COPTIC ORTHODOX PATRIARCHATE

HOROLOGION

THE BOOK OF THE HOURS

1st English Edition

Ottawa

2025

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# THE RAISING OF INCENSE

PRESBYTER:

The presbyter uncovers his head, stands at the door of the sanctuary, and says,

Have mercy on us, O God, the Father, the Pantocrator. All Holy Trinity, have mercy on us. O Lord, God of hosts, be with us, for we have no helper in our tribulations and afflictions, but You.

PEOPLE:

Our Father Who art in heaven, hallowed be Thy Name. Thy Kingdom come. Thy will be done, on earth as it is in heaven. Give us this deay our daily bread[[1]](#footnote-1), 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

PRESBYTER:

Prostrating before the sanctuary door, he says,

We worship You, O Christ, with Your Good Father and the Holy Spirit, for You have [come / been born / been baptized / been crucified / risen] and saved us.

Prostrating before his fellow presbyters and the deacons, he says,

Bless me. Lo, the repentance. Forgive me.

PRESBYTER:

He greets his fellow presbyters by touching their hands, then returns and stands before the sanctuary door with contrition while spreading his hands. The deacon stands behind him and to his right with the cross in his hand.

Let us pray.

DEACON:

Stand up for prayer.

PRESBYTER:

Peace by with all.

PEOPLE:

And with your spirit.

## THE PRAYER OF THANKSGIVING

PRESBYTER:

Let us give thanks to the beneficent and merciful God, the Father of our Lord, God and Savior, Jesus Christ. For He has covered us, helped us, guarded us, accepted us to Himself, 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:

Let us pray.

PEOPLE:

Lord have mercy.

PRESBYTER:

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

DEACON:

Pray that God may 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.

In the presence of a hierarch, add: And keep the life and standing of our honored father, the high priest, Pope Abba \_\_\_\_\_\_, and his partner in the apostolic liturgy, our father the [bishop/metropolitan], Abba \_\_\_\_\_;

PEOPLE:

Lord have mercy.

PRESBYTER:

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

All envy, all temptation, all the work of Satan, the counsel of wicked men and the rising up of enemies, hidden and manifest, (signing himself) take them away from us, (signing the people) and from all Your people, and from this church, (signing the altar) and from this Your holy place.

But those things which are good and profitable do provide for us, for it is You Who have 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 the evil one, by the grace, compassion and love of mankind, of Your Only-Begotten Son, our Lord, God and Savior, Jesus Christ. Through Whom the glory, the honor, the dominion, and the worship 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 unto the age of all ages. Amen.

The priest offers incense while the people sing,

## THE VERSES OF THE CYMBALS

On Sunday, Monday and Tuesday, start by:

|  |
| --- |
| Oh come, let us worship  the Holy Trinity  —the Father and the Son  and the Holy Spirit— |
| We are the  Christian people  —for He is our  True God. |
| We put hope  in Saint Mary,  that God will have mercy upon us  through her intercessions. |

On all other days, start by:

|  |
| --- |
| We worship the Father  And the Son  and the Holy Spirit,  the Holy Trinity, one in essence. |
| Hail to the Church,  the house of the angels.  Hail to the Virgin,  who gave birth to our Savior. |

Then continue by:

|  |
| --- |
| Hail to you, O Mary,  the fair dove,  who has borne for us  God the Logos. |
| Hail to you, O Mary,  with a holy hail.  Hail to you, O Mary,  the Mother of the Holy One. |
| Hail to Michael,  the great archangel.  Hail to Gabriel  Chosen to bear glad tidings. |
| Hail to the Cherubim.  Hail to the Seraphim.  Hail to all  the heavenly orders. |
| Hail to John,  the great fore‑runner.  Hail to the priest,  the kinsman of Immanuel. |
| Hail to my lords and fathers,  the Apostles.  Hail to the Dis­ciples  of our Lord Jesus Christ. |
| Hail to you, O martyr;  hail to the Evangelist.  Hail to the Apostle, Mark,  the Beholder of God. |
| Hail to Stephen,  the First Martyr.  Hail to the  blessed archdeacon. |
| Hail to you, O martyr.  Hail to the noble hero.  Hail to the prize-bearer,  George, my lord and prince. |
| Hail… Philopater Mercurius.  Hail… the saint, Abba Mina. |
| The wise virgin maiden,  the elect true lady,  the bride of Christ,  Saint \_\_\_. |
| Hail to our father Antony,  the Lamp of Monasticism.  Hail to our father Abba Paul,  the beloved of Christ. |
| Hail to my lords and fathers  who love their children,  Abba Pishoy and Abba Paul,  the beloved of Christ. |
| Blessed are you, in truth,  our saintly and righteous father,  Abba \_\_\_,  the beloved of Christ. |
| Hail to our holy father  the patriarch.  Hail to Athanasius the Apostolic,  the beloved of Christ. |
| Through the intercessions  of the Theotokos, Saint Mary,  O Lord, grant us  the forgiveness of our sins. |
| That we may praise You,  with Your Good Father  and the Holy Spirit,  for You [have come] and saved us. (Have mercy on us.) |

