



The
Coptic
Liturgy
of Saint Basil
with Raising of Incense

Raising of
Morning and
Evening Incense

The priest opens the curtains of the sanctuary, to begin an offering of incense to God.

The priest prays secretly:

PRIEST: God the Father Almighty, have mercy upon us. O Holy Trinity, have mercy upon us. O Lord, God of hosts, be with us, for we have no other supporter in our tribulations and adversities 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 day our daily bread, and forgive us our trespasses. As we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil.

Through Jesus Christ our Lord, for Thine is the kingdom, the power and the glory, forever and ever. Amen.

Through Jesus Christ, our Lord.

ВѢН ПІХРИСТОС ІΗΣΟΥС ПЕНБОИС .

The priest prays secretly:

PRIEST: We worship You, O Christ, with Your gracious Father, and the Holy Spirit. For You have come¹ and saved us.

The priest bows before the other priests and people, saying:

Bless me. Accept a metania. Forgive me.

The Prayer of THANKSGIVING

“Oh, give thanks to the Lord, for He is good! For His mercy endures forever.”

PSALM 136:1

The priest stands before the Royal Door, facing eastwards.

PRIEST: Let us pray.²

ΩΔΗΛ.

DEACON: Stand up for prayer.

Επι προσευχη ἑσταθῆτε.

The priest turns toward the congregation, and crosses the people.

PRIEST: Peace be with you all.

Ἰρηνῆ πασι.

PEOPLE: And with your spirit.³

Και τῷ πνευματι σου.

PRIEST: Let us give thanks to the gracious and merciful God, the Father of our Lord, God and Saviour, Jesus Christ. For He has protected, assisted, preserved, and accepted us, had compassion upon us, supported us and brought us till this hour.

Let us also ask Him, the Almighty God, to keep us in peace this blessed day and all the days of our life.

DEACON: Let us pray.

Προεϋζαθεε.

PEOPLE: Lord have mercy.

PRIEST: O Lord, Master and Almighty God, the Father of our Lord, God and Saviour Jesus Christ, we thank You on every occasion, in every condition, and for all things. For you have protected, assisted, preserved, and accepted us, had compassion upon us, supported us, and brought us till this hour.

DEACON: Pray that God may have mercy and compassion upon us, hear us, sustain us and continuously accept the prayers and supplications of His saints on our behalf, for the forgiveness of our sins.

PEOPLE: Lord have mercy.

PRIEST: Therefore we ask and appeal to Your goodness, O Lover-of-mankind, that You grant us to conclude this blessed day and all the days of our life in peace and in Your fear.

All envy, all temptation, all works of Satan, all intrigues of the wicked, uprising of enemies, seen and unseen.

Bowing and crossing himself.

Do cast away from us.

Turning and crossing the people.

And from all Your people.

Crossing in front of him, and then right and left.

And from this church, and from this holy place of Yours.

Grant us the endowments and benefactions, as You have given us the power to tread under foot serpents and scorpions, and the whole strength of the enemy.

He continues the prayer secretly:

And lead us not into temptation, but deliver us from the evil one. By the grace, compassion, and the love of mankind of Your only-begotten Son, our Lord, God and Saviour, Jesus Christ. Through whom glory, honour, dominion and worship are due to You, with Him and the Holy Spirit, the consubstantial Life-giver, now and forever more. Amen.

The congregation now sing the Verses of the Cymbals, during which the priest offers incense.

The priest proceeds to the altar and kisses it. The censer is presented to him by a deacon. The priest then crosses the incense as described in Appendix A - 'The Crossing of Incense.' (See page 214.) The priest then prays secretly.

*During the Raising of **Evening Incense**, the priest says the following:*

PRIEST: O Christ our God who is great, the feared and true, the only-begotten Son and the Word of God the Father. Your holy name is ointment poured forth. In every place incense is offered before Your holy name, a pure offering.

DEACON: Pray for our offerings and for those who offered them.

PRIEST: We ask You, O our Lord, to accept our prayers. May they rise before You as incense, that which is raised by our hands as an evening offering. For You are the true evening offering, who offered Yourself for our sins on the honoured cross, according to the will of Your gracious Father. This, with whom You are

blessed, with Him and the life-giving and consubstantial Holy Spirit, now and forevermore. Amen.

*During the Raising of **Morning Incense**, the priest says the following:*

PRIEST: O God, who accepted the offerings of Abel the righteous, the sacrifice of Noah and Abraham, and the incense of Aaron and Zachariah.

DEACON: Pray for our offerings and for those who offered them.

PRIEST: Accept this incense from our hands, we the sinners, as an aroma of incense for the forgiveness of our sins, and for all Your people.
For blessed and glorious is Your holy name, O Father, Son and Holy Spirit, now and forevermore. Amen.

He raises incense around the altar and then leaves the sanctuary. (See Appendix A - and 'Raising of Incense Around the Altar,' page 215.)

The priest stands in front of the Royal Door and offers incense before the sanctuary. (See Appendix A - 'Raising of Incense Before the Sanctuary,' page 217.)

THE VERSES OF THE CYMBALS⁴

Lord have mercy.

Κυριε ελεησον.

On Sunday, Monday, and Tuesday, the congregation begin with the following:

Come let us worship; the Holy Trinity. The Father, the Son; and the Holy Spirit.

**Αμωινη μαρηνουωυτ: ηττριας εθογαβ: ετε
Φιωτ νεμ Πωηρι: νεμ Πιπνευμα εθογαβ.**

We the people; who are Christians. For this is; our true God.

**Ανον θα νιλαος: ηχριστιανος: φαι γαρ πε
Πεννουτ: ηαληθινος.**

We have hope; in Saint Mary. That God will have mercy upon us; through her intercessions.

**Ογον ουθελις ηταν: θεν οη εθογαβ Μαρια:
ερε Φνουτ ναι ναν: ειτεν νεσπερσβια.**

On Wednesday, Thursday, Friday, and Saturday, the congregation begin with the following:

We worship the Father, the Son; and the Holy Spirit.
The Holy Trinity; which is equal.

**Τενορωτ ἰφρωτ νεμ Πωμηρι: νεμ Πιπνευμα
ἐθογαβ: †τριας ἐθογαβ: νομοτοσιος.**

Hail to the church; the house of angels. Hail to the virgin; who gave birth to our Saviour.

**Χερε †εκκλησια: †πη ἰτε νιασσελος: χερε
†παρθενος: ετασμεσ Πενσωτηρ.**

They continue with the following:

Hail to you O Mary; the fair dove. Who brought forth unto us; God the Word.

**Χερε νε Μαρια: †δρομπι εθνεσως: θη ετασμισι
ναν: ἰφνοϋ† πιλοσος.**

Hail to you O Mary; to you a holy hail. Hail to you O Mary; mother of the Holy.

**Χερε νε Μαρια: †εν οϋχερε εφογαβ: χερε νε
Μαρια: Ἰμαϋ ἰφη ἐθογαβ.**

Hail to Michael; the great archangel. Hail to Gabriel;
the chosen messenger.

**Χερε Μιχαηλ : πιμιωϋ ἡαρχηαγγελος : χερε
Σαβρηλ : πιωτπ ἡπιαιωενοτχι .**

Hail to the cherubim; hail to the seraphim. Hail to all;
the heavenly hosts.

**Χερε μιχεροτβιμ : χερε νισεραφιμ : χερε
μιτασμα τηροτ : ἡεποτρανιον .**

Hail to Saint John; the great forerunner. Hail to the
priest; the cousin of Emmanuel.

**Χερε Ιωαηνης : πιμιωϋ ἡπροδρομος : χερε
πιοτηβ : πεγυγγενης ἡεμμανουηλ .**

Hail to my lords, the fathers; the apostles. Hail to the
disciples; of our Lord Jesus Christ.

**Χερε ναβοις ἡιοϋ : ἡαποστολος : χερε
νιμαθητης : ἡτε Πενβοις Ιησους Πιχριστος .**

Hail to you O martyr; hail to the evangelist. Hail to the apostle; Saint Mark, the beholder-of-God.

**Χερε νακ ὠ πιμαρτυρος : χερε πιεγασσελιςτης :
χερε παποστολος : αββα Μαρκος πιθεωριμος .**

Hail to you O martyr; hail to the courageous hero. Hail to the victorious; my lord, the prince Saint George.

**Χερε νακ ὠ πιμαρτυρος : χερε πιωωιχ ἱςεννεος
: χερε παθλοφορος : παβοις ποτρο Σεωρσιος .**

Through the pleadings; of the mother of God, Saint Mary. O Lord grant us; the forgiveness of our sins.

**Σιγτεν νιπρεσβια : ἰτε †θεοτοκος ἔθογαβ Μαρια :
Πβοις ἀριθμοτ ναη : ἠπιχω ἔβολ ἰτε νεννοβι .**

That we may praise You; with Your gracious Father. And the Holy Spirit; for You have come¹ and saved us.

**Εορενηωσ ἔροκ : νευ Πεκιωτ ἰαζαθος : νευ
Πιπνευμα ἔθογαβ : χε ακι ακω† ἠμον ναι ναη .**

THE LITANIES

"Surely they may forget, yet I will not forget you. See, I have inscribed you on the palms of My hands."

ISAIAH 49:15-16

The priest stands before the Royal Door, facing east, holding the censer.

PRIEST: Let us pray.²

DEACON: Stand up for prayer.

The priest turns towards the congregation, and crosses them.

PRIEST: Peace be with you all.

PEOPLE: And with your spirit.³

THE LITANY FOR THE DEPARTED

During Evening Incense and also on Saturday morning.

PRIEST: Also let us ask God the Almighty, the Father of our Lord, God and Saviour Jesus Christ. We ask and entreat Your goodness, O Lover-of-mankind.

Remember O Lord, the souls of Your servants, our departed fathers and brethren.

DEACON: Pray for our fathers and brethren who have departed and reposed in Christ's faith since the beginning; our fathers the archbishops, our fathers the bishops, our fathers the protopriests, our fathers the priests, our brethren the deacons, our fathers the monks and our fathers the laymen, and for all the deceased Christians. That Christ our God may repose all their souls in the Paradise of Delight, and we too, grant mercy unto us, and forgive us our sins.

PEOPLE: Lord have mercy.

PRIEST: Kindly O Lord, repose all their souls in the bosom of our saintly fathers, Abraham, Isaac and Jacob. Sustain them in green pastures by the

waters of comfort, in the paradise of delight, the place from which has fled all sadness, distress and sighing, in the light of Your saints. Raise them up also on the day which you have appointed, according to Your faithful and true promise. Grant them the goodness of Your promises, those which eyes have not seen and those which ears have not heard, neither have entered the heart of man. The things which You, O God, have prepared for those who love Your holy name.

For there is no death for your servants, but merely a departure. If any negligence or carelessness has overtaken those who live in this world in the flesh, O God, as a good Lover-of-mankind, deal graciously with them, Your servants, the orthodox Christians who are in the whole world.

The priest puts incense into the censer once, offers incense east and west, and then north and south.

From sunrise to sunset and from north to south, each one by his or her name. O Lord repose and forgive them. For no one is spotless, even if they live on earth a single day.

As for those O Lord whose souls You have taken, repose them and grant that they be worthy of the kingdom of Heaven.

As for us all, grant us the Christian perfection that would be pleasing unto You. Grant them and we too a share of the inheritance with all Your saints.

PEOPLE: Lord have mercy.

The priest continues in secret:

PRIEST: By the grace, compassion, and the love of mankind of Your only-begotten Son, our Lord, God and Saviour, Jesus Christ. Through whom glory, honour, power, and worship are due to You, together with Him and with the Holy Spirit, the life-giving and consubstantial, now and at all times and forevermore. Amen.

If no other litanies are to be prayed, the congregation continue with prayers while the priest offers incense (see page 26).

THE LITANY FOR THE SICK

During Morning Incense, except for Saturday.

PRIEST: Also let us ask God the Almighty, the Father of our Lord, God and Saviour Jesus Christ. We ask and entreat Your goodness, O Lover-of-mankind.

Remember O Lord, those of Your people who are sick.

DEACON: Pray for our fathers and brethren who are sick with any illness, whether they may be here or in any place. That Christ our God may grant us and them the restoration and sustenance of their health, and forgive us our sins.

PEOPLE: Lord have mercy.

PRIEST You have accorded to them mercies and compassions, O Lord heal them. Remove from them and from us, all sickness and all ailments; cast away the spirit of sickness.

Those who have long laid in sickness, raise them and comfort them. Free those who are afflicted by unclean spirits.

Those who are in prison or exile, and those who are in captivity or harsh

slavery, O Lord free them and have mercy upon them.

For You are the One who unties the bound and lifts the fallen, the hope of those who are without hope, the refuge of those who are helpless, the comfort of the faint-hearted, and the harbour of those caught in the storm.

The souls of those which are tormented or constrained, grant them mercy O Lord, provide them with rest and cool their hearts. Assist them and bestow upon them grace. Grant them salvation and forgive them their sins and iniquities.

As for us O Lord, heal the ailments of our souls and bodies also. O You, the true physician of our souls and bodies, the administrator of everybody, oversee us with Your salvation.

PEOPLE: Lord have mercy.

The priest continues in secret:

PRIEST: By the grace, compassion and the love of mankind of Your only-begotten Son, our Lord, God and Saviour, Jesus Christ. Through whom glory, honour, power, and worship are due to You, together with Him and with the Holy

Spirit, the life-giving and consubstantial, now
and at all times and forevermore. Amen.

*If no other litanies are to be prayed, the congregation continue with
prayers while the priest offers incense (see page 26).*

THE LITANY FOR THE OBLATIONS⁵

On Sundays and feast days, when the oblations are present.

The priest enters the sanctuary to pray this litany.

PRIEST: We ask and entreat Your goodness, O
Lover-of-mankind.

The priest puts incense into the censer once.

Remember O Lord, the offerings,
oblations and the thanksgivings of
those who have offered honour and
glory unto Your holy name.

DEACON: Pray for those who have taken care for
the offerings and oblations, first
harvests, oil, incense, coverings,
reading books and altar vessels. That
Christ our God may reward them in the
heavenly Jerusalem, and forgive us our
sins.

PEOPLE: Lord have mercy.

PRIEST: Accept them upon Your holy and
eloquent altar of Heaven, for an aroma
of incense before Your greatness in the
heavens, through the service of Your
holy angels and archangels.

As You have accepted the offerings of the righteous Abel, the sacrifice of our father Abraham, and the two mites of the widow, accept also the offerings of thanks of Your servants; those which are in abundance or scarcity, hidden or visible.

For those who desire to offer to You but are without offering, and for those who have offered these gifts to You this very day, give them the incorruptible instead of the corruptible, the heavenly in place of the earthly, and the eternal rather than the temporary.

Fill their houses and their stores with all goodness. Surround them O Lord with 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 time also. Do not leave them behind.

PEOPLE: Lord have mercy.

The priest continues in secret:

PRIEST: By the grace, compassion and the love of mankind of Your only-begotten Son, our Lord, God and Saviour, Jesus Christ. Through whom glory, honour, power and worship are due to

You, together with Him and with the Holy Spirit, the life-giving and consubstantial, now and at all times and forevermore. Amen.

If no other litanies are to be prayed, the congregation continue with prayers while the priest offers incense (see page 26).

THE LITANY FOR THE TRAVELLERS

On weekdays, except feast days, when the oblations are not present.

PRIEST: We ask and entreat Your goodness, O Lover-of-mankind.

Remember O Lord, our fathers and brethren who are travelling.

DEACON: Pray for our fathers and brethren who are travelling, and for those who intend to travel anywhere. Ease their journeys, whether by sea, rivers, lakes, roads, or by any means. That Christ our God may return them to their homes in peace, and forgive us our sins.

PEOPLE: Lord have mercy.

PRIEST: Those who intend to travel anywhere, ease their journeys, whether by sea, rivers, lakes, roads, or by any means – all who are in any place. Lead them to a shelter of tranquillity and security.

Graciously accompany them in their departure, and be their companion in their journey. Return them to their loved ones who rejoice in their safety. Work with Your servants as a partner in every good deed. As for us O Lord,

keep our journey in this life without harm, without storms, and undisturbed till the end.

PEOPLE: Lord have mercy.

The priest continues in secret:

PRIEST: By the grace, compassion and the love of mankind of Your only-begotten Son, our Lord, God and Saviour, Jesus Christ. Through whom glory, honour, power, and worship are due to You, together with Him and with the Holy Spirit, the life-giving and consubstantial, now and at all times and forevermore. Amen.

If no other litanies are to be prayed, the congregation continue with prayers while the priest offers incense (see next page).

The priest ascends to the sanctuary and kisses the altar at the completion of the litanies. He crosses the box of incense and puts incense into the censer once while saying the following. The priest then goes around the altar once.

PRIEST: Glory and honour, honour and glory, to the Holy Trinity, the Father, the Son and the Holy Spirit.

The priest then leaves the sanctuary and offers incense before the Royal Door as before. (See Appendix A - 'Raising of Incense Before the Sanctuary,' page 217.) He then offers incense around the church as described in Appendix A - 'Raising of Incense in the Church,' page 219.)

Upon concluding, the priest gives the censer to the deacon.

*During **Evening Incense**, the congregation pray the following prayer:*

PEOPLE: Lord, by Your grace protect us this night from sin. You are the blessed God of our fathers, Your holy name is full of glory forever. Amen.

Lord, let Your mercy on us be as great as our reliance on You, because all eyes are focused upon You. You give us food in due time. Hear us, our Lord and Saviour, because You are the hope of the world. You alone are able to protect and save us from this generation and even unto eternity. Amen.

Blessed are You, Lord, teach me Your justice, show me Your will, enlighten me to Your goodness. Your mercy is

everlasting, do not reject what You have made with Your own hands because You are my refuge from generation to generation.

I cried to the Lord, 'I have sinned against You. Have mercy upon me and save my soul.' Save me Lord, for I am seeking You. Teach me to do Your will, for You are my Lord. You have the spring of life, through Your light we see light. Let Your mercy come to those who know You, and Your goodness to those who are pure in heart.

Blessing, praise, and glory are due to You, O Father and Son and Holy Spirit, who is being since the beginning, now and forever. Amen.

It is good to confess to the Lord and to praise Your name, O Most High. Your mercy is declared in the mornings, and Your justice every night.

*During **Morning Incense**, the congregation pray the Gloria. The congregation then continue with the Trisagion and Hail to Saint Mary whether during Evening or Morning Incense.*

THE GLORIA

PEOPLE: Let us sing with the angels; 'Glory to God in the highest, peace on earth and good will toward men.' We praise You, we bless You, we serve You, we worship You, we confess to You, we proclaim Your glory, and we thank You for Your great glory.

O Lord the heavenly King, God the Father Almighty, and our Lord, the only-begotten Son, Jesus Christ, and the Holy Spirit.

O Lord, Lamb of God and Son of the Father, who takes away the sin of the world, have mercy upon us. Accept our supplications, You who sits at the right hand of the Father, have mercy upon us.

For You alone are holy. You alone are the most high, my Lord Jesus Christ, with the Holy Spirit. Glory be to God the Father. Amen.

I give You blessing daily, and praise Your holy name forevermore. Amen.

Since the night, my spirit seeks You early, O my God, for Your commandments are the light that shines on the earth. Continually I pursue Your

ways, for You became a help to me.
Early my Lord You shall hear my voice.
Tomorrow I stand before You, and You
shall see me.

THE TRISAGION

PEOPLE: Holy God, Holy Mighty, Holy
Immortal, who was born of the virgin.
Have mercy upon us.

