGATION:

And with your spirit.

Alternate Fractions begin on page 113

# THE FRACTION

PRIEST:

O Master, Lord, our God, the Great and the Eternal, Who art wondrous in glory, Who keeps His covenant and His mercy unto them who love Him with all their heart; Who has given to us redemption from sins through His Only-Begotten Son, Jesus Christ our Lord, the Life of everyone.

The help of those who flee to Him, the hope of those who cry unto Him; before Whom stand thousands of thousands and ten thousand times ten thousands of holy angels and archangels, the Cherubim and the Seraphim, and all the innumerable host of the heavenly powers.

O God, Who has sanctified these gifts which are set forth, through the coming down upon them of Thine Holy Spirit Thou hast purified them. Purify us also, our Master, from our sins, the hidden and manifest; and every thought which is not pleasing to Thy Goodness, God, the Lover of mankind, may it be far from us.

Purify our souls, our bodies and our spirits, our hearts and our eyes, our understanding, our thoughts and our consciences, so that with a pure heart, and an enlightened soul, and an unashamed face, and a faith unfeigned, and a perfect love, and a firm hope, we may dare with boldness, without fear, to pray to Thee, O God, the Holy Father, Who art in the heavens, and say: Our Father...

CONGREGATION:

Our Father…

The priest says, inaudibly:

## THE PRAYER AFTER “OUR FATHER”

Yea, we ask Thee, O Good Father, Who loves goodness: lead us not into temptation, nor let any iniquity get the rule over us, but deliver us from worthless works and from the thoughts, motions, sights and touch thereof. Destroy the Tempter and drive him away. Rebuke also his movements implanted in us, and cut off from us all impulses which drag us into sin, and deliver us by Thine holy power, in Christ Jesus our Lord. Through Whom the glory, the honour, the dominion, and the adoration are due unto Thee, with Him and the Holy Spirit, the Giver of Life, Who is of One Essence with Thee, now, and at all times, and unto the age of all ages. Amen.

|  |  |
| --- | --- |
| DEACON: |  |
| Bow your heads to the Lord. | Tas kefalas ymon to Kyrio eklinaté. |
| CONGREGATION: |  |
| Before Thee, O Lord. | Enopion Soo Kyrié. |

The priest says, inaudibly:

## THE PRAYER OF SUBMISSION

The graces of the beneficence of Thine Only-Begotten Son, our Lord, God and Saviour, Jesus Christ, are now fulfilled. We have confessed His saving Passion; we have preached His death; we have believed in His Resurrection—and the Mystery is accomplished. We give thanks to Thee, O Lord, God the Pantocrator, for Thy mercy is great upon us; for Thou hast prepared for us those things which the angels desire to behold. We ask and entreat Thy Goodness, O Lover of mankind, that since Thou hast purified us all, Thou join us unto Thyself, through our partaking of Thy divine Mysteries, that we may become filled with Thine Holy Spirit, confirmed in Thine upright faith. Having been filled with the longing for Thy True Love, may we speak of Thy glory at all times, in Christ Jesus our Lord. Through Whom the glory, the honour, the dominion, and the adoration are due unto Thee, with Him and the Holy Spirit, the Giver of Life, Who is of One Essence with Thee, now, and at all times, and unto the age of all ages. Amen.

|  |  |
| --- | --- |
| DEACON: |  |
| Let us attend with the fear of God. (Amen.) | Proskhomen Thé o meta fovoo. (Amen.) |
| PRIEST: |  |
| Peace be with all. | Irini pasi. |
| CONGREGATION: |  |
| And with your spirit. | Ke to pnevmati soo. |

The priest says, inaudibly:

## THE ABSOLUTION TO THE FATHER

O Master, Lord, God the Pantocrator, Healer of our souls, our bodies and spirits, Thou art He Who said unto our father Peter, “You are Peter: upon this rock I will build My church and the gates of hell shall not prevail against it; and I will give you the keys of the Kingdom of the heavens. That which you will bind upon the earth shall be bound in the heavens, and that which you will loose upon the earth shall be loosed in the heavens.”

Therefore, O Lord, let Thy servants, my fathers and my brethren and my own weakness, be absolved by my mouth, through Thine Holy Spirit, O Thou, Good [One], and Lover of mankind. O God, Who takes away the sin of the world, hasten to accept the repentance of Thy servants for a light of understanding and forgiveness of sins. For Thou art a compassionate and merciful God; Thou art patient; Thy mercy is great and true. If we have sinned against Thee, either by word or by deeds, pardon and forgive us, as a Good [One], and Lover of mankind.

O God, absolve us, and absolve all Thy people from every sin, and from every curse, and from every denial, and from every false oath, and from every encounter with the heretics and the heathens. O our Lord, grant us a reason, and power, and understanding, to flee from any evil deed of the adversary, and grant us to do what is pleasing unto Thee at all times. Inscribe our names with all the choir of Thy saints in the Kingdom of the heavens, in Christ Jesus our Lord. Through Whom the glory, the honour, the dominion, and the adoration are due unto Thee, with Him and the Holy Spirit, the Giver of Life, Who is of One Essence with Thee, now, and at all times, and unto the age of all ages. Amen.

The priest continues:

Remember, O Lord, my own weakness, and forgive my many sins; and where transgression has abounded, let Thy grace be multiplied in abundance. Because of my own sins and the abomination of my heart, deprive not Thy people of the grace of Thine Holy Spirit. Absolve us, and absolve all Thy people from every sin, and from every curse, and from every denial, and from every false oath, and from every encounter with the heretics and the heathens. O our Lord, grant us a reason, and power, and understanding to flee from any evil deed of the adversary, and grant us to do what is pleasing unto Thee at all times. Inscribe our names with all the choir of Thy saints in the Kingdom of the heavens, in Christ Jesus our Lord. Through Whom the glory, the honour, the dominion, and the adoration are due unto Thee, with Him and the Holy Spirit, the Giver of Life, Who is of One Essence with Thee, now, and at all times, and unto the age of all ages. Amen.

PRIEST:

Remember, O Lord, our congregations. Bless them.

DEACON:

Saved. Amen. And with your spirit. In the fear of God, let us attend.

The people keep their heads bowed as they respond,

CONGREGATION:

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

The priest take the Despotikon in his hands and exclaims,

PRIEST:

The Holies for the holy.

The people worshiop before the Lord with fear and trembling, praying for the forgiveness of their sins with tears and supplication. Then the priest takes the Despotikon betwee the tips of two fingers in his right hand, and with It he signs the precious Blood inside the chalice in the form of the Cross. Then he dips the extremity of It inside the chalice and carefully raises It soaked in the Blood, and with It signs the pure Body which is on the paten. Then he takes the Despotikon and signs the Blood inside the chalice with It. He then carefully places the Despotikon upside down in the Blook inside the chalice, with his left hand cupped under the Despotikon lest any of the pearls should fall or dip, while saying,

Blessed be the Lord Jesus Christ, the Son of God, He has sanctified [Them] by His Holy Spirit. Amen.

The people raise their heads, and respond in a loud voice,

CONGREGATION:

|  |  |
| --- | --- |
| One is the All Holy Father. One is the All Holy Son. One is the All Holy Spirit. Amen. | Ees O Pan Agios Patir: Ees O Pan Agios Eios: En to Pan Agion Pnevma: Amen. |

PRIEST:

Peace be with all.

CONGREGATION:

And with your spirit.

PRIEST:

The holy Body and the precious and true Blood of Jesus Christ, the Son of our God. Amen.

CONGREGATION:

Amen.

PRIEST:

The holy [and] precious Body, and the true Blood of Jesus Christ, the Son of our God. Amen.

CONGREGATION:

Amen.

PRIEST:

The Body and the Blood of Emmanuel our God: this is in truth. Amen.

|  |  |
| --- | --- |
| CONGREGATION: |  |
| Amen. I believe. | Amen: Ti nahti. |

# THE PROFESSION

PRIEST:

Amen. Amen. Amen. I believe, I believe, I believe and confess to the last breath, that this is the life giving Flesh that Thine Only-Begotten Son, our Lord, God and Saviour, Jesus Christ, took from our Lady, the lady of us all, the holy Mother of God, Saint Mary. He made It one with His Divinity without mingling, without confusion, and without alteration.

He witnessed the good confession before Pontius Pilate.

He gave It up for us upon the holy wood of the Cross, of His own will, for us all.

Truly I believe that His Divinity parted not from His Humanity for a single moment, nor a twinkling of an eye.

Given for us for salvation, remission of sins, and eternal life to those who partake of Him, I believe, I believe, I believe that this is so in truth. Amen.

DEACON:

Amen. Amen. Amen. I believe, I believe, I believe that this is so in truth. Amen.

Pray for us and for all Christians who said to us concerning them, “Remember us (in the house of the Lord).”

The peace and love of Jesus Christ be with you. Sing ye.

The priest places the pearls which are in his hand on the paten in their place, and gathers all the particles together and rubs his hands over the paten and cleans both of them thoroughly, with his head bowed he glorifies God, saying silently,

PRIEST:

For at all times, all glory and all honour and all worship are due to the Holy Trinity, the Father and teh Son and the Holy Spirit, now and at all times and unto the age of all ages. Amen.

Make us all worthy, O our Master, to partake of Your holy Body and Your precious Blood for the purification of our souls, our bodies, and our spirits, and for the remission of our sins and iniquities, that we may be one body and one spirit with You.

Glory to You, with Your good Father and the Holy Spirit, for ever. Amen.

Loose, remit, and forgive us, O God, our iniquities, which we have commmitted willingly and which we have committed unwillingly, which we have committed knowingly and which we have commitetd unknowingly; the hidden and the manifest, O Lord, remit for us, for the sake of Your Holy Name, which is called upon us. According to Your mercy, O Lord, and not according to our sins.

Aurthor of life and King of the ages, Logos of God the Father, our Lord, God, and Saviiour Jesus Christ; the true Bread which came down from heaven; the giver of life to those who partake of Him; make us worthy, without falling into condemnation, to partake of Your holy Body and Your precious Blood. May our partaking of Your Holy Mysteries make us one with You to the end; and bless us. You are the Son of God; Yours is the glory, with Him and the Holy Spirit, the Giver of Life, for ever. Amen.

O our Lord Jesus Christ, make us worthy to partake of Your pure Body and Your precious Blood, without it being condemnation for us. Rather, as You ahve said to Your holy disciples, "Take my Body and Blood for the remission of your sins." Likewise, may we have communion with Your holy disciples, partaking of Your lifegiving Mysteris that we may be granted remission of our sins and forgivness of our iniquities and purity for our souls, bodies, and spirits, unto firmness in the faith of Your holy Name until the last breath, through the prayers of our Lady, Saint Mary, and of all your saints.

PRIEST:

Our Father...

|  |  |
| --- | --- |
| CONGREGATION: |  |
| Glory to Thee, O Lord. Glory to Thee. | Doxa Si Kyrié: Doxa Si. |

# HOLY COMMUNION

During Communion, the congregation sings Psalm 150, followed by what is appropriate for the day.

The priest kisses the Holy Body and partakes of it. Then he communes the concelebrant, the deacons, and the people. He says, "This is truly the Body of Immanuel our God. Amen", and "This is truly the Blood of Immanuel our God. Amen." If he gives by impinction (the Body dipped in the Blood), he says, "Tehse are truly the Body and Blood of Immanuel our God. Amen." The communicant respons each time, "Amen."

While bearing the paten with the Body of Christ, the preist begins distributing the Holy Mysteries to the people by turning to the west and, with the paten, blessing the people with the sign of the cross, saying:

PRIEST:

The Holies for the holy. Blessed be the Lord Jesus Christ, the Son of God; the sanctification is by the Holy Spirit. Amen.

The people bow, and respond,

CONGREGATION:

Blessed be He who comes in the Name of the Lord.

After all have communed, the preist returns to the altar and, with the paten, makes the sign of the Cross on the people again, while saying,

PRIEST:

The holy Body and the precious, true Blood of Jesus Christ, the Son of our God. Amen.

Then he places the paten on the altar and consumes, together with the deacons, what remains of the Holy Body. Again, after all ahve been given Communion from the precious Blood, the priest distributes and consumes what remains in the chalice. Then he washes the vessels, drinking the washing water and giving it also to the servers.

# PSALM 150

Praise God, in all His saints.

Praise Him, in the firmament of His power.

Praise Him, for His mighty acts.

Praise Him, according to the multitudes of His greatness.

Praise Him, with the sound of the trumpet.

Praise Him, with psaltery and harp.

Praise Him, with timbrel and chorus.

Praise Him, with strings and organs.

Praise Him, with pleasant sounding cymbals.

Praise Him, upon the cymbals of joy.

Let everything that has breath praise the Name of the Lord our God. Alleluia.

Glory be to the Father and to the Son and to the Holy Spirit.

Now, and forever, and to the ages of ages. Amen. Alleluia.

Alleluia. Glory be to Thee, our God.

Alleluia. Glory be to our God.

Alleluia. O Jesus Christ, the Son of God, hear us and have mercy upon us.

The people continue with what is appropriate for the day.

If the distribution of the Holy Mysteries is not yet complete, a hymn, or the following is chanted during ordinary time:

|  |  |
| --- | --- |
| The Bread of Life, which came down for us from Heven, has given life to the world. |  |
| And you, too, O Mary, have borne in your womb the rational Manna, which came from teh Father. |  |
| You have born Him without blemish; He gave us His Body and His precious Blood, and we live forever. |  |
| Around You stand teh cherubim and the seraphim, and they cannot look at You. |  |
| We behold You daily upon the altar, and we partake of Your Body and Your precious Blood. |  |
| Therefore, we exalt you befittingly with prophetic hymnology, |  |
| For they spoke great things of you, O Holy City of the great King. |  |
| We entreat and pray that we may win mercy through your intercessions with the Lover of Mankind |  |
| Through the intercessions of the Theotokos, Saint Mary, O Lord, grant us the forgiveness of our sins. |  |
| Through the intercessions of the holy archangels Michael and Gabriel, O Lord, grant us the forgiveness of our sins. |  |

They conclude with,

|  |  |
| --- | --- |
| Blessed be the Father and the Son and the Holy Spirit, the perfect Trinity. We worship Him and glorify Him. |  |

After Communion, the following is said:

# THE PRAYER OF THANKSGIVING

# AFTER COMMUNION

DEACON:

Stand up for prayer.

PRIEST:

Peace be with all.

CONGREGATION:

And with your spirit.

DEACON:

Pray for the worthy communion of the immaculate, heavenly and holy Mysteries.

CONGREGATION:

Lord have mercy.

PRIEST:

Our mouth is filled with gladness and our tongue with joy, for partaking from Thine immortal Mysteries, O Lord—that which an eye has not seen, nor ear heard, neither have entered into the heart of man—the things which Thou, O God, hast prepared for them that love Thine Holy Name, and hast revealed unto the small children of Thine Holy Church.

Yea, this is, O Father, the pleasure before Thee, for Thou art merciful. We send up unto Thee glory and honour, O Father and Son and Holy Spirit, now, and at all times, and unto the ages of all ages. Amen.

DEACON:

Bow your heads to the Lord.

CONGREGATION:

Before Thee, O Lord.

## THE PRAYER OF THE LAYING OF HANDS

PRIEST:

Thy servants, O Lord, who are serving Thee, entreating Thine Holy Name, and bowing down their heads to Thee, dwell in them, O Lord; walk among them; aid them in every good deed; wake their heart from every vile earthly thought; grant them to live and think of what is pertaining to the living, and understand the things that are Thine. Through Thine Only-Begotten Son, our Lord, God and Saviour, Jesus Christ, unto Whom we, and all Thy people, cry out saying, “Have mercy upon us, O God, our Saviour.”

CONGREGATION:

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

After the priest finishes this prayer and the washing of the vessels, water is poured into the palms of his hands. He sprinles a small amount on the table, saying,

PRIEST:

O angel of this sacrifice, flying up to the highest with this hymn, remember us before the Lord, that He may forgive us our sins.

The priest wipes his face with his hands, and he turns to his brother priests, wiping their faces with his hands, and they do likewise. Then he places his hands on the heads of the people, or sprinkles them with water. Meanwhile, the people sing,

## THE END OF SERVICE HYMN

|  |  |
| --- | --- |
| Amen. Alleluia. Glory be to the Father and to the Son and to the Holy Spirit, both now, and always, and to the age of ages. Amen. | Amen: Alleluia: Doxa Patri ke Eio ke Agio Pnevmati: ke nyn ke a ee ke ees toos é onas ton é onon: Amen. |
| We proclaim and say, “O our Lord Jesus Christ, bless the {waters of the river / seeds and the herbs / air of heaven}; may Thy mercy and Thy peace be a fortress unto Thy people.” | Ten osh evol engo emmos: je “O pen Chois Isos Pi Khristos: esmoo é ni {mo oo em ef yaro oo / siti nem ni sim / eir enté et fe}: maré Pek nai nem Tek hirini oi en sovt em Pek la os.” |
| Save us and have mercy on us. Lord have mercy. Lord have mercy. Lord bless. Amen. | Soti emmon owoh nai nan: Kyrié eleison: Kyrié eleison: Kyrié evlogison: Amen. |
| Bless me.  Lo, metanoia.  Forgive me.  Say the blessing. | Esmoo eroi.  Ees ti metanoia.  Ko nee evol.  Go em pi esmoo. |

## THE SHORT BLESSING

PRIEST:

May God have compassion upon us, bless us, manifest His face upon us, and have mercy upon us. Lord, save Thy people; bless Thine inheritance; pasture them and raise them up forever. Exalt the horn of the Christians through the power of the life giving Cross; through the supplications and prayers which our Lady, the lady of us all, the holy Mother of God, Saint Mary, makes for us; and [those of] all the choirs of the angels and archangels, and the patriarchs, and the prophets, and the Apostles, and the martyrs, and the just, and the righteous, and the ascetics, and the confessors, and the anchorites, and the angel of this blessed sacrifice, and (here, mention is made of the patron saint of the church, and the saint[s] of the day); and the blessing of the holy Mother of God, first and last {, and the blessing of the Lord’s Day of our Saviour (on a Sunday)}.

May their holy blessing, and their grace, and their might, and their favour, and their love, and their help, be with us all, forever. Amen

O Christ our God,

CONGREGATION:

Amen. So be it.

PRIEST:

King of peace, grant us Thy peace, establish for us Thy peace, and forgive us our sins. For Thine is the power, the glory, the blessing and the might, forever. Amen.

Our Father...

CONGREGATION:

Our Father...

DEACON:

The grace of our Lord, God, and Saviour Jesus Christ be with you all. Go in peace.

CONGREGATION:

Amen. So be it. A hundred years.

Or if there is no deacon, the priest dismisses, saying,

PRIEST:

The love of God the Father; teh grace of the only-begotten Son, our Lrod, God, and Saviour Jesus Christ; and the communion and gifts of the Holy Spirit be with you all. Go in peace. The Lord be with you all.

CONGREGATION:

And with your spirit.

The priest turns and kisses the altar, and encircles it once saying Psalm 46.He descends from the altar and takes off his vestments and distributes the eulogia.

THE ANAPHORA OF SAINT GREGORY

# THE PRAYER OF THE VEIL

O Lord God the Pantocrator, who knows the thoughts of men and searches the hearts and inward parts, although I am unworthy, You have called me to this Your holy service. Despise me not, neither turn Your face away from me, but rather wipe away all of my iniquities and wash away the spots of my body and the blemishes of my soul. Purify me to be perfect, lest, as I entreat Your goodness to grant the forgiveness of sins to others, I myself should be disqualified. Yea, Lord, turn me not away humiliated and ashamed, but rather sand upon me the grace of Your Holy Spirit. And make me worthy to stand at Your holy Altar without casting me into condemnation and to offer unto You this rational, bloodless sacrifice with a pure conscience, for the remission of my sins and trespasses, and for the forgiveness of the ignorances of Your people, and for the repose and rest of our fathers and brethren who have already fallen asleep in the Orthodox faith, and for the edification of all Your pepole. Glory to You, with Your only-begotten Son and the Holy Spirit, the Giver of Life, who is of one essence with you, now and at all times, and to the age of all ages. Amen.

# ANOTHER PRAYER OF THE VEIL

Again, we return to You, O God, the Good One, through approaching Your holy Altar. And we ask You, O eternal Logos, purify us at this time when we come to You, O You who came to us in Your unchangeable flesh and filled all by Your boundless divinity. The bitterness of envy that is full of blemish, may it be far fromus, together with the stench of abominable slander. Purify our hearts from every blemish and our souls from every vice and our bodies from every defilement. And send down upon us the abundance of Your Holy Spirit, that we may be able through Your help, to come to Your holy Altar and to complete this service according to what is pleasing before You. And may our sacrifice be acceptable before You for the forgiveness of our sins and to the glory of Your Holy Name. For You are kind to everyone who entreats You. And unto You is due the Kingdom, the authority, and the worship, with Your good Father and the Holy Spirit, now and at all times and to the age of all ages. Amen.

# THE ANAPHORA

The priest moves to his left hand the veil which he is holding, and he takes in his right hand the veil that is on the oblation. With it he signs three times as follows keeping the two veils on his hands. Turning to the west, he signs the people once, saying:

PRIEST:

The love of God the Father; and the grace of the Only-Begotten Son, our Lord, God and Saviour, Jesus Christ; and the communion and the gift of the Holy Spirit, be with you all.

CONGREGATION:

And with your spirit.

Turning to the East, he signs the deacons on his right once, saying,

PRIEST:

Lift up your hearts.

CONGREGATION:

We have them with the Lord.

Signing himself once, he says,

PRIEST:

Let us give thanks to the Lord.

CONGREGATION:

It is meet and right.

PRIEST:

Meet and right, meet and right, meet and right, meet, in truth, and right, that we praise Thee, bless Thee, serve Thee, worship Thee, and glorify Thee, the One, Only, True God, the Lover of mankind; the Unutterable, the Invisible, the Infinite; without beginning, Everlasting, Timeless, Limitless, Immeasurable, Unchangeable, Creator of all, Saviour of everyone; Who forgives our sins, Who redeems our life from corruption, Who crowns us with mercies and compassions.

Thou art He Whom the angels praise, and the archangels worship. Thou art He Whom the Principalities bless, and unto Whom the Dominions cry. Thou art He Whose glory the Authorities declare. Thou art He unto Whom the Thrones send up the honour.

Thousands of thousands stand before Thee, and ten thousand times ten thousands offer Thee service. Thou art He Whom the invisible bless, and the visible worship. They all do [according to] Thy word, O our Master.

DEACON:

You who are seated, stand.

PRIEST:

O Thou Who art, Master, Lord, True God of True God; Who has manifested unto us the Light of the Father; Who has granted us the true knowledge of the Holy Spirit; Who has manifested unto us this great mystery of life; Who has established the rising of the choirs of the incorporeal among men; Who has given unto the earthly the praising of the Seraphim—receive from us, also, our voices, together with the invisible. Count us with the heavenly hosts.

Let us also say with them, having cast away from us all the thoughts of the evil imagination, and proclaim that which they utter, with incessant voices and unfailing lips, and praise Thy greatness.

DEACON:

Look towards the East.

PRIEST:

Thou art He around Whom stand the Cherubim and the Seraphim, six wings to the one, and six wings to the other: with two they cover their faces, and with two they cover their feet, and with two they do fly. And one cries unto another: they utter the hymn of victory and redemption, which pertains to us, with a voice full of glory.