PRESBYTER:

Going up to the altar, he takes the incense box into his hand, and including his head towards his fellow presbyter(s), he says,

Bless.

CONCELEBRANT

May you bless.

PRESBYTER:

Turning to the altar and putting the incense box in its play, he lays his finger on it, saying,

*Signing it,* In the Name of the Father and the Son and the Holy Spirit, on God. *He puts the first spoonful of incense into the censer, saying,* Blessed be God the Father, the Pantocrator. Amen.

DEACON:

Amen.

PRESBYTER:

Making the sign of the cross again, he puts a second spoonful of incense into the censer, saying,

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

DEACON:

Amen.

PRESBYTER:

Each fellow presbyter puts in a spoonful of incense a second time. Tthen, making the sign of the cross, the celebrant puts a thirs spoonful of incense into the censer, saying,

Blessed be the Holy Spirit, the Paraclete. (Amen.)

DEACON:

Amen.

…..

PRESBYTER:

When the people finish the Verses of the Cymbals,

Let us pray.

DEACON:

Stand up for prayer.

PRESBYTER:

Peace by with all.

PEOPLE:

And with your spirit.

On Saturdays, the Prayer for the Departed, on page 35, is said. Otherwise, the following prayers are said:

## THE PRAYER FOR THE SICK

PRESBYTER:

Again, let us ask God the Pantocrator, the Father of our Lord, God and Savior, Jesus Christ. We ask and entreat Your Goodness, O Lover of mankind, remember, O Lord, the sick of Your 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.

PEOPLE:

Lord have mercy.

PRESBYTER:

You have 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 You are 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.

PEOPLE:

Lord have mercy.

PRESBYTER:

By the grace, compassion and love of mankind, of Your Only Begotten Son, our Lord, God and Savior, Jesus Christ. Through Whom the glory, the honor, 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 unto the age of all ages. Amen.

## THE PRAYER FOR THE OBLATIONS

(On days other than Sundays or feast days, the Prayer for the Travellers, on page 11, is said instead of this.)

PRESBYTER:

We ask and entreat Your 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 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 reward them in the heavenly Jerusalem, and forgive us our sins.

PEOPLE:

Lord have mercy.

PRESBYTER:

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

As You have 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 Your servants; those in abundance or 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 stores, fill them with every good thing. 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 them not behind.

PEOPLE:

Lord have mercy.

PRESBYTER:

By the grace, compassion and love of mankind, of Your Only Begotten Son, our Lord, God and Savior, Jesus Christ. Through Whom the glory, the honour, the dominion, and the worship are due unto You, 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 service continues with the Gloria, on page 13.

## THE PRAYER FOR THE TRAVELLERS

PRESBYTER:

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, or 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.

PEOPLE:

Lord have mercy.

PRESBYTER:

Or 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 embarkation 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.

PEOPLE:

Lord have mercy.

PRESBYTER:

By the grace, compassion and love of mankind, of Your Only Begotten Son, our Lord, God and Savior, Jesus Christ. Through Whom the glory, the honour, the dominion, and the worship 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 unto the age of all ages. Amen.

The priest offers incense while the congregation recites the following prayers:

## THE VOUCHSAFE

In the evening:

Graciously accord, O Lord, to keep us this night without sin. You are blessed, O Lord, God of our fathers, and Your Holy Name is greatly blessed and full of glory forever. Amen.