Holy God, Holy Mighty, Holy
Immortal, who was crucified for our
sake. Have mercy upon us.

Holy God, Holy Mighty, Holy
Immortal, who arose from the dead and
ascended to the heavens. Have mercy
upon us.

Glory be to the Father, the Son and the
Holy Spirit. Now and forever more.
Amen.

O Holy Trinity, have mercy upon us.

O Holy Trinity, have mercy upon us.

O Holy Trinity, have mercy upon us.

O Lord, forgive us our sins.

O Lord, forgive us our trespasses.

O Lord, forgive us our transgressions.

O God, be with those who are sick.
Heal them for the sake of Your holy
name.

O Lord, repose the souls of those who
have passed over to You.

O Lord who is without fault, have
mercy upon us. Support us and accept
our prayers, for Thine is the glory,
honour and triple holiness.

Lord have mercy. Lord have mercy.
Lord bless us. Amen.

Our Father ...

HAIL TO SAINT MARY⁶

PEOPLE: Hail to Saint Mary, full of grace, the
ever-virgin, mother of God, mother of
Christ, may you lift our prayers to your
beloved Son to forgive us our sins.

Hail to the holy virgin, mother of true
light, Christ our Lord. May you ask our
Lord to have mercy upon our souls and
forgive us our sins.

O Virgin Mary, mother of God, who
pleads for mankind, pray for the
forgiveness of our sins before Christ to
whom you gave birth.

THE DOXOLOGIES

"But be filled with the Holy Spirit, speaking to one another in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord."

EPHESIANS 5:18-19

The people now sing doxologies which are appropriate to the occasion and those which pertain to the saints of the church.

Hail to you O virgin,
and true queen.
Hail to the pride of mankind,
who gave birth to Emmanuel.

Χερε νε ω τπαρθενος :
τοτρο υμμι ηαληθινη :
χερε πωορωοτ ητε πεντενος :
αρεχο παν ηεμμανουηλ .

We ask you to remember us,
O faithful pleader.
Before our Lord Jesus Christ,

to forgive us our sins.

Ⲫⲉⲛⲧⲉⲟ ⲁⲣⲓⲡⲉⲛⲙⲉⲛⲓ:

ὠ ⲧⲓⲡⲣⲟⲥⲧⲁⲧⲏⲥ ⲉⲧⲉⲛⲉⲟⲧ:

ⲛⲁⲃⲣⲉⲛ ⲡⲉⲛⲃⲟⲓⲥ Ⲓⲛⲥⲟⲩⲥ ⲡⲓⲭⲣⲓⲥⲧⲟⲥ:

ⲏⲧⲉⲡⲭⲁ ⲛⲉⲛⲛⲟⲃⲓ ⲛⲁⲛ ⲉ̀ⲃⲟⲗ.

THE VIRGIN'S DOXOLOGY

Evening Incense

The beauty of Mary,
in the highest heavens.
At the right hand of her beloved,
asking Him on our behalf.

Ερε ἰσολευλ ἡΜαριαμ :
δεη νιφνογι ετσαπυωι :
σαογιναμ ἡπεσμενριτ :
εστωβρ ἡμοσ εδερνι εχων .

As David has said,
in the book of Psalms.
Upon Your right hand O King,
stands the queen.

Κατα φρητ ετασχος :
ἡχε Δαυιδ δεη πιψαλμοσ :
χε αδρι ερατς ἡχε ττοτρο :
σαογιναμ ἡμοκ ποτρο .

Solomon has called her,
in the Song of Songs.
'My sister and my spouse,
my true city Jerusalem.'

Βολουων μοϣϣ ε̅ρος :
δεν πιχω η̅τε νιχω :
χε ταςωνι οτοϑ ταϣϣφερι :
ταπολις η̅μνι Ιεροϣαλημ .

For he has given a sign of her,
 in many high names.
 Saying, 'Come out of your garden,
 O the choice of aromas.'

Δϣϣμνινι ϣαρ ερος :
δεν ελμμηϣ η̅ραν ενδοσι :
χε η̅μνι ε̅βολ δεν πεκηπος :
ω̅ θη εντωϣπ η̅αρωματα .

Hail to you O virgin,
 and true queen.
 Hail to the pride of mankind,
 who gave birth to Emmanuel.

Χερε νε ω̅ ϣπαρθενος :
ϣοϣρο η̅μνι η̅αληθινη :
χερε η̅ωοϣωοϣ η̅τε πενϣενος :
αρε̅ϣφο η̅αν η̅εμμανουηλ .

We ask you to remember us,
 O faithful pleader.
 Before our Lord Jesus Christ,
 to forgive us our sins.

Πενθεο ἀριπενμενι:

ὦ ἱπροστατης ετενηοτ:

ναδρεν Πενθοις Ιησοϋς Πιχριστος:

ητεϋχα νεννοβι ναη εβολ.

THE VIRGIN'S DOXOLOGY

Morning Incense

Blessed are you O Mary,
the wise and the chaste.
The second tabernacle,
the spiritual treasure.

Ⲡⲟⲩⲛⲓⲁ ⲛⲟⲟ Ⲡⲁⲣⲓⲁ :
ⲛⲁⲃⲉ ⲟⲩⲟⲗ ⲛⲥⲉⲙⲛⲉ :
ⲛⲙⲁⲗⲥⲛⲁⲩⲛⲛⲁ ⲛ̀ⲛⲕⲏⲛⲏ :
ⲛ̀ⲓⲁⲗⲟ ⲙ̀ⲛⲛⲉⲩⲙⲁⲧⲓⲕⲟⲛⲟ .

The pure turtle-dove,
who proclaimed in our land.
And brought unto us,
the fruit of the Spirit.

Ⲭⲃⲣⲟⲙⲓⲡⲱⲗ ⲛ̀ⲛⲕⲁⲑⲁⲣⲟⲥ :
ⲟⲛ ⲉⲧⲁⲥⲙⲟⲩⲛⲛⲁ ⲗⲉⲛ ⲛⲉⲛⲕⲁⲗⲓ :
ⲟⲩⲟⲗ ⲁⲥⲫⲓⲣⲓ ⲛⲁⲛ ⲉ̀ⲃⲟⲗ :
ⲛ̀ⲟⲩⲕⲁⲣⲟⲥ ⲛ̀ⲧⲉ ⲛ̀ⲓⲛⲛⲉⲩⲙⲁ .

The Spirit of comfort,
that came upon your Son.
In the waters of the Jordan,
much the same as Noah.

Πῖπνευμα ὑπαρακλητον:
φη ἔταμι ἔχεν Πρωμη:
ειχεν νιμου ἴτε Πιορλανης:
κατα ἡτνποσ ἡνωε.

For Noah's dove,
 has declared unto us.
 The peace of God,
 towards mankind.

Ἰβρομπι ταρ ετέμματ:
ἡθος αςβιγεννοτχι ναν:
ἡτβιρμηνη ἴτε Φνοττ:
θη ετασωπι ψα νιρωμι.

Likewise you, O our hope,
 the eloquent turtle-dove.
 Have brought mercy unto us,
 and carried Him in your womb.

Ἦθο ζωι ὦ τενζελπις:
Ἰβρομπωαλ ἡνοητε:
αρεινι ὑπιναι ναν:
αρεται δαροτ δεν τενεσι.

That is Jesus our Lord,
 the only-begotten of the Father.

Was born of you unto us,
and set free our race.

Ετε φαι πε Ιησους:
πιμισι εβολα δεν Φιωτ:
αυμασϥ ηαν εβολα ηδμητ:
αϥερ πενσενος ηρεμζε.

Let us all declare,
with all our hearts.
And with our tongues too,
proclaiming and saying.

Φαι ταρ μαρενταουουϥ:
εβολα δεν πενρμητ ηβορπ:
μενεσως οη δεν πενκελας:
ενωϥ εβολα ενχω υμοσ.

O our Lord Jesus Christ,
create in us a sanctuary.
For Your Holy Spirit,
ever glorifying You.

Χε Πενβοις Ιησους Πιχριστος:
μαθαμιο ηακ ηδρηι ηδμητεν:
ηοϥερφει ητε Πεκηνευμα εθογαβ:
εϣτλοζολοσια ηακ.

Hail to you O virgin,
and true queen.
Hail to the pride of mankind,
who gave birth to Emmanuel.

Χερε νε ω παρθενος :
τοτρο υμμι να ληθινη :
χερε πρωτογονη τε πενθενος :
αρεχο να ν εμμανουηλ .

We ask you to remember us,
O faithful pleader.
Before our Lord Jesus Christ,
to forgive us our sins.

Πεντηο αριπενμενι :
ω προστατης ετενηοτ :
να ερεν Πενθοις Ιησους Πιχριστος :
ητευχα νεννοβι να ν εβολ .

THE HEAVENLIES' DOXOLOGY

Seven archangels,
always praising as they stand.
Before the Almighty,
serving the hidden mystery.

Ψαυϥ ἡαρχηαϣελοϣ:
σεὸϣ ἔρατοϣ εϣερεϣυμοϣ:
ἕπεῦθο ἕπιπαητοκρατωρ:
εϣυεμυι ἕμυϣτηριοη ετηηη.

Michael is the first,
Gabriel is the second.
Raphael is the third,
a symbol of the Trinity.

Μιχαηλ πε πιρογιτ:
Γαβριηλ πε πιμαρενατ:
Ραφαηλ πε πιμαρωμοτ:
κατα ἡτηποϣ ἡτητριαϣ.

Souriel, Sedakiel,
Sarathiel and Ananiel.
The luminous and holy,
asking of Him for the creation.

Coтpиnλ Ceλaκиnλ :

Cαpαθιnλ nεμ Δnαμιnλ :

nαιμιω† η̄pεpεpογωιnι ε̄θoγaβ :

nη εττωβϩ ῡμoυ ε̄ξ̄pηι ε̄xεn πicωnπτ .

The cherubim, the seraphim,
the thrones, dominions and powers.
And the four living creatures,
carrying the throne of God.

Πιxεpογωιnι nεμ nιcεpαφιμ :

nῑθpοnοc nιμeτboιc nιxομ :

πῑϥτoγ η̄zωoη η̄αcωμaτoс :

ετϥαι δa πιxαpμa η̄θeοc .

And the twenty-four priests,
in the church of the first-born.
Praise Him without ceasing,
proclaiming and saying.

Πιxογτ-ϥτoγ ῡπpεcβγτepοc :

δeη †εκκλnσῑa η̄τε nιωopπ ῡμιcι :

εγzωc ε̄pου δeη oγμeτaτμoγnκ :

εγωω ε̄βολ εγxω ῡμoс .

Holy God,
O Lord heal the sick.

Holy Mighty,
repose those who have departed.

Χε ἄσιος ὁ Θεος:

νη ετρωνη ματαλβωου:

ἄσιος Ισχυρος:

νη ἐταρηνκοτ Πβοις μαῖτομ νωου.

Holy Immortal,
O Lord bless Your inheritance.
And may Your mercy and Your peace,
be a fortress unto Your people.

Ἀσιος Ἀθάνατος:

ἔμοου ἐτεκκλήρονομια:

μαρε πεκναι νευ τεκθιρηνη:

οι ἵσοβτ ἰπεκλαος.

Holy, holy,
holy is the Lord of hosts.
Heaven and earth are full,
of Your glory and honour.

Χε ἰχοταβ οτοθ ἰχοταβ:

ἰχοταβ Πβοις σαβαωθ:

ἴφε νευ ἰκαθι μεθ ἐβολ:

δεν πεκῶου νευ πεκταιο.

And when they say, 'Alleluia,'
 the heavenlies respond saying,
 'Holy. Amen. Alleluia.
 Glory be to our God.'

Δευδανχος ὑπιαλληλογιά :
ωρε να νιφνογὶ ογοθ ἕμωογ :
χε ἄςιοσ ἀμην ἀλληλογιά :
πιωογ φα Πεννογ† πε .

Intercede to the Lord on our behalf,
 the legions of angels.
 And heavenly ranks,
 to forgive us our sins.

Δριπρεσβεγιν ἐξρη ἐχων :
νιστραγιά ἡαγγελικον :
νεμ νιταγμα ἡεπογρανιον :
ἡτεγχα νεννοβι ναν ἐβολ .

THE APOSTLES' DOXOLOGY

Our Lord Jesus Christ,
chose His apostles.
Peter and Andrew,
John and James.

Κυριος Ιησους Πιχριστος:
αφωπι ηνεγαποστολος:
ετε Πετρος νευ Ανδρεας:
ιωαννης νευ Ιακωβος.

Philip and Matthew,
Bartholomew and Thomas.
James the son of Alphaeus,
and Simon the Canaanite.

λοιπον Φιλιππος νευ Ματθεις:
Βαρθολομιος νευ Θωμας:
ιακωβος ητε Αλφειος:
νευ Σιμων πικανανεις.

Thaddaeus and Matthias,
Paul, Mark and Luke.
And the rest of the disciples,
who followed our Saviour.

Θαλλεος νευ Μαθιας :
Παυλος νευ Μαρκος νευ Λουκας :
νευ π̄σεπι ἠτε νιμαθητης :
νη εταγμοϋι ἠσα Πενσωτηρ .

Matthias was chosen,
 in place of Judas.
 And was numbered with,
 the rest of the apostles.

Μαθιας φη ἔταϋωπι :
ἠ̄τωεβιω ἠλουδας :
νευ ἠχωκ ἔβολ νευ π̄σεπι :
νη εταγμοϋι ἠσα Δεσποτα .

Their sound went forth,
 into all the earth.
 And their words unto,
 the ends of the world.

Δ ποτ̄δρωου ϋεναϋ ἔβολ :
ειχεν ἠρο ἠ̄πκαρι τηρϋ :
οτοϋ νοτσαχι ατφοϋ :
ϋα ατρηχς ἠ̄τοικοτμενη .

Pray to the Lord on our behalf,
 my masters, the fathers, the apostles.

SAINT MARKS' DOXOLOGY

Saint Mark the apostle,
and the evangelist.
The witness to the passion,
of the only God.

ΑΒΒΑ Μαρκος πᾶποστολος:
οτος περασσελιτης:
πιεθρε σα νικαυθ:
ητε πιμονοσενης ηνου†.

You came and enlightened us,
through Your gospel.
And taught us the Father and the Son,
and the Holy Spirit.

Ακι ακερωωινη ερον:
ειτεν πεκερασσελιον:
ακταβον ηφιωτ νεμ Πωμηρι:
νεμ Πιπνευμα εθοταβ.

You brought us out of darkness,
and into the true light.
And fed us the bread of life,
which came down from Heaven.

ΔΚΕΝΤΕΝ ÈΒΟΛ ΔΕΝ ΠΧΑΚΙ:
ÈΔΟΥΝ ÈΠΙΟΥΩΝΙ ÙΜΗΙ:
ΑΚΤΕΜΜΟΝ ÙΠΙΩΙΚ ÑΤΕ ΠΩΝΔ:
ÈΤΑΥΙ ÈΠΕCΗΤ ÈΒΟΛ ΔΕΝ `ΤΦΕ.

All the tribes of the earth,
 were blessed by you.
 And your words have reached,
 all the ends of the world.

ΔΥΒΙCΜΟΥ ÑΔΡΗΙ ÑΔΗΤΚ:
ÑΧΕ ΝΙΦΥΛΗ ΤΗΡΟΥ ÑΤΕ ΠΚΑΒΙ:
ΟΥΟΒ ΝΕΚCΑΧΙ ΑΥΦΟΥ:
ΩΑ ΑΥΡΗΧC ÑΤΟΙΚΟΥΜΕΝΗ.

Hail to you O martyr,
 hail to the evangelist.
 Hail to the apostle,
 Saint Mark the beholder-of-God.

ΧΕΡΕ ΝΑΚ Ù ΠΙΜΑΡΤΥΡΟC:
ΧΕΡΕ ΠΙΕΥΑΥΤΕΛΙCΤΗC:
ΧΕΡΕ ΠΙÀΠΟCΤΟΛΟC:
ΑΒΒΑ ΜΑΡΚΟC ΠΘΕΩΡΙΜΟC.

Pray to the Lord on our behalf,
 O beholder-of-God, the evangelist.

Saint Mark the apostle,
to forgive us our sins.

Ἰωβελ ἰΠβοις ἐὲρμι ἐχων :
ὦ πιθεωριμος ἠεγαγγελιςτης :
αββα Μαρκος πᾶποστολος :
ἠτεψχα κεννοβι κλη ἐβολ .

SAINT GEORGE'S DOXOLOGY

Saint George endured,
for seven whole years.
Seventy impious kings,
judging him every day.

**Ⲭⲁⲱϥ ⲛⲣⲟⲙⲡⲓ ⲁϥⲁⲕⲟⲕⲟⲩ ⲉ̀βⲟⲗⲁⲓ
ⲛⲁⲕⲉ ⲡⲛ ⲉ̀ⲑⲟⲩⲁⲃ Ⲇⲉⲱⲣⲥⲓⲟⲥ
ⲉ̀ⲣⲉ ⲡⲓ̀ⲱⲃⲉ ⲛⲟⲩⲣⲟ ⲛⲁⲛⲟⲙⲟⲥ
ⲉⲩⲧⲁⲡ ⲉⲣⲟϥ ⲱⲙⲛⲓⲛⲓ.**

They could not change his mind,
neither his upright faith.
Nor the great love he had,
for his King, Jesus Christ.

**Ⲭⲡⲟⲩ̀ⲱⲡⲱⲛⲉ ⲱⲡⲉϥⲗⲟⲥⲓⲙⲟⲥ
ⲟⲩⲁⲉ ⲡⲉϥⲛⲁⲃⲧⲓ ⲉⲧⲥⲟⲩⲧⲱⲛⲓ
ⲟⲩⲁⲉ ⲧⲉϥⲛⲓⲱⲧⲓ ⲛⲁⲥⲁⲡⲛⲓ
ⲉ̀ⲃⲟⲩⲛ ⲛⲟⲩⲣⲟ ⲡⲓⲭⲣⲓⲥⲧⲟⲥ.**

And he sang with David,
'All nations surrounded me.
But in the name of the Lord,
I will overpower them.'

Πατερψαλιν νευ Λατιλ :
χε ακρωτ̄ εροι ἵχε νιεθνοσ τηροτ̄ :
αλλα δεν φραν ἱησουσ Πανοτ̄ :
αιβι ἱπαβι ἱπ̄ωιω νευωοτ̄ .

Great is your honour,
 my Lord, the prince Saint George.
 Christ rejoices with you,
 in the heavenly Jerusalem.

Ουνωτ̄ σαρ πε πεκταιο :
ὦ παβοισ ἱοτρο Σεωρσιος :
ερε Πιχριστοσ ραωι νευακ :
δεν Ιερουσαλημ ἵτε ἵφε .

Hail to you O martyr,
 hail to the courageous hero.
 Hail to the victorious,
 my lord the prince Saint George.

Χερε νακ ὦ πιμαρτυροσ :
χερε πιωωιχ ἵσεννεοσ :
χερε πιαθλοφοροσ :
παβοισ ἱοτρο Σεωρσιος .

Pray to the Lord on our behalf,
 the victorious martyr.

CONCLUSION TO THE DOXOLOGIES

Be our pleader,
in the highest, where you are.
Our lady, mother of God,
the ever-virgin Saint Mary.

Ὡπι ἰθο ἔρεσομς ἔχων:
δεν νιμα ετβοσι ἔταρεχη ἰδητογ:
ὦ τενβοις ἰνηβ τηρεν †θεοτοκος:
ετοι ἰπαρθενος ἰσχογ νιβεν.