They praise, and sing; they proclaim and declare, saying,

DEACON:

Let us attend.

The congregation sings the appropriate “Aspasmos Batos” hymn. Then they sing the following:

|  |  |
| --- | --- |
| “Holy, Holy, Holy, Lord of Hosts, heaven and earth are full of Thine holy glory.” | “Agios Agios Agios: Kirios Saba oth: epliris o ooranos: ke ee gee tis agias: Soo doxis.” |

The priest takes the veil on the chalice in his right hand, and makes the sign of the cross three times:

PRIEST:

“Agios (signing himself), Agios (signing the acolytes to his right), Agios (signing the congregation to the West).”

Holy, Holy, O Lord, and Holy art Thou in everything, and most elect is the Light of Thy Essence. Unutterable is the power of Thy wisdom, and no manner of speech can measure the depth of Thy love toward mankind.

Thou, as a Lover of mankind, hast created me, a man. Thou hadst no need of my servitude, but rather, I had need of Thy Lordship. Because of the multitude of Thy tender mercies, Thou broughtest me into being, whence I was not.

Thou hast raised heaven as a roof for me, and established the earth for me to walk on. For my sake, Thou hast bridled the sea. For my sake, Thou hast manifested the nature of animals. Thou hast subjected all things under my feet. Thou hast not left me in need of anything of the works of Thine honour.

Thou art He Who formed me, and laid Thy hand upon me, and inscribed in me the image of Thine authority. Thou hast placed in me the gift of speech and opened unto me the Paradise to enjoy, and hast committed to me the precepts of Thy knowledge.

Thou hast manifested to me the Tree of Life, and made known unto me the sting of death. One plant hast Thou forbidden me to eat of, that [concerning] which Thou hast said unto me, “Do not eat of it only.” I did eat, according to my will: I put away from me Thy Law by my own counsel, and neglected Thy commandments. I plucked for myself the sentence of death.

CONGREGATION:

Lord have mercy.

PRIEST:

Thou, O my Master, hast turned the punishment to salva-tion for me. As a Good Shepherd, Thou hast sought after that which had gone astray.

As a True Father, Thou hast laboured with me—I, who had fallen. Thou hast bound me unto all the remedies that lead unto life. Thou art He Who has sent unto me the prophets, for my sake—I, the sick. Thou hast given me the Law as a help. Thou art He Who ministered unto me salvation, when I disobeyed Thy Law. As a True Light, Thou hast shone upon the ignorant and them that are out of the way.

CONGREGATION:

Lord have mercy.

PRIEST:

Thou, Who art at all times, hast come unto us on earth. Thou hast come into the womb of the Virgin. Thou, the Infinite, being God, thought it not robbery to be equal with God, but humbled Thyself, and took the form of a servant; and blessed my nature in Thee; and fulfilled Thy Law, on my behalf.

Thou hast shown me the rising up from my fall. Thou hast given release unto them who were bound in Hades. Thou hast lifted the curse of the Law. Thou hast abolished sin, in the flesh. Thou hast shown unto me the power of Thine authority. Thou hast given sight unto the blind. Thou hast raised the dead from the graves. Thou hast established nature by the word. Thou hast manifested unto me the economy of Thy tender mercy.

Thou hast borne the oppression of the wicked. Thou hast given Thy back to the scourge, and Thy cheeks Thou hast left out to them who smite. For my sake, O my Master, Thou hast not hidden Thy face from the shame of spitting.

CONGREGATION:

Lord have mercy.

PRIEST:

Thou hast come to the slaughter as a lamb, even unto the Cross. Thou hast manifested the greatness of Thy care for me. Thou hast buried my sin in Thy sepulchre. Thou hast brought my first fruit up to heaven. Thou hast shown unto me the Parousia of Thy coming, wherein Thou shalt come to judge the living and the dead, and give each one according to his deeds.

CONGREGATION:

According to Thy mercy, O Lord, and not according to our sins.

## THE INSTITUTION NARRATIVE

The priest takes the incense spoon with a veil and with it makes the sign of the cross over the incense box, then takes a handful of incense and puts it in the censer, saying,

PRIEST:

I offer to Thee, O my Master, the symbols of my freedom: I write my works according to Thy sayings.

Thou art He Who has given me this service, full of mystery. Thou hast given me the partaking of Thy Flesh, in bread and wine.

The priest points to the bread and wine.

CONGREGATION:

We believe.

The priest censes his hands over the censer three times, saying,

PRIEST:

For, in the same night wherein Thou gavest Thyself up, of Thine own will and authority only,

Lifting his hands from the censer, he takes the Lamb in his hands, places it in his left hand, and removes the veil from the paten, saying,

Thou didst take bread into Thine holy, spotless, unblemished, blessed and life giving hands,

CONGREGATION:

We believe that this is true. Amen.

The priest places his right hand on the Lamb, which is in his left hand, and raising his eyes upwards, says,

PRIEST:

And looked up towards heaven, to God, Who is Thy Father and Master of everyone,

The priest makes the sign of the cross with his finger three times, with the congregation responding, “Amen”, each time, as follows:

and when Thou hadst given thanks,

CONGREGATION:

Amen.

PRIEST:

Thou blessed it,

CONGREGATION:

Amen.

PRIEST:

And sanctified it.

CONGREGATION:

Amen. We believe, we confess, and we glorify.

The priest breaks the Lamb two-thirds of the way from the left, carefully, slightly, and without separating one part from the other, and without touching the Despotikon. The fraction is made with his right thumb, and not with the nail. It is made from the top to the bottom, as he says,

PRIEST:

Thou didst break it, gave it to Thine own holy Disciples and saintly Apostles, saying, “Take, eat of it, all of you. For this is My Body,

The priest slightly and gently breaks the top of the Lamb with the tips of his fingers, without completely separating it. He places it in the paten, and cleans his hands inside the paten so that nothing of the oblation remains on them, while saying,

which is broken for you and for many, to be given for the remission of sins. This do in remembrance of Me.”

CONGREGATION:

This is true. Amen.

The priest places his hand on the lip of the chalic, saying,

PRIEST:

Likewise also, after they had supped, Thou didst take a cup, mixed it of the fruit of the vine and water,

He makes the sign of the cross three times with the congregation responding “Amen,” as follows,

and when Thou hadst given thanks,

CONGREGATION:

Amen.

PRIEST:

Thou blessed it,

CONGREGATION:

Amen.

PRIEST:

And sanctified it.

CONGREGATION:

Amen. Again, we believe, we confess, and we glorify.

The priests holds the rim of the chalics with his hand, saying,

PRIEST:

Thou didst taste, and gave it also to Thine own holy disciples and saintly Apostles, saying,

He moves the chalics in the form of the cross, tilting it carefully to the west, the east, the north, and the south, while saying,

“Take, drink of it, all of you.

He points to the chalics, saying,

For this is My Blood of the New Testament, which is shed for you and for many, to be given for the remission of sins. This do in remembrance of me.”

CONGREGATION:

This is also true. Amen.

The priest points to the Lamb, saying,

PRIEST:

“For, every time you eat of this bread

He points to the chalice and continues,

and drink of this cup, you proclaim My death, confess My Resurrection, and remember Me till I come.”

|  |  |
| --- | --- |
| Amen. Amen. Amen. Thy death, O Lord, we proclaim; Thine Holy Resurrection and Ascension to the heavens, we confess. We praise Thee, we bless Thee, we thank Thee, O Lord, and we entreat Thee, O our God. | Amen. Amen. Amen. Bi mawtika, ya Rabbi, nubash-shir; wa bi Qiyamatikal Muqadasa, wa So’udika ilas samawat, na’tarif. Nusabbihak, nubarikak, nashkurak, ya Rabb, wa natadarra’ ilayka, ya Ilahuna. |

PRIEST:

Therefore, O our Master, as we commemorate Thy coming to earth, Thy life giving death, and Thy burial for three days; and Thy Resurrection from the dead, Thine Ascension into the heavens, and Thy sitting at the right hand of Thy Father; and Thy Second Coming, from the heavens, awesome and full of glory, we offer unto Thee Thy gifts from what is Thine, for everything, concerning everything, and in everything.

The deacon says:

Worship the Lamb, the Logos of God.

Or he says:

Worship God in fear and trembling.

Kneeling with hands outstretched, the priest says the “Epiclesis,” inaudibly:

Thou, O our Master, by Thy voice alone, turn these [things] set forth. Thou, Who art with us, prepare for us this service, full of mystery. Implant Thou in us the remembrance of Thine holy service. Send unto us the grace of Thine Holy Spirit, to purify and translate these gifts set forth, to the Body and Blood of our salvation.

DEACON:

Let us attend. Amen.

CONGREGATION:

Amen.

The priest signs the Lamb on the patin three times quickly, saying,

PRIEST:

And this bread, make into the Holy Body of Thee.

CONGREGATION:

I believe—

PRIEST:

Our Lord, God and Saviour, Jesus Christ, given for the remission of sins and eternal life to those who partake of Him.

CONGREGATION:

Amen.

The priest quickly signs the cross three times, saying,

PRIEST:

And this cup, also, the precious Blood of the New Testa-ment of Thee.

CONGREGATION:

Again, I believe—

PRIEST:

Our Lord, God and Saviour, Jesus Christ, given for the remission of sins and eternal life to those who partake of Him.

The people rise.

CONGREGATION:

Amen. Lord have mercy. Lord have mercy. Lord have mercy.

From this point, the signing of the Body and the Blood is through Them and by Them.

## THE LITANY (PART ONE)

The priest chants these verses. The congregation responds with “Lord have mercy,” following each one:

Yea, we ask Thee, O Christ our God, confirm the foundation of the Church.

The single heartedness of love, may it take root in us.

Let the righteousness of faith grow; straighten for us the path of godliness.

The shepherds do Thou control, and those whom they shepherd, confirm them.

Give dignity to the clergy, ascetism to the monks;

Purity to those in virginity, a life of goodness to those in wedlock;

Mercy to those in repentance, goodness to the rich;

Meekness unto the virtuous, help unto the needy.

The elders do Thou confirm; those who are in youth, chasten.

The unbelievers, restore them; let the schisms of the Church pass away.

Strip the vanity of the heretics, and we, all, count us in the unity of godliness.

CONGREGATION:

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

# THE SHORT PRAYERS

PRIEST:

Remember, O Lord, the peace of Thine One, Only, Holy, Catholic and Apostolic Church.

DEACON:

Pray for the peace of the One, Holy, Catholic and Apos-tolic, Orthodox Church of God.

CONGREGATION:

Lord have mercy.

PRIEST:

This, which extends from one end of the world to the other; and those who rightly divide the word of truth in Her—most of all our patriarch, the honoured father, Abba \_\_\_.

DEACON:

Pray for our high priest, Papa Abba \_\_\_—Pope and patriarch, and archbishop of the great city of Alexandria; and for our Orthodox bishops.

CONGREGATION:

Lord have mercy.

PRIEST:

And on behalf of those who are in this place, and those who have fallen asleep—the bishops, hegumens, priests, deacons and subdeacons.

DEACON:

Pray for the hegumens, priests, deacons, subdeacons, and the seven orders of the Church of God.

CONGREGATION:

Lord have mercy.

PRIEST:

And the readers, the chanters, the exorcists, the monks, the virgins and the widows; the orphans, the ascetics and the laity; and all the fullness of Thine holy Church, O God of the faithful.

CONGREGATION:

Lord have mercy.

PRIEST:

Remember, O Lord, those who have reigned in righteous-ness, and those who are now kings.

DEACON:

Pray for our Christ loving kings.

CONGREGATION:

Lord have mercy.

PRIEST:

Remember, O Lord, our brethren the Orthodox believers who are in the palace, and all the soldiers.

DEACON:

Pray for those of our brethren, the Orthodox believers who are in the palace, and for all the soldiers.

CONGREGATION:

Lord have mercy.

Pointing to the Oblations set before him, the priest says,

PRIEST:

Remember, O Lord, those who have brought unto Thee these gifts, those on whose behalf they have been brought, and those by whom they have been brought. Give them all the reward which is from the heavens.

DEACON:

Pray for these holy and precious gifts, our sacrifices, and those who have brought them.

CONGREGATION:

Lord have mercy.

PRIEST:

Remember, O Lord, those who inhabit the mountains and the caves, and our brethren who are in captivity.

DEACON:

Pray for the captives.

CONGREGATION:

Lord have mercy.

PRIEST:

Grant them peaceful return to their own.

The deacon says:

Worship the Lamb, the Logos of God.

Or he says:

Worship God in fear and trembling.

PRIEST:

Remember, O Lord, my own weakness, and forgive my many sins; and where transgression has abounded, let Thy grace be multiplied in abundance. Because of my own sins and the abominations of my heart, deprive not Thy people of the grace of Thine Holy Spirit.

The people rise.

CONGREGATION:

Have mercy upon us, O God, our Saviour.

Have mercy upon us, O God, our Saviour.

Have mercy upon us, O God, our Saviour.

PRIEST:

Thy people and Thy Church ask Thee, and through Thee the Father, with Thee, saying,

“Have mercy upon us, O God, our Saviour.

“Have mercy upon us, O God, our Saviour.

“Have mercy upon us, O God, our Saviour.”

CONGREGATION:

Have mercy upon us, O God, our Saviour.

Have mercy upon us, O God, our Saviour.

Have mercy upon us, O God, our Saviour.

PRIEST:

Grant Thy people the singleness of heart. Give tranquillity to the world, good temper to the air.

From the 12th of Paoni (19th of June) to the 9th of Paopi (19th/20th of October), the following prayer is said:

PRIEST:

Graciously, accord, O Lord: the waters of the river this year, bless them.

DEACON:

Pray for the rising of the waters of the rivers this year, that Christ our God may bless them and raise them according to their measure; that He may give joy to the face of the earth, sustain us, the sons of men, save the beasts, and forgive us our sins.

CONGREGATION:

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

From the 10th of Paopi (20th/21st of October) to the 10th of Tobi (18th/19th of January), the following prayer is said instead:

PRIEST:

Graciously, accord, O Lord: the seeds, the herbs and the plants of the field this year, bless them.

DEACON:

Pray for the seeds, the herbs and the plants of the field this year, that Christ our God may bless them to grow and multiply unto perfection with great fruit, have compassion on His creation which His hands have made, and forgive us our sins.

CONGREGATION:

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

From the 11th of Tobi (19th/20th of January) to the 11th of Paoni (18th of June), the following prayer is said instead:

PRIEST:

Graciously, accord, O Lord: the air of heaven and the fruits of the earth this year, bless them.

DEACON:

Pray for the air of heaven, the fruits of the earth, the trees, the vines, and for every fruit bearing tree in all the world, that Christ our God may bless them, bring them to perfection in peace without harm, and forgive us our sins.

CONGREGATION:

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

Then priest the continues:

Raise them to their measure according to Thy grace. Give joy to the face of the earth. May its furrows be abundantly watered and its fruits be plentiful. Prepare it for sowing and harvesting. Manage our lives as deemed fit.

Bless the crown of the year with Thy Goodness, for the sake of the poor of Thy people; the widow, the orphan, the stranger, the sojourner; and for the sake of us all who entreat Thee and seek Thine Holy Name.

For the eyes of everyone wait upon Thee, for Thou givest them their food in due season.

Deal with us according to Thy Goodness, O Thou Who gives food to all flesh. Fill our hearts with joy and gladness; that we too, having sufficiency in everything, always, may abound in every good deed.

CONGREGATION:

Lord have mercy.

# THE LITANY (PART TWO)

The priest chants these verses. The congregation responds with “Lord have mercy,” following each one:

Healing to the sick, rest to the needy;

Release to those in captivity, acceptance to the orphans;

Help to the widows; those who are distressed, satisfy them with good things.

The fallen do Thou raise; the upright, confirm.

Those who have fallen asleep, remember them; those who are in confession, accept unto Thee their prayers.

The sinners who have repented, count them with Thy faithful; Thy faithful, count with Thy martyrs.

Those who are in this place, make them conformable to Thine angels; and we, also, who have been called by Thy grace, into Thy service, while unworthy, accept us unto Thee.

CONGREGATION:

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

PRIEST:

Remember, O Lord, the safety of this holy place which is Thine, and every place, and every monastery of our Orthodox fathers.

DEACON:

Pray for the safety of the world, and of this city of ours, and of all cities, districts, islands and monasteries.

CONGREGATION:

Lord have mercy.

PRIEST:

And every city, and every region, and the villages and all their ornaments; and save us all from famine, plagues, earthquakes, drowning, fire, the captivity of the Barbarians, the sword of the stranger, and the rising up of heretics.

CONGREGATION:

Lord have mercy.

# THE COMMEMORATION OF THE SAINTS

(The Commemoration of the Saints from Saint Basil’s Liturgy on page 37 may be used instead of this.)

PRIEST:

Graciously accord, O Lord, to remember all the saints who have pleased Thee since the beginning: our holy fathers the patriarchs, the prophets, the Apostles, the preachers, the Evangelists, the martyrs, the confessors, and all the spirits of the righteous who were perfected in the Faith.

Most of all, the pure, full of glory, Ever Virgin, holy Mother of God, Saint Mary, who in truth, gave birth to God the Logos. And Saint John the fore runner, Baptist and martyr, and Saint Stephen, the protodeacon and protomartyr; and Saint Mark, the Evangelist, the holy apostle and martyr; the patriarch Saint Severus; Saint Cyril, Saint Basil, Saint Gregory; our righteous father, the great Abba Antony, the righteous Abba Paul; the three saints Abba Macarii, our father Abba John; our father Abba Pishoi.

Our lords the Roman fathers, Saints Maximus and Dometius; the Forty Nine Martyrs; the strong saint, Abba Moses; our father Abba Pachom, father of the Koinonia; our father Abba Shenoute the Archmandrite; our father Abba Nopher the anchorite; and our father Abba Samuel the confessor.

And all the choir of Thy saints—through whose prayers and supplications, have mercy on us all and save us, for the sake of Thine Holy Name, which is called upon us.

DEACON:

Let those who read recite the names of our holy fathers, the patriarchs, who have fallen asleep. O Lord, repose their souls, and forgive us our sins.

The deacon sings:

|  |  |
| --- | --- |
| The great Abba Antony, and the righteous Abba Paul; and the three saints Abba Macarii; Abba John the Short; Abba Pishoy, Abba Paul; our holy Roman fathers, Maximus and Dometius; Abba Moses, Abba John Kami, Abba Daniel; Abba Isidore, Abba Pachom, Abba Shenoute; and Abba Paphnoute, Abba Parsoma, Abba Teji; and all who have rightly taught the word of truth: the Orthodox bishops, priests, deacons, clergy, laity; and all the Orthodox [people]. (Amen.) | Pi nishti Abba Antoni: nem pi ethmi Abba Pavlé: nem pi shomt eth owab Makarios: Abba Yo annis pi Kolobos: Abba Pishoi: Abba Pavlé: nen yoti eth owab en Romé os Maximos nem Dometios: Abba Mosi: Abba Yo annis Kami: Abba Dani il: Abba Isidoros: Abba Pakhom: Abba Shenooti: ke Abba Paphnooti: Abba Parsoma: Abba Teji: ke panton ton orthos didaxanton ton logon tis alithias: Orthodoxon episkopon epresviteron diakonon eklirikon ke laikon: ke tooton ke panton Or-thodoxon. (Amen.) |

The priest says the diptych, inaudibly:

Remember also, I Lord, our fathers and our brethren who have fallen asleep in the Orthodox Faith. Repose them all with Thy saints, together with those whose names we mention. (Here he mentions the names of the departed.) Graciously, O Lord, repose all their souls in the bosom of our holy fathers, Abraham, Isaac and Jacob. Sustain them in a green pasture, by the water of rest, in the Paradise of Joy—the place out of which grief, sorrow and groaning have fled away—in the light of Thy saints.

The congregation sings:

|  |  |
| --- | --- |
| Glory to Thee, O Lord. Lord have mercy. Lord have mercy. Lord, bless us. Lord, repose them. Amen. | Doxa Si Kyrié: Kyrie eleison: Kyrié eleison: Kyrié evlogison: Kyrié anapavson: Amen. |

PRIEST:

Remember, O Lord, the others, whom we have remembered—the faithful—and whom we have not remembered—the Orthodox—them and also us; as a Good One, and a Lover of mankind, O God.

CONGREGATION:

Loose, remit and forgive us, O God, our iniquities, which we have committed willingly, and which we have committed unwillingly; which we have committed knowingly, and which we have committed unknowingly. (The hidden and the manifest,) O Lord, remit unto us.

PRIEST:

For Thou art God the Merciful, Who desires not the death of a sinner, but rather that he return and live.

Restore us, O God, unto Thy salvation. Deal with us according to Thy Goodness, O Thou Who does more than we ask or understand.

CONGREGATION:

As it was, and shall be, from generation to generation, and unto all ages of ages. Amen.

PRIEST:

That, as in this, so also in all things, Thy great and Holy Name be glorified, blessed and exalted, in everything which is honoured and blessed, together with Thy Good Father, and the Holy Spirit.

He bows his head towards the preists and deacons, and without signing them, says,

Peace be with all.

CONGREGATION:

And with your spirit.

PRIEST:

O our Master and our Saviour, the Good, Lover of mankind, Life-Giver to our souls; O God, Who gave Himself up for salvation from our sins; Who, through the multitude of His mercies, has loosed the enmity of mankind; O Only-Begotten God, Who is in the bosom of His Father; O Lord, bless.

CONGREGATION:

Amen.

The priest takes the pure Body with his right hand and places It in his left hand, and places the index finger of his right hand on the Body at the side of the Despotikon, at the place of the separation, saying,

PRIEST:

Thou, Who blessed in that time, now, also, bless.

CONGREGATION:

Amen.

The priest raises his finger from the chalice and with the Blood makes the sign of the Cross on the Body, above and below, while saying:

PRIEST:

Thou, Who sanctified in that time, now, also, sanctify.

CONGREGATION:

Amen.

The priest breaks the Body into a two-thirds and one-third part without separating Them, while saying:

PRIEST:

Thou, Who broke in that time, now, also, break.

CONGREGATION:

Amen.

The priest separates the two parts, placing the one-third part on the two-thirds part in the shape of the Cross, saying,

PRIEST:

Thou, Who gave to His holy Disciples and saintly Apostles, in that time, now, also, give to us and to all Thy people, O our Master, the Pantocrator, the Lord our God.

DEACON:

Amen. Amen. Pray.

CONGREGATION:

Lord have mercy.

PRIEST:

Peace be with all.

CONGREGATION:

And with your spirit.

The priest says the appropriate Fraction prayer (page 113).

CONGREGATION:

Our Father…

The priest says, inaudibly:

## THE PRAYER AFTER “OUR FATHER”

Yea, Lord, the Lord, Who has given authority unto us to tread upon serpents and scorpions and upon all the power of the enemy, crush his heads beneath our feet speedily, and scatter before us his every design of wickedness that is against us. For Thou art King of us all, O Christ, our God, and to Thee we send up the glory, and the honour, and the adoration, together with Thy Good Father and the Holy Spirit, the Giver of Life, Who is of One Essence with Thee, now, and at all times, and to the age of all ages. Amen.

DEACON:

Bow your heads to the Lord.

CONGREGATION:

Before Thee, O Lord.