Let Your mercy be upon us, O Lord, even as we have set our hope in You. For the eyes of everyone wait upon You, for You give them their food in due season.

Hearken to us, O God, our Redeemer, the hope of all the regions of the earth. And You, O Lord, will keep us, deliver us, and save us from this generation and forever. Amen.

You are blessed, O Lord; teach me Your statutes. You are blessed, O Lord; make me to understand Your command­ments. You are blessed, O Lord; enlighten me with Your precepts.

Your mercy, O Lord, endures forever. O despise not the works of Your hands.

Lord, You have been our refuge in all generations. I said, “Be merciful to me, heal my soul; for I have sinned against You.”

Lord, I have fled to You; Deliver me and teach me to do Your will, for You are my God. With You is the Fountain of Life. In Your Light shall we see Light. Let Your mercy come to those who know You, and Your righteousness to the upright in heart.

Blessing belongs to You, praise belongs to You praise, glory belongs to You, O Father, Son and Holy Spirit, now, and forever and ever. Amen.

It is a good thing to confess to the Lord, and to sing praises unto Your Name, O Most High; to show forth Your loving‑kindness in the morning, and Your faithfulness every night.

## THE GLORIA

In the morning:

Let us praise with the angels, saying, "Glory to God in the highest, peace on earth and goodwill toward men." We praise Thee, we bless Thee, we serve Thee, we worship Thee, we confess to Thee, we glorify Thee, we give thanks to Thee for Thy great Glory, O Lord, Heavenly King, God the Father, the Pantocrator; O Lord, the Only Begotten Son, Jesus Christ; and the Holy Spirit.

O Lord God, Lamb of God, Son of the Father, Who takes away the sin of the world, receive our prayer. Thou Who sits at the right hand of the Father, have mercy on us. For Thou only art Holy; Thou only art the Lord, O Jesus Christ, and the Holy Spirit, to the Glory of God the Father. Every day will I bless Thee, and I will praise Thy Name forever; yea, forever and ever. Amen.

From the night season my soul awakes early unto Thee, O my God, for Thy precepts are a light upon the earth. I continually pursue Thy ways for Thou hast become a help unto me. My voice shalt Thou hear in the morning. Early will I stand before Thee, and Thou shalt see me.

## THE TRISAGION

Holy God, Holy Mighty, Holy Immortal, Who was born of the Virgin, have mercy on us.

Holy God, Holy Mighty, Holy Immortal, Who was crucified for us, have mercy on us.

Holy God, Holy Mighty, Holy Immortal, Who rose from the dead and ascended into the heavens, have mercy on us.

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 on us. All Holy Trinity, have mercy on us. O Holy Trinity, have mercy on us.

O Lord, remit our sins. O Lord, pardon our iniquities. O Lord, forgive us our trespasses.

O Lord, visit the sick of Thy people, heal them for the sake of Thine Holy Name. Our fathers and our brethren who have fallen asleep, O Lord, repose their souls.

O Thou Who art sinless, Lord have mercy on us. O Thou Who art sinless, Lord help us and receive our supplications. For Thine is the glory, the dominion, and the triple holiness. Lord have mercy. Lord have mercy. Lord bless. Amen.

Our Father…

## HAIL TO YOU

|  |  |  |
| --- | --- | --- |
|  | Hail to you! We ask you,  O saint, fully of glory,  The ever-virgin Mother of God,  The Mother of Christ, |  |
| ¿ | Offer our prayers  To your beloved Son,  That He may forgive us ours sins. |  |
|  | Hail to the holy Virgin,  Who has brought forth  To us the True Light,  Christ our God. |  |
| ¿ | Ask the Lord on our behalf,  That He may have mercy on our souls  And forgive our sins. |  |
|  | O Virgin Mary,  The holy Theotokos,  The faithful advocate  for all mankind, |  |
| ¿ | Intercede on our behalf  Before Christ,  Whom you bore,  That He may forgive us our sins. |  |

## THE INTRODUCTION TO THE DOXOLOGIES

Then the people sing:

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| |  |  | | --- | --- | |  | Hail to you, O Virgin  The true[[2]](#footnote-2) Queen.  Hail to the pride of our race,  Who has born to us Emmanuel. | | ¿ | We ask you, remember us,  O our faithful advocate,  Before our Lord Jesus Christ,  That He may forgive us our sins. | |

## THE DOXOLOGIES

The appropriate seasonal doxology is sung first, followed by:

### THE EVENING DOXOLOGY FOR THE VIRGIN

|  |  |
| --- | --- |
|  | The adornment of Mary,  In the highest heaven,  At the right hand of her Beloved,  Asking Him on our behalf. |
| ¿ | As David has said,  In the book of the Psalms,  “The Queen did stand  At Your right hand, O King.” |
|  | Solomon has called her,  In the Song of Songs,  “My sister and my spouse,  My true city Jerusalem.” |
| ¿ | For he has given a type of her  In diverse high names,  Saying, “come out of your garden,  O choicest aroma.” |
|  | Hail to you, O Virgin,  The true[[3]](#footnote-3) Queen.  Hail to the pride of our race,  Who bore to us Emmanuel. |
| ¿ | We ask you, remember us,  O our faithful advocate,  Before our Lord Jesus Christ,  That He may forgive us our sins. |

### THE MORNING DOXOLOGY FOR THE VIRGIN

|  |  |
| --- | --- |
|  | Blessed are you, O Mary,  The prudent and the chaste,  The second Tabernacle,  The spiritual treasure. |
| ¿ | The pure turtle dove,  Who declared in our land,  And brought to us  The Fruit of the Spirit— |
|  | The Spirit of Comfort,  Which came upon your Son,  In the waters of the Jordan,  As in the type of Noah. |
| ¿ | For Noah’s dove has proclaimed  Good New to us—  The peace of God  Towards mankind. |
|  | Likewise you—our hope,  The rational turtle dove—  Have brought Mercy to us,  Carrying Him in your womb. |
| ¿ | That is, Jesus our Lord,  The Only-Begotten of the Father,  Was born of you to us,  And set free our race. |
|  | Let us all declare  With all our hearts,  Then with our tongues as well,  Proclaiming and saying, |
| ¿ | “O our Lord Jesus Christ,  Make Your sanctuary in us,  A temple of Your Holy Spirit,  Every glorifying You.” |
|  | Hail to you, O Virgin,  The true[[4]](#footnote-4) Queen.  Hail to the price of our race,  Who bore to us Emmanual. |
| ¿ | We ask you, remember us,  O our faithful advocate,  Before our Lord Jesus Christ,  That He may forgive us our sins. |

## THE ENDING OF THE DOXOLOGIES

The Doxologies of the saints of the day and of the Church are added, followed by:

|  |  |
| --- | --- |
|  | Be our advocate,  From on high where you dwell,  O Lady of us all, the Theotokos,  The ever-virgin Mary. |
| ¿ | Ask of Him Whom you have borne,  Our Good Saviour,  To take away our afflictions  And accord to us His peace. |
|  | Hail to you, O Virgin,  The true[[5]](#footnote-5) Queen.  Hail to the price of our race,  Who bore to us Emmanual. |
| ¿ | We ask you, remember us,  O our faithful advocate,  Before our Lord Jesus Christ,  That He may forgive us our sins. |

Meanwhile, from “Graciously accord,” or “Let us praise with the angels,” until the Creed, the presbyter, putting his right foot first, goes up to the Sanctuary, kisses the altar, signs the incense box once, saying, “Glory and honour, honour and glory…” Then he places a spoonful of incense in the censer and offers incense over the altar three times towards the east saying first, “We worship You, O Christ, with Your good Father, and the Holy Spirit, for you have come and saved us. Have mercy on us.” And a second time, “But as for me, in the abundance of Your mercy, I will enter into Your house; I will bow down in worship towards Your holy temple.” And finally, “I will praise You before the angels, and bow down in worship towards Your holy temple.”