Ask of Him whom you have borne,
our good Saviour.
To remove our afflictions,
and grant us His peace.

Ὡα†χο ἰφη ἔταρεμασγ:
Πενσωτηρ ἰἀσαθος:
ἰτεφωδι ἰνηιδιςι ἔβολα χαρον:
ἰτεφσεμι ναν ἰτεφχιρμη.

Hail to you O virgin,
and true queen.
Hail to the pride of mankind,
who gave birth to Emmanuel.

Χερε νε ω τπαρθενος :
τοτρο υμμι ηαληθινη :
χερε ηωουωου ητε πενθενος :
αρεχφο ναν ηεμμανογηλ .

We ask you to remember us,
 O faithful pleader.
 Before our Lord Jesus Christ,
 may He forgive us our sins.

Πεντηο αριπενμενι :
ω τπροστατης ετενηοτ :
ναερην Πενβοις Ιησους Πιχριστος :
ητεψχα νεννοβι ναν εβολ .

The people continue to pray at the conclusion of the doxologies:

THE INTRODUCTION TO THE CREED

PEOPLE: We honour you, mother of true light, and glorify you O holy virgin, mother of God, for you gave birth to the Saviour of the world. He came and saved our souls, glory to You our Master and King Jesus Christ.

Pride of the apostles, crown of the martyrs, joy of the righteous, steadiness of the churches, remission of sins.

We preach the Holy Trinity, the one divinity, whom we worship and honour.

Lord have mercy. Lord have mercy.
Lord bless us. Amen.

THE NICENE CREED

PEOPLE: Truly we believe in one God, the Almighty God, the Father, maker of Heaven and earth, of all things, visible and invisible.

We believe in one Lord, Jesus Christ, the only-begotten Son of God, born of

the Father before all ages. Light out of light, true God out of true God, begotten not made, consubstantial⁷ with the Father, through whom all things came into being.

He descended from Heaven for us and for our salvation, and was incarnated from the Holy Spirit and of the Virgin Mary, and became man.

He was crucified for us at the time of Pontius Pilate. He suffered and was buried, arose from the dead on the third day in accordance with the Scriptures.

He ascended to the heavens and sat at the right hand of the Father. He shall also come in His glory to judge the living and the dead, of whose kingdom there will be no end.

Truly we believe in the Holy Spirit, the life-giving Lord who proceeds from the Father. We worship and glorify Him together with the Father and the Son, who spoke in the prophets.

And in one, holy, universal and apostolic church, we acknowledge one baptism for the remission of sins.

And we look for the resurrection of the dead and the life of the world to come.
Amen.

ΤΕΝΧΟΥΤ ΕΒΟΛ ΔΑ ΤΗΗ
ἸΝΤΑΝΑΣΤΑCΙC ἸΤΕ ΝΙΡΕCΜΩΟΥΤ: ΝΕΜ
ΠΙΩΝΔ ἸΤΕ ΠΙΕΩΝ ΕΘΝΗΟΥ: ἈΜΗΝ.

The priest holds three candles and a cross in his right hand, making the sign of the cross with them in all four directions – east, north, west, and south. Standing before the Royal Door, facing east, he continues as follows.

PRIEST: God have mercy upon us.
Settle Your mercy upon us.

Crossing to the east.

Have compassion upon us.

ΦΝΟΥΤ ΝΑΙ ΝΑΝ:
ΘΕΩ ΟΥΝΑΙ ΕΡΟΝ:
ΩΥΝΖΗΤ ΔΑΡΟΝ.

PEOPLE: Amen.

The priest turns to the north, and crosses the people.

PRIEST: Hear us.
ΩΤΕΜ ΕΡΟΝ.

PEOPLE: Amen.

The priest turns to the west, and crosses the people.

PRIEST: Bless us.

Turning to the south, and crossing.

Guard us.

Turning to the east and crossing.

And assist us.

Ϣμοϣ ε̅ρον :
ἀρεθ̅ ε̅ρον :
αριβο̅η̅θ̅ιν ε̅ρον .

PEOPLE: Amen.

PRIEST: Hold Your wrath from us.
 Oversee us with Your salvation.
 And forgive us our sins.

Ω̅λι̅ ἰ̅πεκ̅χ̅ων̅τ̅ ε̅βο̅λ̅θ̅α̅ρον :
ϣ̅ε̅μ̅π̅ε̅ν̅ψ̅ι̅ν̅ι̅ θ̅ε̅ν̅ π̅ε̅κο̅ϣ̅αι̅ :
ο̅ϣ̅ο̅θ̅ χ̅α̅ ν̅ε̅μ̅νο̅β̅ι̅ ν̅α̅ν̅ ε̅βο̅λ̅ .

PEOPLE: Amen.
Lord have mercy.
Lord have mercy.
Lord have mercy.

THE GOSPEL

“How beautiful upon the mountains are the feet of him who brings good news, who proclaims peace, who brings glad tidings of good things, who proclaims salvation.”

ISAIAH 52:7

The priest hands the three candles to a deacon, who in turn gives the priest the censer. Two deacons stand behind the priest, carrying the cross and gospel.

PRIEST: Let us pray.²

DEACON: Stand up for prayer.

The priest turns and crosses the people.

PRIEST: Peace be with you all.

PEOPLE: And with your spirit.³

PRIEST: O Master and Lord Jesus Christ our God, who told His holy and honoured disciples and pure apostles, that many prophets and righteous men earnestly desired to see what you are seeing but

they could not, and to hear what you are now listening to but they could not.

Blessed are your eyes for they can see, and your ears for they can hear.

Make us worthy to hear and perform according to Your holy gospels, through the petitions of Your saints.

DEACON: Pray for the holy gospel.

PEOPLE: Lord have mercy.

PRIEST: Remember also O our Master, those who have asked us to remember them in our supplications and petitions that we offer You, O Lord our God.

Repose the souls of those who have preceded us in departure, and heal those who are sick.

For You are our life, our salvation, our hope, our healing, and our resurrection.

The priest continues in secret:

And You, unto whom we send up glory, honour and worship, with Your good Father and the Holy Spirit, consubstantial with You, now and forevermore. Amen.

PEOPLE: Alleluia.²¹

the holy gospel according to Saint (...)⁸,
may his blessings be with us all. Amen.

PEOPLE: Glory be to You, O Lord.

Δοξα ci Κυριε.

The reader of the gospel takes the gospel from the priest, and proceeds to read the gospel. The priest enters the sanctuary and offers incense towards the gospel.

READER: Stand up in the fear of God, and listen to the holy gospel. A chapter from the holy gospel, according to Saint (...)⁸, may his blessings be with us all. Amen.

A psalm of our teacher, David the prophet and king, may his blessings be with us all. Amen.

The psalm is read.

Blessed is He who comes in the name of the Lord. O Lord, God, Saviour, and the King of us all, Jesus Christ, the Son of the living God, glory be to You forever. Amen.

The selection from the gospel is then read.

PEOPLE: Glory be to God forever.

*The congregation now sings the gospel response⁹. During **Evening Incense**:*

PEOPLE: Blessed is the Father,
the Son and the Holy Spirit.
The perfect Trinity,
to whom we worship and glorify.

**Χε ὑ̅μαροϣωτ ἠ̅χε Φιωτ νεμ
Πω̅ηρι: νεμ Πί̅πνευμα ἔ̅θο̅υαβ:
†̅τριας ε̅τ̅χηκ ἔ̅βολ̅:
τε̅νοϣωτ ἡ̅μο̅ς τε̅νη̅ωϣ̅ η̅α̅ς.**

*During **Morning Incense**:*

PEOPLE: Let us worship our Saviour,
the good Lover-of-mankind.
For He had compassion on us,
and came, and saved us.

**Ἰ̅α̅ρε̅νοϣωτ ἡ̅Π̅εν̅σω̅τη̅ρ:
πι̅αι̅ρω̅μι ἡ̅α̅ζ̅α̅θ̅ο̅ς:
χε ἡ̅θ̅ο̅ϣ̅ α̅ψ̅υ̅εν̅θ̅η̅τ̅ θ̅α̅ρον:
α̅ψ̅ι̅ ο̅νο̅θ̅ α̅ψ̅ω̅†̅ ἡ̅μο̅ν.**

The Five SHORT LITANIES

"For your Father knows the things you have need of before you ask Him."

MATTHEW 6:8

Holding the censer, the priest stands before the sanctuary and prays the following five litanies.

PRIEST: Let us pray.²

DEACON: Stand up for prayer.

The priest turns and crosses the people.

PRIEST: Peace be with you all.

PEOPLE: And with your spirit.³

THE LITANY FOR PEACE

PRIEST: Also let us ask God the Almighty, 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, universal and apostolic church.

DEACON: Pray for the peace of the one, holy, universal and apostolic orthodox church of God.

PEOPLE: Lord have mercy.

PRIEST: This which exists from one end of the world to the other.

THE LITANY FOR THE FATHERS

PRIEST: Remember O Lord our patriarch, the honoured father and pontiff, Abba (...), and his brother in the apostolic ministry, Mar (...), patriarch of Antioch.¹⁰

DEACON: Pray for our pontiff the Pope Abba (...), pope and patriarch, lord archbishop of

the great city Alexandria, and his brother in the apostolic ministry, Mar (...), patriarch of Antioch,¹⁰ and for all our orthodox bishops.

PEOPLE: Lord have mercy.

PRIEST: In preservation and for our sake, keep him for many years and peaceful times.

THE LITANY FOR THE PLACE

PRIEST: Remember O Lord, the safety of this holy place¹¹ of Yours, and all places, and all the monasteries of our orthodox fathers.

DEACON: Pray for the safety of the world, and for our city¹¹ and all the cities, districts, islands and monasteries.

PEOPLE: Lord have mercy.

PRIEST: And all the cities and every place, and all the villages and their precious belongings. Save us all from famines, plagues, earthquakes, drowning, fire, the captivity of enemies, the sword of

the stranger, and the uprising of heretics.

PEOPLE: Lord have mercy.

THE LITANY FOR THE PLANTS, FRUITS, WATERS AND WINDS

PRIEST: Graciously O Lord, bless the land, plantations, trees, crops and the fruits of the earth, the winds, the rains and the waters of the rivers this year.

DEACON: Pray for the plants, the vegetation, crops, vines, and all the fruit-bearing trees in the whole world. The winds of the heavens, the rains and the fullness of the rivers this year.

That Christ our God may bless them and raise them to their measure. Grant a cheerful touch to the land, support the human beings, save the cattle, and forgive us our sins.

PEOPLE: Lord have mercy.
Lord have mercy.
Lord have mercy.

PRIEST: Bring them up to their measure according to Your grace. Accord a cheerful touch unto the earth, may its furrows be watered, and its fruits be plentiful. Make it ready for sowing and harvesting, and dispose our life as You deem fit.

Crown this year with Your goodness, for the sake of the poor of Your people; the widow, the orphan, the stranger and the guest, and for our sake.

For our eyes are focused upon You, our hope, and we seek Your holy name. You provide our food in due course.

Deal with us according to Your goodness, you the feeder of everybody. Fill our hearts with joy and grace, so that we also having sufficiency in all things at all times, we grow in every good deed.

PEOPLE: Lord have mercy.

THE LITANY FOR THE CONGREGATIONS

PRIEST: Also let us ask God the Almighty, 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. Bless them.

DEACON: Pray for this holy church¹¹ and for our congregations.

PEOPLE: Lord have mercy.

PRIEST: Grant that they be unto us without prevention nor obstacle, 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 after us, forever.

The priest offers incense towards the east three times.

Arise O Lord God, let all Your enemies be scattered. Let all those who hate Your holy name flee from before Your face.

The priest now offers incense facing the clergy and the congregation.

As for Your people, let them be through blessing, a thousand-thousand fold, and ten-thousand-ten-thousand fold, fulfilling Your will.

The priest continues in secret, offering incense three times towards the east:

By the grace, compassion and the love of mankind of Your only-begotten Son, our Lord, God and Saviour, Jesus Christ. Through whom glory, honour, power and worship are due to You, together with Him and with the Holy Spirit, the life-giving and consubstantial, now and at all times and forevermore. Amen.

PEOPLE: Our Father ...

Through Jesus Christ, our Lord.

ἘΝ ΠΙΣΤΙΣ ΤΟΣ ΙΗΣΟΥΣ ΠΕΝΘΙΣ .

ABSOLUTIONS & FINAL BLESSING

"For You, Lord, are good, and ready to forgive, and abundant in mercy to all those who call upon You."

PSALM 86:5

All bow to be absolved by the priest.

The priest, holding the cross and facing the east, prays the first absolution in secret:

PRIEST: Yes Lord, who has given us the authority to trample on serpents, scorpions and over all the power of the enemy. Crush Satan's head beneath our feet with haste, and scatter before us his wicked intentions which are against us. For you are the King of us all, O Christ our God, and to You we send up glory, honour and worship, with Your gracious Father, and the Holy Spirit, consubstantial with You, now and forevermore. Amen.

DEACON: Bow your heads before the Lord.

**Ἰὰς κεφαλὰς ἑμῶν τῷ Κυρίῳ
κλινάτε.**

PEOPLE: We bow before You, O Lord.

ΕΝΩΠΙΟΝ ΣΟΥ ΚΥΡΙΕ.

DEACON: Attend to God in reverence.

**Προσχωμεν Θεου μετα φοβου :
ἀμην.**

The priest prays the second absolution in secret:

PRIEST: You O Lord who the heavens bow before; You descended and became man for the salvation of mankind. You are He who sits upon the cherubim and the seraphim, and beholds them who are lowly.

You also our Master are He to whom we now lift up our eyes and hearts, the Lord who forgives our iniquities and saves our souls from corruption. We worship Your compassion which we cannot speak of, and we ask You to grant us Your peace, for You have given us all things.

Accept us O God our Saviour, for we have no other but You. Your holy name we proclaim. Divert us to fear and to follow You with zeal O God. Rejoice when we abide in Your goodness. Those who have bowed their heads beneath Your hand, exalt them in their lives, and surround them with virtues. May we all be worthy of Your heavenly kingdom, through God's good will, Your gracious Father and the Holy Spirit, consubstantial with You, now and forevermore. Amen.

The priest turns toward the congregation, and crosses them.

PRIEST: Peace be with you all.

Ἰρηνῆ πασι.

PEOPLE: And with your spirit.³

Καὶ τῷ πνεύματι σου.

The priest, now facing the west, bows his head and prays the Absolution of the Son aloud:

PRIEST: Our Master, Lord Jesus Christ, the only-begotten Son and the Word of God the Father, who has broken every bond of our sins through His liberating, life-giving sufferings. Who breathed into the face of His holy disciples and pure apostles and said, 'Receive the Holy Spirit. Whose sins you will remit, they are remitted, and those which you will retain, they shall be retained.'

You also our Master, through Your holy apostles, have given grace to those who struggled in priesthood in Your holy church, to forgive sin on earth, and to bind and loose every bond of iniquity.

Now also, we ask and appeal to Your goodness O Lover-of-mankind, for

Your servants, my fathers, my brethren,
and for my weak self.

Crossing himself.

Those who bow their heads before Your holy glory. Give us Your mercy and untie every bond of sin. For any iniquity against you committed knowingly or unknowingly, through anguish of heart, in deed or word, or from our inabilities – grant us forgiveness O our Master for You know the weakness of man, O Lover-of-mankind.

Crossing himself.

Bless us.

Crossing the deacons.

Purify us.

Crossing the people.

Absolve us, and all Your people. Fill us with Your fear, and guide us to Your holy and good will, for You are our God. The glory, honour, dominion and reverence are due to You, together with

Your gracious Father and the Holy Spirit, consubstantial with You, now and forevermore. Amen.

If he wishes, the priest may add the following:

Remember O Lord the children of the church, the protopriests, the priests, the deacons, the monks, the clergy, and all the people who have gathered in Your holy church. The men and the women, the old and the young, the small and the great. Those who we know and those who we do not, our enemies and our friends. O Lord absolve them all, and forgive them of all sins.

All rise. The priest takes the gospel from the deacon, places his cross over it, and presents them together to the present clergy and congregation, who kiss them. The congregation meanwhile sing the End of Service Hymn.

THE END OF SERVICE HYMN

PEOPLE: Amen. Lord have mercy. Lord have mercy. Lord have mercy.

Amen. Alleluia.

Glory be to the Father, the Son and the Holy Spirit. Now and forevermore. Amen.

We proclaim and say, O our Lord, Jesus Christ.

Bless the air of heaven.¹²

Bless the waters of the river.

Bless the seeds and the herbs.

May Your mercy and Your peace be a fortress unto Your people. Save us and have mercy upon us.

Lord have mercy. Lord have mercy. Lord bless us. Amen.

Bless me. Bless me. Accept a metania. Forgive me. Proclaim the blessing.

**ΔΩΗΝ . ΚΥΡΙΕ ΕΛΕΗΣΟΝ ΚΥΡΙΕ
ΕΛΕΗΣΟΝ ΚΥΡΙΕ ΕΛΕΗΣΟΝ .**

ΔΩΗΝ . ΑΛΛΗΛΟΥΙΑ .

Δοξα Πατρι κε Υιω κε ασιω
 Πνευματι: κε ντη κε αι κε ις τους
 εωνας των εωνων αμην.

Τενω εβολ ενχω υμοσ: κε ω
 Πενβοις Ιησοϋσ Πιχριστοσ.

Сμοу єνiαηρ ητε `τφε.¹²

Смоу єнимωу и̅φiαρωу.

Смоу єнiсiт̅ нєм нiсiм.

Уаре пекнаи нем текѳирннн ои
 ησοβт̅ и̅пеклаос: σωт̅ υμον ογοθ
 ναι ναν.

Κηριε ελεησον Κηριε ελεησον
 Κηριε εγελωσησον αμην.

Смоу єροι с̅моу єροι: ις т̅μεταноiа̅:
 χω ннi̅ εβολ χω и̅πiс̅моу.

THE FINAL BLESSING

The priest prays the final blessing, concluding the service. The priest may however wish to pray a shorter blessing, see page 183.

PRIEST: May God have compassion upon us and bless us, reveal His face upon us and have mercy on us. Lord save your people, bless Your inheritance, pasture them and raise them up forever.

Promote the status of Christians through the power of the life-giving cross, and through the supplications and prayers of our lady Saint Mary, the mother of God.

And through those of the three great holy luminaries, Michael, Gabriel, and Raphael, the four living creatures, the twenty-four priests and all the heavenly ranks.

And those of Saint John the Baptist, the one hundred and forty-four thousand, our masters, the fathers, the apostles, the three saintly youths, and Saint Stephen.

And those of the beholder-of-God, Saint Mark the evangelist, the holy apostle and martyr, Saint George, Saint Theodore, Saint Mercurius, Saint Mina, and the whole congregation of martyrs.

And those of our righteous father, the great Abba Anthony, the righteous Abba Paul, the three saints Macari, our father Abba John, our father Abba Bishoy, our father Abba Paula of Tammouh, our Roman fathers Maximus and Domitius, our father Abba Moses, the forty-nine martyrs, and all the cross-bearers.

The just and righteous, the wise virgins, and the angel of this blessed day.

The priest may now mention the patron saint of the church.

With the blessing of the mother God in the first and last.

And if it is Sunday:

And the blessing of this day of the Lord our Saviour.

The priest continues:

May all their holy blessings, their grace, their strength, their support, their love and their help be with us all forever. Amen.

O Christ our God.

Ω ΠΙΧΡΙΣΤΟΣ ΠΕΝΝΟΥΤ.