The priest says, inaudibly:

## THE PRAYER OF SUBMISSION TO THE SON

Thou, O Lord, Who bowed the heavens, Thou descended and became man for the salvation of the race of men. Thou art He Who sits upon the Cherubim and the Seraphim, and beholds them who are lowly. Thou also now, our Master, art He unto Whom we lift up the eyes of our heart; the Lord Who forgives our iniquities and saves our souls from corruption. We worship Thine unutterable compassion, and we ask Thee to give us Thy peace, for Thou hast given all things unto us.

Acquire us unto Thyself, God our Saviour, for we know none other save Thee; Thine Holy Name we do utter. Turn us, God, unto fear of Thee and desire of Thee. Be pleased that we abide in the enjoyment of Thy good things; and those who have bowed their heads beneath Thine hand, exalt them in [their] ways of life, [and] adorn them with virtues. And may we all be worthy of Thy Kingdom in the heavens, through the goodwill of God, Thy Good Father, with Whom Thou art blessed, with the Holy Spirit, the Giver of Life, Who is of One Essence with Thee, now, and at all times, and unto the age of all ages. Amen.

DEACON:

Let us attend with the fear of God. (Amen.)

PRIEST:

Peace be with all.

CONGREGATION:

And with your spirit.

The priest says, inaudibly:

## THE ABSOLUTION TO THE SON

Master, Lord Jesus Christ, the Only-Begotten Son and Logos of God the Father, Who has broken every bond of our sins through His saving, life giving sufferings; Who breathed into the face of His holy Disciples and saintly Apostles, and said to them, “Receive ye the Holy Spirit. Whose sins ye will remit, they are remitted to them, and those which ye will retain, they shall be retained.”

Thou also now, our Master, through Thine holy Apostles, hast given grace to those who for a time laboured in the priesthood in Thine Holy Church, to forgive sin upon the earth, and to bind and to loose every bond of iniquity.

Now, also, we ask and entreat Thy Goodness, Lover of mankind, for Thy servants, my fathers, and my brethren and my weakness; those who bow their heads before Thine Holy Glory. Dispense unto us Thy mercy, and loose every bond of our sins, and, if we have committed any sin against Thee, knowingly or unknowingly, or through anguish of heart, or in deed, or in word, or from faint heartedness, do Thou, the Master, Who knows the weakness of men, as a Good One, and a Lover of mankind, O God, grant us the forgiveness of our sins; bless us, purify us; make us absolved, and all Thy people absolved. Remember O Lord Thy servants the ministers of this day, absolve them all and make them worthy to complete this service as pleases Thee. (Here he mentions the names of those whom he wishes to remember.) Remember, O Lord, the children of the Church: the hegumens, and the priests, and the deacons, and the monks, and the clergy, and all the people that have gathered themselves together in the Holy Church; the men and the women, the old and the young, the small and the great, them whom we know and them whom we know not, our enemies and our friends. O Lord, absolve them all and forgive them all sin.

Fill us with Thy fear, and straighten us unto Thine holy, good will, for Thou art our God, [and] the glory, and the honour, and the dominion, and the adoration are due to Thee, together with Thy Good Father and the Holy Spirit, the Giver of Life, Who is of One Essence with Thee, now, and at all times, and unto the age of all ages. Amen.

PRIEST:

Remember, O Lord, our congregations. Bless them.

The deacon raises the Cross, and says,

DEACON:

Saved. Amen. And with your spirit. In the fear of God, let us attend.

With heads still bowed, the people respond,

CONGREGATION:

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

The priest takes the Despotikon in his hands and raises It up to arm’s length, and with head bowed, exclaims,

PRIEST:

The Holies for the holy.

The people worship before the Lord with fear and trembling, praying for the forgiveness of their sins with tears and supplications. The priest takes the Despotikon between the tips of two fingers of his right hand, and with It he signs the precious Blood inside the chalice. Then he dips the extremity of It inside the chalice and carefully raises It soaked in the Blood, and with It signs the pure Body which is on the paten. Then he takes the Despotikon and signs with It the Blood inside the chalice. He hten carefully places the Despotikon upside down in the Blood inside the chalice, having kept his left hand cupped under the Desptokion lest any of the pearls should all or drip, all while saying,

Blessed be the Lord Jesus Christ, the Son of God, the sanctification of the Holy Spirit (or “He has sanctified [Them] by His Holy Spirit”). Amen.

The people riase, and respond with a loud voice,

CONGREGATION:

|  |  |
| --- | --- |
| One is the All Holy Father. One is the All Holy Son. One is the All Holy Spirit. Amen. | Ees O Pan Agios Patir: Ees O Pan Agios Eios: En to Pan Agion Pnevma: Amen. |

PRIEST:

Peace be with all.

CONGREGATION:

And with your spirit.

PRIEST:

The holy Body and the precious and true Blood of Jesus Christ, the Son of our God. Amen.

CONGREGATION:

Amen.

PRIEST:

The holy [and] precious Body, and the true Blood of Jesus Christ, the Son of our God. Amen.

CONGREGATION:

Amen.

PRIEST:

The Body and the Blood of Emmanuel our God: this is in truth. Amen.

CONGREGATION:

Amen. I believe.

# THE PROFESSION

PRIEST:

Amen. Amen. Amen. I believe, I believe, I believe and confess to the last breath, that this is the life giving Flesh that Thou hast taken, O Christ my God, from our Lady, the lady of us all, the holy Mother of God, Saint Mary. Thou hast made it one with Thy Divinity without mingling, without confusion, and without alteration.

Thou hast witnessed the good confession before Pontius Pilate.

Thou hast given It up for us upon the holy wood of the Cross, of Thine own will, for us all.

I believe that Thy Divinity parted not from Thine Humanity for a single moment, nor a twinkling of an eye.

Given for us for salvation, remission of sins, and eternal life to those who partake of Him, I believe that this is so in truth. Amen.

DEACON:

Pray for us and for all Christians who said to us concerning them, “Remember us (in the house of the Lord).” The peace and love of Jesus Christ be with you. Sing ye.

CONGREGATION:

Glory to Thee, O Lord. Glory to Thee.

The service concludes with Holy Communion, as in the Liturgy of Saint Basil on page 47.

THE LITURGY OF SAINT CYRIL

# A PRAYER OF THE VEIL

PRIEST:

O Creator of the whole creation, visible and invisible; Who spares all things because they are Thine. O Lord, the Lover-of-souls. I entreat Thee, O Lord, Thou Who art Omnipotent, even I, the weak, the impotent, and unprofitable among all Thy servants, that when I come forward unto the holy of Thine holies and about to enter upon the initiation of this holy mystery; Give me, O Lord, Thine Holy Spirit, the immaterial, incomprehensible fire, that devours all infirmity and consumes wicked inventions. May He mortify the members of the flesh that are upon the earth, and bind the movements of the thought that lead into the imaginations, full of passions and pains. And as becomes priests, may He make me (rise) above all thoughts of mortal things. May He make in me the purifying words, that I may fulfill this oblation set forth, which is the Mystery of all mysteries, in the fellowship and the communion of Thy Christ. To Whom is due the glory, together with Thee and the Holy Spirit, the Giver-of-Life and Co-Essential with Thee. Now, …

# ANOTHER PRAYER OF THE VEIL

O Lord, God of the powers, King of glory, Who alone does wonders, the Good One, and gentle to all that call upon Thee in truth. Be mindful of our prayers and give us power towards this awesome service, of the great heavenly mystery of this rational bloodless sacrifice, set forth. So that Thy will be in the salvation of those who come forward to these holy mysteries.

Thou, also, even Thou Who hast mercy on every one, behold, Thou had compassion on my weakness, put off from me the old man, his corrupt deeds and his lusts.

Leave behind me all the sins that I had committed, whether willingly or unwillingly. An make me worthy, with a pure heart and clean lips, to bring in unto Thee this awesome sacrifice. Cast me not away from among Thy servants as a servant of sin, but, according to Thy compassions, I ask Thee: Grant me to serve Thine Holy and honourable Name without ceasing. That I may gain the wages of the wise and faithful steward, on the day of Thy true judgment. May Thy people have a share in the good things, which Thou hast promised those who love Thee. Through the grace ...

# THE ANAPHORA

The followiong likey originally occured after the Creed, Prayer of Reconciliation, and Offertory, prior to the Institution Narrative. To follow this right, proceed now to the Prayer for the Catholic Church on the next page.

Turning to the west, the priest signs the people, saying,

PRIEST:

The Lord be with you all.

CONGREGATION:

And with your spirit.

Turning to the east he signs the deacons on his right, saying,

PRIEST:

Lift up your hearts.

CONGREGATION:

We have them with the Lord.

Signing himself, he says,

PRIEST:

Let us give thanks to the Lord.

CONGREGATION:

It is meet and right.

PRIEST:

Meet and right, meet and right, meet and right. For truly it is worthy and right and holy and becoming and profitable to our souls, our bodies and our spirits— O Thou THE BEING, Master, Lord, God the Father the Pantocrator, at all times and in all places of Thy dominion— to praise Thee, hymn Thee, bless Thee, serve Thee, worship Thee, give thanks unto Thee, and glorify Thee. And confess to Thee night and day, with unfailing lips, a heart that keeps not silence, and unceasing glorifications.

Thou art He Who has created the heavens and what is in the heavens, the earth and everything that is therein, the seas, the rivers, the springs, the lakes and what is in all of them.

Thou art He Who has created Man according to Thine image and Thy likeness. And everything Thou hast created through Thy Wisdom; Thy True Light, Thine Only-begotten Son, our Lord, God, Saviour, and King of us all Jesus Christ. Through Whom we give thanks and offer to Thee, with Him and the Holy Spirit— the Holy, Co-Essential and undivided Trinity— this rational sacrifice and this bloodless service.

The priest signs the incense box, puts a hand of incense into the censer, takes it in his hands and says,

PRIEST:

This, which all nations offer unto Thee.

Here, he signs the gifts by the censer, from east to west and from north to south, saying,

PRIEST:

From the East to the West and from the North to the South.

Here, he offers incense over the gifts saying,

PRIEST:

For great is Thy Name, O Lord among all the nations, and in every place incense is offered unto Thine Holy Name, and a pure sacrifice, and upon this sacrifice and this offering.

CONGREGATION:

Lord have mercy.

PRIEST:

We ask and entreat Thy Goodness, O Lover of mankind: remember, O Lord, the peace of Thine one, only, holy, catholic and apostolic Church.

DEACON:

Pray for the peace of the one, holy, catholic and apostolic, orthodox Church, for God’s salvation among the people, for stability in all places, that He may forgive us our sins.

CONGREGATION:

Lord have mercy.

PRIEST:

That which exists from one end of the world to the other. All peoples and all flocks do Thou bless. The peace which is from the heavens do Thou send down into our hearts; even the peace of this life also, graciously grant unto us. The king, the armies, the chiefs, the counsellors, the multitudes, our neighbours, our coming in and our going out, adorn them with all peace.

O King of peace, grant us Thy peace, for Thou hast given us all things. Acquire us unto Thyself, O God our Saviour, for we know none other save Thee; Thine Holy Name we do utter. May our souls live by Thine Holy Spirit, and let not the death of sin have dominion over us—we Thy servant—nor over all Thy people.

CONGREGATION:

Lord have mercy.

PRIEST:

We ask and entreat Thy Goodness, O Lover of mankind, remember, O Lord, the sick of Thy people.

DEACON:

Pray for our fathers and our brethren who are sick with any sickness, whether in this place or in any place, that Christ our God may grant us, with them, health and healing, and forgive us our sins.

CONGREGATION:

Lord have mercy.

PRIEST:

Thou hast visited them with mercies and compassion, heal them. Take away from them and from us all sickness and all maladies; the spirit of sicknesses chase away.

Those who have long lain in sickness raise up and comfort. All them that are afflicted by unclean spirits, set them all free.

Those who are in prisons or dungeons, and those who are in exile or captivity, or those who are held in bitter bondage, O Lord, set them all free and have mercy upon them.

For Thou art He Who looses the bound and uplifts the fallen; the hope of those who are hopeless and the help of those who have no helper; the comfort of the faint hearted; the harbour of those in the storm.

All souls that are distressed or bound, give them mercy, O Lord; give them rest, give them coolness, give them grace, give them help, give them salvation, give them the forgiveness of their sins and their iniquities.

As for us also, O Lord, the maladies of our souls heal, and those of our bodies too, do Thou cure. O Thou, the True Physician of our souls and our bodies, the Bishop of all flesh, visit us with Thy salvation.

CONGREGATION:

Lord have mercy.

PRIEST:

We ask and entreat Thy Goodness, O Lover of mankind, remember, O Lord, our fathers and our brethren who are travelling.

DEACON:

Pray for our fathers and our brethren who are travelling, and those who intend to travel anywhere. Straighten all their ways, whether by sea, rivers, lakes, roads, or those who are travelling by any other means, that Christ our God may bring them back to their own homes in peace, and forgive us our sins.

CONGREGATION:

Lord have mercy.

PRIEST:

And those who intend to travel anywhere, straighten all their ways, whether by sea, rivers, lakes, roads, or those who are travelling by any other means, everyone anywhere. Lead them into a haven of calm, a haven of safety.

Graciously accompany them in their departure and be their companion in their travel. Bring them back to their own, rejoicing with joy and safe in security.

Be a partner in work with Thy servants in every good deed. As for us, O Lord, our sojourn in this life keep without harm, without storm and undisturbed unto the end.

CONGREGATION:

Lord have mercy.

From the 12th of Paoni (19th of June) to the 9th of Paopi (19th/20th of October), the following prayer is said:

PRIEST:

Graciously, accord, O Lord: the waters of the river this year —bless them.

DEACON:

Pray for the rising of the waters of the rivers this year, that Christ our God may bless them and raise them according to their measure; that He may give joy to the face of the earth, sustain us, the sons of men, save the cattle, and forgive us our sins.

CONGREGATION:

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

From the 10th of Paopi (20th/21st of October) to the 10th of Tobi (18th/19th of January), the following prayer is said:

PRIEST:

Graciously, accord, O Lord: the seeds, the herbs and the plants of the field this year—bless them.

DEACON:

Pray for the seeds, the herbs and the plants of the field this year, that Christ our God may bless them to grow and multiply unto perfection with great fruit, have compassion on His creation which His hands have made, and forgive us our sins.

CONGREGATION:

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

From the 11th of Tobi (19th/20th of January) to the 11th of Paoni (18th of June), the following prayer is said:

PRIEST:

Graciously, accord, O Lord: the air of heaven and the fruits of the earth this year—bless them.

DEACON:

Pray for the air of heaven, the fruits of the earth, the trees, the vines, and for every fruit bearing tree in all the world, that Christ our God may bless them, bring them to perfection in peace without harm, and forgive us our sins.

CONGREGATION:

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

PRIEST:

Raise them to their measure according to Thy Grace. Give joy to the face of the earth. May its furrows be abundantly watered and its fruits be plentiful. Prepare it for sowing and harvesting. Manage our lives as deemed fit.

Bless the crown of the year with Thy Goodness, for the sake of the poor of Thy people; the widow, the orphan, the stranger; the sojourner; and for the sake of us all who entreat Thee and seek Thine Holy Name.

For the eyes of everyone wait upon Thee, for Thou givest them their food in due season.

Deal with us according to Thy Goodness, O Thou Who gives food to all flesh. Fill our hearts with joy and gladness; that we too, having sufficiency in every thing, always, may abound in every good deed.

CONGREGATION:

Lord have mercy.

PRIEST:

We ask and entreat Thy Goodness, O Lover of mankind: remember, O Lord, the king of our land, Thy servant.

DEACON:

Pray that Christ our God may give us mercy and compassion before the mighty sovereigns, and soften their hearts towards us for that which is good at all times, and forgive us our sins.

CONGREGATION:

Lord have mercy.

PRIEST:

Keep him in peace, truth and strength. Subject under him all the barbarians; the nations who desire war against all our fertile (lands). Speak Thou to his heart concerning the peace of Thine one, only, holy, catholic and apostolic Church. Give him that he may think peacefully towards us and towards Thine Holy Name. That we too, may lead a quiet and peaceable life, and may be found in all piety and all chastity in Thee.

CONGREGATION:

Lord have mercy.

PRIEST:

Our fathers and our brethren who have fallen asleep, whose souls Thou hast taken, repose them. Remembering also all the saints who have pleased Thee since the beginning: our holy fathers the patriarchs, the prophets, the Apostles, the preachers, the Evangelists, the martyrs, the confessors, and all the spirits of the righteous, made perfect in the Faith.

Most of all, the pure, full of glory, Ever Virgin, holy Mother of God, Saint Mary. And Saint John the fore runner, Baptist and martyr, and Saint Stephen, the protodeacon and protomartyr; and Saint Mark, the holy apostle, the Evangelist, and martyr; the patriarch Saint Severus; Saint Cyril, Saint Basil, Saint Gregory; our righteous father, the great Abba Antony, the righteous Abba Paul; the three saints Abba Macarii, our father Abba John; our father Abba Pishoy.

Our holy Roman fathers, Maximus and Dometius; the Forty Nine Martyrs; the strong Abba Moses; our father Abba Pachom, the father of the Koinonia; our father Abba Shenoute the Archmandrite; our father Abba Nopher the anchorite; and our father Abba Samuel the confessor.

And all the choir of Thy saints.

The priest says in the mourning tune:

PRIEST:

Not that we are worthy, O our Master, of the intercession for the blessedness of those (saints), rather because they are standing before the throne of Thine Only-begotten Son, that they may be in our stead, interceding for our poverty and our frailty.

Here, he cries out saying:

PRIEST:

Be Thou a forgiver of our iniquities, for the sake of their holy prayers, and for the sake of Thine Holy Name, which is called upon us.

DEACON:

Let those who read recite the names of our holy fathers, the patriarchs, who have fallen asleep. O Lord, repose their souls, and forgive us our sins.

The priest says, inaudibly:

PRIEST:

Remember O Lord, our holy fathers the orthodox archbishops who have already fallen asleep, those who have rightly divided the word of truth. And give us, we too, a share and an inheritance with them, remembering also those whom we mention this very day.

Here the priest says the diptych, then the deacon says,

DEACON:

Pray for our fathers and brethren who have fallen asleep and reposed in the Faith of Christ since the beginning: our holy fathers the archbishops and our fathers the bishops; our fathers the protopriests and our fathers the priests, and our brethren the deacons; our fathers the monks; and our fathers the laymen; and for the full repose of the Christians, that Christ our God may repose all their souls in the Paradise of Joy; and we too, accord mercy unto us, and forgive us our sins.

CONGREGATION:

Lord have mercy.

Then the deacon sings:

DEACON:

|  |  |
| --- | --- |
| The great Abba Antony, and the righteous Abba Paul; and the three saints Abba Macarii; Abba John the Short; Abba Pishoy, Abba Paul; our holy Roman fathers, Maximus and Dometius; Abba Moses, Abba John Kami, Abba Daniel; Abba Isidore, Abba Pachom, Abba Shenoute; and Abba Paphnoute, Abba Parsoma, Abba Teji; and all who have rightly taught the word of truth: the Orthodox bishops, priests, deacons, clergy, laity; and all the Orthodox [people]. (Amen.) | Pi nishti Abba Antoni: nem pi ethmi Abba Pavlé: nem pi shomt eth owab Makarios: Abba Yo annis pi Kolobos: Abba Pishoi: Abba Pavlé: nen yoti eth owab en Romé os Maximos nem Dometios: Abba Mosi: Abba Yo annis Kami: Abba Dani il: Abba Isidoros: Abba Pakhom: Abba Shenooti: ke Abba Paphnooti: Abba Parsoma: Abba Teji: ke panton ton orthos didaxanton ton logon tis alithias: Orthodoxon episkopon epresviteron diakonon eklirikon ke laikon: ke tooton ke panton Or-thodoxon. (Amen.) |

After the diptych, the priest says:

PRIEST:

Those and everyone, O Lord, those whose names we have mentioned, and those whom we have not mentioned. Those who are in the memory of everyone of us, and those who are not; Who have fallen asleep and reposed in the faith of Christ.

Graciously, O Lord, repose all their souls in the bosom of our holy fathers Abraham, Isaac and Jacob.

Sustain them in a green pasture, by the water of rest, in the Paradise of Joy; the place out of which grief, sorrow and groaning have fled away, in the light of Thy saints.

Raise up their bodies also, on the day which Thou hast appointed, according to Thy true promises, which are without lie. Grant them the good things of Thy promises; that which an eye has not seen nor ear heard, neither have come upon the heart of man; the things which Thou, O God, hast prepared for them that love Thine Holy Name.

For there is no death for Thy servants, but a departure; and if any negligence or heedlessness has overtaken them as men, since they were clothed in flesh and dwelt in this world. Do Thou, O God, as a Good One, and a Lover of mankind, graciously forgive them. For none is pure from blemish even though his life on earth is a single day.

As for those, O Lord, whose souls Thou hast taken, repose them, and may they be worthy of the Kingdom of the heavens.

As for us all, grant us our Christian perfection that would be pleasing unto Thee, and give them, and us, a share and an inheritance with all Thy saints.

CONGREGATION:

Lord have mercy.

The priest puts incense in the censer, censes the paten and the chalice, saying:

PRIEST:

We ask and entreat Thy Goodness, O Lover of mankind, remember, O Lord, the sacrifices, the oblations and the thanksgivings of those who have offered unto the honour and glory of Thine Holy Name.

DEACON:

Pray for those who have care for the sacrifices, oblations, first fruits, oil, incense, coverings, reading books and altar vessels, that Christ our God reward them in the heavenly Jerusalem, and forgive us our sins.

CONGREGATION:

Lord have mercy.

PRIEST:

Receive them upon Thine holy, rational, altar of heaven, for a savour of incense before Thy Greatness in the heavens, through the service of Thine holy angels and archangels.

As Thou hast received the offerings of the righteous Abel, the sacrifice of our father Abraham and the two mites of the widow, so also receive the thank offerings of Thy servants; those in abundance or those in scarcity, hidden or manifest.

Those who desire to offer to Thee but have none, and those who have offered these gifts to Thee this very day, give them the incorruptible instead of the corruptible, the heavenly instead of the earthly and the eternal instead of the temporal.

Their houses and their stores, fill them with every good thing.

Here he faces west and censes the people saying:

PRIEST:

Surround them, O Lord, by the power of Thine holy angels and archangels. As they have remembered Thine Holy Name on earth, remember them also, O Lord, in Thy kingdom, and in this age too, leave them not behind.

CONGREGATION:

Lord have mercy.

Here he does not mention the names of the bishops, but only the name of the Patriarch,

PRIEST:

Remember, O Lord, our patriarch, the honoured father, the high priest, Abba \_\_\_.

DEACON:

Pray for the life and the standing of our honoured father the high priest Papa Abba \_\_\_\_ , that Christ our God may keep his life unto us, for many years and peaceful times, and forgive us our sins.

PRIEST:

In keeping, keep him for us for many years and peaceful times, fulfilling that holy high priesthood with which Thou hast entrusted him from Thyself, according to Thine holy and blessed will; rightly dividing the word of truth, shepherding Thy people in purity and righteousness.

Grant him and us peace and safety in every place. His prayers which he offers on our behalf, and on behalf of all Thy people, as well as ours on his behalf,

The deacon brings the censer to the priest, who puts a hand of incense into it, saying,

do Thou receive upon Thine holy, heavenly and rational altar, as a sweet savour of incense.

All his enemies, visible and invisible, do Thou trample and humiliate under his feet speedily. As for him, keep him in peace and righteousness in Thine Holy Church.