The presbyter then circles the altar once, offering incense, then descends and stands before the Sanctuary door and offers incense towards the East three times, repeating the previous, then censes towards the North, saying, “We give you salutation, with Gabriel the angel, ‘Rejoice O full of grace, the Lord is with you.” He then censes towards the west, saying, “Hail to the choir of the angels, to my lords and fathers, the Apostles, and to the choir of the martyrs and the holy.” He censes towards the south, saying, “Hail to John, the son of Zacheriah. Hail to the priest, the son of the priest.” He censes towards the East, saying, “Let us worship our Saviour, the Good Lover of mankind, for He had compassion on us. He came and saved us.”

If a bishop is present, the presbyter censes him three times, saying first, “May the Lord preserve and confirm the life of our honoured father, the high priest, Abba \_\_\_\_.” Or, “May the Lord preserve and confirm the life of our honoured father, the {bishop/metropolitan}, Abba \_\_\_\_” And a second time, “Keep him safe for us for many years and peaceful times,” and finally, “May He subdue all his enemies under his feet speedily.” The presbyter then kisses his cross, saying, “Pray to Christ on our behalf, that He may forgive us our sins.”

He then censes the protopresbyter twice, saying first, “I ask you, my father the protopresbyter, to remember me in your prayers,” and then, “that Chris tour God may forgive me my many sins.” He then censes each presbyter once, saying, “I ask you, my father the presbyter, to remember me in your prayers.” Each protopresbyter and presbyter responds, saying, “May the Lord preserve your priesthood, as He did Melchizedek, Aaron, Zachariah, and Simeon, the priests of the Most High God. Amen.” During the Liturgy, they would respond, “May the Lord accept your sacrifice, as He did Melchizedek’s.”

The presbyter then censes the entire congregation, beginning with the men on the North side of the Sanctuary door, then the women to the South, saying “The blessing of the {evening/morning} incense, may its holy blessing be with us. Amen.”

He then leaves the choir, entering the Nave, saying, “Jesus Christ the same yesterday, today, and forever, in one hypostasis, we worship Him and glorify Him.”

He censes towards the East, saying, “This is He Who has offered Himself as an acceptable sacrifice upon the Cross for the salvation of our race.” Then towards the North, saying, “His good Father smelled Him in the evening on Golgotha.” Then towards the West, saying, “He opened the gate of Paradise and restored Adam once more to his dominion.” Finally, towards the South, saying, “Through His Cross and holy Resurrection, he restored mankind once more to Paradise.”

The presbyter then ascends to the Sanctuary and censes over the altar, for the whole people’s confession during the evening incense, morning incense, and Pauline procession of incense, and says the following Prayer of Repentance. During the Praxis procession, however, he remains outside the Sanctuary door, “O God, who, while on the honoured Cross, accepted the confession of the thief, accept to Yourself 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.” He then encircles the altar once and kisses it, then descending, he stands before the Sanctuary door. He offers incense three times, then towards the north, west, south, and east, as before. He then censes the fellow presbyters and deacons as before, but if there is a bishop present, he censes him alone. He then censes the people, and gives the censer to the deacon to hang. He then stands next to the altar facing west until the doxologies are completed, and for the Creed.

The congregation now recites:

## THE INTRODUCITON TO THE CREED

We exalt you, the Mother of the True Light. We glorify you, O saint and Mother of God, for you brought forth unto us the Saviour of the whole world—He came and saved our souls.

Glory to You, our Master, our King, Christ—the pride of the Apostles, the crown of the martyrs, the joy of the righteous, the firmness of the churches, the forgiveness of sins.

We proclaim the Holy Trinity in One Godhead. We worship Him. We glorify Him. Lord have mercy. Lord have mercy. Lord bless. Amen.

## 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 proceeds 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.

The last article of the Creed is sung in its characteristic tune:

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

## GOD HAVE MERCY UPON US

The priest, holding the cross with three lit tapers in his right hand, chants the following[[6]](#footnote-6):

PRESBYTER:

God, have mercy upon us,

Settle Your mercy upon us,

Have compassion upon us,

PEOPLE:

Amen.

PRESBYTER:

Hear us,

PEOPLE:

Amen.

PRESBYTER:

Bless us,

Guard us,

Help us,

PEOPEL:

Amen.

PRESBYTER:

Take Your anger away from us,

Visit us with Your salvation,

And forgive us our sins.