PEOPLE: Amen. So be it.

ΑΜΗΝ: ΕΣΕΨΩΠΙ.

PRIEST: O King of peace, grant us Your peace, rest Your peace upon us, and forgive us our sins.

To You is the power, glory, blessing and honour, now and forevermore. Amen.

PEOPLE: Our Father ...

If this is the final service (if no mass is to be prayed afterwards), the priest may dismiss the congregation:

PRIEST: Go in peace, the peace of the Lord be with you all.

PEOPLE: And with your spirit.³

The
Divine
Liturgy

The priest shakes hands with his brothers, the present priests, and asks them to support him with their prayers. The priest ascends to the sanctuary, kisses the altar, and then proceeds to prepare the altar.

The priest prays the Prayer of Altar Preparation, secretly:

PRIEST: Lord, who knows everyone's heart, the Holy who rests in His saints, who alone is sinless and is able to forgive sin. You O Lord know that I am not worthy, neither prepared, nor merited for this holy ministry which is Yours. And I dare not approach and open my mouth before Your holy glory, but according to the multitude of Your compassion, forgive me, the sinner, and grant unto me that I may find grace and mercy at this hour, and send me strength from above.

The priest uncovers the chalice, and arranges it upon the altar, together with the Paten and the spoon.

That I may begin, and prepare and complete Your service as pleases You, to the delight of Your will, an aroma of incense. Yes O Lord, be with us, share in working with us, bless us. For You are the remission of our sins, the light of our souls, our life, our strength and our favour. And You are He unto whom we send up to the highest the glory, the honour and the worship, O Father, Son and Holy Spirit, now and forevermore. Amen.

The priest continues with the Prayer After Altar Preparation, secretly:

PRIEST: You O Lord are He who taught us this great mystery of salvation. You have called us, we the

lowly and unworthy, Your servants, to be ministers of Your holy altar. You O our Lord, make us worthy by the power of Your Holy Spirit to fulfil this service, that without falling into condemnation before Your great glory, we offer up unto You a sacrifice of blessing, a glory and a great beauty in Your holy place. O God, who gives grace, who sends forth salvation, who works everything in everyone, grant O Lord that this offering of ours be accepted before You, for my sins, and for the ignorance of Your people, for it is pure according to the gift of Your Holy Spirit, in Christ Jesus our Lord. Through whom is due glory, honour, and worship, with Him and the Holy Spirit, the Life-giver, consubstantial with You, now and forevermore. Amen.

After preparing the altar, the priest, with the deacons and congregation, pray the suitable hour prayers from the Agbia.¹³ After this the Creed is recited, and the priest washes his hands three times while saying:

PRIEST: Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow.

Make me to hear joy and gladness, that the bones You have broken may rejoice.

I will wash my hands in innocence; so I will go about Your altar, O Lord, that I may proclaim with the voice of thanksgiving, and tell of all Your wondrous works. Alleluia.

THE OFFERTORY

"So Christ was offered once to bear the sins of many. To those who eagerly await for Him He will appear a second time, apart from sin, for salvation."

HEBREWS 9:28

The priest kisses the altar and turns westwards. The bread, wine and water are presented to him as he stands at the door of the sanctuary.

PRIEST: O Lamb of God, who takes away the sin of the world, hear us, have mercy upon us and forgive us our sins. Amen.

PEOPLE: Lord have mercy. (41 times.)

The people then continue as follows, completing the Agbia prayers:

Holy, holy, holy is the Lord of hosts. Heaven and earth are full of Your glory and honour. God the Father Almighty, have mercy upon us.

O Holy Trinity have mercy upon us. O Lord, God of hosts, be with us, for we have no other supporter in our tribulations and adversities but You. O God absolve, remit and forgive us our sins, which we have done willingly and unwillingly, and those which we committed

knowingly and unknowingly. The hidden and the visible.

O Lord forgive us for the sake of Your holy name that is called upon us, and according to Your mercy and not to our sins.

Our Father ...

The sign of the cross is made three times over the bread by the priest, with the cross, saying:

PRIEST: In the Name of the Father, the Son and the Holy Spirit, the one God. Blessed be God the Father Almighty, blessed be His only-begotten Son, Jesus Christ our Lord. Blessed be the Holy Spirit, the comforter. Amen.

The priest chooses the Lamb which is the best among the ones offered. He puts it on the palm of his left hand and prays in secret:

Grant O Lord that this offering of ours be accepted before You, for my sins, and for the ignorance of Your people, for it is pure according to the gift of Your Holy Spirit, in Christ Jesus our Lord. Through whom is due glory, honour, and worship, with Him and the Holy Spirit, the Life-giver, consubstantial with You, now and forevermore. Amen.

He mentions all the names he wishes to mention, especially those for whom the oblation is offered. During this he washes the Lamb with the offertory's water.

If the person is alive, the priest says:

Remember O Lord Your servant ... , keep them by the angel of peace, forgive them of all sins and help them in every good work.

If they have passed away, the priest says:

Remember O Lord Your servant ... Give them a place of rest, repose, and coolness, in the mansions of Your saints, in the bosom of our saintly fathers, Abraham, Isaac and Jacob, in paradise.

For all Christians in general, and his family and relatives in particular, he says:

Remember O Lord Your servants, the orthodox Christians, each one by their name. Remember O Lord my father, my mother, my brothers, my relatives in the body and my spiritual fathers – the living, guard them by the angel of peace, and the dormant repose.

For himself he says:

Remember O Lord my weakness, poor that I am, and forgive me my many sins.

The priest wraps the Lamb in a veil and also puts a cross over it. He raises the two above his head. Behind him stand deacons carrying the wine and water in their right hand, and candles in their left. All bow, and the priest faces the congregation at the Royal Door.

PRIEST: Glory and honour, honour and glory, to the Holy Trinity, the Father, the Son and the Holy Spirit.

Grant peace and holiness to the one, holy, universal, and apostolic Church of God. Amen.

Remember O Lord, those who have offered these oblations, and those on whose behalf they are offered, and those who are presenting them.

Grant them all the heavenly reward.

*All rise. The priest and deacons walk around the altar, the oblations being raised above their heads.*¹⁴

DEACON: Pray for these sacred and worthy oblations, our offerings and for those who offered them.

Lord have mercy.

The priest prays in secret:

PRIEST: Remember O Lord all who have asked us to remember them in our prayers and supplications. May the Lord remember them in His heavenly kingdom.

Here the priest mentions secretly all those who need his prayers.

During feasts of our Lord, on Sundays, and weekdays of the fifty days of Pentecost:

PEOPLE: Alleluia.

This is the day the Lord has made. Let us rejoice and be glad in it.

O Lord save us. O Lord ease our ways.

Blessed is He who comes in the name of the Lord.

Alleluia.

**Αλληλοῦνιᾶ. Φαι πε πιέροοῦ ἔτα
Πβοις θαμιοϋ : μαρενθεληλ
ἵντενοῦνοϋ ἕμον ἵδητϋ : ὦ Πβοις
ἐκἐναρμεν ὦ Πβοις ἐκἐοῦτεν
νεμωιτ : ἕμαρωοῦτ ἵνε φη
εθνηοῦ δεν ἕφραν ἕΠβοις :
αλληλοῦνιᾶ.**

During weekdays, except during the fifty days of Pentecost:

Alleluia.

The thought of man professes to You, O Lord.

The rest of thought feasts to You. The offerings and oblations, accept them to You.

Alleluia.

ΑΛΛΗΛΟΥΙΑ : χε φμενι νοτρωμι
εφεοτωνε ακ εβολ **Πβοις :** ογοε
πρωπ ντε οτμενι εφεερωαι ακ :
μιοτσια μίπροςφορα ωποου εροκ :
αλληλουια .

During weekdays of Lent, and in the Fast of Jonah:

Alleluia.

I shall enter the altar of God, before
Him who gives gladness to my youth. I
will confess to You O God with a harp.
Remember O Lord, David and his
meekness.

Alleluia.

ΑΛΛΗΛΟΥΙΑ : ειει εδορν ωα
πιμανερωωοτωι ντε **Φνοτ :**
ναερεν πεο υΦνοτ φη ετατ
υπορνοσ ντε ταμεταλον :
τναοτωνε ακ εβολ **Φνοτ**
Πανοτ δεν ογκθαρα : αριφμενι
Πβοις ηΔαριλ νεμ τεμμετρεμρατω
τηρς : **αλληλουια .**

The priest and deacons gather around the oblations, now placed near the left hand corner of the altar. The priest, with the cross in his right hand, does the sign of the cross over the Lamb, the wine and the water three times, saying:

PRIEST: In the Name of the Father, the Son and the Holy Spirit, the one God.

Blessed be God the Father, the Almighty.

DEACON: Amen.

PRIEST: Blessed be His only-begotten Son, Jesus Christ, our Lord.

DEACON: Amen.

PRIEST: Blessed be the Holy Spirit, the comforter.

DEACON: Amen.

The priest puts the Lamb on the Paten and prays secretly:

PRIEST: Glory and honour, honour and glory, to the Holy Trinity, the Father, the Son and the Holy Spirit. Now and forevermore. Amen.

DEACON: One is the Holy Father.
One is the Holy Son.
One is the Holy Spirit. Amen.

Blessed be the Lord God forever. Bless the Lord all you nations. Acclaim Him all you peoples. For strong is His mercy upon us, and the truth of the Lord endures forever.

Amen. Alleluia.

During which the priest takes the bottle of wine from the deacon.

PEOPLE: Glory be to the Father, the Son and the Holy Spirit. Now and forevermore. Amen. Alleluia.

**Δοξα Πατρι και Υιω και ἁγιω
Πνευματι: και νυν και ἄι και εις
τοτε εἰωνας των εἰωνων: αμην:
αλληλογιά.**

THE PRAYER OF THANKSGIVING

The priest prays the Prayer of Thanksgiving while preparing the wine mixture – pouring the wine into the chalice, and then pouring water after it.

PRIEST: Let us pray.²

ΩΔΗΛ.

DEACON: Stand up for prayer.

Επι προσευχη σταθητε.

The priest turns towards the people, signing the cross over them with the bottle of wine.

PRIEST: Peace be with you all.

Ιρηνη πασι.

PEOPLE: And with your spirit.³

Και τω πνευματι σου.

PRIEST: Let us give thanks to the gracious and merciful God, the Father of our Lord, God and Saviour, Jesus Christ, for He has protected, assisted, preserved and accepted us, had compassion upon us, supported us and brought us till this hour.

Let us also ask Him, the Almighty God, to keep us in peace this blessed day and all the days of our life.

DEACON: Let us pray.

Προεϋχαεε.

PEOPLE: Lord have mercy.

PRIEST: O Lord, Master and Almighty God, the Father of our Lord, God and Saviour Jesus Christ, we thank You on every occasion, in every condition, and for all things. For you have protected, assisted, preserved and accepted us, had compassion upon us, supported us and brought us till this hour.

DEACON: Pray that God may have mercy and compassion upon us, hear us, sustain us and continuously accept the prayers and supplications of His saints on our behalf,¹⁵ and make us worthy to partake of these holy and blessed sacraments, for the forgiveness of our sins.

PEOPLE: Lord have mercy.

PRIEST: Therefore we ask and appeal to Your goodness O Lover-of-mankind, that You grant us to conclude this blessed day and all the days of our life in peace and in Your fear.

All envy, all temptation, all works of Satan, all intrigues of the wicked, uprising of enemies, seen and unseen.

Bowing and crossing himself.

Do cast away from us.

Turning and crossing the people.

And from all Your people.

Crossing the altar.

And from this table.

Crossing in front of him, and then right and left.

And from this church, and from this holy place of Yours.

Grant us the endowments and benefactions, as You have given us the power to tread under foot serpents and scorpions, and the whole strength of the enemy.

He continues the prayer secretly:

And lead us not into temptation, but deliver us from the evil one. By the grace, compassion and the love of mankind of Your only-begotten Son, our Lord, God and Saviour, Jesus Christ. Through whom glory, honour, dominion and worship are due to You, with Him and the Holy Spirit, the consubstantial Life-giver, now and forevermore. Amen.

PEOPLE: Saved indeed.
And with your spirit.

ΩΘΗΣ ΔΥΗΝ: ΚΕ ΤΩ ΠΝΕΥΜΑΤΙ ΣΟΥ.

The people continue this hymn after the Ministers' Absolution with the Hymn of the Censor.

The priest prays secretly the Prayer of Oblation:

PRIEST: Master, Lord Jesus Christ, the eternal sharer, the Word of the undefiled Father, consubstantial with Him and the Holy Spirit. You are the living bread which came down from Heaven. You have made Yourself a blameless Lamb for the life of the world. We pray and entreat Your goodness O Lover-of-mankind.

Pointing to the bread.

Reveal Your face upon this bread.

Pointing to the wine.

And on this cup.

Pointing to the altar.

These which we have placed on this priestly table which is Yours.

The sign of the cross is made three times, once after each of the following:

Bless them.

Sanctify them.

Purify and transubstantiate them.

Pointing to the bread.

That this bread may become Your holy body.

Pointing to the wine.

And the mixture which is in this chalice may become Your honoured blood.

That they may be for us all an uplifting, a healing and salvation for our souls, our bodies and our spirits. You are our God, and to You is due all glory, with Your good Father and the Holy Spirit, the consubstantial Life-giver, now and forevermore. Amen.

The priest then recites secretly the Absolution to the Son. (See page 74.) During which he covers the bread and wine with separate veils, and takes the veil in which the bread was wrapped and folds it once as a triangle. After covering the altar with the Prosphereine, he places the triangle-shaped veil over the chalice. He kneels, kisses the altar and encircles it, thereby leaving the sanctuary with the deacons.

MINISTERS' ABSOLUTION

All bow before the altar as the priest prays the absolution of the ministers.

PRIEST: May Your servants, the ministers of this day.

Crossing each he mentions.

The protopriests, the priests, the deacons, the clergy, all the people, and my weakness.

Be absolved through the mouth of the Holy Trinity, the Father, the Son and the Holy Spirit.

And through the mouth of the one, only, holy, universal and apostolic church.

And through the mouths of the twelve apostles.

And through the mouth of the beholder of the Lord, evangelist Saint Mark, the pure apostle and martyr.

And the patriarch Saint Severus, our holy teacher Dioscorus, Saint Athanasius the Apostolic.

Saint Peter the last of the martyrs and pontiff, Saint John Chrysostom, Saint Cyril, Saint Basil and Saint Gregory.

And by the mouths of the three hundred and eighteen who assembled at Nicea, the one hundred and fifty at Constantinople, and the two hundred at Ephesus.

And by the mouth of our father, the honourable pontiff, Abba (...), and his brother in the apostolic ministry, Abba (...), patriarch of Antioch.

And through the mouth of my weak self.

For blessed and glorious is Your holy name, O Father, Son and Holy Spirit, now and forevermore. Amen.

All rise, and the priest ascends into the sanctuary and kisses the altar.

The deacon presents the censer to the priest. The priest then crosses the incense, putting incense into the censer as described in Appendix A - 'The Crossing of Incense,' page 214. The priest then prays secretly:

PRIEST: O mighty and eternal God, who is without beginning, and endless; great in His counsel and mighty in His works, filling all places, and existent with everyone. Be with us also O our Lord 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 or unwillingly, and grant unto us the offering before You of eloquent oblations, and offerings of blessing.

DEACON: Pray for our offerings and for those who offered them.

PRIEST: And spiritual incense to enter within the veil, into Your holy of holies. And we ask You O Master, remember O Lord ...

He then offers incense around the altar as described in Appendix A - 'Raising of Incense Around the Altar,' page 215.

The priest leaves the sanctuary and offers incense before the sanctuary as described in Appendix A - 'Raising of Incense Before the Sanctuary,' page 217. The priest then finally offers incense around the church; see Appendix A - 'Raising of Incense in the Church,' page 219.

Upon concluding, the priest hands the censer to a deacon.

While the priest offers incense, the congregation sing the Hymn of the Censer and the Hymn of the Intercessions.

THE HYMN OF THE CENSER

PEOPLE: This is the censer of pure gold bearing the aroma, in the hands of Aaron the priest, raising incense upon the altar.

**Ήλιωοτηρ ἡνοτηβ ἡκαθαροσ ετψαι
 δα παρωματα ετδεν νενχιζ
 ἡλάρων πιότηβ εψταλε οὔθοινοτυ
 ἐπρωι εχεν πιμλῆρωωοτυ.**

On fasting weekdays:

The censer of gold is the virgin, her aroma is our Saviour, she has given birth to Him and He has saved us and remitted our sins.

**Ήλιωοτηρ ἡνοτηβ τε ἴπαρθενοσ :
 πεσρωματα πε πενωτηρ : αμικι
 ἡμοσ αψωἴ ἡμον : οὔοθ αψχα
 νεννοβι ναν ἐβολ.**

During weekdays of Lent:

You are the censer of pure gold, bearing the blessed ember.

Θεο τε ἰωοτηρη ἰνοτηβ ἰκαθαροσ :
 ετγαι ἕα πιχεβσ ἰχρωμ
 ετςμαρωοτ.

HYMN OF THE INTERCESSIONS¹⁶

Through the pleadings of the mother of God, Saint Mary, O Lord, grant us the forgiveness of our sins.

Θιτεν νιπρεβια ἰτε ἰθεοτοκοσ ἕθογαβ Μαρια :
Πβοις αριεμοτ ναν ἰπιχω ἕβολ ἰτε νεννοβι.

Through the pleadings of the seven archangels and the heavenly hosts, O Lord ...

Θιτεν νιπρεβια ἰτε πιωαωγ ἰαρχηαστελοσ
νεμ νιτασμα ἰεπογρανιον : Πβοις...

Through the prayers of my masters the apostles and disciples, O Lord ...

Θιτεν νιεγχη ἰτε ναβοις νιοἰ ἰαποστολοσ νεμ
ἰσεπι ἰτε νιμαθητησ : Πβοις...

Through the prayers of the beholder of the Lord, evangelist Mark, the apostle, O Lord ...

**ΖΙΤΕΝ ΝΙΕΥΧΗ ΉΤΕ ΠΙΘΕΩΡΙΜΟΣ ΉΝΕΥΑΣΣΕΛΙΣΤΗΣ
ΜΑΡΚΟΣ ΠΙΔΠΟΣΤΟΛΟΣ: ΠΒΟΙΣ...**

Through the prayers of my lord, the prince of martyrs, the hero, Saint George, O Lord ...

**ΖΙΤΕΝ ΝΙΕΥΧΗ ΉΤΕ ΠΙΑΘΛΟΦΟΡΟΣ ΉΜΑΡΤΥΡΟΣ
ΠΑΒΟΙΣ ΠΟΥΡΟ ΣΕΩΡΣΙΟΣ: ΠΒΟΙΣ...**

Through the prayers of the struggler, the martyr, Saint Mina, the miracle performer, O Lord ...

**ΖΙΤΕΝ ΝΙΕΥΧΗ ΉΤΕ ΠΙΑΘΛΟΦΟΡΟΣ ΉΜΑΡΤΥΡΟΣ ΑΠΑ
ΜΗΝΑ ΉΤΕ ΝΙΦΑΙΑΤ: ΠΒΟΙΣ...**

Through the prayers of all the saints of this day, each one in his name, O Lord ...