CONGREGATION:

Lord have mercy.

PRIEST:

Remember, O Lord, the orthodox bishops in every place.

DEACON:

Pray for our fathers the orthodox bishops in every place of the whole world, and the protopriests, the priests, the deacons, and all the orders of the Church. That Christ our God may keep them from every evil, and forgive us our sins.

PRIEST:

And the priests, the deacons, the subdeacons, the readers, the chanters, the exorcists, the monks, the virgins, the widows; the orphans, the ascetics, the laity; those who are bound by matrimony, and those who rear children. Those who said to us, “Remember us” and those who said not. Those whom we know and those whom we know not; our enemies and our loved ones, O God, have mercy upon them.

CONGREGATION:

Lord have mercy.

PRIEST:

Remember, O Lord, the rest of the Orthodox, in every place of the world.

DEACON:

Pray for the rest of the Orthodox in every place of the whole world, that Christ our God confirm them in the orthodox faith, keep them from every evil all the days of their lives, and forgive us our sins.

CONGREGATION:

Lord have mercy *(in the long tune).*

PRIEST:

Remember, O Lord, this holy place, which is Thine, and every place, and every monastery of our orthodox fathers.

DEACON:

Pray for the safety of this holy place and every place, and every monastery of our orthodox fathers; the deserts and the elders who dwell therein. And for the safety of the world altogether, that Christ our God keep them from every evil, and forgive us our sins.

PRIEST:

And every city and every region, and every house of the faithful. And keep us all in the orthodox faith to the last breath; for this alone is our hope.

CONGREGATION:

Lord have mercy.

PRIEST:

Remember, O Lord, those who are standing in this place, and who are participating with us in prayer.

DEACON:

Pray for those who are standing in this place, and who are participating with us in prayer, that Christ our God keep them and guard them. Receive their prayers unto Him, and have mercy upon them, and forgive us our sins.

PRIEST:

Our fathers and our brethren, and the rest who are in every place of the world. And keep them with us by the host of the holy powers. And save us from the flaming darts of the Devil, from every diabolic wile, and from the snare of false justification.

CONGREGATION:

Lord have mercy.

PRIEST:

Remember, O Lord, all those who have bidden us to remember them.

DEACON:

Pray for those who have bidden us to remember them, in our supplications and prayers, each one according to his name, that Christ our God may remember them in goodness at all times, and forgive us our sins.

PRIEST:

In our prayers and supplications which we offer up unto Thee, O Lord our God, and (also) at this time of this holy Liturgy. Those whom we remember at all times, those in the memory of each one of us. And their memorial which has been now, may it be for them like a steadfast fortress, overcoming all harms of the demons and the counsel of wicked men.

CONGREGATION:

Lord have mercy.

DEACON:

Worship God in fear and trembling.

The priest says, inaudibly:

PRIEST:

Remember, O Lord my weak and wretched soul. And give me to understand, the greatness of my standing before Thine holy altar. And cut away from me all the passions of the ignorance and the youth. That this might not be a burden on me in the answer of that fearful judgment day. And save me from all the work of the adverse powers. And destroy me not with my iniquities. Be not angry forever, by reserving my evils against me, but rather show in me too Thy goodness, and save me, even I, the unworthy, according to the multitude of Thy mercy upon me.

Here he cries out in the ancient tune of Moses, saying:

PRIEST:

That I may bless Thee at all times, all the days of my life.

CONGREGATION:

Lord have mercy.

PRIEST:

Remember, O Lord, this holy priesthood that is Thine.

DEACON:

Pray for this holy priesthood, and all the orthodox holy orders, that Christ our God may harken unto them, guard them, strengthen them, and have mercy upon them, and forgive us our sins.

PRIEST:

And all the orthodox holy orders, and all Thy people, who are standing before Thee. Remember us also, O Lord, O Lord, in mercies and compassions, and blot out our iniquities as a Good One and a Lover of mankind. O God be a partner with us, that we may serve Thine Holy Name.

CONGREGATION:

Lord have mercy.

The priest signs the congregation, saying,

PRIEST:

We ask and entreat Thy Goodness, O Lover of mankind, remember, O Lord, our congregations. Bless them.

DEACON:

Pray for this, our congregation, and for every congregation of the Orthodox (people), that Christ our God may bless them and conclude them in peace, and forgive us our sins.

Here the priest takes the censer in his hand and continues,

PRIEST:

The worship of idols utterly uproot from the world. Satan and his evil powers do Thou trample and humiliate under our feet speedily.

All offences and their instigators do Thou abolish. May all dissensions of corrupt heresies cease.

The enemies of Thine Holy Church, O Lord, as at all times, now also humiliate. Strip their vanity; show them their weakness speedily. Bring to nought their envy, their intrigues, their madness, their wickedness, and their slander which they commit against us. O Lord, bring them all to no avail; disperse their counsel,

Here he says in the ancient tune,

PRIEST:

O God, Who dispersed the counsel of Ahithophel.

CONGREGATION:

Lord have mercy.

Here the priest offers incense over the paten saying,

PRIEST:

Arise, O Lord God. Let all Thine enemies be scattered, and let all that hate Thine Holy Name flee before Thy face.

Here the priest turns towards the west and censes the congregation saying,

But let Thy people be in blessing; thousands of thousands and ten thousand times ten thousand doing Thy will. Through the grace....

DEACON:

You who are seated, stand.

The priest says this Litany and the congregation responds saying “Lord have mercy,” following each verse.

PRIEST:

Loose the bound

Save those who are in distress.

Satisfy the hungry.

Comfort the faint-hearted.

Raise the fallen.

Confirm the upright.

Return those who have strayed.

Bring them all into the way of Thy salvation.

Count them with Thy people.

And we, too, redeem us from our sins.

Guard us and cover us in all things.

DEACON:

Look towards the East.

PRIEST:

For Thou art God, Who art above every principality and every authority, and every power, and every dominion, and every name that is named, not only in this age, but also in that which is to come.

Thou art He before Whom stand thousands of thousands and ten thousand times ten thousand of holy angels and archangels, serving Thee.

Thou art He before Whom stand Thy two, most honoured creatures, with their six wings and many eyes, the Seraphim and the Cherubim. With two wings they cover their faces, on account of Thy Godhead, that cannot be seen or comprehended, and with two, they cover their feet, and with the other two, they do fly.

Here the priest cries out saying,

PRIEST:

For at all times, everyone hallows Thee, but, with everyone that hallows Thee, receive from us, we too our hallowing, O Lord, as we praise Thee with them, saying,

DEACON:

Let us attend.

They may say the following “Aspasmos,” or any other, before the “Agios”:

CONGREGATION:

Come to the table: we bless God with the angels and the archangels, proclaiming and saying, Holy, Holy, Holy, art Thou, O Lord, Alleluia. Glory be to the Father, …

Whether or not the preceding is said, the congregation sings the following:

CONGREGATION:

|  |  |
| --- | --- |
| “Holy, Holy, Holy, Lord of Hosts, heaven and earth are full of Thine holy glory.” | “Agios Agios Agios: Kirios Saba oth: epliris o ooranos: ke ee gee tis agias: Soo doxis.” |

Meanwhile, the priest washes his hands,

PRIEST:

You shall sprinkle me with hyssop, and I shall be cleansed; You shall wash me, and I shall be whiter than snow.

You shall make me to hear jubilation and gladness; humbled bones shall exalt.

I wash my hands in innocence, and go round about Your altar, O Lord, that I may hear the voice of Your praise. Alleluia.

In the original form of the rite, it is likely that before this hand washing, the catechumens would be dismissed, the Creed recited, the Prayer of Reconciliation made, and then the Offertory, page ##. Finally, the Anaphora on page ## is said. It is likely that “let us attend” before the Aspasmos above marks the original dismissal of the Catecumens.

then, taking the veil which is on the chalice on his right hand, he signs three times, the first time, on himself, the second on the servants and the third on the people while the con-celebrating priest circles the altar with the censer, then the priest says,

PRIEST:

Holy, Lord of hosts, heaven and earth are full of Thine holy glory, O Lord our God. Truly, heaven and earth are full of Thine holy glory.

Through Thine Only-begotten Son, our Lord, God, Saviour, and King of us all Jesus Christ, fill this sacrifice which is Thine, O Lord with the blessing—

Here he signs the paten and the chalice together, once, and says,

PRIEST:

which is from Thee, by the coming upon It of Thine Holy Spirit.

CONGREGATION:

Amen.

He signs a second time, and says,

PRIEST:

And with the blessing, do Thou bless.

CONGREGATION:

Amen.

He signs a third time, and says,

PRIEST:

And with the sanctification, do Thou sanctify.

CONGREGATION:

Amen.

The priest points to the bread and the wine with his hand and says,

PRIEST:

Thy precious gifts, which had been set forth before Thee, this bread, and this cup.

For Thine Only-begotten Son, our Lord, God, Saviour, and King of us all Jesus Christ,

Here, he signs the incense box once, puts a hand of incense into the censer, censes his hands thrice, as is the custom, and says,

PRIEST:

In the night in which He gave Himself up, that He may suffer for our sins. And death, which He accepted by His own will, for us all.

CONGREGATION:

We believe.

The priest takes the Lamb into his hands, saying,

PRIEST:

He took bread into His holy, spotless, unblemished, blessed and life giving hands.

CONGREGATION:

We believe that this is true. Amen.

PRIEST:

He looked up towards heaven, to Thee, O God, Who art His Father and Master of everyone, and when He had given thanks,

CONGREGATION:

Amen.

PRIEST:

He blessed it,

CONGREGATION:

Amen.

PRIEST:

And He sanctified it.

CONGREGATION:

Amen. We believe, we confess, and we glorify.

PRIEST:

He broke it; gave it to His own holy Disciples and saintly Apostles, saying, "Take, eat of it, all of you. For this is My Body, which shall be broken for you and for many, to be given for the remission of sins. This do in remembrance of Me."

CONGREGATION:

This is true. Amen.

PRIEST:

Likewise also, the cup after supper: He mixed it of wine and water, and when He had given thanks,

CONGREGATION:

Amen.

PRIEST:

He blessed it,

CONGREGATION:

Amen.

PRIEST:

And He sanctified it.

CONGREGATION:

Amen. Again, we believe, we confess, and we glorify.

PRIEST:

He tasted, and gave it also to His own holy Disciples and saintly Apostles, saying, "Take, drink of it, all of you. For this is My Blood of the New Testament, which shall be shed for you and for many, to be given for the remission of sins. This do in remembrance of Me."

CONGREGATION:

This is also true. Amen.

The concelebrant encircles the altar with the censer, while the celebrant points to sthe Body and Blood, saying,

PRIEST:

"For, every time you shall eat of this bread and drink of this cup, you proclaim My death, confess My Resurrection, and remember Me till I come."

CONGREGATION:

|  |  |
| --- | --- |
| Amen. Amen. Amen. Thy death, O Lord, we proclaim; Thine Holy Resurrection and Ascension to the heavens, we confess. We praise Thee, we bless Thee, we thank Thee, O Lord, and we entreat Thee, O our God. | Amen. Amen. Amen. Bi mawtika, ya Rabbi, nubash-shir; wa bi Qiyamatikal Muqadasa, wa So’udika ilas samawat, na’tarif. Nusabbihak, nubarikak, nashkurak, ya Rabb, wa natadarra’ ilayka, ya Ilahuna. |

PRIEST:

Therefore, now, O God the Father the Pantocrator, as we proclaim the death of Thine Only-begotten Son our Lord, God, Saviour and King of us all Jesus Christ, and confess His Holy Resurrection, His ascension into the heavens, His sitting at Thy right hand, O Father, and look for His Second Coming from the heavens, awesome and full of glory, at the end of this age; wherein He shall come to Judge the world in righteousness, and give each one according to his deeds, whether they be good or evil.

CONGREGATION:

According to Thy mercy, O Lord, and not according to our sins.

PRIEST:

Thou art He, before Whose holy glory, we have put Thy gifts, from what is Thine own, O our Holy Father.

DEACON:

Worship God in fear.

The priest says, inaudibly:

PRIEST:

We ask and entreat Thy Goodness, O Lover of mankind, put us not to everlasting shame, nor cast us away, we, Thy servants. Drive us not away from Thy face, neither say unto us, “I know ye not.” But rather give water for our heads and fountains of tears for our eyes, that we may weep day and night before Thee, on account of our transgressions. For we are Thy people, the sheep of Thy flock, remit our iniquities and forgive our transgressions; which we have committed willingly, and which we have committed unwillingly; which we have committed knowingly, and which we have committed unknowingly, the hidden and the manifest, those which are manifest beforehand, and those which we have forgotten, those, which are known before Thine Holy Name. Harken, O Lord to the prayer of Thy people, and be mindful of the groaning of Thy servants. Because of my own sins and the abominations of my heart, deprive not Thy people of the coming down upon (them) of Thine Holy Spirit.

CONGREGATION:

Have mercy upon us, O God, the Father the Pantocrator. (three times)

Here, the priest takes the veil on his hand, turns towards the congregation, points to them with his hand, then he turns back to the East and cries saying,

PRIEST:

For Thy people and Thy Church entreat Thee saying, “Have mercy upon us, O God, the Father the Pantocrator.”

DEACON:

Worship God the Father the Pantocrator.

The priest continues, inaudibly:

PRIEST:

And send down from Thine holy highest, and from Thy prepared mansion, and from Thy boundless bosom, and from the throne of the kingdom of Thy glory, the Paraclete, Thine Holy Spirit, Who exists in a hypostasis; the Immutable, the Unchangeable, the Lord, the Giver-of-Life, Who spoke in the Law, the Prophets and the Apostles; Who is in every place and Who fills every place, yet no place can contain; Who, by His own glory, according to Thy goodwill, works sanctification upon those whom He loves, not as servants. Who is single in His nature, and manifold in His working, the fountain of Divine graces. Who is of one Essence with Thee, Who proceeds from Thee. The companion of the throne of the kingdom of Thy glory, together with Thine Only-begotten Son our Lord, God, Saviour and King of us all Jesus Christ, upon us, we Thy servants, and upon these precious gifts which had been set forth before Thee—

Here, he points to the bread and cup, and continues:

PRIEST:

Upon this bread and this cup, that they may be sanctified and transferred.

DEACON:

Let us attend. Amen.

CONGREGATION:

Amen.

The priest signs the bread thrice, as he cries out saying,

PRIEST:

And this bread He makes into the holy Body of Christ.

CONGREGATION:

Amen.

Here he signs the cup thrice as he says,

PRIEST:

And this cup also the precious blood of His New Testament.

CONGREGATION:

Amen.

PRIEST:

Our Lord, God, Saviour and King of us all Jesus Christ,

CONGREGATION:

Amen.

The priest says the following Litany, the congregation says, “Lord have mercy” following each verse,

PRIEST:

That they may be unto all of us, who partake of them,

Faith without searching.

Love without hypocrisy.

Perfect patience.

Firm hope.

Faith and watchfulness.

Health and joy.

Renewal for the soul, body and spirit.

Glory to Thine Holy Name.

Sharing in the blessedness of eternal life and incorruption.

And forgiveness of sins.

CONGREGATION:

As it was, and shall be, from generation to generation, and unto all ages of ages. Amen.

PRIEST:

That, as in this, so also in all things, Thy great and Holy Name be glorified, blessed and exalted—In everything, honoured and blessed—together with Jesus Christ, Thy Beloved Son, and the Holy Spirit. Peace be with all.

CONGREGATION:

And with your spirit.

PRIEST:

Again, let us give thanks unto God the Pantocrator, the Father of our Lord, God and Saviour, Jesus Christ, for He also has made us worthy now, to stand in this holy place, to lift up our hands, and to serve His Holy Name. Let us also ask Him to make us worthy of the communion and partaking of His divine and immortal Mysteries.

CONGREGATION:

Amen.

The priest takes the Body in his hands and says,

PRIEST:

The holy Body and the precious Blood of His Christ, the Pantocrator, the Lord our God.

DEACON:

Amen. Amen. Pray.

CONGREGATION:

Lord have mercy.

PRIEST:

Peace be with all.

CONGREGATION:

And with your spirit.

The priest says the appropriate Fraction prayer (page 113).

CONGREGATION:

Our Father…

In Christ Jesus our Lord.

The priest says, inaudibly:

# THE PRAYER AFTER OUR FATHER

PRIEST:

Yes, we ask Thee, O God the Father the Pantocrator, lead us not into temptation but deliver us from the Evil One. Take away from us the manifold works of Satan, and the intrigues that are from the counsel of the wicked men, O Lord bring them all to no avail, and fortify us at all times by Thy life-giving right hand. For Thou art our Helper and our defender, in Christ Jesus our Lord, Through Whom ...

Or, he may say this alternate prayer,

PRIEST:

Yes, we ask Thee, O Lord our God, lead none of us into temptation, this which we cannot endure on account of our weakness. But, the temptation also, grant us to walk out of it. That we may be able to quench all the fiery darts of the Devil. And deliver us from the Evil One and his deeds. In Christ Jesus our Lord. Through Whom ...

DEACON:

Bow your heads to the Lord.

CONGREGATION:

Before Thee, O Lord.

The priest says the “Prayer of Inclination before Communion,” to the Father,

PRIEST:

O God, Who loved us so, and granted us the rank of sonship, that we may be called the children of God. And that we may be heirs of Thee, O God the Father, and sharers of the inheritance of Thy Christ.

Incline Thine ears, O Lord, and harken to us, we who now bow our heads to Thee. And cleanse our inner man in the likeness of the purity of Thine Only-begotten Son; This, Which we contemplate partaking of.

May fornication and every defiled thought flee from us, for the sake of God, Who is of the Virgin.

Also pride and the first evil, which is arrogance, for the sake of Him, Who alone humbled Himself for our sake.

Fear, for the sake of Him, Who suffered in the flesh on our behalf, and upheld the victory of the Cross.

Vainglory, for the sake of Him, Who was buffeted and scourged for our sake, and hid not His face from the shame of spitting.

Envy, murder, divisions and hatred, for the sake of the Lamb of God, Who takes away the sin of the world.

Anger and the remembrance of evil, for the sake of Him, Who nailed the handwriting of our sins to the Cross.

The demons and the Devil, may they flee, for the sake of Him, Who had disarmed the evil principalities and made a spectacle of the authorities of darkness.

May every evil earthly thought be far from us, for the sake of Him, Who ascended into the heavens.

So that, this way, in purity, we may partake of these pure Mysteries, and be perfectly purified, all of us, in our souls, our bodies and our spirits.

That we may be partakers of the flesh, partakers of the nature, and partakers in the succession of Thy Christ.

This is He, with Whom Thou art blessed, together with the Holy Spirit, the Giver-of-life, Who is of One Essence with Thee, now ...

DEACON:

Let us attend in the fear of God.

PRIEST:

Peace be with all.

CONGREGATION:

And with your spirit.

The priest then says the “Absolution to the Father” as in the Liturgy of Saint Basil (Page 9), and then says,

PRIEST:

Remember, O Lord, our congregations. Bless them.

The deacon raises the Cross, and says,

DEACON:

Saved. Amen. And with your spirit. In the fear of God, let us attend.

The people respond, with their heads still bowed

CONGREGATION:

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

The priest takes the Despotikon in his hand, and raises It up to arm's length, and with bowed head, exclaims,

PRIEST:

The Holies for the holy.

The congregration prostrates before the Lord in fear and trembling, asking for the forgivness of their sins in tears and supplications. Then the priest takes the Despotikon between two fingertips of this right hand, and with It he signs the precious Blood inside the chalice. then he dips the extremity of It inside the chalice and carefully raises It soaked in the Blood, and with It signs the pure Body which is on the paten. Then he takes the Despotikon and signs the Blood inside the chalice. He then carefully places the Desspotikon upside down in the Blood inside the chalice. He is careful to cup his left hand under the Despotikon so that none of hte pearls should fall or drip, while saying,

Blessed be the Lord Jesus Christ, the Son of God, He has sanctified [Them] by His Holy Spirit. Amen.

CONGREGATION:

|  |  |
| --- | --- |
| One is the All Holy Father. One is the All Holy Son. One is the All Holy Spirit. Amen. | Ees O Pan Agios Patir: Ees O Pan Agios Eios: En to Pan Agion Pnevma: Amen. |

PRIEST:

Peace be with all.

CONGREGATION:

And with your spirit.

PRIEST:

The holy Body and the precious and true Blood of Jesus Christ, the Son of our God. Amen.

CONGREGATION:

Amen.

PRIEST:

The holy [and] precious Body, and the true Blood of Jesus Christ, the Son of our God. Amen.

CONGREGATION:

Amen.

PRIEST:

The Body and the Blood of Emmanuel our God: this is in truth. Amen.

|  |  |
| --- | --- |
| CONGREGATION: |  |
| Amen. I believe. | Amen. Tinahti. |

# THE PROFESSION

PRIEST:

Amen. Amen. Amen. I believe, I believe, I believe and confess to the last breath, that this is the life giving Flesh that Thine Only Begotten Son, our Lord, God and Saviour, Jesus Christ, took from our Lady, the lady of us all, the holy Mother of God, Saint Mary. He made It one with His Divinity without mingling, without confusion, and without alteration.

He witnessed the good confession before Pontius Pilate.

He gave It up for us upon the holy wood of the Cross, of His own will, for us all.

Truly I believe that His Divinity parted not from His Humanity for a single moment, nor a twinkling of an eye.

Given for us for salvation, remission of sins, and eternal life to those who partake of Him, I believe, I believe, I believe that this is so in truth. Amen.

DEACON:

Amen. Amen. Amen. I believe, I believe, I believe that this is so in truth. Amen.

Pray for us and for all Christians who said to us concerning them, "Remember us (in the house of the Lord)." The peace and love of Jesus Christ be with you. Sing ye.

|  |  |
| --- | --- |
| CONGREGATION: |  |
| Glory to Thee, O Lord. Glory to Thee. | Doxa Si Kyrié: Doxa Si. |

The service continues with Holy Communion, as in the Liturgy of Saint Basil (page 47).

After Communion, the priest says the following “Prayer of Thanksgiving after Communion”

DEACON:

Pray for the worthy communion of the immaculate, heavenly and holy Mysteries.

CONGREGATION:

Lord have mercy.

PRIEST:

What manner of blessing, and what manner of praise, and what manner of thanksgiving, can we give Thee in return, O Lover of mankind? For, while we were fallen into the sentence of death and inundated in the depth of our sins, Thou hast granted us freedom, and gave us this immortal, heavenly Food. And manifested unto us this whole Mystery, hidden since the ages and the generations. That it may now be manifested unto the principalities and the authorities in the heavenly places, through the Church, by Thy manifold wisdom.

O God Who arranges our affairs in wisdom, even more than what we can comprehend. What manner of compassion is this! Oh the greatness of the care of Thy Fatherhood! Oh the depth of Thy Goodness!

Truly, Thou art He, unto Whom is due the glory, the greatness, the might, and the authority, before all the ages, O Father, Son, and Holy Spirit, now, ...

DEACON:

Bow your heads to the Lord.

CONGREGATION:

Before Thee, O Lord.

The priest says this “Prayer of Inclination after Communion,” by the Triple Blessed John:

PRIEST:

Thou art He, with Whom we have laid our lives, O Lord, Who fillest all, preserve us, in every place we go to. And the compunction that became ours through the prayer, and the contentment of heart of the upright living, preserve them unto us, without loss or regret.