PREOPLE:

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

PRESBYTER:

Then the presbyter, taking the censer, stands before the door of the sanctuary and says:

Let us pray.

DEACON:

Stand up for prayer.

PRESBYTER:

Peace by with all.

PEOPLE:

And with your spirit.

## THE PRAYER FOR THE GOSPEL

PRESBYTER:

O Master, Lord, Jesus Christ our God, Who said to His saintly, honored 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 as for you, blessed are your eyes for they see, and your ears for they hear.”

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

DEACON:

Pray for the Holy Gospel.

PEOPLE:

Lord have mercy.

PRESBYTER:

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

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

For You are 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 You are He unto whom we send up the glory, and the honour, and the worship, together 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 unto the age of all ages. Amen.

READER:

A psalm of David.

The psalm is chanted, concluded by “Alleluia.”

DEACON:

Let them exalt Him in the church of His people, and praise Him in the seat of the elders, for He has made the families like a flock of sheep, the upright shall see and rejoice. The Lord has sworn and will have no regret, “You are a priest forever, after the order of Melchizedek.” The Lord is at your right hand, our saintly father, the patriarch, Pope Abba \_\_\_\_\_\_, and our father the {bishop/metropolitan} Abba \_\_\_\_\_\_. May the Lord keep your life. Alleluia.

PRESBYTER:

The presbyter turns towards the Gospel and offers incense to it while saying inaudibly:

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 presbyter goes up to the sanctuary and makes the sign of the cross over the incense box and puts a spoonful of incense into the censer, saying, “Glor and honor..” to the end. The deacon goes up to the sanctuary with the Gospel, and the presbyter offers incense to it as they both go around the altar once counterclockwise while the presbyter says this Prayer of Simeon the Priest inaudibly:

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 of all peoples, a light for revelation to the Gentiles, and for glory to Your people Isreal.

After encircling the altar, the presbyter offers incense to the Gospel three times, while saying inaudibly:

Bow down before the Gospel of Jesus Christ, the Son of the living God; to Him be the glory forever.

The presbyter takes the Gospel from the deacon, turns to the west, and offers it to the other presbyters, while saying,

But as for you, blessed are your eyes for they see, and your ears for they hear. May we be worthy to hear and to act according to Your Holy Gospels, through the prayers of Your saints.

The presbyters come forward to kiss the Gospel, saying, “Bow down before the Gospel…” to the end. Then the celebrant kisses the Gospel himself and offers the censer to the concelebrant or any non-serving presbyter to cense the Gospel. He approaches the lectern and reads the Gospel. However, if a hierarch is present, then one of the highest rank reads the Gospel at the sanctuary door facing west while the serving presbyter offers incense. After the psalm is chanted, the deacon, while still standing at the door of the sanctuary, says:

DEACON:

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

PRESBYTER:

Blessed bis He Who comes in the Name of the Lord of hosts. Bless, O Lord, the reading of the Holy Gospel according to St. \_\_\_\_\_\_.

READER:

\*Stand in the fear of God and listen to the Holy Gospel A reading from the Gospel according to our teach Saint \_\_\_\_\_\_ the Evangelist. May his blessing be with us all.

POEOPLE:

Glory to You, O Lord.

READER:

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

\*If the reader is a hierarchy, the deacon instead says:

DEACON:

Stand in the fear of God. Let us hear the Holy Gospel from the mouth of our honored and righteous father, the thrice blessed, our honored father

The shepherd of shepherds, the high priest of our high priests, the successor of Saint Mark the Apostle and Evangelist, the great among the patriarchs, the beloved of Christ. Our holy father, Abba \_\_\_\_\_\_, pope and patriarch of the great city of Alexandria and all the regions of Egypt.

Or The {bishop/metropolitan} Abba \_\_\_\_\_\_ of the Christ-loving city of \_\_\_\_\_ and its vicinity.

May the God of heaven confirm him on his throne for many years and peaceful times, humiliate all his enemies under his feet speedily, grant us grace and mercy through his prayers and supplications.

The Gospel according to our teacher Saint \_\_\_\_\_\_ the Evangelist. May his blessing be with us. Amen.