**ΖΙΤΕΝ ΝΙΕΥΧΗ ΉΤΕ ΝΗΕΘΟΥΑΒ ΉΤΕ ΠΑΙΕΞΟΥΟΥ
ΠΙΟΥΑΙ ΠΙΟΥΑΙ ΚΑΤΑ ΠΕΥΡΑΝ: ΠΒΟΙΣ...**

Through their prayers, O Lord, preserve the life of our father, the honoured pontiff, Abba (...), O Lord ...

**ΖΙΤΕΝ ΝΟΥΕΥΧΗ ΉΡΕΞ ΕΉΩΝΣ ΉΠΕΝΙΩΤ
ΕΤΤΑΙΝΟΥΤ ΉΑΡΧΗΕΡΕΥΣ ΠΑΠΑ ΑΒΒΑ (...): ΠΒΟΙΣ...**

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

Through their prayers, O Lord, preserve the life of our honoured father, Abba (...) the bishop (metropolitan), O Lord ...

**ΘΙΤΕΝ ΝΟΥΕΥΧΗ ἄρεθ ἐΰωνθ ἰπενιωτ
ετταινοϋτ ἡδικεοσ αββα (...) πῆπισκοποσ
(πιμητροπολιτησ) : Πβοισ...**

The people continue:

Grant us the forgiveness of our sins.

Αριεμοτ ναν ἰπιχω εβοθ ἡτε νεννοβι.

We worship You O Christ, with Your gracious Father and the Holy Spirit, for You have come¹ and saved us.

**Ϯενοϋωϣτ ἰμοκ ὦ Πῆχριστοσ νευ Πεκιωτ
ἡσασθοσ : νευ Πῆπνευμα εθογαβ : χε ακι¹
ακωϣ ἰμον ναι ναν.**

THE READINGS

"The grass withers, the flower fades, but the word of our God stands forever."

ISAIAH 40:8

All are now seated to listen to selected readings from Saint Paul's epistles, the catholic epistles, Acts, and the Sinaxarium.

THE PAULINE EPISTLE

The reader begins by saying:

READER: Paul, the servant of our Lord Jesus Christ, and the apostle who was called and chosen to preach the gospel of God.

From Saint Paul's¹⁷ epistle to the (...), may his blessings be with us all. Amen.

The reader then reads the Pauline epistle. After the reading, the reader concludes as such:

The grace and peace of the Lord be with us all. Amen.

During the reading of the Pauline epistle, the priest prays the Pauline Prayer secretly:

PRIEST: O God of knowledge and giver of wisdom, who uncovers the deep things from darkness and gives the word to the preachers of the gospel with great power. Who out of Your goodness, called Paul, who was a persecutor for a long time, to be a chosen vessel. With this You were pleased, that he be an apostle, one elect, and a preacher of the gospel of Your kingdom, O Christ our God.

Now also we entreat You, O God the Lover-of-mankind, grant us and all Your people an unoccupied mind of pure understanding that we may learn and understand how profitable are Your holy teachings, which have now been read to us from him. Even as he became like You O chief of life, so make us like him in deed and doctrine, that we may glorify Your holy name, and be ever proud of Your cross. And You are He unto whom we send up glory, reverence and worship, with Your good Father, and the Holy Spirit, now and forevermore. Amen.

THE CATHOLIC¹⁸ EPISTLE

The reader introduces it as follows:

READER: A lesson my beloved brethren, selected from the¹⁹ epistle of our father (...), may his blessings be with us all. Amen.

The reader then reads the catholic epistle, concluding it as such:

Do not love the world, nor anything in it, for the world and its lustful desires will pass away. Those who perform the will of God abide forever.

During the reading of the catholic epistle, the priest prays the Prayer of the Catholic Epistle, secretly:

PRIEST: O Lord God, who through Your holy apostles have manifested to us the mystery of the gospel of Your Christ's glory, and have given them according to the greatness of the unlimited gift of Your grace. That they should preach in all nations the glad tidings of the unsearchable riches of Your mercy. We ask You O our Lord to make us worthy of a share and an inheritance with them. Grant us at all times to walk in their footsteps, to imitate their struggle and have communion with them, in the sweat which they accepted for the sake of godliness. Guard Your holy church which You have founded by them. Bless the sheep of Your flock and increase this vine which Your right hand has planted.

The deacon presents the censer to the priest. If the Litany for the Oblations has not been prayed during Raising of Incense, the priest may now pray it secretly, putting incense into the censer once for the litany (See page 21 for the litany). The priest then puts incense into the censer once and prays the Mystery of the Incense of the Acts:

PRIEST: O God, who accepted the offering of Abraham, and instead of Isaac, prepared a lamb. Even so O our Lord, accept from us also this offering of incense, and send us in return Your abundant mercy. And lead us to be pure from all sin, and worthy to minister in purity and righteousness before Your goodness O Lover-of-mankind, all the days of our life.

The priest now offers incense around the altar, as described in Appendix A - 'Raising of Incense Around the Altar,' page 215. He then leaves the sanctuary and offers incense before the sanctuary as described in Appendix A - 'Raising of Incense Before the Sanctuary,' page 217.

The priest then finally offers incense in the church as described in Appendix A - 'Raising of Acts Incense in the Church,' page 222, giving the censer to a deacon when finished.

ACTS

The reader begins by saying:

READER: From the Acts of our fathers the apostles, may their holy blessings be with us all. Amen.

The selection from Acts is read, and is concluded by:

May the word of the Lord grow and spread, be mighty and firmly held in the holy church of God. Amen.

SINAXARIUM

The accounts of the saints of the day are read from the Sinaxarium, which is the book of the lives of the saints.

THE TRISAGION

PEOPLE: Holy God, Holy Mighty, Holy Immortal, who was born of the virgin. Have mercy upon us.

Holy God, Holy Mighty, Holy Immortal, who was crucified for our sake. Have mercy upon us.

Holy God, Holy Mighty, Holy Immortal, who arose from the dead and ascended to the heavens. Have mercy upon us.

Glory be to the Father, the Son and the Holy Spirit. Now, and forevermore. Amen.

O Holy Trinity. Have mercy upon us.

**Ἀγιος ὁ Θεός: ἄγιος ἰσχυρός: ἄγιος
ἀθάνατος: ὁ ἐκ παρθένου γεννηθεὶς:
ἐλήησον ἡμᾶς.**

**Ἀγιος ὁ Θεός: ἄγιος ἰσχυρός: ἄγιος
ἀθάνατος: ὁ ἑταρωθεὶς δι' ἡμᾶς:
ἐλήησον ἡμᾶς.**

**Ἀγιος ὁ Θεός: ἄγιος ἰσχυρός: ἄγιος
ἀθάνατος: ὁ ἄνακτας ἐκ τῶν**

ΜΕΚΡΩΝ ΚΑΙ ἈΝΕΛΘΩΝ ΕΙΣ ΤΟΥΣ
ΟΥΡΑΝΟΥΣ: ἘΛΕΗΣΟΝ ΗΜΑΣ.

Δοξα Πατρι και Ὑιω και ἁγιω
πνευματι: και νυν και ἄι και εις
τους ἑωνας των ἑωνων: αμην.
Ἀγια ἑτριας ἑλεῆσον η̅μας.

The deacon presents the censer to the priest, who puts incense into it once.

THE GOSPEL

"For behold, I bring you good tidings of great joy which will be to all people."

LUKE 2:10

The priest leaves the sanctuary, carrying the censer, and stands before the Royal Door. Two deacons stand behind him, one holding the cross, and the other holding the gospel.

PRIEST: Let us pray.²

DEACON: Stand up for prayer.

The priest turns towards the congregation and crosses them.

PRIEST: Peace be with you all.

PEOPLE: And with your spirit.³

PRIEST: O Master and Lord Jesus Christ our God, who told His holy and honoured disciples and pure apostles that many prophets and righteous men earnestly desired to see what you are seeing but they could not, and to hear what you are now listening to but they could not.

Blessed are your eyes for they can see,
and your ears for they can hear.

Make us worthy to hear and perform
according to Your holy gospels,
through the petitions of Your saints.

DEACON: Pray for the holy gospel.

PEOPLE: Lord have mercy.

PRIEST: Remember also O our Master, those
who have asked us to remember them
in our supplications and petitions that
we offer You O Lord our God.

Repose the souls of those who have
preceded us in departure, and heal
those who are sick.

For You are our life, our salvation, our
hope, our healing, and our resurrection.

The priest continues secretly, while offering incense towards the east.

And You unto whom we send up glory,
honour, and worship, with Your good Father
and the Holy Spirit, consubstantial with You,
now and forevermore. Amen.

PEOPLE: Alleluia.²¹

*The priest offers incense before the gospel three times while saying,
'Through the prayers of David the prophet and king. O Lord*

grant us the forgiveness of our sins.' *The priest and a deacon enter the sanctuary. The priest puts incense into the censer once, while praying inaudibly:*

PRIEST: Glory and honour, honour and glory, to
 the Holy Trinity, the Father, the Son
 and the Holy Spirit.

The priest and deacon move around the altar, both holding the cross and the gospel together, while the priest prays the following:

PRIEST: 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 to
 bring revelation to the Gentiles, and the glory of
 Your people Israel.

The deacon then takes the cross, leaving the gospel with the priest, and stands at the door of the sanctuary. Raising the cross, he proclaims:

DEACON: Stand up in the fear of God, and listen
 to the holy gospel.

**ΣΤΑΘΗΤΕ ΜΕΤΑ ΦΟΒΟΥ ΘΕΟΥ
ΑΚΟΥΩΜΕΝ ΤΟΥ ΑΣΙΟΥ ΕΥΑΓΓΕΛΙΟΥ.**

PRIEST: Blessed is He who comes in the name of
 the Lord. O Lord bless the reading of
 the holy gospel according to Saint (...)⁸,
 may his blessings be with us all. Amen.

The priest hands the gospel to the one who will read it, whether it be another priest or a deacon.

PEOPLE: Glory be to You, O Lord.

Δοξα ci Κυριε.

READER: Stand up in the fear of God, and listen to the holy gospel. A chapter from the holy gospel according to Saint (...)⁸, may his blessings be with us all. Amen.

PRIEST: Our Lord, God, Saviour, and the King of us all, Jesus Christ, the Son of the living God, glory be to You forever.

Glory be to our God forevermore.
Amen.

**Πενβοιc οτοc Πεννοϋτ οτοc
Πενωτηρ οτοc Πενοτρο τηρεν
Ιηcουc Πιχριcτοc Πωηρι ιϋΦνοϋτ
ετωνηδ πιωου ναϥ ψα ενεc.**

**Πιωου φα Πεννοϋτ πε ψα ενεc ιντε
νιενεc: αμην.**

PEOPLE: Glory be to You, O Lord.

Δοξα ci Κυριε.

READER: A psalm of our teacher, David the prophet and king, may his blessings be with us all. Amen.

The psalm is read.

Blessed is He who comes in the name of the Lord. O Lord, God, Saviour, and the King of us all, Jesus Christ, the Son of the living God, glory be to You forever. Amen.

The selection from the gospel is then read.

The priest secretly prays the Mystery of the Gospel, while offering incense before the gospel:

PRIEST: O You who is compassionate, abundant in mercies and ever-true, accept from us our prayers and pleadings. Receive from us our supplications, repentance, and confession, upon Your holy, undefiled, and heavenly altar. Allow us to be worthy of hearing Your holy gospels, and of keeping Your commandments and precepts, that we yield fruits therein a hundred, sixty and thirty-fold, in Christ Jesus our Lord. Remember O Lord, those of Your people who are sick – attend to them with Your tender mercies and loving kindness, and heal them.

Remember O Lord, our fathers and brothers who are travelling – return them to their homes in peace and safety.

Remember O Lord, the winds of the heavens and the fruits of the earth – bless them. Remember O Lord the water of the rivers, bless it and bring it up to its measure according to Your grace.

Remember O Lord the safety of this holy place of Yours, and all the places, and all the monasteries of our orthodox fathers.

Remember O Lord, Your servant, the ruler of our land. Keep them in peace, justice, and authority.

Remember O Lord, those in bondage, save them all.

Remember O Lord, our fathers and brothers who have departed and reposed in the orthodox faith, give rest to all their souls.

Remember O Lord, those who offered these oblations to You, those for whom they have been offered, and those by whom they are offered. Give them all the heavenly reward.

Remember O Lord, those who are distressed under adversity or affliction. Save them from all their tribulations.

Remember O Lord, the catechumens of Your people, have mercy upon them, confirm them in Your faith.

All the remains of idolatry, uproot from their hearts. Your law, Your fear, Your commandments, Your truths, and Your holy precepts, establish firm in their hearts. Grant them to know the confirmation of the instruction preached to them. In due course, allow them to be worthy of the washing of the new birth for the remission of their sins. For You prepare them to be a sanctuary for Your Holy Spirit.

With the grace, mercy, and love of mankind, of Your only-begotten Son, our Lord and Saviour Jesus Christ. Through whom glory, honour,

power and worship are due to You, together with Him and the Holy Spirit, the life-giving and consubstantial, now and forevermore. Amen.

The priest then turns to the east, standing before the sanctuary. He prays the Prayer of the Veil to the Father:

O God, who for the sake of Your unutterable love for mankind, sent Your only-begotten Son to the world, to bring the lost sheep back to You. We ask You, O our Master, not to repel us, as we place our hands on this feared and bloodless offering. For we rely not on our own righteousness, but on mercy, through which You have given life to our race. We pray and entreat Your goodness, O Lover-of-mankind, that this sacrament which You have ordained for us as our salvation, may not be condemnation for us, or for any of Your people, but for the obliteration of our sins, and the forgiveness of our laziness, and for the glory and honour of Your holy name, O Father, and Son, and Holy Spirit, now and forevermore. Amen.

The priest then enters the sanctuary and offers incense towards the gospel until the completion of its reading.

PEOPLE: Glory be to God forever.

THE SERMON FOLLOWS.

After the sermon, or after the gospel if there is no sermon, the congregation sing the following gospel response.²⁰

PEOPLE: Truly blessed are,
the saints of this day,
each one in his name,
the beloved of Christ.

ΩΟΥΝΙΑ ΤΟΥ ΔΕΝ ΟΥΜΕΘΜΗ:
ΝΗΕΘΟΥΑΒ ΉΤΕ ΠΑΙΕΖΟΥ:
ΠΙΟΥΑΙ ΠΙΟΥΑΙ ΚΑΤΑ ΠΕΦΡΑΝ:
ΝΙΜΕΝΡΑΪ ΉΤΕ ΠΙΧΡΙΣΤΟΣ.

Intercede to the Lord on our behalf,
O our lady, mother of God,
Saint Mary, mother of our Saviour,
to forgive us our sins.

ΑΡΙΠΡΕΣΒΕΥΙΝ ΕΞΗΡΗ ΕΧΩΝ:
Ω ΤΕΝΒΟΙΣ ΉΝΗΒ ΤΗΡΕΝ ΨΘΕΟΤΟΚΟΣ:
ΜΑΡΙΑ ΘΜΑΥ ΉΠΕΝΣΩΤΗΡ:
ΉΤΕΦΧΑ ΝΕΝΝΟΒΙ ΝΑΝ ΕΒΟΛ.

Pray to the Lord on our behalf,
my masters, the fathers, the apostles,
and all the disciples,
to forgive us our sins.

Ἰωβελ ἱΠβοις ἐξερμι ἐχων:
ὠ ναβοις ἱιοϋ ἱἀποστολος:
νεμ ἱσεπι ἱτε νιμαθητης:
ἱτεψχα νεννοβι ναν ἐβολ.

Pray to the Lord on our behalf,
 the beholder-of-God, the evangelist,
 Saint Mark the apostle,
 to forgive us our sins.

Ἰωβελ ἱΠβοις ἐξερμι ἐχων:
πιθεωριμος ἱνεγασσελιςτης:
αββα Μαρκος πἱἀποστολος:
ἱτεψχα νεννοβι ναν ἐβολ.

Pray to the Lord on our behalf,
 the victorious martyr,
 my master, the prince Saint George,
 to forgive us our sins.

Ἰωβελ ἱΠβοις ἐξερμι ἐχων:
πιαθλοφορος ἱμαρτυρος:
παβοις ποτρο Ἰεωρσιος:
ἱτεψχα νεννοβι ναν ἐβολ.

Blessed is the Father,
 the Son and the Holy Spirit,

The Three GREAT LITANIES

"Be anxious for nothing, but in everything by prayer and thanksgiving, let your requests be known to God."

PHILIPPIANS 4:6

The priest stands before the altar to pray the Three Great Litanies. The church raises its hearts before God, asking Him to keep its peace, support its fathers and bless its gatherings.

PRIEST: Let us pray.²

DEACON: Stand up for prayer.

The priest turns and crosses the people.

PRIEST: Peace be with you all.

PEOPLE: And with your spirit.³

THE LITANY FOR PEACE

PRIEST: Also let us ask God the Almighty, 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, universal, and apostolic church.

DEACON: Pray for the peace of the one, holy, universal and apostolic orthodox church of God.

PEOPLE: Lord have mercy.

PRIEST: This which exists from one end of the world to the other. All nations and all flocks, bless them. The peace which is from Heaven, pour down into all our hearts. Yes, the peace of this life, grant it to us. The ruler, the soldiers, the chiefs, the ministers, the multitudes, our neighbours, our entrances and our exists, adorn them with all peace. O King of peace, grant us Your peace, for You have given us everything. Possess us unto You O God our Saviour, for we know none other than You. Your holy name is that which we utter. May our

souls live by Your Holy Spirit. Let not the death of sin have power over us, we Your servants, nor over any of Your people.

PEOPLE: Lord have mercy.

THE LITANY FOR THE FATHERS

PRIEST: Also let us ask God the Almighty, the Father of our Lord, God and Saviour Jesus Christ. We ask and entreat Your goodness, O Lover-of-mankind.

Remember O Lord our patriarch, the honoured father and pontiff, Abba (...), and his brother in the apostolic ministry, Mar (...), patriarch of Antioch.¹⁰

DEACON: Pray for our pontiff, the Pope Abba (...), pope and patriarch, lord archbishop of the great city Alexandria, and his brother in the apostolic ministry, Mar (...), patriarch of Antioch,¹⁰ and for all our orthodox bishops.

PEOPLE: Lord have mercy.

PRIEST: In preservation and for our sake, keep him for many years and peaceful times, fulfilling the holy pontificate with which You have entrusted him, according to Your holy and blessed will. Preaching the word of truth in uprightness, shepherding Your people in purity and righteousness. And all the orthodox bishops, protopriests, priests and deacons, and all the fullness of Your only, one, holy, universal and apostolic church. Grant them and us peace and well-being in every place, the prayers which they offer for us and for all Your people, and our prayers for them.

The deacon presents the censer to the priest. The priest crosses the people with the incense and then puts incense into the censer once.

Accept to You upon Your holy, eloquent and heavenly altar, a sweet aroma of incense. All their enemies, visible and invisible, crush and humiliate them quickly under their feet. As for them, preserve them in peace and justice in Your holy church.

PEOPLE: Lord have mercy.

THE LITANY FOR THE CONGREGATIONS

PRIEST: Also let us ask God the Almighty, 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.

He turns and crosses the people.

Bless them.

DEACON: Pray for this holy church¹¹ and for our congregations.

PEOPLE: Lord have mercy.

The priest takes the censer.

PRIEST: Grant that they be unto us without prevention nor obstacle, that we may hold them according to Your holy and blessed will.

He offers incense over the altar, moving the censer over the chalice and in front of the altar, to the left and to the right, thereby making the sign of the cross over the altar.

Houses of prayer, houses of purity, houses of blessing. Grant them to us O

Lord, and to Your servants after us, forever.