So that, in every place of Thy dominion, we may look towards Thee, and follow after that which pleases Thee, and that which Thou desirest. That we may be not put to shame on the day of righteous judgment, when everyone shall take a recompense, when the angels shall stand, and Thine Only-begotten Son our Lord, God, Saviour Jesus Christ shall judge.

This is He, through Whom ...

FRACTION PRAYERS

## SHORT FRACTION

O God, Who granted us, we sinners, the afore appointed salvation and a heavenly rational sacrifice, that is the divine Body and the precious Blood of Thy Christ.

These, which have become for us purification, salvation, grace and forgiveness of sins.

So that in thanksgiving, we cry unto Thee, O Holy Father, Who art in the heavens, and say: Our Father...

## A FRACTION TO THE FATHER FROM

## THE LITURGY OF SAINT CYRIL

O God, Who fore-ordained us to sonship, through Jesus Christ our Lord, according to the good pleasure of Thy will unto the honour of the glory of Thy grace, which Thou hast granted unto us, through Thy Beloved. This is He, by Whom we had our salvation, through His holy Blood, unto the forgiveness of our sins.

We give thanks unto Thee, O Lord God the Pantocrator, for Thou hast made us worthy, even us sinners, to stand in this holy place, and fulfill this holy, heavenly Mystery.

So that, as Thou hast made us worthy to fulfill Them, so also, may we be worthy of the communion and partaking of them.

O Thou, Who opened the eyes of the blind, open Thou the eyes of our hearts, so that we cast away from us all the darkness of evil and malice which is the likeness of defilement.

That we may be able to raise up our eyes towards the splendour of Thine holy glory.

And (even) as Thou hast cleansed the lips of Thy servant Isaiah the prophet, as one of the Seraphim took an ember with the tongs from the altar, cast it into his mouth and said to him, “Behold, this has touched your lips, it shall take away your iniquities, and cleanse all your sins.” Likewise we too, Thy weak and sinful servants, who ask for Thy mercy, graciously cleanse our souls, our bodies, our lips and our hearts, and give us this true ember that is life-giving to soul, body and spirit; which is the holy Body and the precious Blood of Thy Christ.

Not unto judgement, nor unto falling into condemnation, nor unto shame and reproving of our transgressions, lest, partaking of Them unworthily, we become guilty by Them. So that the multitude of Thy graciousness may not be for us a cause of an excess burden unto falling into condemnation, having become unthankful towards Thee, O Thou the beneficent (One).

But, rather grant us Thine Holy Spirit. That with a pure heart, an enlightened conscience, an unashamed face, faith unfeigned, perfect love, and firm hope, we may dare with boldness, without fear, to say the holy prayer, which Thy beloved Son gave unto His holy Disciples and saintly Apostles, saying unto them, “At all times, whenever ye pray, entreat in this manner, and say: Our Father....”

## A FRACTION TO THE FATHER

O Lord, our God, the great, Whose Name is Great, the Father of compassion and God of all comfort, Who received from our hands, we the sinners, this true, rational, bloodless sacrifice.

Thou also, even Thou, the Good Lover of mankind, purify us from all stain of body and spirit, and make us worthy to partake of Thine unspeakable good things, unto the salvation of our souls, our bodies and our spirits, and for an apology before Thy fearful judgement seat.

May we be worthy, with favour and daring, to cry unto Thee, O Holy Father, Who art in the heavens, and say: Our Father...

## ANOTHER FRACTION TO THE FATHER

O God, Begetter of the Light, Author of Life, Granter of knowledge, Creator of grace, beneficent to our souls, Treasure of wisdom, Teacher of purity, Founder of the ages, Who receives unto Him the pure prayers.

Who gives to those who trust in Him with all their hearts the things which the angels desire to behold. Who has brought us out of the depths into the light.

Who gave us life from death. Who granted us freedom from bondage. Who made the darkness of error which is in us to lighten, through the coming in the flesh of Thine Only-Begotten Son.

Now, also, O our Master, do Thou enlighten the eyes of our hearts, and purify us wholly, in soul, body and spirit, so that with a pure heart, and hallowed lips, we dare to entreat Thee, O God, the Holy Father, Who art in the heavens, and say: Our Father...

## A FRACTION TO THE SON

Thou art the Logos of the Father—God, Who is before the ages; the great High Priest; Who was incarnate and became man for the salvation of mankind. And out of all nations, He called unto Him a chosen generation, a royal priesthood, a holy nation and a justified people.

Therefore, we ask and entreat Thy goodness, O Lover of mankind, that this sacrifice may not be a rebuke of our sins, nor a shame unto our iniquities, for we have brought it unto Thee on account of our weakness.

Rather, even as these gifts are pure in every thing, having graciously filled them with every holy thing through the coming upon them of Thine Holy Spirit;

Likewise, we too the sinners, graciously accord to purify our souls, our bodies, our spirits and our consciences, so that with an enlightened soul, an unashamed face, a pure heart, a faith unfeigned, a perfect love, and a firm hope, we may dare with boldness, without fear, to say the holy prayer which Thou hast given unto Thy saintly Disciples and holy Apostles, saying, “Whenever you pray, entreat in this manner, and say: Our Father...”

## A FRACTION FOR ADVENT & CHRISTMAS

O Master and Lord, our God, the Creator, the Invisible, the Infinite, the Unchangeable and Immeasurable, Who sent His True Light, His Only-Begotten Son, Jesus Christ, the Eternal Logos.

He, Who is in the Fatherly bosom at all times, came down and dwelt in the undefiled virginal womb. She, being virgin, gave birth to Him, and her virginity is sealed.

Behold, the angels praise Him, and the heavenly hosts chant unto Him, proclaiming and saying, “Holy, Holy, Holy, is the Lord of hosts. Heaven and earth are full of Thine holy glory.”

Likewise, we too, the weak and sinful, make us worthy with them, O our Good Master, and Lover of mankind, that with a pure heart we praise Thee, together with Him and the Holy Spirit, the Co Essential Trinity, and raise our eyes towards Thee, our Holy Father, Who art in the heavens, and say: Our Father...

## A FRACTION FOR THEOPHANY

As Thou hast bestowed upon us the grace of sonship, through the washing of rebirth and the newness of the Holy Spirit, so, now, make us worthy, without hypocrisy, and with a pure heart, and a conscience full of frankness, and unerring lips, that we entreat Thee, O Abba, Father.

So that, as we have abandoned excessive vain words of the heathens and the vanity of the Jews, we may be able to offer unto Thee the supplication of prayer, according to the statute of Thine Only-Begotten Son, which is full of salvation.

So, with a humble voice befitting Christians, and with the purity of soul, body and spirit, we dare without fear to cry unto Thee, Who art uncreated, and without beginning and unbegotten, the Master of everyone, God, the Holy Father, Who art in the heavens, and say: Our Father...

## A FRACTION FOR HOLY LENT

O Master and Lord, God the Pantocrator, Who sent His Only-Begotten Son to the world; He taught us the Law and commandments written in the Holy Gospel; and taught us that fasting and prayer cast out devils, as He said that “this kind cannot come out by anything, except by prayer and fasting.”

Fasting and prayer are those which raised Elijah to heaven and saved Daniel from the lions’ den. Fasting and prayer are those which Moses pursued, until he received the Law and commandments, written with the finger of God.

Fasting and prayer are those which the people of Nineveh pursued, so God had mercy upon them and forgave them their sins, and lifted His wrath away from them.

Fasting and prayer are those which the prophets pursued, and prophesied concerning the Advent of Christ many generations before His coming.

Fasting and prayer are those which the Apostles pursued, and they preached all nations and made them Christians, and baptized them in the Name of the Father and the Son and the Holy Spirit.

Fasting and prayer are those which the martyrs pursued, until they shed their blood for the Name of Christ, Who witnessed the good confession before Pontius Pilate.

Fasting and prayer are those which the righteous, the just and the cross bearers pursued, and dwelt in the mountains, deserts and holes of the earth, because of their great love for Christ the King.

And we too, let us fast from all evil, in purity and righteousness; and let us proceed forth to this holy Sacrifice, and partake of It with thanksgiving, so that with a pure heart, and an enlightened soul, and an unashamed face, and a faith unfeigned, and a perfect love, and a firm hope, we may dare with boldness, without fear, to pray to Thee, O God, the Holy Father, Who art in the heavens, and say: Our Father...

## A FRACTION TO THE SON FOR HOLY LENT

## (WEEKDAYS)

Thou art the Merciful God, Saviour of everyone, Who was incarnate for our salvation, Who has enlightened us, we the sinners; Who fasted for us forty days and forty nights, with an unutterable mystery.

Who saved us from death, and gave us His holy Body and His precious Blood, for the forgiveness of our sins. Who spoke to the multitudes, and His saintly Disciples and holy Apostles, saying, “This is the Bread of Life which came down from heaven. Not as your fathers did eat manna in the desert and are dead: He who eats My flesh and drinks My blood shall live forever, and I will raise him up at the last day.”

Therefore, we ask and entreat Thy Goodness, O Lover of mankind; purify our souls, our bodies and our spirits, so that with a pure heart, we may dare with boldness, without fear, to cry unto Thine Holy Father, Who is in the heavens, and say: Our Father...

## A FRACTION FOR PALM SUNDAY

O Lord, our Lord, like wonder became Thy Name upon all the earth, for the greatness of Thy splendour is exalted above the heavens.

Out of the mouths of babes and sucklings Thou hast prepared praise. Prepare also, O Lord, our souls for praising Thee, singing to Thee, blessing Thee, serving Thee, worshipping Thee, glorifying Thee, giving thanks to Thee, every day and every hour.

That we may confess to Thee and cry up unto Thee, O Holy Father, in the heavens, and say: Our Father...

## A FRACTION FOR HOLY THURSDAY

And it came to pass, in the days when God wanted to test Abraham and know his heart and his love for Him, He said to him, “Abraham, Abraham, take your beloved son Isaac, and offer him to Me a burnt offering, upon the mountain which I tell you of.”

And Abraham rose up in the morning and saddled his donkey, and took two servants and Isaac his son, and he took a knife and fire, and walked on the earth, and saw from afar the place of which the Lord told him.

And he said to his servants, “You remain in this place with the donkey: I, and Isaac my son, shall go to worship and return to you.”

And Abraham took the firewood for the burnt offering, and laid it upon Isaac his son, and took fire in his hand, and the knife.

And Isaac spoke to his father, saying, “My father, behold the fire and the wood, but where is the lamb which we shall offer as a burnt offering?”

And Abraham said to him, “God Who commanded us to of-fer to Him a sacrifice, He will provide for Himself a lamb for the burnt offering, my son.”

And Abraham took stones and built an altar, and took the firewood and laid it on the altar, and took Isaac his son, and bound him and laid him on the altar, and took the knife to slay him.

And the angel of the Lord called Abraham, saying to him, “Abraham, Abraham, behold, touch not your lad, nor do him any harm. When the Lord saw your love for Him, He said, ‘I am the Lord your God. By Myself I have sworn that in blessing I will bless you, and in multiplying I will multiply your seed.’”

And Abraham lifted up his eyes and saw a ram, laid upon the tree, bound by its horns. So he left Isaac his son and took the ram, and offered it up for a burnt offering instead of him.

Thus, the slaying of Isaac was a type of the shedding of the Blood of Christ, the Son of God, on the Cross, for the salvation of the world; and as Isaac carried the firewood for the burnt offering, likewise Christ carried the wood of the Cross.

And as Isaac returned alive, likewise Christ rose living, from the dead, and appeared to His holy Disciples.

O God, Who received the sacrifice of our father Abraham, receive this sacrifice from our hands in this hour. Bless these gifts, bless those on whose behalf they have been offered, and repose the souls of those who died.

May Christ bless the hearts and spirits of us all, so that, with a pure heart, and an enlightened soul, and an unashamed face, and a faith unfeigned, and a perfect love, and a firm hope, we may dare with boldness, without fear, to pray to Thee, O God, the Holy Father, Who art in the heavens, and say: Our Father...

## A FRACTION FOR JOYOUS SATURDAY

O Jesus Christ, to Whom belongs the name of Salvation, who according to the multitude of His mercy destroyed the power of death.

Thou art the King of the ages, the Immortal, the Eternal, the Logos of God, Who is above all, the Shepherd of the rational sheep, the High Priest of the good things to come, Who ascended into the heavens and became above the heavens.

And He went within the veil, to the place of the Holy of Holies, the place into which anyone with human nature cannot enter. He became a forerunner on our behalf, having become an High Priest forever, according to the order of Melchizedek.

Thou art He concerning Whom the prophet Isaiah prophesied, saying, “As a sheep He was led to the slaughter, and as a lamb voiceless before his shearer, so He opened not His mouth. In His humiliation His judgment was taken away, and who shall declare His generation?”

Thou wert wounded on account of our sins and wert weakened for our iniquities. The chastisement of our peace was upon Thee, and with Thy bruises we were healed.

All we, as sheep, have gone astray. Thou hast come, O our Master, and saved us, through the true knowledge of Thy Cross, and granted us the Tree of Life, which is Thy divine Body and true Blood.

Wherefore we praise Thee, bless Thee, serve Thee, wor-ship Thee, glorify Thee and give thanks to Thee at all times.

We ask and entreat Thee, O God, Lover of mankind, receive our sacrifice from our hands, O our Master, as Thou hast received the gifts, the incense, the supplications of the patriarchs, the prophets, the apostles and all Thy saints.

Purify our souls, our bodies, our spirits and our con-sciences, so that, with a pure heart, and an enlightened soul, and an unashamed face, and a faith unfeigned, and a perfect love, and a firm hope, we may dare with boldness, without fear, to say the holy prayer, which Thou hast given to Thine holy Disciples and pure Apostles, saying to them, “Whenever you pray, entreat in this manner, and say: Our Father...”

## A FRACTION FOR EASTER & THE HOLY FIFTY

O Master, Lord, God the Pantocrator, the Father of our Lord, God and Saviour, Jesus Christ, Who through His Cross descended to Hades, and restored our father Adam and his children to Paradise.

He buried us with Him, and through His death He abolished the power of death, and on the third day He rose from the dead.

He appeared to Mary Magdalene and spoke with her in this manner, saying, “Tell My brethren that they go to Galilee, and there shall they see Me.”

The Archangel descended from heaven and rolled the stone from the door of the tomb, and proclaimed the Good News to the women carrying the spices, saying, “Christ is risen from the dead, by death trampling upon Death, and has bestowed eternal life upon those in the tomb.”

He breathed in the face of His saintly Disciples and pure Apostles, saying, “Receive ye the Holy Spirit. Whose sins ye will remit, they are remitted to them, and those which ye will retain, they shall be retained.”

From Ascension to Pentecost, the priest adds the following:

And after forty days, He ascended to the heavens and sat at the right hand of His Good Father, and sent us the Paraclete, the Spirit of Truth, as tongues of fire.

The priest then continues:

Wherefore, we ask Thee, our Master, purify us from all hypocrisy, that, with a pure heart, we dare with boldness, without fear, to entreat Thee, O God the Father, Who art in the heavens, and say: Our Father...

## A FRACTION FOR THE APOSTLES’ FAST & FEAST

Thou art the Logos of the Father—God, Who is before the ages; the great High Priest; Who was incarnate and became man for the salvation of mankind. And out of all nations, He called unto Him a chosen generation, a royal priesthood, a holy nation and a justified people.

As Thou hast sent the Holy Spirit upon the Apostles on the day of Pentecost, and He came upon each one of them like cloven tongues of fire.

And filled them with every knowledge, every understanding and every spiritual wisdom, according to Thy faithful promise. And they spoke in every language, and they preached Thine Holy Name to all the nations.

As for Peter and Paul, foremost among the Apostles, the shadow of the one was healing the sick, whereas the handkerchiefs and aprons of the other caused diseases to depart, and evil spirits to go out.

And after they preached the Gospel of the Kingdom, and taught the nations, they shed their blood for Thy Name’s sake, and received the crown of Apostleship and that of martyrdom.

O Thou, Who has granted His holy Disciples and His honoured Apostles the descent of the Spirit, the Paraclete, upon them, and gave them authority to work healings, signs and miracles. They preached us Thine Holy Name and restored us to the True Faith of the Holy Trinity.

We praise Thee, bless Thee, glorify Thee and give thanks unto Thee, on account of these great gifts.

And we ask Thee, O our Master, to grant us also the forgiveness of our sins, and to purify our hearts, our souls, our bodies and our spirits, so that, with a pure heart, we dare with boldness, without fear, to cry unto Thine Holy Father, Who is in the heavens, and say: Our Father...

## A FRACTION FOR FEASTS OF

## THE VIRGIN AND THE ANGELS

Behold, Emmanuel our God, the Lamb of God, Who takes away the sin of all the world, is with us today on this table. Who sits on the Throne of His Glory, and before Whom stand all the heavenly orders. Whom the angels praise with the voices of blessing, and before Whom the archangels fall down and worship.

The Four Incorporeal Beasts sing the hymn of the Trisagion, and the Twenty Four Priests sitting on their seats, and twenty four crowns of gold on their heads, and twenty four golden vials in their hands, full of incense which is the prayers of the saints, and they worship before [Him] Who is living unto the age of ages.

And the hundred and forty four thousand undefiled virgins praise the Lord, saying, “Holy, Holy, Holy. Amen. Alleluia.”

And we also worship the Holy Trinity, praising Him, saying, “Holy, God the Father, the Pantocrator. Amen. Alleluia. Holy, His Only-Begotten Son, Jesus Christ our Lord. Amen. Alleluia. Holy is the Holy Spirit, the Paraclete. Amen. Alleluia.”

Holy and full of glory is the Mother of God, the pure Saint Mary, the Virgin. Amen. Alleluia.

Holy and full of glory is this sacrifice, which has been slain for the life of the whole world. Amen. Alleluia.

Wherefore, our Good Saviour cried out, saying, “My Body is food indeed, and My Blood is drink indeed. He that eats My Body and drinks My Blood dwells in Me, and I in him.”

We ask Thee, O our Master, purify our souls, our bodies and our spirits, so that, with a pure heart, and an enlightened soul, and an unashamed face, and a faith unfeigned, and a perfect love, and a firm hope, we may dare with boldness, without fear, to pray to Thee, O God, the Holy Father, Who art in the heavens, and say: Our Father...

## A FRACTION FOR THE FEASTS OF OUR LORD

We praise, we glorify the God of gods and the Lord of lords, Who was incarnate of Saint Mary, and she gave birth to Him in Bethlehem. And, lo, the angel of the Lord appeared to the shepherds, and preached the glad tidings of His wonderful Nativity to them, and they came and saw Him.

Whose star the Magi saw, and they came and worshipped Him, and presented gifts to Him.

Who came to the land of Egypt, and then returned and dwelt in Nazareth of Galilee.

Who grew little by little, according to the form of men, yet Him, alone, without sin. Who came to Jordan and was baptized by the forerunner.

Who fasted on our behalf forty days and forty nights, with an unutterable mystery. Who made the water wine by the power of His Divinity, in the wedding of Cana of Galilee.

Who gave sight to the blind, made the lame walk, the maimed to be whole, the lepers to be pure, the deaf to hear, the dumb to speak and the devils to go away.

Who raised the son of the widow of Nain, and the daughter of Jairus. Who was transfigured on Mount Tabor, before His holy Disciples, and His face shone like the sun.

Who raised Lazarus from the tomb after four days. Who entered into Jerusalem, riding on a colt and the foal of a colt, as a king.

Who established a covenant with His holy Disciples, and gave them His holy Body and His precious Blood, for the forgiveness of our sins.

Who was crucified on the Cross and trampled Satan, was put in the grave, and after three days He rose from the dead.

Whom His elect Disciples saw on the Sea of Tiberias, after His holy Resurrection; and after forty days He ascended into the heavens, and sat at the right hand of His Good Father, and sent us the Paraclete like tongues of fire.

Who taught His chosen Disciples and holy Apostles, saying, “Whenever you pray, entreat in this manner, and say: Our Father...”

## A FRACTION FOR FEASTS OF JOHN THE BAPTIST

O God, Who granted Zacharias a son after the old age, and Elisabeth after the old age and childlessness; and his tongue spoke after the speechlessness, and he spoke in hymns, and doxologies and great things.

And Elisabeth rejoiced, saying, “Blessed be the Lord God, Who has taken away my reproach among men.”

This is he, that no one born of women is greater than him; who witnessed for Him—and his witness is true—saying, “I am not the awaited Messiah. He Who comes after me is greater than I.”

Who received grace for grace, when the Master of everyone came to him, and was baptized of him in the River Jordan. And he saw the heavens open and the Holy Spirit descending in the likeness of a dove. And, lo, a voice came from the heavens, saying, “This is My Beloved Son in Whom I am pleased.”

This is he whose raiment was of camel’s hair and a girdle of leather around his loins, and whose food was locusts and wild honey.

O John, son of the good tidings, intercede on our behalf concerning our sins and our iniquities, that we may cry unto Him in thanksgiving, and say: Our Father...

## THE SYRIAN FRACTION

Thus truly did the Logos of God suffer in the flesh, and was sacrificed and was broken on the Cross. His soul was parted from His body, while His Divinity in no way parted, neither from His soul nor from His body.

He was pierced in His side with a spear; blood and water flowed from Him for the absolution of the whole world. His body was smeared in them, and His soul came and was reunited with His body.

On behalf of the sins of the whole world, the Son died on the Cross. He turned us from the sinister conduct to the right way. Through the blood of His Cross, He reconciled and united the heavenly with the earthly, the chosen people with the gentile nations, and the soul with the body; and on the third day He rose from the dead.

One is Emmanuel Who cannot be divided after the union; there is no division into two natures. Thus we believe, thus we confess, and thus we affirm, that this body belongs to this blood, and this blood to this body.

Thou art Christ our God, Who for our sake was pierced in His side with a spear, on the heights of Golgotha in Jerusalem.

Thou art the Lamb of God Who takes away the sin of the world. Do Thou absolve us of our debts and forgive our sins, and make us to stand on Thy right-hand side.

O God, the Father of our Lord Jesus Christ, Who is blessed by the Cherubim, hallowed by the Seraphim, and exalted by thousands of thousands and ten thousand times ten thousands of the rational servants; Who sanctifies and completes the gifts and the perfection of the fruits that have been brought unto Thee, as a sweet savour: Sanctify also all our bodies, souls and spirits.

So that with a pure heart and an unashamed face, we call upon Thee, O God the Father, Who art in the heavens, and pray saying, “Our Father...”