READER:

The Gospel is chanted and is concluded by:

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

At the conclusion of the Gospel, the presbyter censes it three times and says: “You are He to whom the praise is due from everyone with one voice, along with glory, honor, 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 times and unto the age of all ages. Amen.”

PEOPLE:

Glory to You, O Lord.

## THE GOSPEL RESPONSE

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

|  |  |
| --- | --- |
|  | Let us worship our Saviour,  The Good Lover of mankind,  For He had compassion on us:  He came and saved us. |
| ¿ | Intercede on our behalf,  O Lady of us all, the Theotokos,  Mary, the mother of our Saviour,  That He may forgive us our sins. |
|  | Blessed be the Father and the Son  And the Holy Spirit,  The perfect Trinity.  We worship Him and glorify Him. |

## THE FIVE SHORT PRAYERS

PRESBYTER:

Let us pray.

DEACON:

Stand up for prayer.

PRESBYTER:

Peace by with all.

PEOPLE:

And with your spirit.

Presbyter:

Again, let us ask God the Pantocrator, the Father of our Lord, God and Saviour, Jesus Christ.

We ask and entreat Your Goodness, O Lover of mankind, 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, Orthodox Church of God.

People:

Lord have mercy.

Presbyter:

That which exists from one end of the world to the other.

Remember, O Lord, our patriarch, the honoured father, the high priest, Abba \_\_\_, and his partner in the liturgy, 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 his partner in the liturgy, our father the {bishop / metropolitan} Abba \_\_\_\_, and for our Orthodox bishops.

People:

Lord have mercy.

Presbyter:

In keeping keep them unto us for many years and peaceful times.

Remember, O Lord, the safety of this holy place, which is Your, 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.

People:

Lord have mercy.

Presbyter:

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[[7]](#footnote-7), the sword of the stranger, and the rising up of heretics.

People:

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:

Presbyter:

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.

People:

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:

Presbyter:

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.

People:

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:

Presbyter:

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.

People:

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

Then the priest continues:

Raise them to their measure according to Your 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 Your Goodness, for the sake of the poor of Your people; the widow, the orphan, the stranger, the sojourner; and for the sake of us all who entreat You and seek Your Holy Name.

For the eyes of everyone wait upon You, for You give them their food in due season.

Deal with us according to Your Goodness, O You 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.

People:

Lord have mercy.

Presbyter:

If a bishop is present, he says this,

Again, let us ask God the Pantocrator, the Father of our Lord, God and Saviour, Jesus Christ.

We ask and entreat Your Goodness, O Lover of mankind, remember, O Lord, our congregations[[8]](#footnote-8). Bless them.

Deacon:

Pray for this holy church and for our congregations.

People:

Lord have mercy.

Presbyter:

Grant that they may be unto 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 unto us, O Lord, and Your servants who will come after us forever.

Utterly uproot the worship of idols from the world. Trample and humiliate Satan and his evil powers under our feet quickly.

Abolish all offences and their instigator. May all dissensions of corrupt heresies cease.

Humiliate the enemies of Your Holy Church, O Lord, now as at all times. Strip their vanity; show them their weakness quickly. Bring to nothing 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.

People:

Lord have mercy.

Presbyter:

Arise, O Lord God. Let all Your enemies be scattered, and let all who hate Your Holy Name flee before Your face.

He turns to the West and censes the presbyters ,the deacons, and the people three times, saying,

But let Your people be in blessing; thousands of thousands and ten thousand times ten thousand doing Your will.

He turns to the East and censes three times, saying inaudibly, “by 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 adoration 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 to the ages of all ages. Amen.”

People:

Our Father…

## THE ABSOLUTIONS

If a bishop is present, he says the absolutions. The presbyter, holding the cross in his right hand, looks eastward and says, inaudibly:

Yes, Lord, the Lord Who has given authority to 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 You are King of us all, O Christ, our God, and to You we send up the glory, and the honour, and the adoration, together 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 unto the age of all ages. Amen.

DEACON:

Bow your heads to the Lord.

PEOPLE:

Before You, O Lord.

The priest continues, inaudibly:

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

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

DEACON:

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

PRESBYTER:

Peace be with all.

PEOPLE:

And with your spirit.