The worship of idols, entirely uproot from the world. Satan and all his evil powers; quickly crush and humiliate them under our feet. Abolish all doubts and those who cause them. Cease all dissension of heretic corruption. The enemies of Your holy church O Lord, as in every age, now also humiliate them. Break their haughtiness and bring them to know their weakness quickly. Abolish their envy, their intrigues, their madness, their evil, their slander which they war against us. O Lord, make them all as naught. Disperse their counsel O God, You who dispersed the counsel of Ahithophel.

PEOPLE: Lord have mercy.

The priest offers incense towards the altar while saying the following:

PRIEST: Arise O Lord God, let all Your enemies be scattered. Let all those who hate Your holy name flee from before Your face.

He turns westwards and offers incense towards the clergy and congregation while saying:

As for Your people, let them be through blessing a thousand-thousand fold and ten-thousand ten-thousand fold, fulfilling Your will.

The priest again offers incense towards the altar and under the Prospherine, while praying the following in secret.

By the grace, compassion and the love of mankind of Your only-begotten Son, our Lord, God and Saviour Jesus Christ. Through whom glory, honour, power and worship are due to You, together with Him and with the Holy Spirit, the life-giving and consubstantial, now and at all times and forevermore. Amen.

The priest hands the censer to a deacon and then proceeds to wash his hands. Another deacon stands at the door of the sanctuary with a cross raised in his right hand, proclaiming the following introduction to the Creed:

DEACON: Attend to God with wisdom. Lord have mercy. Lord have mercy. Truly ...

THE NICENE CREED

PEOPLE: Truly we believe in one God, the Almighty God, the Father, maker of Heaven and earth, of all things, visible and invisible.

We believe in one Lord, Jesus Christ, the only-begotten Son of God, born of the Father before all ages. Light out of light, true God out of true God, begotten not made, consubstantial⁷ with the Father, through whom all things came into being.

He descended from Heaven for us and for our salvation and was incarnated from the Holy Spirit and of the Virgin Mary, and became man.

He was crucified for us at the time of Pontius Pilate. He suffered and was buried, arose from the dead on the third day in accordance with the Scriptures.

He ascended to the heavens and sat at the right hand of the Father. He shall also come in His glory to judge the living and the dead, of whose kingdom there will be no end.

Truly we believe in the Holy Spirit, the life-giving Lord, who proceeds from the Father. We worship and glorify Him

together with the Father and the Son,
who spoke in the prophets.

And in one, holy, universal and
apostolic church, we acknowledge one
baptism for the remission of sins.

And we look for the resurrection of the
dead and the life of the world to come.
Amen.

After the priest washes his hands, he wrings his hands before drying them at the door of the sanctuary, thereby absolving himself of the people's confession of faith; for it is not of his own will, but the will of the congregation. The priest then turns towards the congregation and bows before them saying, 'I have sinned, forgive me,' for which the people respond, 'We are not worthy, our father. Absolve us and pray for us.'

The Prayer of RECONCILIATION

"Now all things are of God, who has reconciled us to Himself through Jesus Christ, and has given us the ministry of reconciliation."

2 CORINTHIANS 5:18

PRIEST: Let us pray.²

DEACON: Stand up for prayer.

The priest turns towards the people, signing the cross over them.

PRIEST: Peace be with you all.

PEOPLE: And with your spirit.³

PRIEST: O great and eternal God, who created man in incorruption, and by the life-giving manifestation of Your only-begotten Son, our Lord, God and Saviour Jesus Christ, You destroyed the death which was introduced into the world by the envy of the devil.

You have filled the earth with the heavenly peace, for which the hosts of angels glorify You saying,

‘Glory to God in the highest, peace on earth, good will toward men.’

DEACON: Pray for perfect peace, for love and for the pure apostolic kisses.

PEOPLE: Lord have mercy.

The priest takes the triangle-shaped veil, stretching it between his hands before his face. In front of him stands a deacon raising a cross.

PRIEST: Out of Your goodness O God, fill our hearts with Your peace. Cleanse us from every lust, every deceit, every hypocrisy, every vile deed and from every memory of evil entailing death.

Grant us O our Master that we all become worthy to greet one another with a holy kiss.

That through Jesus Christ our Lord we may share Your immortal and heavenly gift without falling into condemnation.

Continuing in secret:

Through whom glory, honour, power, and worship are due to You, together with Him and with the Holy Spirit, the life-giving and

consubstantial, now and at all times and forevermore. Amen.

On certain feasts and during certain fasts, especially those pertaining to Saint Mary, the hymn 'Rejoice O Mary' is sung. (See Selected Hymns, page 223.) Usually however the deacon raising the cross continues with the following:

DEACON: Greet one another with a holy kiss.

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

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

Let us offer. Let us offer. Let us offer in
order.

Stand in reverence and look eastward.
Let us attend.

During this the priest unfolds the triangle-shaped veil, places it on the altar to his left and, assisted by another priest or deacon, removes the Prosphere. It is then folded and placed behind the Arc, upon which is placed the gospel and cross. The priest then lifts the veil which was covering the bread, takes it on his right hand, and holds the cross with it. He then takes the other veil with his left hand.

PEOPLE: Through the pleadings of the mother of God, Saint Mary. O Lord grant us the forgiveness of our sins.

We worship You O Christ, with Your gracious Father and the Holy Spirit, for You have come¹ and saved us.

The gift of peace, the sacrifice of praise.

HEAVENLY HYMN

“Nevertheless we, according to His promise, look for new heavens and a new earth in which righteousness dwells.”

2 PETER 3:13

The priest turns and faces the congregation, and the sign of the cross is made over the people with the cross.

PRIEST: The Lord be with you all.

PEOPLE: And with your spirit.³

Crossing the deacons around him.

PRIEST: Lift up your hearts.

PEOPLE: They are with the Lord.

Crossing himself.

PRIEST: Let us give thanks to the Lord.

PEOPLE: He is right and worthy.

PRIEST: Right and worthy, right and worthy, truly indeed He is right and worthy.

O Lord and Master, God of truth, existent before the ages and reigning forever. Abiding in the highest and beholding the lowly.

Who created Heaven, earth, sea and everything therein, the Father of our Lord, God and Saviour Jesus Christ.

Through whom You created all things seen and unseen. Who sits upon the throne of His glory and is worshipped by all the holy powers.

DEACON: You seated, stand up.

PRIEST: Before whom stand the angels, the archangels, the principalities, the dominions, the thrones, the lordships and the powers.

DEACON: And look towards the east.

PRIEST: Around You stand the cherubim full of eyes and the six winged seraphim praising continuously without failing, saying;

DEACON: Let us listen.

THE ASPASMOS

PEOPLE: The cherubim worship you.
And the seraphim glorify you.
Proclaiming and saying,
‘Holy, holy, holy is the Lord of hosts.
Heaven and earth are full of Your holy
glory.’

Or the people may sing the longer Aspasmos (See Selected Hymns, page 224), or an appropriate Aspasmos for the day.

The priest places the veil which was in his left hand on the altar. He takes the veil which was in his right hand and places it in his left hand. He takes the veil which was covering the chalice with his right hand and puts it on the altar. He covers the chalice with the veil now in his left hand, takes the right hand veil from upon the altar and holds the cross with it, and then takes the left hand veil in his left hand.

The priest crosses himself.

PRIEST: Holy.

ΑΓΙΟΣ.

Crossing the deacons around the altar.

Holy.

ΑΓΙΟΣ.

Turning and crossing the people.

Holy.

ΑΓΙΟΣ.

Holy, holy, truly You are holy, O Lord our God.

Who formed, created and placed us in the paradise of delight, and when we broke Your holy commandment through the serpent's deceit, we were deprived of the eternal life and exiled from the paradise of delight.

You did not entirely abandon us, but contacted us continually through Your holy prophets.

And finally You appeared to us who are living in darkness and in the shadow of death.

Through Your only-begotten Son, our Lord, God and Saviour Jesus Christ. Who is of the Holy Spirit and of the Virgin Saint Mary.

PEOPLE: Amen.

A deacon presents the censer to the priest, who places incense in the censer once.

PRIEST: Incarnated and became man, and taught us the ways of salvation.

He granted us the grace of the rebirth from above through the water and the Spirit.

He made us a united people unto Him and purified us by Your Holy Spirit.

He loved His own people of the world, and for our salvation He gave Himself up to death that had possessed us, whereby we were bound and sold on account of our sins.

He descended into Hades through the cross.

PEOPLE: Amen. We believe.

PRIEST: He arose from the dead on the third day. He ascended to the heavens and sat down at Your right hand O Father.

He appointed a day for retribution on which He will appear to judge all the world in equity, and reward each one according to his deeds.

PEOPLE: Let it be according to Your mercy O Lord, and not on account of our sins.

CONSECRATION

"Until the Spirit is poured upon us from on high, and the wilderness becomes a fruitful field, and the fruitful field is counted as a forest."

ISAIAH 32:15

The priest points with both hands, covered with veils, to the bread and wine. The deacon then presents the censer to him. The priest leaves the two veils on the altar, and puts his hands over the censer three times, in order to purify his hands before touching the sacraments. He then raises his hands, full of incense, from over the censer and offers incense over the bread and wine in this manner three times.

The deacons around the altar each light a candle.

PRIEST: He instituted this great mystery of godliness for us.

Since He was determined to surrender Himself up to death for the life of the world.

PEOPLE: We believe.

The priest takes the bread with his right hand and places it on his left palm. He takes the veil which was under the bread, kisses it, and lays it down on the right hand of the Arc. He then puts his right hand over the bread, and continues with the following.

PRIEST: He took bread upon His pure, spotless, undefiled and blessed life-giving hands.

PEOPLE: We believe that this is true. Amen.

The priest, still holding the bread, lifts up his eyes and says:

PRIEST: He looked up towards Heaven, to You O God, His Father and Master of all.

The sign of the cross is made over the bread three times, once for each of the following.

He gave thanks.

PEOPLE: Amen.

PRIEST: He blessed it.

PEOPLE: Amen.

PRIEST: He sanctified it.

PEOPLE: Amen.

We believe, confess and glorify You.

The priest partially breaks the bread without separation into one-third and two-thirds, without touching the Spadikon. The one-third is towards his right.

PRIEST: He broke it and gave it to His holy disciples and pure apostles saying,
'Take and eat of it you all, for this is My body.

The priest partially breaks the upper and lower parts of the bread without separation. He then places the bread on the Paten and cleans his fingers of any particles sticking to them.

'Which is broken for you and for many to be given for the remission of sins.
'Do this in remembrance of Me.'

PEOPLE: This is true. Amen.

The priest uncovers the chalice and lays his finger on its lip, moving it around the lip of the chalice three times.

PRIEST: Likewise after supper, He took the chalice, mixed it of wine and water.

The sign of the cross is made over the wine three times, once for each of the following.

He gave thanks.

PEOPLE: Amen.

PRIEST: He blessed it.

PEOPLE: Amen.

PRIEST: He sanctified it.

PEOPLE: Amen.

Again we believe, confess and glorify
You.

*The priest lays his finger on the lip of the chalice, and then moves his
finger around the lip of the chalice three times as before.*

PRIEST: He tasted and gave it also to His holy
disciples and pure apostles saying,

*The priest moves the chalice gently towards himself,
then away from himself, to his left, and to his right,
thereby making the sign of the cross.*

‘Take and drink of it you all, for this is
my blood of the new covenant which is
shed for you and for many, to be given
for the remission of sins.

‘Do this in remembrance of Me.’

PEOPLE: This is also true indeed. Amen.

ANAMNESIS

PRIEST: For every time you eat of this bread.

Pointing to the bread.

And drink of this cup.

Pointing to the wine.

You preach My death, confess My resurrection and remember Me till I come.

PEOPLE: Amen. Amen. Amen.

We preach Your death O Lord.

Your holy resurrection and ascension we acknowledge.

We praise You, we bless You, we thank You, O Lord.

And supplicate You, O our God.

PRIEST: As we too commemorate His holy passion, His resurrection from the dead, His ascension to Heaven, His sitting at Your right hand, O Father. And His second coming from Heaven, awesome and glorious. We offer You Your oblations from what is Yours on

every occasion, in every condition and for all things.

DEACON: Worship God in awe and reverence.

All bow down.

PEOPLE: We praise You, we bless You, we serve You, O Lord.
And we worship You.

INVOCATION OF THE HOLY SPIRIT

The priest prays secretly the Invocation, kneeling:

PRIEST: And we ask You O Lord our God, we Your sinful and unworthy servants. We kneel to You, by the pleasure of Your goodness, that Your Holy Spirit may descend upon us and upon these offerings placed here, to purify them, transubstantiate them and manifest them holy for Your saints.

DEACON: Let us attend. Amen.

The priest rises and makes the sign of the cross three times over the bread saying:

PRIEST: And this bread, He makes into His holy body.

PEOPLE: We believe. Amen.

The priest bows again, and lifting up his arm while he is bowing, prays secretly:

PRIEST: Our Lord, God and Saviour, Jesus Christ, isgiven for the remission of sins and an eternal life for those who partake of them.

The priest rises and makes the sign of the cross three times over the wine saying:

PRIEST: And this chalice too, He makes into the honoured blood of His new covenant.

PEOPLE: We believe too. Amen.

The priest bows again, and lifting up his arm while he is bowing, prays secretly:

PRIEST: Our Lord, God and Saviour, Jesus Christ, isgiven for the remission of sins and an eternal life for those who partake of them.

The priest rises, covers the chalice with its veil, and says:

PRIEST: Our Lord, God and Saviour, Jesus Christ, is given for the remission of sins and an eternal life for those who partake of them.

All rise.

PEOPLE: Lord have mercy.
Lord have mercy.
Lord have mercy.

The bread and wine have now become the Lord's body and blood. The priest will not sign the cross over them again, they may only sign each other.

LITANIES & COMMEMORATION

"And all things, whatever you ask in prayer, believing, you will receive."

MATTHEW 21:22

The priest covers each hand with a veil.

PRIEST: Make us all worthy O our Master to partake of Your holies, for the purification of our souls, bodies and spirits.

That we may become one body and one spirit, and may share the inheritance of all the saints who have pleased You ever since the beginning.

Remember O Lord the peace of Your one, only, holy, universal and apostolic church.

DEACON: Pray for the peace of the one, holy, universal and apostolic orthodox church of God.

PEOPLE: Lord have mercy.

Pointing to the body and blood.

PRIEST: This which You have brought to Yourself with the honoured blood of Your Christ. Preserve it in peace, and all its orthodox bishops.

In the first place, remember O Lord our blessed father, the honourable archbishop, our patriarch Pope Abba (...), and his brother in the apostolic ministry, our father Mar (...), patriarch of Antioch.¹⁰

DEACON: Pray for our pontiff, the Pope Abba (...), pope and patriarch, lord archbishop of the great city of Alexandria, and his brother in the apostolic ministry, our father Mar (...), patriarch of Antioch,¹⁰ and for our orthodox bishops.

PEOPLE: Lord have mercy.

PRIEST: And those who rightly teach with him the word of truth.

Grant them unto Your holy church, to shepherd Your flock in peace.

Remember O Lord the orthodox protopriests, priests and deacons.

DEACON: Pray for the protopriests, the priests, the deacons, the subdeacons and the seven orders of the church of God.

PEOPLE: Lord have mercy.

PRIEST: And all the ministers, and all those who live in virginity, and the purity of Your faithful people.

Remember O Lord to have mercy upon us all.

PEOPLE: Have mercy upon us O God, the Father Almighty.

PRIEST: Remember O Lord the safety of this holy place of Yours, and all the places, and all the monasteries of our orthodox fathers.

DEACON: Pray for the safety of the world, and for our city¹¹ and all the cities, districts, islands and monasteries.

PEOPLE: Lord have mercy.

PRIEST: And for those who are dwelling in them, in God's faith.

Here the priest may choose to sing 'Have mercy.' See Selected Hymns, page 225.

PRIEST: Graciously O Lord, bless the land, plantations, trees, crops and the fruits of the earth, the winds, the rains and the waters of the rivers this year.

DEACON: Pray for the plants, the vegetation, crops, vines, and all the fruit-bearing trees in the whole world. The winds of the heavens, the rains and the fullness of the rivers this year.

That Christ our Lord may bless them and raise them to their measure. Grant a cheerful touch to the land, support the human beings, save the cattle, and forgive us our sins.

PEOPLE: Lord have mercy.
Lord have mercy.
Lord have mercy.

PRIEST: Bring them up to their measure according to Your grace. Accord a cheerful touch unto the earth, may its furrows be watered, and its fruits be plentiful. Make it ready for sowing and harvesting, and dispose our life as You deem fit.

Crown this year with Your goodness for the sake of the poor of Your people;

the widow, the orphan, the stranger and the guest, and for our sake.

For our eyes are focused upon You, our hope, and we seek Your holy name. You provide our food in due course.

Deal with us according to Your goodness, You the feeder of everybody. Fill our hearts with joy and grace, so that we also having sufficiency in all things at all times, we grow in every good deed.

PEOPLE: Lord have mercy.

Pointing to the sacraments:

PRIEST: Remember O Lord, those who have offered these oblations, and those on whose behalf they are offered, and those who are presenting them.

Grant them all the heavenly reward.

DEACON: Pray for these sacred and worthy oblations, our offerings and for those who offered them.

PEOPLE: Lord have mercy.

COMMEMORATION

PRIEST: As decreed by Your only-begotten Son, O Lord we ought to take part in the commemoration of Your saints.

Graciously O Lord remember all the saints who have pleased You ever 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 perfected in the faith.

In the first place, the ever-virgin, the mother of God and all glorified, the pure Saint Mary, who gave birth to God the true Word.

And Saint John the forerunner, baptist and martyr, Saint Stephen the archdeacon and first of the martyrs. And the beholder of God, the evangelist Saint Mark, the holy apostle and martyr.

Saint Severus the patriarch, our teacher Dioscorus, Saint Athanasius the apostolic, Saint Peter the last of the martyrs and pontiff, and Saint John Chrysostom.

Saint Theodosius, Saint Theophilus, Saint Demetrius, Saint Cyril and Saint Basil.

Saint Gregory the theologian, Saint Gregory the miracle performer, and Saint Gregory the Armenian.

The three-hundred and eighteen who assembled at Nicea, the one-hundred and fifty at Constantinople and the two-hundred at Ephesus.

And our righteous father Abba Anthony the great, the upright Abba Paul, the three saints Macari and all their children, the cross-bearers.

Our father Abba John the hegomen, and our father the perfect Abba Bishoy, the beloved of our gracious Saviour.

Our father Abba Paula of Tammouh and Ezekiel his disciple. My two masters the Roman fathers, Saints Maximus and Domitius, the forty nine martyrs, the elders of Shiheet, the mighty saint Abba Moses and John Kame the priest.

Our father Abba Daniel the hegomen, our father Abba Isidorus the priest, our father Abba Pachomius, father of the community, and Saint Theodorus his

disciple. Our father Abba Shenouda the Archimandrite and Abba Wissa his disciple.

And the prince of martyrs Saint George, and Abba Abraam, bishop of Fayoum and Giza.

And the whole host of Your saints. Through their prayers and supplications have mercy upon us all.

And save us for the sake of Your holy name that is called upon us.

The deacon presents the censer to the priest, who puts incense into it once.

DEACON: Let the readers say the names of our holy fathers, the patriarchs who have departed, may the Lord repose all their souls, and forgive us our sins.

On certain occasions, the deacons may sing the hymn 'Pinishti.' See Selected Hymns, page 226. Otherwise the congregation proceed with the following:

PEOPLE: May their holy blessings be with us all. Amen.