OCCASIONAL HYMNS

## O KING OF PEACE

|  |  |
| --- | --- |
| O King of Peace, give us Thy peace, accord to us Thy peace, and forgive us our sins. | Ep Ooro enté ti Hirini: moi nan en Tek hirini: semni nan en Tek hirini: ka nen novi nan evol. |
| Disperse the enemies of the Church. Fortify Her, that she may not be shaken forever. | Gor evol en ni gagi: enté ti Ekklisia: Ari sovt Eros: enneskim sha eneh. |
| Emmanuel our God is now in our midst, in the glory of His Father, and the Holy Spirit | Emmanoo-il pen Nooti: khen ten miti tinoo: khen ep o-oo enté Pef Yot: nem pi Pnevma Eth-owab. |
| May He bless us all, purify our hearts, and heal the sicknesses of our souls and our bodies. | Entef esmoo eron tiren: entef toovo en nen heet: entef talcho en ni shoni: enté nen psiki nem nen soma. |
| We worship Thee, O Christ, with Thy Good Father, and the Holy Spirit, for Thou hast come and saved us. (Have mercy on us.) | Ten oo-osht Emmok: O Pi Khristos: nem Pek Yot en Aghathos: nem pi Pnevma Eth-owab: je {Ak ee} ak soti emmon. (Nai nan.) |

## AN ORDINARY ASPASMOS BATOS

|  |  |
| --- | --- |
| O Lord, God of Hosts, return, look down from heaven, behold and visit this vine. Straighten and confirm this, which Thy right hand has made. | Ayuha ar-Rabbu, Ilahal Quwat, argi’ wattali’ mena as-samaa. Onzor wa ta’ahad hazililkarma. Aslih-ha wa sabbit-ha hazihill-ati gharasatha Yaminuk. |
| Alleluia, Alleluia, Alleluia, bless the seeds and the herbs, and may Thy mercy and Thy peace be a fortress unto Thy people. | Alleluia, Alleluia, Alleluia, barik ezzeru’ wal ‘ushbi, waltakun rahmatuka wa salamuk hisnan li sha’bika. |
| Holy, Holy, Holy, Lord of Hosts. Heaven and earth are full of Thine holy glory. | Quddos, Quddos, Quddos, Rabbus Sabaouth. Assamaa wal arḑhu mamluatani men magdikal Aqdas. |

# Ode to trinity PAPAL HYMNS

## NI SAVEV

|  |  |
| --- | --- |
| All ye wise men of Israel, craftsmen of the threads of gold, make an Aaronic garment, as befits the honour of the priesthood of our saintly father the high priest Papa Abba ....., the beloved of Christ | Ni savev tiroo enté pi Isra-il: ni –et erhob é-ni kap en noob: mathamio en oo-eshtheen en Aaron: kata ep taio en ti met-owib em pen yot ethowab en arshi-erevs Papa Abba \_\_\_\_\_: pi menrit enté Pi Khristos; |

## EE AGAPE

|  |  |
| --- | --- |
| The love of God the Father; and the grace of the Only-Begotten Son, our Lord and God and Saviour, Jesus Christ; | Ee agapé to Thé-o Patros: ke ee-kharis to Monogenos Eio Kyrio dhe ke Thé-o ke Sotiros imon Iso Khristo: |
| And the communion and the gift of the Holy Spirit, be with the saintly and the blessed, our father, Papa Abba Shenouda, Pope and patriarch of the great city [of] Alexandria; | Ke ee-koinonia ke ee-dhoré-a to Agio Pnevmatos: é-eeme t a - to a gio- t a to ke makario-tato patros imon Papa Abba Shenouda: Papa k epatriarkhotis meghalo-polé-os Alexandrias: |
| And all the region of Egypt; and the city of our God, Jerusalem; and Pentapolis; and Libya and Nubia and Ethiopia and Africa. | Nem et-khora tirs en-Keemi: nem et-polis em pen Nooti Yerosaleem: nem ti etio embaki em pement: nem ti Lybia nem Noobia nem ni Ethavsh nem Afrikia. |
| And our fathers, the bishops, who are with us. | Nem nen yoti en episkopos ni-et ki neman. |
| May the clergy and all the people be safe in the Lord. Amen. So be it. | Maré pi ekliros nem pi la-os tirf: oo-gai khen ep Chois: Je Amen: Ys eshopi. |

## TO MAKARIO TATO

|  |  |
| --- | --- |
| \_\_\_\_\_ the blessed, the saintly and exceedingly honoured, our father, lord and master, | \_\_\_\_\_ to makario-tato agio-tato te ke sevas mio-tato: patros imon avthento ke dhespoto: |
| Pope and patriarch of the great city [of] Alexandria, Lybia, Pentapolis, Ethiopia, and Africa and all the land of Egypt. | Papa ke patriarkho tis meghalis polé-os Alexandrias Lybees Pentapolé-os Ethiopias nem Afrikia ke pasis gis Egypto: |
| Father of fathers, shepherd of shepherds, high priest of our high priests; | Patros pateron pimentos pimenon arshi-eré-os arshi-eré-on imon: |
| The thirteenth among the Apostles and judge of the world; | Trito ke dhekato ton Apostolon ke krito tis oikomenis: |
| May the years of his lordship and high-priesthood over us be many. | Polla ta éti: ton dhespotin ke arshi-eré-a imon: |
| O Lord, keep him {for many years master *(3)*}. | Kyrié phylatté afton {ispolla éti dhespota *(3)*}. |
| And our fathers, the bishops, who are with us. | Nem nen yoti en episkopos ni-et ki neman. |
| May the clergy and all the people be safe in the Lord. Amen. So be it. | Maré pi ekliros nem pi la-os tirf: oo-gai khen ep Chois: Je Amen: Ys eshopi. |

## THE GOSPEL READING IN THE PRESENCE OF

## HIS GRACE THE BISHOP

After chanting the Psalm, the deacon shall say:

Let them exalt Him in the church of His people, And praise Him in the seat of the elders, For He has made His families like a flock of sheep: That the upright may see and rejoice.

The Lord has sworn and will not repent: Thou art the Priest forever, After the order of Melchizedek.

The Lord at your right hand, Our saintly father, the Patriarch, Papa Abba \_\_\_\_\_

In the presence of a single bishop or metropolitan, the following is added:

And our father the bishop/metropolitan, Abba \_\_\_\_

In the presence of several bishops or metropolitans, the following is added instead:

And our fathers the bishops/metropolitans, Who are with us.

Then the conclusion is said:

The Lord keep your life/lives. Amen. Alleluia.

The book of the lectionary is then carried to the Sanctuary door and the deacon shall say:

Stand with the fear of God, let us hear the holy Gospel, from the mouth of our honoured and righteous father, the thrice blessed, our father, the Bishop Abba \_\_\_\_\_(, Bishop of the Christ-loving {city/town/region} of \_\_\_\_\_ and its surroundings).

May God of heaven confirm him on his throne for many years and peaceful times, and humiliate all his enemies under his feet speedily. And grant him calm and delightful times, and grant us grace and mercy through his prayers and supplications.

The Holy Gospel.

His Grace then reads the holy Gospel.

## A PRAYER FOR THE REPOSE OF THE POPE[[6]](#footnote-6)

(To be said instead of the long Prayer for the Fathers)

Remember O Lord the soul of our father the Patriarch Abba \_\_\_\_\_ Graciously repose it with Thy saints. Grant that Thou raise unto us a good shepherd to shepherd Thy people in purity and truth—

Then continue with:

—together with all the Orthodox bishops, hegoumens, priests and deacons, and all the fullness…

The prayer can be repeated in the diptych.

## THE END-OF-SERVICE HYMN

|  |  |
| --- | --- |
| Amen. Alleluia. ... | Amen: Alleluia: ... |
| Save us and have mercy on us) You have received the grace of Moses, the priesthood of Melchizedek; the old age of Jacob, the long days of Methuselah; the elect understanding of David, the wisdom of Solomon; and the Spirit, the Paraclete, Which came upon the Apostles. | Soti emmon owoh nai nan: Ak chi et kharis em Moysis ti met-owib enté Melshisedek: ti met-khello enté Yakob pi nog en ahi enté Mathoosala: pi kati et sotp enté Daveed ti sophia enté Solomon: pi Pnevma em Parakliton Fi-et af ee ejen ni Apostolos. |
| The Lord keep the life and the standing of our honoured father, the high priest, Papa Abba \_\_\_\_\_. | Ep Chois ef-é areh ep onkh nem ep taho eratf em pen yot ettayoot en arshi-erevs Papa Abba Shenouda. |
| And our fathers, the bishops, who are with us. | Nem nen yoti en episkopos ni-et ki neman. |
| May God in heaven confirm him on his throne for many years and peaceful times, and humiliate all his enemies under his feet speedily. | Ef Nooti enté et fe ef etagrof hijen pef ethronos: en hanmish en rompi nem hansio en hirinikon: entef thebio en nef gagi tiroo sa pe seet en nef chalavg enkolem. |
| Pray to Christ on our behalf, that He may forgive us our sins in peace, according to His great mercy. Lord have mercy. Lord have mercy.... | Tovhé pi Khristos é-ehri egon: entef ka nen novi nan evol khen oo-hirini kata Pef nishti en nai: Kyrié eleison: Kyrié eleison.... |

LITURGICAL HYMNS FOR THE SEASONS

# LITURGICAL HYMNS FOR THE SEASONS

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# THE COPTIC NEW YEAR

## THE PRAXIS RESPONSE

|  |  |
| --- | --- |
| Bless the crown of the year with Thy Goodness, O Lord)the rivers, and the springs, and the seeds, and the fruits. | Esmoo é-pi eklom enté ti rompi: hiten Tek Met-ekhristos Ep Chois: ni yaro-oo nem ni moomi: nem ni siti nem ni karpos. |
| Blessed art Thou.... | Ek-esmaro-oot.... |

## THE PSALM RESPONSE

|  |  |
| --- | --- |
| Alleluia, Alleluia. Bless the crown of the year with Thy Goodness, O Lord)the rivers, and the springs, and the seeds, and the fruits. Alleluia, Alleluia. | Alleluia: Alleluia: Esmoo é-pi eklom enté ti rompi: hiten Tek Met-ekhristos Ep Chois: ni yaro-oo nem ni moomi: nem ni siti nem ni karpos: Alleluia: Alleluia. |

## THE GOSPEL RESPONSE

|  |  |
| --- | --- |
| Alleluia, Alleluia, Alleluia, Alleluia. Bless the crown of the year with Thy Goodness, O Lord. | Alleluia: Alleluia: Alleluia: Alleluia: Esmoo é-pi eklom enté ti rompi: hiten Tek Met-ekhristos Ep Chois. |
| This is He to Whom the glory is due, with His Good Father,  and the Holy Spirit, now and forever. | Fai éré pi o-oo ér-eprepi Naf: nem Pef Yot en Aghathos: nem pi Pnevma Eth-owab: ees-jen tinoo nem sha eneh. |
| Blessed be.... | Je Ef-esmaro-oot.... |

## THE END-OF-SERVICE HYMN

|  |  |
| --- | --- |
| Amen. Alleluia. ... | Amen: Alleluia: ... |
| We proclaim and say, "O our Lord Jesus Christ, bless the crown of the year with Thy Goodness, O Lord)the rivers, and the springs, and the seeds, and the fruits." | Ten osh evol engo emmos: je "O pen Chois Isos Pi Khristos: esmoo é-pi eklom enté ti rompi: hiten Tek Met-ekhristos Ep Chois: ni yaro-oo nem ni moomi: nem ni siti nem ni karpos." |
| Save us and have mercy on us.... | Soti emmon owoh nai nan.... |

# THE FEASTS OF THE CROSS

## THE HYMN OF THE INTERCESSIONS

This verse is added following the martyrs' verses:

|  |  |
| --- | --- |
| Through the prayers of my lord the king, Constantine, and Helen his mother, the queen, O Lord, grant us the forgiveness of our sins. | Hiten ni evki enté pa chois ep  ooro Constantinos: nem Ylani  tef mav ti ooro: Ep Chois: ari  ehmot nan em pi ko evol enté  nen novi. |
| … | … |
| We worship Thee, O Christ, with Thy Good Father and the Holy Spirit, for Thou hast **been crucified** and saved us. (Have mercy on us.) | Ten oo-osht Emmok: O Pi Khristos: nem Pek Yot en Aghathos: nem pi Pnevma Eth-owab: je **Av ashk** ak soti emmon. (Nai nan.) |

## THE PRAXIS RESPONSE

|  |  |
| --- | --- |
| Hail to the Cross, on which was crucified my Lord, even to save us from our sins. | Shéré pi Stavros: fi-et af esh pa Chois Erof: sha entef soti emmon: evol khen nen novi. |
| Blessed art Thou in truth, with Thy Good Father, and the Holy Spirit, for Thou hast **been crucified** and saved us. | Ek-esmaro-oot alithos: nem Pek Yot en Aghathos: nem pi Pnevma Eth-owab: je **Av ashk** ak soti emmon. |

## THE GOSPEL RESPONSE

|  |  |
| --- | --- |
| Greatly honoured/ Is the sign of the Cross/ Of Jesus Christ the King,/ Our God in truth. | Ef-tayoot ghar em asho: enjé pi mini enté pi Stavros: enté Isos Pi Khristos ep Ooro: pen Nooti en alithinos. |
| Blessed be… | Je Ef-esmaro-oot… |

## THE END-OF-SERVICE HYMN

|  |  |
| --- | --- |
| Amen. Alleluia… | Amen: Alleluia: ... |
| We proclaim and say, "O our Lord Jesus Christ, Who was crucified on the Cross, bruise Satan under our feet." | Ten osh evol engo emmos: je "O pen Chois Isos Pi Khristos: Fi-et av ashf é-pi Stavros: ek ékhomkhem em ep Satanas: sa pe seet en nen chalavg." |
| Save us and have mercy on us… | Soti emmon owoh nai nan… |

# MONTH OF KOIAK

## THE HYMN OF THE INTERCESSIONS

|  |  |
| --- | --- |
| Through the intercessions of the Mother of God, Saint Mary, O Lord, grant us the forgiveness of our sins. | Hiten ni presvia enté ti Thé-otokos: Eth-owab Maria: Ep Chois: ari ehmot nan em pi ko evol enté nen novi. |
| Through the intercessions of the holy archangel, Gabriel the Angel-Evangel, O Lord, grant us the forgiveness of our sins. | Hiten ni presvia enté pi arshi-angelos eth-owab: Gabri-il pi Fai-shennoofi: Ep Chois: ari ehmot nan em pi ko evol enté nen novi. |
| Through the intercessions of the Seven Archangels, and the heavenly orders, O Lord, grant us the forgiveness of our sins. | Hiten ni presvia enté pi shashf en arshi-angelos: nem ni tagma en ep ooranion: Ep Chois: ari ehmot nan em pi ko evol enté nen novi. |
| Through the intercessions of the cousin of Emmanuel, John the son of Zacharias, O Lord, grant us the forgiveness of our sins. | Hiten ni presvia enté pi sengennis en Emmanoo-il: Yo-annis ep shiri en Zakarias: Ep Chois: ari ehmot nan em pi ko evol enté nen novi. |
| Through the prayers of the priest Zacharias, and his wife Elisabeth, O Lord, grant us the forgiveness of our sins. | Hiten ni evki enté pi owib Zakarias: nem tef es-himi Elisavet: Ep Chois: ari ehmot nan em pi ko evol enté nen novi. |
| Through the prayers of the blessed elders, Joachim and Anna, O Lord, grant us the forgiveness of our sins. | Hiten ni evki enté ni khelloi et-esmaro-oot: Yo-akim nem Anna: Ep Chois: ari ehmot nan em pi ko evol enté nen novi. |
| Through the prayers of my lords and fathers, the Apostles, and the rest of the Disciples, O Lord, grant us the forgiveness of our sins. | Hiten ni evki enté na chois en yoti en Apostolos: nem ep sepi enté ni Mathitis: Ep Chois: ari ehmot nan em pi ko evol enté nen novi. |
| … | … |
| We worship Thee, O Christ, with Thy Good Father and the Holy Spirit, for Thou hast **come** and saved us. (Have mercy on us.) | Ten oo-osht Emmok: O Pi Khristos: nem Pek Yot en Aghathos: nem pi Pnevma Eth-owab: je **Ak ee** ak soti  emmon. (Nai nan.) |

## THE PRAXIS RESPONSE

|  |  |
| --- | --- |
| Hail to you, Mary, ... | Shéré ne Maria: ... |
| Hail to Gabriel, the great archangel. Hail to him who brought good news to Mary the Virgin. | Shéré Gabri-il: pi nishti en arshi-angelos: Shéré fi-et af hi shennoofi: em Maria ti Parthenos. |
| Blessed art Thou in truth, with Thy Good Father, and the Holy Spirit, for Thou hast **come** and saved us. | Ek-esmaro-oot alithos: nem Pek Yot en Aghathos: nem pi Pnevma Eth-owab: je **Ak ee** ak soti emmon. |

## THE GOSPEL RESPONSE

On the first two of the four Sundays, this verse is sung:

|  |  |
| --- | --- |
| We give you salutation,/ With Gabriel the angel:/ "Hail to you, filled with grace:/ The Lord is with you." | Ten ti ne em pi kheretismos: nem Gabri-il pi angelos: je "Shéré ke kharitomeni: O Kirios meta soo." |

On the last two Sundays, this verse is sung instead:

|  |  |
| --- | --- |
| We exalt you befittingly,/ With your cousin Elisabeth:/ "Blessed are you among women,/ And blessed is the Fruit of your womb." | Ten chisi emmo khen oo em ep sha: nem Elisavet ti sengennis: je "Et-esmaro-oot entho khen ni hiomi: ef-esmaro-oot enjé e-Oota enté ten égi." |

Then the ending is said:

|  |  |
| --- | --- |
| Therefore, we glorify you,/ As the Mother of God, at all times./ Ask the Lord on our behalf,/ That He may forgive us our sins. | Ethvé fai ten ti o-oo ne: hos Thé-otokos ensioo niven: Matiho ep Chois é-ehri egon: entef ka nen novi nan evol. |
| Blessed be… | Je Ef-esmaro-oot… |

## THE END-OF-SERVICE HYMN

|  |  |
| --- | --- |
| Amen. Alleluia… | Amen: Alleluia: … |
| We proclaim and say, "O our Lord Jesus Christ, begotten of the Father before all ages, | Ten osh evol engo emmos: je "O pen Chois Isos Pi Khristos: pi misi evol khen ef Yot: khago-oo en ni é-on tiro: |
| "Save us and have mercy on us." … | "Soti emmon owoh nai nan." … |

# PARAMOUNI OF CHRISTMAS

## THE GOSPEL RESPONSE

|  |  |
| --- | --- |
| Mary the Virgin, And Joseph and Salome, Wondered greatly/ At what they saw. | Ti Parthenos Mariam: nem Yosef nem Salomi: av ér-eshfiri é-masho: ethvé ni-et av nav éro-oo. |
| Blessed be… | Je Ef-esmaro-oot… |

## THE END-OF-SERVICE HYMN

|  |  |
| --- | --- |
| Amen. Alleluia… | Amen: Alleluia: … |
| …We proclaim and say, “O our Lord Jesus Christ, Begotten of the Father before all ages, | …Ten osh evol engo emmos: je “O pen Chois Isos Pi Khristos: pi misi evol khen ef Yot: khago-oo en ni é-on tiro: |
| Save us and have mercy on us.” … | Soti emmon owoh nai nan.” … |

# NATIVITY

## THE HYMN OF THE INTERCESSIONS

|  |  |
| --- | --- |
| Through the intercessions of the Mother of God, Saint Mary, O Lord, grant us the forgiveness of our sins. | Hiten ni presvia enté ti Thé-otokos: Eth-owab Maria: Ep Chois: ari ehmot nan em pi ko evol enté nen novi. |
| Through the intercessions of the Seven Archangels, and the heavenly orders, O Lord, grant us the forgiveness of our sins. | Hiten ni presvia enté pi shashf en arshi-angelos: nem ni tagma en ep ooranion: Ep Chois: ari ehmot nan em pi ko evol enté nen novi. |
| Through the prayers of the blessed elders, Joseph the carpenter, and Saint Salome, O Lord, grant us the forgiveness of our sins. | Hiten ni evki enté ni khelloi et-esmaro-oot: Yosef pi hamshi nem ti Agia Salomi: Ep Chois: ari ehmot nan em pi ko evol enté nen novi. |
| Through the prayers of my lords and fathers, the Apostles, and the rest of the Disciples, O Lord, grant us the forgiveness of our sins. | Hiten ni evki enté na chois en yoti en Apostolos: nem ep sepi enté ni Mathitis: Ep Chois: ari ehmot nan em pi ko evol enté nen novi. |
| … | … |
| We worship Thee, O Christ, with Thy Good Father and the Holy Spirit, for Thou hast **been born** and saved us. (Have mercy on us.) | Ten oo-osht Emmok: O Pi Khristos: nem Pek Yot en Aghathos: nem pi Pnevma Eth-owab: je **Av mask** ak soti emmon. (Nai nan.) |

## THE PRAXIS RESPONSE

|  |  |
| --- | --- |
| Hail to Bethlehem, the city of the prophets, wherein was born Christ, the Second Adam. | Shéré Bethlé-em: et polis en ni profitis: thi-et av mes Pi Khristos en khits: pi Mahesnav en Adam. |
| Blessed art Thou in truth, with Thy Good Father, and the Holy Spirit, for Thou hast **been born** and saved us. | Ek-esmaro-oot alithos: nem Pek Yot en Aghathos: nem pi Pnevma Eth-owab: je **Av mask** ak soti emmon. |

## THE HYMN OF THE TRISAGION

|  |  |
| --- | --- |
| Holy God, Holy Mighty, Holy Immortal, Who was born of the Virgin, have mercy upon us. | Agios O Thé-os: Agios Ees-shiros: Agios Athanatos: O ek Partheno gennethis: eleison imas. |
| O our Lord, Jesus Christ, Who was born of the Virgin, in Bethlehem of Judea, according to the prophetic sayings, | A pen Chois: Isos Pi Khristos: fi-et as masf enjé ti Parthenos: khen Bethlé-em enté ti Yoodé-a: kata ni esmi em eprofetikon: |
| The Cherubim and the Seraphim; the angels and the archangels; the principalities and the authorities; the thrones, the dominions and the powers, | Ni Shérobim nem ni Sérafim: ni angelos nem ni arshi-angelos: ni stratia nem ni exoosia: ni ethronos ni metchois ni gom: |
| Proclaim and say, "Glory to God in the highest, peace on earth and good will toward men." | Ev osh evol evgo emmos: je "O-oo em ef Nooti khen ni etchosi: nem oo-hirini hijen pi kahi: nem oo-timati khen ni romi." |
| Holy God, Holy Mighty, Holy Immortal, Who was born of the Virgin, have mercy upon us. {2} | Agios O Thé-os: Agios Ees-shiros: Agios Athanatos: O ek Partheno gennethis: eleison imas. {2} |
| Glory be to the Father… | Doxa Patri… |

## THE PSALM RESPONSE

|  |  |
| --- | --- |
| Alleluia, Alleluia: Jesus Christ, the Son of God, was born of the Virgin, in Bethlehem of Judea, according to the prophetic sayings. Alleluia, Alleluia. | Alleluia: Alleluia: Isos Pi Khristos ep Shiri em Ef Nooti: as masf enjé ti Parthenos: khen Bethlé-em enté ti Yoodé-a: kata ni esmi em eprofetikon: Alleluia: Alleluia. |

## THE GOSPEL RESPONSE

|  |  |
| --- | --- |
| Alleluia, Alleluia, Alleluia, Alleluia: Jesus Christ, the Son of God, Who was born in Bethlehem. | Alleluia: Alleluia: Alleluia: Alleluia: Isos Pi Khristos ep Shiri em Ef Nooti: Fi-et av masf khen Bethlé-em. |
| This is He to Whom the glory is due, with His Good Father, and the Holy Spirit, now and forever. | Fai éré pi o-oo ér-eprepi Naf: nem Pef Yot en Aghathos: nem pi Pnevma Eth-owab: ees-jen tinoo nem sha eneh. |
| Blessed be.... | Je Ef-esmaro-oot.... |