The priest now looks westwards, and, bowing his head, he says:

## THE ABSOLUTION TO THE SON

PRESBYTER:

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 the Holy Spirit. Whose sins you will remit, they are remitted to them, and those which you will retain, they will be retained.”

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

Now, also, we ask and entreat Your Goodness, Lover of mankind, for Your servants, (signing the people once and twice) my fathers, and my brethren, (signing himself) and my weakness; those who bow their heads before Your Holy Glory. Dispense to us Your mercy, and loose every bond of our sins, and, if we have committed any sin against You, knowingly or unknowingly, or through anguish of heart, or in deed, or in word, or from faint heartedness, do You, 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; (signing himself) bless us, (signing the clergy) purify us; make us absolved, (signing the congregation) and all Your people absolved. (Here he mentions the names of those whom he wishes to remember.)

Fill us with Your fear, and straighten us to Your holy, good will, for You are our God, [and] the glory, and the honour, and the dominion, and the adoration are due to You, together 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.

If he wishes, the presbyter may add the following:

Remember, O Lord, the children of the Church: the protopresbyters, and the presbyters, 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.

PEOPLE:

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

The appropriate End of Service hymn is sung, followed by:

## THE FINAL BLESSING

PRESBYTER:

May God have compassion on us, bless us, manifest His face on us, and have mercy on us. Lord, save Your people, bless Your inheritance, pasture them, and raise them up forever. Raise the strength[[9]](#footnote-9) 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 Theotokos, Saint Mary, makes for us; and [those of] the three great, holy luminaries, Michael, Gabriel and Raphael, and the Four Incorporeal Beasts, and the Twenty Four Presbyters, and all the heavenly ranks, and Saint John the Baptist, and the Hundred and Forty Four Thousand, and our lords, the fathers, the Apostles, and the Three Holy Youths, and Saint Stephen, and the Divinely Inspired Evangelist, Mark, the holy Apostle and martyr, and Saint George, and Saint Theodore, and Philopater Mercurius, and the holy Abba Mena, and the whole choir of the martyrs, and our righteous father, the great Abba Antony, and the righteous Abba Paul, and the three saints Abba Macarii, and our father Abba John, and our father Abba Pishoy, and our father Abba Paul, the man of Tammoh, and our Roman fathers, Maximus and Dometius, and our father Abba Moses, and the Forty Nine Martyrs, and the whole choir of the cross bearers, and the just and the righteous, and all the wise virgins, and the angel of this blessed day / sacrifice (if it is the time of the divine liturgy), and (here, mention is made of the patron saint of the church, and the saint[s] of the day, if not mentioned before); 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, King of Peace, grant us Your peace, establish for us Your peace, and forgive us our sins. For Yours is the power, the glory, the blessing and the might, forever. Amen.

PEOPLE:

Amen. So be it.

PRESBYTER:

Go in peace. The Lord be with you all.

Or else,

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

PEOPLE:

And with your spirit.

1. According to the Coptic and the Greek, “Our Bread of tomorrow, give us today.” [↑](#footnote-ref-1)
2. Literally “The very and true Queen”. This Coptic expression literally means “the really true Queen.” The former is meaningless in English, and the latter sounds juvenile, so “the true Queen” is sufficient. [↑](#footnote-ref-2)
3. Literally “The very and true Queen”. This Coptic expression literally means “the really true Queen.” The former is meaningless in English, and the latter sounds juvenile, so “the true Queen” is sufficient. [↑](#footnote-ref-3)
4. Literally “The very and true Queen”. This Coptic expression literally means “the really true Queen.” The former is meaningless in English, and the latter sounds juvenile, so “the true Queen” is sufficient. [↑](#footnote-ref-4)
5. Literally “The very and true Queen”. This Coptic expression literally means “the really true Queen.” The former is meaningless in English, and the latter sounds juvenile, so “the true Queen” is sufficient. [↑](#footnote-ref-5)
6. This section is simply an embellishment of the 41 (or 50) Kyriés [↑](#footnote-ref-6)
7. Some translations replace “Barbarians” with “those who desire war” [↑](#footnote-ref-7)
8. Or “assemblies,” i.e. not a group of people, but an action. [↑](#footnote-ref-8)
9. Literally, “raise the horn” [↑](#footnote-ref-9)