Glory be to You O Lord. Glory be to You O Lord.

Lord have mercy. Lord have mercy. Lord bless us. Lord repose them. Amen.

During this, the priest prays the following intercessor prayer for the departed secretly.

PRIEST: Remember also O Lord, all those who have departed and reposed in the priesthood and from all the laity. Kindly O Lord repose all their souls in the bosom of our saintly fathers, Abraham, Isaac and Jacob. Sustain them in green pastures, by the waters of comfort, in the paradise of delight, the place from which has fled all sadness, distress and sighing, in the light of Your saints.

On the memorial of those departed, the priest prays the Diptych.

DIPTYCH

PRIEST: And those and everyone O Lord, whose names we mentioned and those whom we did not mention.

Those who are in the minds of each of us and those who are not. Those who departed and reposed in the faith of Christ.

O Lord repose the souls of ...

Here he mentions the names of the departed and puts incense into the censer once for each one.

Kindly O Lord repose all their souls in the bosom of our saintly fathers,

Abraham, Isaac and Jacob. Sustain them in green pastures, by the waters of comfort, in the paradise of delight, the place from which has fled all sadness, distress and sighing, in the light of Your saints.

DEACON: Pray for our fathers and brethren who have departed and reposed in Christ's faith since the beginning; our fathers the archbishops, our fathers the bishops, our fathers the protopriests, our fathers the priests, our brethren the deacons, our fathers the monks and our fathers the laymen, and for all the deceased Christians. That Christ our God may repose all their souls in the Paradise of Delight, and we too, grant mercy unto us and forgive us our sins.

PEOPLE: Lord have mercy.

PRIEST: May You O Lord repose the souls of those who have passed over to You in the paradise of delight, in the land of eternal living, in the heavenly Jerusalem, in that place.

And we too, the foreigners in this world, preserve us in Your faith and grant us Your peace till the end.

PEOPLE: As it was, so shall it be, from generation to generation and forevermore. Amen.

PRIEST: Guide us to Your kingdom, that as it is in this, Your great and holy name will be glorified, blessed and exalted in everything.

Honourable and blessed is Your name, with Jesus Christ, Your beloved Son, and the Holy Spirit.

The priest moves to his left and bows before the body and blood so that he and the people may be blessed by the sacraments.

Peace be with you all.

PEOPLE: And with your spirit.³

FRACTION & COMMUNION

"He who eats My flesh and drinks My blood abides in Me, and I in him."

JOHN 6:56

PRIEST: Also let us give thanks to the Almighty God, the Father of our Lord, God and Saviour Jesus Christ.

For He has made us worthy to stand in this holy place, raise our hands, and serve His holy name.

We also ask Him to make us worthy to share and offer His divine and immortal mysteries.

All bow down.

PEOPLE: Amen.

The priest places the two veils which were covering his hands on the altar, left and right. He takes the body with his right hand, places it on his left palm, and points with his right forefinger to the body, where it has been broken near the centre.

PRIEST: The holy body.

PEOPLE: We worship Your holy body.

The priest then raises the body to the chalice, immerses his right forefinger in the blood, raises it, and makes the sign of the cross inside the chalice.

PRIEST: And the honoured blood.

PEOPLE: And Your honoured blood.

Moving the body towards the Paten, the priest makes the sign of the cross over the body with his finger which was immersed in the blood. Starting at the Spadikon, he moves his finger around the body in a vertical direction, and then around in a horizontal direction, thus signing the cross completely over the body with the blood.

PRIEST: Those belonging to His Christ, the Almighty Lord our God.

DEACON: Amen. Amen. Let us pray.

PEOPLE: Lord have mercy.

PRIEST: Peace be with you all.

PEOPLE: And with your spirit.³

All rise, and the priest continues with the following Fraction or with one suitable for the season or occasion. During the Fraction, the priest divides the body. For other Fractions, see the section titled 'The Fractions,' page 186.

THE GENERAL FRACTION

The deacons around the altar each light a candle.

PRIEST: O Master, Lord our God, great, eternal and the admirable in glory.

Who keeps His covenant, and His mercy to those who heartily love Him.

Who gave us the salvation from our sins through His only-begotten Son, Jesus Christ, our Lord, the life of everyone.

The help of those who seek His refuge, the hope of those who cry unto Him.

Before whom stand multitudes of holy angels and archangels. The cherubim, the seraphim and all the countless hosts of the heavenly powers.

O God, who sanctified these presented offerings through the descent of Your Holy Spirit upon them, and purified them. Purify us also O Lord from our hidden and manifest sins. May all thoughts displeasing Your goodness, O God the Lover-of-mankind, be cast away from us.

Purify our souls, bodies, spirits, hearts, eyes, understanding, thoughts and our intentions. That with a pure heart, an

illuminated soul, unashamed face, faith without hypocrisy, perfect love and steadfast hope, we dare with intimacy and without fear to pray unto You O Holy God the Father who is in heaven and say;

The congregation, all upstanding, pray aloud the Lord's prayer (see page 3):

PEOPLE: Our Father ...

Through Jesus Christ, Our Lord.

ϬΕΝ ΠΙΧΡΙΣΤΟC ΙΗΣΟΥC ΠΕΝΒΟΙC.

The priest prays secretly:

PRIEST: Yes, we ask You O holy and good Father, lover of goodness, lead us not into temptation, nor let any iniquity attain the dominion over us, but deliver us from unavailing works, and from the thoughts, motions, sights and touch thereof. The tempter, curb and cast him away from us. Rebuke also his movements implanted in us and cut off all causes which lead us to sin. And deliver us through Your holy power in Christ Jesus our Lord. Through whom glory, honour, power and worship are due to You, together with Him and with the Holy Spirit, the life-giving and consubstantial, now and at all times and forever. Amen.

All bow down.

DEACON: Bow your heads before the Lord.

**Τὰς κεφαλὰς ὑμῶν τῷ Κυρίῳ
κλινάτε.**

PEOPLE: We bow before You O Lord.

Ἐνώπιον σου Κυρίε.

DEACON: Attend to God in reverence.

**Προσχωμεν Θεοῦ μετὰ φόβου :
ἀμην.**

The priest prays the Prayer of Submission unto the Father:

PRIEST: The grace of the generosity of Your only-begotten Son, our Lord, God and Saviour Jesus Christ, is perfected. We have professed His saving passion, we have preached His death, we have believed in His resurrection, and the sacrament is accomplished. We give You thanks O Lord God the Almighty, for Your mercy is great upon us. For You have prepared for us that which the angels desire to behold.

We pray and entreat Your goodness O Lover-of-mankind, that since You have purified us all, unite us to Yourself through our communion of Your divine sacraments. That we may be filled with Your Holy Spirit, be steadfast in Your upright faith, be filled with the desire for Your true love, and may proclaim Your glory at all

times. Through Christ Jesus our Lord, through whom glory, honour, power and worship are due to You, together with Him and with the Holy Spirit, the life-giving and consubstantial, now and at all times and forever. Amen.

PRIEST: Peace be with you all.

Ἰρηνῆ πασι.

PEOPLE: And with your spirit.³

Και τῷ πνεύματι σου.

The priest prays Saint Basil's Prayer of Absolution to the Father, secretly:

PRIEST: O Master, Lord God Almighty, healer of our souls, bodies and spirits. You are He who said to our father Peter, through the mouth of Your only begotten Son, our Lord, God and Saviour Jesus Christ, 'You are Peter, and on this rock I will build My church, and the gates of Hades shall not prevail against it. And I will give you the keys of the kingdom of Heaven, and whatever you bind on earth will be bound in Heaven, and whatever you loose on earth will be loosed in Heaven.'

Now O Lord, let Your servants, my fathers, my brothers and my weakness, be absolved by my mouth, through Your Holy Spirit, O You, the good Lover-of-mankind. O God, bearer of the sin of the world, begin by accepting the repentance of Your servants as a light of the understanding and forgiveness of sins. For You

are a compassionate and merciful God. You are long-suffering, plentiful in mercy, and righteous. And if we have sinned against You in word or deed, remit and forgive us as a good Lover-of-mankind. O God absolve us and absolve all Your people from every sin and every curse, from every denial, every false oath, and from every encounter with the heretics and pagans. O our Lord, grant us reason, power and understanding to flee from any evil deed of the enemy, and grant us to do what is pleasing to You at all times.

Write our names with the whole host of Your saints in the kingdom of the heavens. Through Christ Jesus our Lord, through whom glory, honour, power and worship are due to You, together with Him and with the Holy Spirit, the life-giving and consubstantial, now and at all times and forever. Amen.

Here he mentions whoever he wishes to mention of the living and the departed. He then proceeds, secretly:

Remember O Lord my weakness and forgive me my many sins. And where transgression has abounded, let Your grace be more abundant, and let not my sins and the abominations of my heart deprive Your people of the grace of Your Holy Spirit. O God absolve us and absolve all Your people from every sin and every curse, from every denial, every false oath, and from every encounter with the heretics and pagans. O our Lord, grant us reason, power and understanding to flee from any evil deed of the

enemy, and grant us to do what is pleasing to You at all times.

Write our names with the whole host of Your saints in the kingdom of the heavens. Through Christ Jesus our Lord, through whom glory, honour, power and worship are due to You, together with Him and with the Holy Spirit, the life-giving and consubstantial, now and at all times and forever. Amen.

The priest then prays the litanies for peace and for the fathers, secretly. He also prays the litany for the congregations aloud, and then continues with the following:

PRIEST: Remember O Lord to bless our gatherings.

A deacon stands opposite the priest, raises a cross, and says aloud:

DEACON: Saved indeed. And with your spirit.
Let us listen with the fear of God.

PEOPLE: Amen.
Lord have mercy.
Lord have mercy.
Lord have mercy.

All rise.

The priest picks up the Spadikon and moves it carefully towards the edge of the chalice. He makes the sign of the cross over the blood and then dips the Spadikon slightly in the blood. He then carries it to the body with left hand under it. He makes the sign of the cross over the

body three times by pressing the Spadikon on the body. He then moves the Spadikon around the body once, all while saying:

PRIEST: The holies are for the holy people.
Blessed be the Lord Jesus Christ, the
Son of God, and holy is the Holy Spirit.
Amen.

PEOPLE: One is the Holy Father.
One is the Holy Son.
One is the Holy Spirit. Amen.

PRIEST: Peace be with you all.

PEOPLE: And with your spirit.³

The priest makes the sign of the cross over the body three times by pressing the Spadikon on the body. He then moves the Spadikon around the body once, as before.

PRIEST: Holy body and true honoured blood of
Jesus Christ, the Son of our God. Amen.

PEOPLE: Amen.

The priest repeats the above action once more.

PRIEST: Holy and honoured are the true body
and blood of Jesus Christ, the Son of
our God. Amen.

PEOPLE: Amen.

The priest, holding the Spadikon upside down, moves it to the chalice, makes the sign of the cross over the blood, and then leaves the Spadikon inside the blood.

PRIEST: Truly this is the body and blood of Emmanuel our God. Amen.

PEOPLE: Amen. We believe.

The priest cleanses his hands on the chalice and the Paten. He covers the chalice with its veil, puts the star over the Paten, and covers the Paten with its veil. He raises the covered Paten with both hands over his head, and proceeds with the Confession.

All bow.

THE CONFESSION

PRIEST: Amen. Amen. Amen.

I believe. I believe. I believe, and profess unto my last breath. That this is the life-giving body which Your only-begotten Son, our Lord, God and Saviour, Jesus Christ, took from our lady and queen of us all, the mother of God, the pure Saint Mary.

He made it one with His divinity without mingling, nor interchanging, nor alteration.

And declared the proper confession before Pontius Pilate. He gave it up willingly on the holy cross on our behalf.

Truly I believe that His divinity never parted from His humanity, not even for a single instant nor a twinkle of an eye.

Given for salvation and remission of sins, and an eternal life for those who partake of them.

I believe. I believe. I believe, that this is true. Amen.

Holding a cross in his right hand, a lighted candle in his left, and a triangle-shaped veil in between his two hands at eye level, a deacon continues as such, standing opposite the priest:

DEACON: Amen. Amen. Amen.

I believe. I believe. I believe that this is true. Amen.

Pray for us and for all the Christians who asked us to remember them in the house of the Lord.

The peace and love of Jesus Christ be with you.

Sing a Psalm. Alleluia.

Pray for the merit of partaking of these holy, pure and heavenly sacraments.

Lord have mercy.

PEOPLE: Glory unto You, O Lord.
Glory unto You.

THE DISTRIBUTION

"Whoever eats My flesh and drinks My blood has eternal life, and I will raise him up at the last day."

JOHN 6:54

The congregation sing Psalm 150 while the priest breaks the body for distribution, praying in secret:

PRIEST: Absolve, forgive, and pardon our sins, which we have done willingly and unwillingly, which we have performed knowingly and unknowingly, the hidden and the visible. O Lord forgive us for the sake of Your holy name that is called upon us. Let it be according to Your mercy O Lord, and not on account of our sins.

O giver of life, King of ages, God the Father, our Lord, God and Saviour Jesus Christ. The true bread which has come down from Heaven, that gives life to whoever partakes of it. Make us worthy without falling into condemnation to partake of Your holy body and honoured blood. Let our communion from Your holy sacraments unite us with You forever. Bless us; You are the Son of God. To You is the glory, with Him and the Holy Spirit, the consubstantial, now and forever. Amen.

All glory and all honour and all worship are always due unto the Holy Trinity, the Father, the Son and the Holy Spirit, now and forever. Amen.

Make us all worthy O our Master to partake of Your holy body and Your honoured blood, for the purification of our souls, bodies and spirits, and for the forgiveness of our sins and transgressions, that we may become one body and one spirit with You. Glory be to You, with Your good Father and the Holy Spirit, now and forever. Amen.

The priest communes himself of the sacraments, and also the deacons around him.

Upon giving the body, the priest says, 'True body of Emmanuel our God,' for which the communicant responds with, 'Amen.' Upon giving the blood, the priest says, 'True blood of Emmanuel our God,' for which the communicant responds with, 'Amen.'

The priest then turns towards the people, raising the sacraments, saying:

PRIEST: The holies are for the holy people.

PEOPLE: Blessed is He who comes in the name of the Lord.

The priest then leaves the sanctuary to distribute the sacraments to the congregation.

PSALM 150²²

Alleluia.

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 multitude of His
greatness.

Praise Him with sound of trumpet.

Praise Him with psaltery and harp.

Praise Him with timbrel and choir.

Praise Him with strings and organ.

Praise Him with fine-sounding cymbals.

Praise Him with cymbals of joy.

Let every spirit 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 forevermore. Amen. Alleluia.

Alleluia. Glory be unto God. Alleluia.

Glory be unto God. Alleluia.

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

ΔΑΛΛΗΛΟΥΤΙΑ.

Σμογ ἐΦνογϥ δεν νη ἐθογαβ τηρογ ἵταγ.

Σμογ ἐρογ δεν πιταχρο ἵτε τεγχομ.

Σμογ ἐρογ ἐξρηι ριχεν τεγμετχωρι.

Σμογ ἐρογ κατα πὰγαι ἵτε τεγμετνιωϥ.

Σμογ ἐρογ δεν ογῶμη ἵσαλπιστος.

Σμογ ἐρογ δεν ογψαλτηριον νευ ογκυθαρα.

Σμογ ἐρογ δεν ρανκεμκεμ νευ ρανχορος.

Σμογ ἐρογ δεν ρανκαπ νευ ογορσανον.

Σμογ ἐρογ δεν ρανκυβαλον ἐνεσε τογῶμη.

Σμογ ἐρογ δεν ρανκυβαλον ἵτε ογεωληλοῖ.

Μιγι νιβεν μαρογῶμογ τηρογ ἐφραν ἰΠβοις

Πεννογϥ: ἀλληλουτῖα.

Δοξα Πατρι κε Υἱῶ: κε Δσιῶ Πνευματι.

Κε νην κε ἀι κε ιστογς ἐῶνας των ἐῶνων

ἀμην: ἀλληλουτῖα.

Δαλληλουτῖα: Δοξα ci ὁ Θεος ἡμων: ἀλληλουτῖα.

Πῶον φα Πεννοντ πε: αλληλοια.

**Ιησοϋς Πιχριστος Πωηρι ιΦνοντ σωτευ ερον
οτος και και.**

If there is time, they sing whatever is appropriate to the season until the sacraments have been distributed.

THE FINAL BLESSING & DISMISSAL

*"The Lord will give strength to His people; The Lord will bless His people
with peace."*

PSALM 29:11

*After distributing the sacraments and washing the altar vessels, the
priest prays the following thanksgiving to the Father, in secret:*

PRIEST: Our mouths are filled with exaltation and our
tongues with joy, because we have partaken of
Your immortal sacraments O Lord. For that
which eye has not seen, nor ear heard, neither
has occurred to the heart of man, You O
God have prepared for those who love Your
holy name. And You have revealed them unto
the small children of Your holy church. Even
so Father, for so it seemed pleasing in Your
sight because You are merciful. And we send
up to the heights, to You, glory and honour, O
Father, Son and Holy Spirit, now and forever.
Amen.

He then prays the Prayer of the Laying of Hands:

PRIEST: Your servants O Lord who serve You, entreat
Your holy name and submit to You. Dwell O

Lord in them, and walk among them, and help them in every good deed. Elevate their hearts above every evil earthly thought. Grant them to live and to think of things pertaining to life, and to understand those which are Yours. Through Your only-begotten Son, our Lord, God and Saviour Jesus Christ. This, to whom we and all Your people call aloud and say, 'Have mercy upon us, O God, our Saviour.'

The priest, having washed the altar vessels, fills his hands with water, stands at the door of the sanctuary facing eastwards, and says the following, thereafter throwing the water over his head towards the sky.

PRIEST: O angel of this oblation who flies up to the heights with this praise. Remember us before the Lord, that He may forgive us our sins.

PEOPLE: Let us sing with the angels. Glory to God in the highest, peace on earth, good will toward men.

The priest sprinkles water over the altar, passes his wet hands over the Arc, his own cheeks and the cheeks of his fellow priests, and also lays his hand on the heads of the deacons. He then leaves the sanctuary and sprinkles water over the congregation. Meanwhile the congregation sing the End of Service Hymn.

THE END OF SERVICE HYMN

PEOPLE: Amen. Alleluia.

Glory be to the Father, the Son and the Holy Spirit. Now and forevermore. Amen.

We proclaim and say, O our Lord, Jesus Christ.

Bless the air of heaven.¹²

Bless the waters of the river.

Bless the seeds and the herbs.

May Your mercy and Your peace be a fortress unto Your people. Save us and have mercy upon us.

Lord have mercy. Lord have mercy. Lord bless us. Amen.

Bless me. Bless me. Accept a metania. Forgive me. Proclaim the blessing.

ΑΜΗΝ. ΑΛΛΗΛΟΥΙΑ.

**ΔΟΞΑ ΠΑΤΡΙ ΚΕ ΥΙΩ ΚΕ ΑΓΙΩ
ΠΝΕΥΜΑΤΙ: ΚΕ ΝΥΝ ΚΕ ΑΙ ΚΕ ΙΣ ΤΟΥΣ
ΕΩΝΑΣ ΤΩΝ ΕΩΝΩΝ ΑΜΗΝ.**

**Τενωω εβολ ενχω υμοσ: κε ω
Πενβοις Ιησοϋσ Πιχριστοσ.**

Σμοϋ ενιαηρ ητε ηφε.¹²

ϸμοϸ ἐνιμωϸ ἰψιαρωϸ.