## THE ASPASMOS BATOS HYMN

|  |  |
| --- | --- |
| They presented Him with gifts, gold, frankincense and myrrh, praising Him with the rest, and worshipping Him. | Qaddamu Lahu hadaya, zahaban, wa lubanan wa murran, musabbiḩina ma'al baqiya, sagidina Lahu. |
| Alleluia {3}: Jesus Christ, the Son of God, was born of the Virgin, in Bethlehem of Judea, according to the prophetic sayings. | Alleluia {3}: Yasu'al Masiḩ, Ibn Allah, waladat-hul ‘Adraa, fi Baytalaḩm al Yahudiya, kal aqwal el nabaweya. |
| Holy, Holy, Holy… | Quddoos, Quddoos, Quddoos… |

## THE END-OF-SERVICE HYMN

|  |  |
| --- | --- |
| Amen. Alleluia… | Amen: Alleluia: … |
| We proclaim and say, "Our Lord Jesus Christ, the Son of God, was born of the Virgin, in Bethlehem of Judea, according to the prophetic sayings." | Ten osh evol engo emmos: je "O pen Chois Isos Pi Khristos: ep Shiri em Ef Nooti: as masf enjé ti Parthenos: khen Bethlé-em enté ti Yoodé-a: kata ni esmi em eprofetikon: |
| Save us and have mercy on us… | Soti emmon owoh nai nan: … |

# THE FEAST OF CIRCUMCISION

## THE PSALM RESPONSE

|  |  |
| --- | --- |
| Alleluia, Alleluia: Jesus Christ, the Son of God, received unto Him the circumcision, according to the custom of the Law. Alleluia, Alleluia. | Alleluia: Alleluia: Isos Pi Khristos ep Shiri em Ef Nooti: af shop Erof em pi sebi: kata pe etes-shé khen pi Nomos: Alleluia: Alleluia. |

## THE GOSPEL RESPONSE

|  |  |
| --- | --- |
| Alleluia, Alleluia, Alleluia, Alleluia: Jesus Christ, the Son of God, received unto Him the circumcision. | Alleluia: Alleluia: Alleluia: Alleluia: Isos Pi Khristos ep Shiri em Ef Nooti: af shop Erof em pi sebi. |
| This is He to Whom the glory is due, with His Good Father, and the Holy Spirit, now and forever. | Fai éré pi o-oo ér-eprepi Naf: nem Pef Yot en Aghathos: nem pi Pnevma Eth-owab: ees-jen tinoo nem sha eneh. |
| Blessed be… | Je Ef-esmaro-oot… |

## THE END-OF-SERVICE HYMN

|  |  |
| --- | --- |
| …We proclaim and say, “Our Lord Jesus Christ, the Son of God, received unto Him the circumcision, according to the custom of the Law.” | …Ten osh evol engo emmos: je “O pen Chois Isos Pi Khristos: ep Shiri em Ef Nooti: af shop Erof em pi sebi: kata pe etes-shé khen pi Nomos.” |
| Save us… | Soti emmon owoh nai nan… |

# THEOPHANY

## THE HYMN OF THE INTERCESSIONS

|  |  |
| --- | --- |
| Through the intercessions of the Mother of God, Saint Mary, O Lord, grant us the forgiveness of our sins. | Hiten ni presvia enté ti Thé-otokos: Eth-owab Maria: Ep Chois: ari ehmot nan em pi ko evol enté nen novi. |
| Through the intercessions of the Seven Archangels, and the heavenly orders, O Lord, grant us the forgiveness of our sins. | Hiten ni presvia enté pi shashf en arshi-angelos: nem ni tagma en ep ooranion: Ep Chois: ari ehmot nan em pi ko evol enté nen novi. |
| Through the intercessions of the cousin of Emmanuel, John the son of Zacharias, O Lord, grant us the forgiveness of our sins. | Hiten ni presvia enté pi sengennis en Emmanoo-il: Yo-annis ep shiri en Zakarias: Ep Chois: ari ehmot nan em pi ko evol enté nen novi. |
| … | … |
| We worship Thee, O Christ, with Thy Good Father and the Holy Spirit, for Thou hast **been baptized** and saved us. (Have mercy on us.) | Ten oo-osht Emmok: O Pi Khristos: nem Pek Yot en Aghathos: nem pi Pnevma Eth-owab: je **Ak chi-oms** ak soti emmon. (Nai nan.) |

## THE PRAXIS RESPONSE

|  |  |
| --- | --- |
| This is My Beloved Son in Whom My soul is pleased, for He has done My will. Hear ye Him, for He is the Lifegiver. | Je Fai pe Pa Shiri Pa Menrit: eta Ta psishi timati en Khitf: Af ér Pa oo-osh: Sotem Ensof je Enthof pe pi Reftankho. |
| Blessed art Thou in truth, with Thy Good Father, and the Holy Spirit, for Thou hast **been baptized** and saved us. (Have mercy on us.) | Ek-esmaro-oot alithos: nem Pek Yot en Aghathos: nem pi Pnevma Eth-owab: je **Ak** **chi-oms** ak soti emmon. (Nai nan.) |

## THE HYMN OF THE TRISAGION

|  |  |
| --- | --- |
| Holy God, Holy Mighty, Holy Immortal, Who was baptized in the Jordan, have mercy upon us. (3) | Agios O Thé-os: Agios Ees-shiros: Agios Athanatos: O Yordano baptistis: eleison imas. (3) |
| Glory be to the Father… | Doxa Patri… |

## THE PSALM RESPONSE

|  |  |
| --- | --- |
| Alleluia, Alleluia: Jesus Christ, the Son of God, was baptized in the Jordan. Alleluia, Alleluia. | Alleluia: Alleluia: Isos Pi Khristos ep Shiri em Ef Nooti: af chi-oms khen pi Yordanis: Alleluia: Alleluia. |

## THE GOSPEL RESPONSE

|  |  |
| --- | --- |
| Alleluia, Alleluia, Alleluia, Alleluia: Jesus Christ, the Son of God, was baptized in the Jordan. | Alleluia: Alleluia: Alleluia: Alleluia: Isos Pi Khristos ep Shiri em Ef Nooti: af chi-oms khen pi Yordanis. |
| This is He to Whom the glory is due, with His Good Father, and the Holy Spirit, now and forever. | Fai éré pi o-oo ér-eprepi Naf: nem Pef Yot en Aghathos: nem pi Pnevma Eth-owab: ees-jen tinoo nem sha eneh. |
| Blessed be… | Je Ef-esmaro-oot… |

## ASPASMOS BATOS HYMN

|  |  |
| --- | --- |
| Rejoice like lambs, O Jordan and your wilderness, for the Lamb, Who carries the sin of the world, has come unto you. | Tahaallal mithlal ḩimlan, ayyuhal Ordon wa barriyatuh, li-annahu qad ata ilayka al Ḩamal, ḩamil khäteyyatal ‘alaam. |
| Alleluia (3): Jesus Christ, the Son of God, was baptized in the Jordan. Have mercy on us according to Thy mercy. | Alleluia (3): Yasu’al Masiḩ, Ibn Allah, e’tamada fil Ordon. Erḩämna ka ‘äzeemi raḩmatika. |
| Holy, Holy, Holy… | Quddoos, Quddoos, Quddoos… |

## THE END-OF-SERVICE HYMN

|  |  |
| --- | --- |
| Amen. Alleluia… | Amen: Alleluia: … |
| We proclaim and say, "Our Lord Jesus Christ, the Son of God, was baptized in the Jordan." | Ten osh evol engo emmos: je "O pen Chois Isos Pi Khristos: ep Shiri em Ef Nooti: af chi-oms khen pi Yordanis." |
| Save us and have mercy on us… | Soti emmon owoh nai nan: … |

# THE WEDDING AT CANA GALILEE

## THE PRAXIS RESPONSE

|  |  |
| --- | --- |
| Six pots of water Thou hast made into elect wine, through Thy great glory: we praise Thee thrice. | So-oo en hydria em mo-oo: Ak aitoo en irp ef sotp: hiten Pek nishti en o-oo: ten hos Nak shomt en sop. |
| Blessed art Thou in truth… | Ek-esmaro-oot alithos… |

## THE PSALM RESPONSE

|  |  |
| --- | --- |
| Alleluia, Alleluia: Jesus Christ, the Son of God, blessed the water and made it into wine. Alleluia, Alleluia. | Alleluia: Alleluia: Isos Pi Khristos ep Shiri em Ef Nooti: af esmoo é-pi mo-oo af aitoo en irp: Alleluia: Alleluia. |

## THE GOSPEL RESPONSE

|  |  |
| --- | --- |
| Alleluia (4): Jesus Christ, the Son of God, blessed the water and made it into wine. | Alleluia (4): Isos Pi Khristos ep Shiri em Ef Nooti: af esmoo é-pi mo-oo af aitoo en irp. |
| This is He… | Fai éré… |
| Blessed be… | Je Ef-esmaro-oot… |

## END-OF-SERVICE HYMN

|  |  |
| --- | --- |
| Amen. Alleluia… | Amen: Alleluia: … |
| We proclaim and say, “Our Lord Jesus Christ, the Son of God, blessed the water and made it into wine.” | Ten osh evol engo emmos: Je “O pen Chois Isos Pi Khristos: ep Shiri em Ef Nooti: af esmoo é-pi mo-oo af aitoo en irp.” |
| Save us and have mercy on us… | Soti emmon owoh nai nan: … |

# THE ENTRANCE OF OUR LORD INTO THE TEMPLE

## THE PSALM RESPONSE

|  |  |
| --- | --- |
| Alleluia, Alleluia: Jesus Christ, the Son of God, entered into the Temple. Al­leluia, Alleluia. | Alleluia: Alleluia: Isos Pi Khristos ep Shiri em Ef Nooti: af she ekhon epi Erfei: Alleluia: Alleluia. |

## THE GOSPEL RESPONSE

|  |  |
| --- | --- |
| Alleluia, Alleluia, Al­leluia, Alleluia: Jesus Christ, the Son of God, entered into the Temple. | Alleluia: Alleluia: Alleluia: Alleluia: Isos Pi Khristos ep Shiri em Ef Nooti: af she ekhon epi Erfei. |
| This is He… | Fai éré… |
| Blessed be… | Je Ef-esmaro-oot… |

## THE END OF SERVICE HYMN

|  |  |
| --- | --- |
| Amen. Alleluia… | Amen: Alleluia: … |
| We proclaim and say, "Our Lord Jesus Christ, the Son of God, entered into the Temple." | Ten osh evol engo emmos: je "O pen Chois Isos Pi Khristos: ep Shiri em Ef Nooti: af she ekhon epi Erfei." |
| Save us… | Soti emmon… |

# HOLY LENT

## THE LITANY OF LENT

(Said after reading the prophesies on weekdays)

|  |  |
| --- | --- |
| PRIEST: |  |
| Let us bend our knees. | Eklinomen ta ghonata. |
| CONGREGATION: |  |
| Have mercy upon us, O God the Father, the Pantocrator. | Nain an Ef Nooti ef Yot pi Pantokrator. |
| PRIEST: |  |
| Let us stand, then bend our knees. | Anastomen eklinomen ta ghonata. |
| CONGREGATION: |  |
| Have mercy upon us, O God, our Saviour. | Nain an Ef Nooti pen Sotir. |
| PRIEST: |  |
| Again, let us stand, then bend our knees. | Ke anastomen eklinomen ta ghonata. |
| CONGREGATION: |  |
| Have mercy upon us, O God, and [again] have mercy. | Nai nan Ef Nooti owoh nai nan. |

The priest says the Litany. The congregation responds with “Kirié Eleison” following each verse (as shown):

Pray for the living. Kirié Eleison. Pray for the sick. Kirié Eleison. Pray for the travelers. Kirié Eleison.

Eklinomen Taghonata…

Pray for the good weather and the fruits of the earth. Kirié Eleison. Pray for the rising of the river water according to their measure. Kirié Eleison. Pray for the good rain and the plants of the field. Kirié Eleison.

Eklinomen Taghonata…

Pray for the safety of people and the cattle. Kirié Eleison. Pray for the peace of the world and of this city. Kirié Eleison. Pray for our Christ loving Kings. Kirié Eleison.

Eklinomen Taghonata…

Pray for the captives. Kirié Eleison. Pray for those who have fallen asleep. Kirié Eleison. Pray for the sacrifices and the oblations. Kirié Eleison.

Eklinomen Taghonata…

Pray for those who are in distress. Kirié Eleison. Pray for the catechumens. Kirié Eleison. Pray Lord have mercy. Kirié Eleison.

## THE PRAXIS RESPONSE

|  |  |
| --- | --- |
| Remember me, O my Lord. Remember me, O my God. Remember me, O my King, when Thou comest in Thy Kingdom. | Ari pa mev‑ee O pa Chois: Ari pa mev‑ee O pa Nooti: Ari pa mev‑ee O pa Ooro: Ak shan ee khen Tek Met‑ooro. |
| Blessed art Thou… | Ek‑esmaro‑oot… |

## THE TRISAGION PARALLAX

|  |  |
| --- | --- |
| Our Lord Jesus Christ, fasted on our behalf, forty days and forty nights, to save us from our sins. | A pen Chois Isos Pi Khris­tos: érnistevin é‑ehri egon: en ehmé en ého‑oo nem ehmé en egorh: sha entef soten khen nen novi. |
| And, we too, let us fast in purity and righteousness, and pray, proclaiming and saying, | Anon hon maren érnistevin: khen oo‑toovo nem oo‑methmi: owoh enten ér‑eprosevkesthé: en osh evol engo emmos: |
| "I have sinned, I have sinned, my Lord Jesus: for­give me. For there is no ser­vant without sin, and no master without forgiveness." | "Ai ernovi Ai ernovi: pa Chois Isos koni evol: Je emmon vok en at ernovi: oo‑dé emmon chois en at ko evol." |
| Our Father, Who art in heaven, hallowed be Thy Name. Upon us may Thy Kingdom come. For Thine is the glory forever. Amen. | Je Pen Yot Et khen ni fi‑owi: mar‑ef toovo enjé Pek Raan: Mar‑es ee enjé Tek Met‑ooro: Je Fok pe pi o‑oo sha eneh: Amen. |
| Holy God, Holy Mighty, Holy Immortal, Who was born of the Virgin, have mercy upon us… | Agios O Thé‑os: Agios Ees-shiros: Agios Athanatos: O ek Partheno gennethis: eleison imas… |

## THE GOSPEL RESPONSE FOR SATURDAYS AND SUNDAYS

|  |  |
| --- | --- |
| Our Father, Who art in heaven, hallowed be Thy Name. Upon us may Thy Kingdom come. For Thine is the glory forever. | Je Pen Yot Et khen ni fi‑owi: mar‑ef toovo enjé Pek Raan: Mar‑es ee enjé Tek Met‑ooro: Je Fok pe pi o‑oo sha eneh. |
| Blessed be… | Je Ef‑esmaro‑oot… |

## THE GOSPEL RESPONSE FOR WEEKDAYS

|  |  |
| --- | --- |
| The peace of God, which surpasses all minds, shall keep your hearts through Christ Jesus, our lord. | Ti hirini enté Ef Nooti: fi-et chosi enos niven: se é-ehri khen net en heet: khen Pi Khristos Isos pen Chois. |
| I have sinned ... | Ai ernovi… |
| Our Father… | Je Pen Yot… |

## THE END OF SERVICE HYMN

|  |  |
| --- | --- |
| Amen. Alleluia… | Amen: Alleluia: … |
| We proclaim and say, "Our Lord Jesus Christ, fasted on our behalf, forty days and forty nights, to save us from our sins." | Ten osh evol engo emmos: je "O pen Chois Isos Pi Khristos: érnistevin é‑ehri egon: en ehmé en ého‑oo nem ehmé en egorh: sha en­tef soten khen nen novi." |
| Save us and have mercy on | Us… |

# ANNUNCIATION

## THE HYMN OF THE INTERCESSIONS

|  |  |
| --- | --- |
| Through the intercessions of the Mother of God, Saint Mary, O Lord, grant us the forgiveness of our sins. | Hiten ni presvia enté ti Thé‑otokos: Eth‑owab Maria: Ep Chois: ari ehmot nan em pi ko evol enté nen novi. |
| Through the intercessions of the holy archangel, Gabriel the Angel‑Evangel, O Lord, grant us the forgiveness of our sins. | Hiten ni presvia enté pi arshi‑angelos eth‑owab: Gabri‑il pi Fai‑shennoofi: Ep Chois: ari ehmot nan em pi ko evol enté nen novi. |
| Through the intercessions of the Seven Archangels, and the heavenly orders, O Lord, grant us the forgiveness of our sins. | Hiten ni presvia enté pi shashf en arshi‑angelos: nem ni tagma en ep ooranion: Ep Chois: ari ehmot nan em pi ko evol enté nen novi. |
| … | … |
| We worship Thee… | Ten oo-osht Emmok: … |

## THE PRAXIS RESPONSE

|  |  |
| --- | --- |
| Hail to her who has found grace: the Lord is with you. Hail to her who received from the angel the joy of the world. | Shéré thi‑et as gem ehmot: ep Chois shop némé: Shéré thi‑et as chi enten pi angelos: em ef rashi em pi kosmos. |
| Blessed art Thou… | Ek‑esmaro‑oot… |

## THE PSALM RESPONSE

|  |  |
| --- | --- |
| Alleluia, Alleluia: Jesus Christ, the Son of God, was incarnate of the Virgin. Al­leluia, Alleluia. | Alleluia: Alleluia: Isos Pi Khristos ep Shiri em Ef Nooti: af chi sarx evol khen ti Parthenos: Alleluia: Alleluia. |

## THE GOSPEL RESPONSE

|  |  |
| --- | --- |
| Alleluia, Alleluia, Alleluia, Alleluia: Jesus Christ, the Son of God, was incarnate of the Virgin. | Alleluia: Alleluia: Alleluia: Alleluia: Isos Pi Khristos ep Shiri em Ef Nooti: af chi sarx evol khen ti Parthenos. |
| This is He to Whom the glory is due, with His Good Father, and the Holy Spirit, now and forever. | Fai éré pi o‑oo ér‑eprepi Naf: nem Pef Yot en Aghathos: nem pi Pnevma Eth‑owab: ees‑jen tinoo nem sha eneh. |
| Blessed be… | Je Ef‑esmaro‑oot… |

## THE END OF SERVICE HYMN

|  |  |
| --- | --- |
| Amen. Alleluia… | Amen: Alleluia: … |
| We proclaim and say, "Our Lord Jesus Christ, the Son of God, was incarnate of the Virgin." | Ten osh evol engo emmos: je "O pen Chois Isos pi Khristos: ep Shiri em Ef Nooti: af chi sarx evol khen ti Parthenos." |
| Save us and have mercy on us… | Soti emmon owoh nai nan… |

# PALM SUNDAY

## RESPONSES TO THE PROCESSION GOSPELS

|  |  |
| --- | --- |
| *Refrain for Palm Sunday:* | *Refrain for the Feasts of the Cross:* |
| Hosanna in the highest:/ This is the King of Israel./ Blessed be He Who comes/ In the Name of the Lord of Hosts. | Through His Cross,/ And His Holy Resurrection,/ He restored mankind,/ Once again, to Paradise. |
| *1 Before the Sanctuary:* | *2 Before the Virgin's icon:* |
| The Four Incorporeal Beasts,/ Carrying the throne of God:/ A lion's face and a calf's face,/ A man's face and an eagle's face. | We exalt you befittingly,/ With your cousin Elizabeth:/ "Blessed are you among women,/ And blessed is the Fruit of your womb." |
| *3 Before the Annunciation* | *4 Before Archangel Michael's icon:* |
| Gabriel the Angel/ Was seen by Daniel,/ Standing on his feet,/ By the bank of the river. | Michael, chief of the heavenly,/ Is the foremost/ Among the angelic orders/ Serving the Lord. |
| *5 Before St. Mark's icon:* | *6 Before the Apostles' icon:* |
| Mark the Apostle/ And the Evangelist:/ The witness to the Passion/ Of the Only Begotten God. | Jesus Christ has sent you,/ O Twelve Apostles,/ To preach the nations/ And make them Christians. |
| 7 Before St. George's icon  (or that of any martyr): | *8 Before St. Antony's icon*  *(or that of any saint):* |
| Hail to you, O martyr(s),/ Hail to the noble athlete(s),/ Hail to the struggle-bearer,/ \_\_\_\_. | Chase away from your hearts/ The thoughts of darkness,/ And the memories that deceive/ And darken the mind. |
| *9 Before the north door:* | *10 Before the "Lakkane":* |
| When Thou comest again,/ In Thy fearful Parousia,/ May we not hear with trembling:/ "I know ye not." | John has witnessed/ In the four Gospels:/ "I have bap-tized my Saviour/ In the waters of the Jordan." |
| 11 Before the south door: | 12 Before the Baptism icon: |
| He Who sits on the Cherubim,/ On the throne of His glory,/ Has entered Jerusalem:/ Oh what great humility. | Among those born of women,/ No one is like you:/ You are great among all the saints,/ O John the Baptist. |

## RESPONSE TO THE GOSPEL OF PRIME

Zaccheus said unto his Lord,

"The half of all my goods

I give to the poor,

Cheerfully, O my Lord."

Then said the Lord, the God of Hosts,

"This day is salvation come

To this house, forsomuch

As he is a son of Abraham."

Blessed be…

## THE PRAXIS RESPONSE

|  |  |
| --- | --- |
| Hosanna in the highest:/ This is the King of Israel./ Blessed be He Who comes/ In the Name of the Lord of Hosts. | Osanna khen ni etchosi: Fai pe ep Ooro em pi Isra il: Je Ef esmaro oot enjé Fi Ethnioo: khen ef Rän em ep Chois enté ni Gom. |
| Blessed art Thou… | Ek esmaro oot… |

## EVLOGIMENOS

|  |  |
| --- | --- |
| Blessed be He Who comes in the Name of the Lord; again, in the Name of the Lord. | Evlogimenos O erkhomenos en onomati Kyrio: palin en onomati Kyrio. |
| Hosanna to the Son of David; again, to the Son of David. | Osanna to Eio Daveed: palin to Eio Daveed. |
| Hosanna in the highest; again, in the highest. | Osanna en tis epsistis: palin en tis epsistis. |
| Hosanna to the King of Israel; again, to the King of Israel. | Osanna Vasili too Isra il: palin Vasili too Isra il. |
| Let us praise Him, saying, "Alleluia, Alleluia, Alleluia. | Ten erepsalin engo emmos: "Alleluia: Alleluia: Alleluia. |
| "Glory be to our God; again, glory be to our God." | "Pi o oo fa pen Nooti pe: palin pi o oo fa pen Nooti pe." |
| Hosanna in the highest… | Osanna khen ni etchosi… |

## RESPONSES TO THE FOUR GOSPELS

First Gospel (from Matthew):

|  |  |
| --- | --- |
| Hosanna in the highest:/ This is the King of Israel./ Blessed be He Who comes/ In the Name of the Lord of Hosts. | Osanna khen ni etchosi: Fai pe ep Ooro em pi Isra il: Je Ef esmaro oot enjé Fi Ethnioo: khen ef Rän em ep Chois enté ni Gom. |

Second Gospel (from Mark):

|  |  |
| --- | --- |
| He Who sits on the Cherubim/ Today entered Jerusalem,/ Riding on a colt with great glory,/ Surrounded by the orders of the angels. | Algalis fawqaa Sharobim/ Alyawma zahar fi Oroshalim,/ Rakiban 'ala gahhshin bimagden 'azim,/ Wa hawloh toqus ni angelos. |

Third Gospel (from Luke):

|  |  |
| --- | --- |
| They spread their garments in the way,/ And cut off branches from the trees./ And as they followed they cried and said,/ "Hosanna to the Son of David." | Fittariq farashul qimsan,/ Wa mina shagar qata'ul aghsan./ Wahom yasihuna bil alhan:/ "Osanna ep Shiri en Daveed." |

Fourth Gospel (from John):

|  |  |
| --- | --- |
| Today were fulfilled the sayings/ Of the prophets and the psalmists./ Zechariah too prophesied,/ Concerning Isos Pi Khristos | Alyawma tammat el aqwal/ Minal nubowati wal amthal,/ Kama tanabaa Zakariya wa qal/ Nubowa 'an Isos Pi Khristos. |

## THE END OF SERVICE HYMN

|  |  |
| --- | --- |
| Amen. Alleluia. | Amen: Alleluia: |
| We proclaim and say, "Our Lord Jesus Christ, the Son of God, entered Jerusalem on a colt with great glory." | Ten osh evol engo emmos: je "O pen Chois Isos Pi Khristos: Ep Shiri em Ef Nooti: af chi ikhon Yerosalim ef taliot ee o‑oo." |
| Save us and have mercy on us… | Soti emmon owoh nai nan… |

## THE RUBRIC FOR THE MORNING INCENSE

## ON THE THREE PRIMARY FEASTS

The priest begins with the Prayer of Thanksgiving, as usual. The congregation then sings the first part of the Doxology of Prime, and/or the Verses of the Cymbals (compulsory on Easter).

The priest continues with the Prayer for the Sick, then the congregation sings the rest of the Doxology of Prime (starting at “O Thou True Light”), followed by the Ending of the Adam Theotokias.

The priest says the Prayer for the Oblations, after which he circles the altar and offers incense in the nave, while the congregation recites the Gloria. Then, the rest of the service is carried out as usual.

# EASTER AND THE HOLY FORTY

## THE DOXOLOGY

## THE HYMN OF THE INTERCESSIONS

|  |  |
| --- | --- |
| Through the intercessions of the Mother of God, Saint Mary, O Lord, grant us the forgiveness of our sins. | Hiten ni presvia enté ti Thé‑otokos: Eth‑owab Maria: Ep Chois: ari ehmot nan em pi ko evol enté nen novi. |
| Through the intercessions of the trumpeter of the Resurrec­tion, Michael, chief of the heavenly, O Lord, grant us the forgiveness of our sins. | Hiten ni presvia enté pi sal­pistis en ti Anastasis: Mikha‑il ep arkhon en‑na ni fi‑owi: Ep Chois: ari ehmot nan em pi ko evol enté nen novi. |
| Through the intercessions of the Seven Archangels, and the heavenly orders, O Lord, grant us the forgiveness of our sins. | Hiten ni presvia enté pi shashf en arshi‑angelos: nem ni tagma en ep ooranion: Ep Chois: ari ehmot nan em pi ko evol enté nen novi. |
| Through the prayers of my lords and fathers, the Apostles, and the rest of the Disciples, O Lord, grant us the forgiveness of our sins. | Hiten ni evki enté na chois en yoti en Apostolos: nem ep sepi enté ni Mathitis: Ep Chois: ari ehmot nan em pi ko evol enté nen novi. |
| Through the prayers of the Beholder of God, the Evangelist Mark the Apostle, O Lord, grant us the forgive­ness of our sins. | Hiten ni evki enté pi Thé‑orimos en Evangelistis: Markos pi Apostolos: Ep Chois: ari ehmot nan em pi ko evol enté nen novi. |
| Through the prayers of the righteous and perfect men, Joseph and Nicodemus, and Saint Mary Magdalene, O Lord, grant us the forgive­ness of our sins. | Hiten ni evki enté ni ethmi pi romi enté li‑os: Yosef nem Nikodimos nem ti Agia Maria ti Magdalini: Ep Chois: ari ehmot nan em pi ko evol enté nen novi. |
| Through the prayers of the struggle-bearer, the martyr, my lord the prince, George, O Lord, grant us the forgiveness of our sins. | Hiten ni evki enté pi ath­loforos em martiros: pa chois ep ooro Gé‑orgios: Ep Chois: ari ehmot nan em pi ko evol enté nen novi. |
| … | … |
| We worship Thee, O Christ, with Thy Good Father and the Holy Spirit, for Thou hast **risen** and saved us. (Have mercy on us.) | Ten oo‑osht Emmok: O Pi Khristos: nem Pek Yot en Aghathos: nem pi Pnevma Eth‑owab: je **Ak tonk** ak soti emmon. (Nai nan.) |

## THE PRAXIS RESPONSE

|  |  |
| --- | --- |
| Hail to His Resurrection: He rose from the dead, even to save us from our sins. | Shéré Tef Anastasis: Et‑af tonf evol khen ni ethmo‑oot: sha entef soti emmon: evol khen nen novi. |
| Blessed art Thou in truth, with Thy Good Father, and the Holy Spirit, for Thou hast **risen** and saved us. (Have mercy on us.) | Ek‑esmaro‑oot alithos: nem Pek Yot en Aghathos: nem pi Pnevma Eth‑owab: je **Ak tonk** ak soti emmon. (Nai nan.) |

## THE RESURRECTION DRAMA

Two deacons stand outside the sanctuary. The priest remains inside.

Deacon: Christ is risen.

Priest: In truth, He is risen.

Deacon: Christ is risen.

Priest: In truth, He is risen.

Deacon: Christ is risen.

Priest: In truth, He is risen.

Deacon: Lift up your gates, O ye princes,

And be lifted up, O ye eternal gates,

Lift up your gates, O ye princes,

And be lifted up, O ye eternal gates,

Lift up your gates, O ye princes,

And be lifted up, O ye eternal gates,

And the King of Glory shall enter in.

Priest: Who is this King of Glory?

Deacon: The Lord, mighty and strong;

The Lord, mighty in wars:

He is the King of Glory!

## THE RESURRECTION PARALLAX

|  |  |
| --- | --- |
| All ye heavenly multitudes,/ Sing unto our God melodies of praise;/ Rejoice together with us today,/ In the Resur­rection of the Lord Christ. | Ya kulla sofoof es‑sama‑eyeen,/ Rattelu li Ilahna bi naghamaat et‑tasbee/ Wab­tahigo ma'na al‑yawma fareheen,/ Bi Qiyamat es‑Sayed el‑Maseeh. |
| Today were fulfilled the prophecies,/ And the sayings of the forefathers were realized:/ The Lord is risen from the dead,/ And He is the Firstfruit of them who slept. | Al‑yawma qad kamulat en‑nobowaat,/ Wa qad tammat aqwalul aba‑al awaleen,/ Bi Qiyamat er‑Rabbi men bayn el‑amwat,/ Wahwa bidd‑ul muddage'een. |
| The Lord has awakened as one out of sleep,/ And as a mighty man shouting by reason of wine;/ He granted us eternal joy,/ And freed us from the bitter bondage. | Qad qama ar‑Rabbu mithla an‑na‑em,/ Wa kaa thamili menal khamra;/ Wa wahabana an‑na'eem ad‑da‑em,/ Wa 'ataqana menal 'obudeyat el‑murra. |

## THE HYMN OF THE PROCESSION

|  |  |  |
| --- | --- | --- |
| Christ is risen from the dead, and trampled death by His death; and unto those in the tomb He granted eternal life. | Khristos anesti ek nekron: thanato thanaton patisas: ke tis en tis emni masi zo‑in: kharisamenos. | Al‑Maseehu qama menal amwat, wa dasal mawta bi mawtihi; wal ladhina fil qoburi an'am la‑hom bil hayat el‑abadeya. |
| Glory be to the Father and to the Son and to the Holy Spirit. | Doxa Patri ke Eio ke Agio Pnevmati. | Al‑Magdu lil Aab, waal Ibn, wa‑a Ru el‑Qodos. (Amen.) |
| Now, and forever, and to the age of ages. Amen. | Ke nyn ke a‑ee ke ees toos é‑onas ton é‑onon: Amen. | Al ann wa kulli awann, wa ila dahr ed‑dohoor. Amen. |

## THE PSALM RESPONSE

|  |  |
| --- | --- |
| Alleluia, Alleluia: Jesus Christ, the King of Glory, has risen from the dead, on the third day. Alleluia, Al­leluia. | Alleluia: Alleluia: Isos Pi Khristos ep Ooro enté ep O‑oo: af tonf evol khen ni ethmo‑oot: khen pi ého‑oo emmah shomt: Alleluia: Al­leluia. |

## THE GOSPEL RESPONSE

|  |  |
| --- | --- |
| Alleluia, Alleluia, Alleluia, Alleluia: Jesus Christ, the King of Glory, has risen from the dead. | Alleluia: Alleluia: Alleluia: Alleluia: Isos Pi Khristos ep Ooro enté ep O‑oo: af tonf evol khen ni ethmo‑oot. |
| This is He to Whom the glory is due, with His Good Father, and the Holy Spirit, now and forever. | Fai éré pi o‑oo ér‑eprepi Naf: nem Pef Yot en Aghathos: nem pi Pnevma Eth‑owab: ees‑jen tinoo nem sha eneh. |
| Blessed be… | Je Ef‑esmaro‑oot… |

## THE ASPASMOS BATOS HYMN

|  |  |
| --- | --- |
| Finally, He was put in the tomb; and according to the prophetic sayings, on the third day, Christ arose from the dead. | Wa aydan, wudi’a fil qabr, hasab al akhbar al nabaweya, wa fil yawm el thalith, Al-Maseehu qama menal amwat. |
| Alleluia (3): Jesus Christ, the King of Glory, has risen from the dead. Save us and have mercy on us. | Alleluia (3): Yasu’al Masih, Malikul Magd, qama menal amwat. Khallisna wa erhämna. |
| Holy, Holy, Holy… | Quddoos, Quddoos, Quddoos… |

## THE END-OF-SERVICE HYMN

|  |  |
| --- | --- |
| Amen. Alleluia… | Amen: Alleluia: … |
| We proclaim and say, "Our Lord, Jesus Christ, the King of Glory, has risen from the dead, on the third day." | Ten osh evol engo emmos: je "O pen Chois Isos Pi Khristos: ep Ooro enté ep O‑oo: af tonf evol khen ni ethmo‑oot: khen pi ého‑oo emmah shomt." |
| Save us and have mercy on us… | Soti emmon owoh nai nan… |

# ASCENSION

## 

## THE PRAXIS RESPONSE

|  |  |
| --- | --- |
| Hail to His Ascension: He ascended into the heavens, in glory and honour, and sat at the right hand of His Father. | Shéré Tef Analim psis: Et af shenaf é epshoi é ni fi owi: khen o oo nem oo taio: af hemsi sa owi nam em Pef Yot. |
| Blessed art Thou… | Ek‑esmaro‑oot… |

## THE HYMN OF THE PROCESSION

|  |  |
| --- | --- |
| Khristos anesti… |  |
| Christ is risen from the dead, ascended into the heavens, and sat at the right hand of His Father in the Highest. | Al‑Maseehu qama menal am­wat, wa saa'ada ila as‑ samawat, wa galasa 'an yamini Abeeh fil A'ali. |
| Glory be to the Father and to the Son and to the Holy Spirit. | Al‑Magdu lil Aab, waal Ibn, wa‑a Ruh el‑Qodos. (Amen.) |
| Now, and forever, and to the age of ages. Amen. | Al ann wa kulli awann, wa ila dahr ed‑dohoor. Amen. |

## THE PSALM RESPONSE

|  |  |
| --- | --- |
| Alleluia, Alleluia: Christ is risen from the dead, as­cended into the heavens, and sat at the right hand of His Father. Alleluia, Alleluia. | Alleluia: Alleluia: Pi Khris­tos af tonf evol khen ni ethmo‑oot: owoh af shenaf é‑epshoi é‑ni fi‑owi: af hemsi sa owi nam em Pef Yot: Alleluia: Alleluia. |

## THE GOSPEL RESPONSE

|  |  |
| --- | --- |
| Alleluia, Alleluia, Alleluia, Alleluia: Christ is risen from the dead, and ascended into the heavens. | Alleluia: Alleluia: Alleluia: Alleluia: Pi Khristos af tonf evol khen ni ethmo‑oot: owoh af shenaf é‑epshoi é‑ni fi‑owi. |
| This is He… | Fai éré… |
| Blessed be… | Je Ef‑esmaro‑oot… |

## THE END OF SERVICE HYMN

|  |  |
| --- | --- |
| Amen. Alleluia… | Amen: Alleluia: … |
| We proclaim and say, "Our Lord Jesus Christ has risen from the dead, ascended into the heavens, and sat at the right hand of His Father." | Ten osh evol engo emmos: je "O pen Chois Isos Pi Khristos: af tonf evol khen ni ethmo‑oot: owoh af shenaf é‑epshoi é‑ni fi‑owi: af hemsi sa owi nam em Pef Yot." |
| Save us and have mercy on us… | Soti emmon owoh nai nan… |

# PENTECOST

## THE HYMN OF THE PROCESSION

|  |  |
| --- | --- |
| Khristos anesti… |  |
| Christ ascended into heaven, sent us the Paraclete, the Holy Spirit, and granted us eternal life. | Al‑Maseehu saa'ada ila as‑samawat, wa arsal lana al‑Mo'azzi, ar‑Ruh el‑Qodos, wa an'am lana bil hayat el‑abadeya. |
| Glory be… | Al‑Magdu… |

## THE PRAXIS RESPONSE

|  |  |
| --- | --- |
| Hail to His Ascension: He ascended into the heavens, and sent us the Paraclete, the Spirit of Truth. | Shéré Tef Analim‑psis: Et‑ af shenaf é‑epshoi é‑ni fi‑owi: af oo‑orp nan em pi Parakliton: pi Pnevma enté ti Methmi. |
| Blessed art Thou… | Ek‑esmaro‑oot… |

## THE HYMN OF THE HOLY SPIRIT

|  |  |
| --- | --- |
| The Spirit, the Paraclete, Who came upon the Apostles on the feast of Pentecost, and they spoke in diverse tongues. | Pi Pnevma em Parakliton: Fi-et af ee ejen ni Apostolos: khen ep shai en ti Pentikosti: af saji khen hanmeesh en las. |
| It came to pass, when the days of Pentecost were fulfilled, the Twelve Apostles were all gathered together. | As shopi et av gok evol: enjé ni ého-oo enté ti Pentikosti: en av thoo-eet tiroo hioma: enjé ni Meet Esnav en Apostolos. |
| When the Spirit, the Paraclete, came down from heaven, He spread [Himself] upon each one [of them], and they spoke in diverse tongues. | Pi Pnevma em Parakliton: et af ee é-pe seet evol khen et fe: Af forsh ejen ef owai ef owai: af saji khen hanmeesh en las. |
| And there came a great fear, and a sound came from heaven, and it filled the place where the Disciples of Christ were. | Af shopi enjé oo-nishti en hoti: oo-esmi af shopi evol khen et fe: as mah pi ma en av shi en khitf: enjé ni Mathitis enté Pi Khristos. |
| And there appeared to them the likeness of tongues of fire, divided upon each one of the honoured Disciples. | Owoh en av oo-onh oo-er-o-oo: em ef reeti en han-las en ekrom: en av feesh tiroo ejen ef owai ef owai: enté ni Mathitis ettayyoot. |
| The Holy Spirit filled the Twelve Disciples, and they spoke in diverse tongues, according to the command of the Holy Spirit. | A Pi Pnevma Eth-owab: mah ni Meet Esnav en Mathitis: af saji khen han-meesh en las: kata ef owahsahni em pi Pnevma Eth-owab. |

## THE PSALM RESPONSE

|  |  |
| --- | --- |
| Alleluia, Alleluia: Christ is risen and ascended, and sent us the Paraclete, the Spirit of Truth. Alleluia, Alleluia. | Alleluia: Alleluia: Pi Khris­tos af tonf owoh af shenaf: af oo‑orp nan em pi Parak­liton: pi Pnevma enté ti Methmi: Alleluia: Alleluia. |

## THE GOSPEL RESPONSE

|  |  |
| --- | --- |
| Alleluia, Alleluia, Alleluia, Alleluia: Christ is risen and ascended, and sent us the Paraclete. | Alleluia: Alleluia: Alleluia: Alleluia: Pi Khristos af tonf owoh af shenaf: af oo‑orp nan em pi Parakliton. |
| This is He… | Fai éré… |
| Blessed be… | Je Ef‑esmaro‑oot… |

## THE END OF SERVICE HYMN

|  |  |
| --- | --- |
| Amen. Alleluia… | Amen: Alleluia: … |
| We proclaim and say, "Our Lord Jesus Christ has risen and ascended, and sent us the Paraclete, the Spirit of Truth." | Ten osh evol engo emmos: je "O pen Chois Isos Pi Khristos: af tonf owoh af shenaf: af oo‑orp nan em pi Parakliton: pi Pnevma enté ti Methmi." |
| Save us and have mercy on us | Soti emmon owoh nai nan… |

# THE FLIGHT TO EGYPT

## THE PSALM RESPONSE

|  |  |
| --- | --- |
| Alleluia, Alleluia: Jesus Christ, the Son of God, came into the land of Egypt. Alleluia, Alleluia. | Alleluia: Alleluia: Isos Pi Khristos ep Shiri em Ef Nooti: af ee ekhoon é-ep kahi en Keemi: Alleluia: Alleluia. |

## THE GOSPEL RESPONSE

|  |  |
| --- | --- |
| Alleluia, Alleluia, Alleluia, Alleluia: Jesus Christ, the Son of God, came into the land of Egypt. | Alleluia: Alleluia: Alleluia: Alleluia: Isos Pi Khristos ep Shiri em Ef Nooti: af ee ekhoon é-ep kahi en Keemi. |
| This is He to Whom the glory is due, with His Good Father, and the Holy Spirit, now and forever. | Fai éré pi o‑oo ér‑eprepi Naf: nem Pef Yot en Aghathos: nem pi Pnevma Eth‑owab: ees‑jen tinoo nem sha eneh. |
| Blessed be… | Je Ef-esmaro-oot… |

## THE END-OF-SERVICE HYMN

|  |  |
| --- | --- |
| Amen. Alleluia… | Amen: Alleluia… |
| We proclaim and say, “Our Lord Jesus Christ, the Son of God, came into the land of Egypt.” | Ten osh evol engo emmos: je “O pen Chois Isos Pi Khristos: ep Shiri em Ef Nooti: af ee ekhoon é-ep kahi en Keemi.” |
| Save us and have mercy on us… | Soti emmon owoh nai nan… |

# THE APOSTLES' FAST AND FEAST

## THE PRAXIS RESPONSE FOR THE FAST

|  |  |
| --- | --- |
| Hail to you, O Mary… | Shéré ne Maria… |
| Hail to my lords and fathers, the Apostles. Hail to the Dis­ciples of our Lord Jesus Christ. | Shéré na chois en yoti: en Apostolos: Shéré ni Mathitis enté pen Chois Isos Pi Khris­tos. |
| Blessed art Thou… | Ek‑esmaro‑oot… |

## THE PRAXIS RESPONSE FOR THE FEAST

|  |  |
| --- | --- |
| Hail to my lords and fathers, the Apostles. Hail to our father Peter and our teacher Paul. | Shéré na chois en yoti: en Apostolos: Shéré pen yot Petros nem pen sakh Pavlos. |
| Blessed art Thou… | Ek‑esmaro‑oot… |

# THE TRANSFIGURATION

## THE PSALM RESPONSE

|  |  |
| --- | --- |
| Alleluia, Alleluia: Jesus Christ, the Son of God, was transfigured on Mount Tabor. Alleluia, Alleluia. | Alleluia: Alleulia: Isos Pi Khristos ep Shiri em Ef Nooti: af shobtf ejen pi to-oo en Thabor: Alleluia: Alleluia. |

## THE GOSPEL RESPONSE

|  |  |
| --- | --- |
| Alleluia, Alleluia, Alleluia, Alleluia: Jesus Christ, the Son of God, was transfigured on Mount Tabor. | Alleluia: Alleluia: Alleluia: Alleluia: Isos Pi Khristos ep Shiri em Ef Nooti: af shobtf ejen pi to-oo en Thabor: Alleluia: Alleluia. |
| This is He… | Fai éré… |
| Blessed be… | Je Ef-esmaro-oot… |

## THE END-OF-SERVICE HYMN

|  |  |
| --- | --- |
| Amen. Alleluia… | Amen: Alleluia… |
| We proclaim and say, “Our Lord Jesus Christ, the Son of God, was transfigured on Mount Thabor.” | Ten osh evol engo emmos: je “O pen Chois Isos Pi Khristos: ep Shiri em Ef Nooti: af shobtf ejen pi to-oo en Thabor.” |
| Save us and have mercy on us… | Soti emmon owoh nai nan… |

# THE FAST AND FEASTS OF THE VIRGIN

## THE GOSPEL RESPONSE

|  |  |
| --- | --- |
| We exalt you befittingly,/ With your cousin Elisabeth:/ “Blessed are you among women,/ And blessed is the Fruit of your womb.” | Ten chisi emmo khen oo em ep sha: nem Elisavet ti sengennis: je “Et-esmaro-oot entho khen ni hiomi: ef-esmaro-oot enjé en Oota enté ten égi.” |
| Intercede on our behalf/ O lady of us all, the Mother of God—Mary, the Mother of our Saviour—That He may forgive us our sins. | Ari presvevin é-ehri egon: O ten chois en nib tiren ti Thé-otokos: Maria eth Mav em pen Sotir: Entef ka nen novi nan evol. |
| Blessed be… | Je Ef-esmaro-oot… |

## THE GOSPEL RESPONSE FOR VESPERS

|  |  |
| --- | --- |
| Many women attained honours—You are exalted above them all, For you are the pride of the virgins,/ O Mary, the Mother o fGod. | A oo-meesh en es-himi chi taio: Aré chisi entho ehoté ero-oo tiroo: Je entho pee p shooshoo en ni parthenos: Ti Thé-otokos Maria. |
| Intercede on our behalf/ O lady of us all, the Mother of God—Mary, the Mother of our Saviour—That He may forgive us our sins. | Ari presvevin é-ehri egon: O ten chois en nib tiren ti Thé-otokos: Maria eth Mav em pen Sotir: Entef ka nen novi nan evol. |
| Blessed be… | Je Ef-esmaro-oot… |

1. John, Bishop of Bostra, in Syria (6th century), a contemporary of Saint Severus, Archbishop of Antioch [↑](#footnote-ref-1)
2. **1**John, Bishop of Bostra, in Syria (6th century), a contemporary of Saint Severus, Archbishop of Antioch [↑](#footnote-ref-2)
3. In current practice, “May their holy blessing be with us. Amen.” has been prepended to this hymn. [↑](#footnote-ref-3)
4. In current practice, the people worship (kneel) and interject here: "We worship Thine holy Body--". These practices are taken lately (18th century or later) from the Roman Catholic practice of Eucharistic Adoration, and are foreign to Orthodox Spirituality. [↑](#footnote-ref-4)
5. In current practice, the people interject here: "And Thy precious Blood." [↑](#footnote-ref-5)
6. A suggested response: “Pray for the repose of the soul of our father the Patriarch Abba \_\_\_\_\_, and for our Orthodox bishops.” [↑](#footnote-ref-6)