ϸμοϸ ἐνισιϸ νευ νισιμ.

**ϸαρε πεκναι νευ τεκθιρμη οι
ἵσοβτ ἰπεκλαοϸ: σωϸ ἰμον ογοθ
ναι ναν.**

**Κϸριὲ ἐλεησον Κϸριὲ ἐλεησον
Κϸριὲ ἐγλοσησον ἄμην.**

**ϸμοϸ ἐροι ἄμοϸ ἐροι: ιϸ ϸμετανοιᾶ:
χω νηι ἐβολ χω ἰπίμοϸ.**

THE FINAL BLESSING

The priest prays the final blessing, concluding the service. If he chooses, the priest may pray the longer Final Blessing as said in Raising of Incense. (See page 79.)

PRIEST: May God have compassion upon us and bless us, reveal His face upon us and have mercy on us. Lord save your people, bless Your inheritance, pasture them and raise them up forever.

Promote the status of Christians through the power of the life-giving cross, and through the supplications and prayers of our lady Saint Mary, the mother of God.

And through those of all the hosts of angels, the archangels, the patriarchs, the prophets, the apostles, the martyrs, the just, the righteous, the ascetics, the confessors, the anchorites and the angel of this blessed offering.

The priest may now mention the patron saint of the church.

With the blessing of the mother God in the first and last.

And if it is Sunday:

And the blessing of this day of the Lord our Saviour.

The priest continues:

May all their holy blessings, their grace, their strength, their support, their love and their help be with us all forever. Amen.

O Christ our God.

Ω ΠΙΧΡΙΣΤΟΣ ΠΕΝΝΟΥΤ.

PEOPLE: Amen. So be it.

ΔΙΗΝ: ΕΣΕΨΩΠΙ.

PRIEST: O King of peace, grant us Your peace, rest Your peace upon us, and forgive us our sins.

To You is the power, glory, blessing and honour, now and forevermore. Amen.

PEOPLE: Our Father ...

The priest now stands at the Royal Door facing the people, who have their heads bowed.

PRIEST: And now the love of God the Father, the grace of His only-begotten Son, Jesus Christ our Lord, and the fellowship of the Holy Spirit be with you all. Go in peace, the peace of the Lord be with you all.

PEOPLE: And with your spirit.³

THE FRACTIONS

"I am the resurrection and the life. He who believes in Me, though he may die, he shall live. And whoever lives and believes in Me shall never die."

JOHN 11:25-26

1. THE SHORT FRACTION

O God who granted us, the sinners, the bread of salvation and a heavenly and mediating sacrifice.

Which is the holy body and the honoured blood of Your Christ. That which came for our purity, salvation, blessing and forgiveness of our sins.

That we may address You with thanks, O Holy Father who art in Heaven and say;

Our Father ...

2. FOR FEASTS OF SAINT MARY & HEAVENLY HOSTS

Emmanuel our Lord and the Lamb of God, the bearer of the world's sins, is present among us today on this table.

Before His throne of glory stand all the heavenly hosts. The angels praise Him in voices of blessing and the archangels prostrate and worship before Him.

The four living creatures chant the hymn of sanctium, and the twenty-four priests sit on their thrones with golden crowns on their heads, holding their golden censers, full of incense, made of the prayers of the saints. They prostrate before the Eternal One.

The one-hundred and forty-four thousand undefiled virgins praise the Lord saying,

‘Holy, holy, You are holy. Amen. Alleluia.’

Holy is God, the Almighty Father. Amen. Alleluia.

Holy is His only-begotten Son, Jesus Christ our Lord. Amen. Alleluia.

Holy is the Holy Spirit, the Paraclete. Amen. Alleluia.

Holy and glorious is the pure virgin, Saint Mary, the mother of God. Amen. Alleluia.

Holy and glorious is this sacrifice, offered for the whole world. Amen. Alleluia.

Hence our gracious Saviour said, 'My body is real food and My blood is real drink. He who eats My body and drinks My blood lives in Me and I live in him.'

Therefore we ask You O our Master to purify our souls, bodies and spirits, that with a pure heart, illuminated soul, unashamed face, sincere faith, perfect love and unshakeable hope, we dare to pray unto You O God, our heavenly Father, without fear and say;

Our Father ...

3. FOR ADVENT FAST AND CHRISTMAS

O our Master and God, the infinite, unchangeable, inconceivable and unseen creator.

You sent Your only-begotten Son who abides everlastingly in Your bosom, Jesus Christ, the Word and true light. He was conceived immaculately in the virgin womb of the ever-virgin Saint Mary.

The angels praise Him and the heavenly hosts chant unto Him, saying,

'Holy, holy, holy is the Lord of hosts. Heaven and earth are full of Your holy glory.'

May You O gracious Master and Lover-of-mankind count us the weak sinners as worthy to share their praise. That with pure hearts, we give hymn to You

and Your Son and the Holy Spirit, the consubstantial Trinity, and raise our eyes up to You O our heavenly Father and say;

Our Father ...

4. FOR THE EPIPHANY FEAST

You have bestowed upon us the gift of sonship through the new birth by baptism and the renewal of the Holy Spirit.

Now also make us worthy without hypocrisy, with a pure heart, with intimacy and a clean mouth to address You O Abba, our Father.

That we may give up the vain repetitions of the Gentiles and the pride of the Jews.

To be able to offer You the supplication of prayer as the commandment of Your only-begotten Son, which is full of salvation.

Therefore with a humble voice befitting Christians, and with purity of soul, body and spirit.

We dare without fear to address You who is uncreated, You who is infinite, You who is unborn, You who is the Master of everybody, You who is God the Father in Heaven, and say;

Our Father ...

5. FOR SUNDAYS OF GREAT LENT TO THE FATHER

O our Master and Lord, the Almighty God, who sent His only-begotten Son to the world to teach us the law and the commandments of the holy gospel. He taught us that by fasting and praying, devils can be cast out.

By fasting and praying, Elijah was raised up to Heaven and Daniel was saved from the lions' den.

Moses practiced fasting and praying, receiving the commandments inscribed by the finger of God.

Also the people of Nineveh adopted fasting and praying, that God spared them, remitted their sins and turned His wrath away from them.

Fasting and praying were pursued by the prophets, that they were foretold the advent of Christ many years before His incarnation.

Aided by fasting and praying, the apostles preached to all the nations, converted them to Christianity and baptised them in the Name of the Father, the Son and the Holy Spirit.

Likewise the martyrs gave their lives up for the name of Christ, who declared the proper confession before Pontius Pilate.

By practising fasting and praying, the righteous and the cross-bearers escaped to the mountains,

wilderness and caves, because of their tremendous love for the King Christ.

Let us also pursue fasting by uprooting every evil, to live in purity and righteousness, that we may proceed to this holy sacrifice and gratefully partake of Him.

So that with a pure heart, an illuminated soul, an unashamed face, sincere faith, perfect love and unshakeable hope, we dare in intimacy without fear to call to You O God, the heavenly Father and say;
Our Father ...

6. FOR WEEKDAYS OF GREAT LENT TO THE SON

You are the merciful God, the Saviour of everybody, who was incarnated for our salvation and became the light for us who are sinners.

Who fasted for us forty days and forty nights in secrecy unheard of. Who rescued us from death and gave us His holy body and honoured blood for the forgiveness of our sins.

Who spoke to the multitudes of His saintly disciples and honoured apostles saying, 'This is the bread of life which came down from Heaven. Unlike your fathers who ate the manna in the wilderness and died, whoever eats My body and drinks My blood

will live forever, and I will raise him up on the last day.'

For this we ask and entreat Your goodness O Lover-of-mankind, purify our souls, bodies and spirits. So that with a pure heart, we dare in intimacy and without fear, to cry unto Your Holy Father who is in Heaven and say;

Our Father ...

7. FOR PALM SUNDAY

O God our Lord, Your holy name is marvellous all over the world.

For the majesty of Your glory is high above the heavens.

Out of the mouths of infants and sucklings You have prepared praise.

O Lord prepare our souls that we may praise You, chant for You, bless Your holy name, serve You and offer You our thanks, every day and every hour.

And that we may proclaim Your holy name and call out to You passionately, O Holy Father who is in Heaven and say;

Our Father ...

8. FOR COVENANT THURSDAY

And it happened in the days when God wanted to try Abraham and test his heart and his love for Him, that He said to him, 'Abraham, Abraham, take your beloved son Isaac and offer him to Me as a burnt offering on the mountain that I will let you know of.'

And Abraham rose up early in the morning and saddled his donkey, and took two of his young men with him, his son Isaac, and took a knife and firewood. He then walked until he saw the place which God had told him about.

And Abraham told his two young men, 'Stay here with the animal, and my son Isaac and I will go and worship the Lord and then come back to you.'

And Abraham took the firewood for the offering and gave it to his son Isaac to carry, and he took in his hands the fire and a knife.

And Isaac said to his father, 'O father, here we have the fire and the wood, but where is the lamb for the burnt offering?'

And Abraham told him, 'God who has ordered us to offer a sacrifice for Him will Himself provide a lamb for the burnt offering, my son.'

And Abraham took stones and built an altar, laid the wood on the altar and took Isaac, his son, tied him and put him on the altar, and took the knife to slaughter him.

Then the angel of the Lord called to Abraham and said, 'Abraham, Abraham, look, do not lay your hand on your son, nor do any harm to him.

For when God saw your love for Him He said, "I am the Lord your God, I have sworn by Myself that in blessing I will bless you, in multiplying I will multiply your seed."

And Abraham lifted up his eyes and saw a lamb tied to a tree by its horns, and he let Isaac his son go and take the lamb, and offered it up as a burnt offering instead of his son.

Thus the slaughtering of Isaac was a sign 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 wood for the burnt offering, likewise Christ carried the wood of the cross.

And as Isaac returned alive, likewise Christ arose from the dead alive and appeared to His holy disciples.

O God, who accepted the offering of our father Abraham, please accept this sacrifice from us at this hour. Bless these oblations. Bless those for whom they are offered. Repose the souls of those who have passed away. May Christ bless our hearts and spirits.

So that with a pure heart, an enlightened soul, an unashamed face, faith without hypocrisy, and with perfect love and steadfast hope, we dare with

intimacy and without fear to ask of You O God, the Holy Father who is in Heaven and say;

Our Father ...

9. FOR JOYOUS SATURDAY TO THE SON

O Jesus Christ, the sincerest name, who through His great mercy descended into Hades and put an end to death.

You are the King of ages who is immortal and eternal, the Word of God who is above all. The shepherd of the eloquent sheep, the high priest of everlasting goodness, who ascended to Heaven and became above the heavens.

And entered into the veil, to the place of the holy of holies, in which human nature has never entered. You preceded us by becoming the chief priest forever, according to the order of Melchizedek.

You are the One about whom the prophet Isaiah prophesied saying, 'He was led as a lamb to the slaughter, and as a sheep before its shearers is silent, so He opened not His mouth. He was taken from prison and from judgment, and who will declare His generation?'

He was wounded for our transgressions. He was bruised for our iniquities, the chastisement for our

peace was upon Him, and by His bruises we are healed.

We all, like sheep, have gone astray. So You came, our Master, and rescued us by the knowledge of Your true cross. You graced us with the Tree of Life which is Your divine body and true blood.

For this we praise You, bless You, serve You, worship You, glorify You and always offer You thanksgiving.

We ask and entreat You O Lover-of-mankind to accept this sacrifice from us, O our Master, as You accepted the oblations, incense and pleadings of the patriarchs, prophets, apostles and all Your saints.

Purify our souls, bodies, spirits and intentions, so that with a pure heart, illuminated soul, unashamed face, faith without hypocrisy, perfect love and unshakeable hope, we say the holy prayer which You gave to Your saintly disciples and pure apostles when You said to them, 'When you pray, thus ask and say;'

Our Father ...

10. A FRACTION FOR EASTER TO THE SON

O Christ our God, the chief priest of everlasting goodness, the King of ages who is immortal and eternal, the Word of God who is above all.

Who graced us with this great mystery which is His holy body and honoured blood, for the forgiveness of our sins.

This is the body which He took from our lady and queen of us all Saint Mary, and He made it one with His divinity.

This is He who descended into Hades and ended death and freed the captives, gave the people honour, uplifted His saints with Him and offered them as an oblation to His Father.

By tasting death on our behalf, He saved those who are alive and gave repose to those who have died. We also who were sitting in darkness, He graced us with the light of His resurrection through His pure incarnation.

Let Your true knowledgeable light shine upon us so that we may shine by Your life-giving image, and may dare in intimacy and without fear to cry unto Your Father who is in Heaven and say;

Our Father ...

11. FROM EASTER TO PENTECOST

O our Master and Lord, the Almighty God, the Father of our Lord, God and Saviour Jesus Christ, who descended into Hades through the cross to bring back our father Adam and his sons to Paradise.

He buried us with Him, and by His death He abolished the roots of our death.

On the third day He rose again from the dead and appeared to Mary Magdalene. He spoke to her and said, 'Go and tell My brothers that they must leave for Galilee. They will see Me there.'

The archangel descended from Heaven and rolled away the stone from the tomb's entrance, and proclaimed the good news to the women carrying the spices saying,

'Christ is risen from the dead.'

He crushed death through His death, and granted eternal life to those who were lying in graves.

He breathed on His saintly disciples and pure apostles and said, 'Receive the Holy Spirit, for those whose sins you forgive, they are forgiven, and those whose sins you retain, they are retained.'

During the period between the ascension and Pentecost, the priest says the following:

And after forty days he ascended to Heaven and sat by the right hand of His gracious Father, and sent

unto us the comforter, the Spirit of truth, as cloven tongues of fire.

The priest continues with the following:

Therefore we ask You O our Master, to purify us from every hypocrisy, so that with a pure heart we dare in intimacy and without fear to entreat You, O God the heavenly Father and say;

Our Father ...

12. FOR APOSTLES FASTING & FEAST

You are the Word of the Father, the eternal God and the high priest, who was incarnated and became man for our salvation.

You have called to Yourself a chosen race, a royal priesthood, a consecrated nation and a righteous people, selected from every nation.

For on the Pentecost You sent the Holy Spirit as tongues of fire, and He rested upon each apostle.

In fulfilment of Your true promise, He filled them with every knowledge, perception and spiritual wisdom.

They spoke with various tongues and preached Your holy name to all nations.

As for the two apostles, Peter and Paul, the shadow of the first healed all diseases and the clothes and

handkerchiefs of the other cleared all sickness and drove out evil spirits.

And when they accomplished their preaching mission, their blood was shed for Your name and they deserved to receive the crowns of apostleship and martyrdom.

We praise You for sending Your Holy Spirit, the comforter, upon Your saintly disciples and honoured apostles, granting them the power to heal the sick, perform miracles, preach Your holy name and convert us to the true faith in the Holy Trinity.

We bless You, glorify You and give You thanks for these wonderful gifts.

We ask You O our Master to remit from us our sins, purify our hearts, souls, bodies and spirits, so that with a pure heart, with intimacy and without fear, we dare to cry unto Your Holy Father and say;

Our Father ...

13. FOR THE FEASTS OF OUR LORD

It is right to praise and glorify You, O God of gods and Lord of lords, who was incarnated and born of Saint Mary in Bethlehem.

The angel of the Lord appeared to the shepherds and proclaimed the good tidings. They hurried to greet the wonderful child. Also, upon seeing His star, the wise men came to worship Him and offer their gifts.

Who came to Egypt and then returned to Nazareth of Galilee, and grew up like humans but free of sin.

Who was baptised in the Jordan by Saint John the Baptist, and completed forty days and forty nights of fasting on our behalf.

By the power of His divinity He changed the water into wine at the wedding at Cana of Galilee.

By Him the blind see again, the lame walk, the paralysed healed, the lepers cleansed, the deaf hear, the dumb speak, and evil spirits cast out.

Who raised the son of the widow in Nain, and the daughter of Jairus. Who transfigured on Mt. Tabor before His saintly disciples, where His face shone like the sun.

Who raised Lazarus from the dead after four days. And entered Jerusalem as a king, riding on a colt and a donkey.

Who gave His holy body and honoured blood to His saintly disciples as a new covenant for the remission

of our sins. And crushed the devil by His crucifixion upon the cross, was buried and arose on the third day.

He appeared to His disciples by the sea of Tiberias, and after forty days ascended to Heaven and sat by the right hand of His gracious Father, and sent us the Holy Spirit as tongues of fire.

He taught His chosen disciples and saintly apostles how to pray saying;

Our Father ...

14. FOR THE FATHER

O the begetter of light and prince of life, the giver of knowledge, creator of grace and the granter of goodness to our souls.

The treasure of wisdom, teacher of purity, founder of the ages and the acceptor of pure prayers.

Who gives to those who wholeheartedly rely on Him, the things which the angels desire to visualise. Who uplifted us from the depths to the light, who gave us life instead of death and who graced us with the freedom from slavery.

Who caused the dim prayer in us to shine, prior to the coming of Your only Son in body. Now also O our Master, enlighten the eyes of our hearts, purify us and give us the perfection in soul, body and spirit.

So that with a pure heart and clean lips, we dare in intimacy to call You O God the Holy Father who is in Heaven and say;

Our Father ...

15. FOR THE SON

You are the Word of God the Father, who is before all ages, the greatest chief priest, who was incarnated and took flesh for the salvation of the human race. He called for Himself from all nations a chosen race, a holy kingdom, a holy priesthood, a holy nation and people of righteousness.

For this we ask and entreat Your goodness O Lover-of-mankind, that this sacrifice be not a reproach for our sins, nor a disgrace for our iniquities, for we have offered it to You on behalf of our weaknesses.

But as these oblations are pure in everything, for You have come and filled them with every pure thing with the descent of Your Holy Spirit upon them, likewise grant that You sanctify our souls, bodies, spirits and intentions.

So that with an enlightened soul, unashamed face, pure heart, faith without hypocrisy, perfect love and unshakeable hope, we dare with intimacy and without fear to pray the holy prayer which You gave to Your saintly disciples and pure apostles, saying to them, 'When you pray, thus say;'

Our Father ...

16. FOR THE FATHER

O Lord our God, who is great, and His name is greatly honoured, the Father of compassion and the God of all comfort. Who has accepted unto Himself from our weak hands, we who are weak and sinful, this truthful sacrifice which is bloodless.

You also our good Master and Lover-of-mankind, purify us from every defilement of the body and spirit, and make us worthy to receive from Your indescribable goodness the salvation of our souls, bodies and spirits, and to also receive an acceptance before Your fearful throne.

Grant us to be worthy to dare with intimacy to cry unto You, O Holy Father who is in Heaven and say;

Our Father ...

17. THE SYRIAN FRACTION

Thus truly did the Word of God suffer in body, was slaughtered and subdued to the cross, and His Spirit was separated from His body, but His divinity was never separated from His Spirit nor His body.

He was pierced in His side with a spear, and blood and water gushed from His side as a forgiveness for

the whole world. His body was smeared by them, and His Spirit was united to His body. Instead of the sin which surrounded the world, the Son died on the cross and restored us from the left care to the right.

By the blood of His cross He reassured us, unified and harmonised the heavenly with the earthly and the people with the peoples, the souls with the body, and on the third day He arose from the tomb.

One is Emmanuel who is undivided after the unity, and unseparated into two natures. Thus we believe and thus we confess and thus we have faith that this body is for this blood and this blood is for this body.

You are Christ our God who was pierced in His side with the spear on Golgotha at Jerusalem for our sake. You are the Word of God who lifts up the sin of the world. Forgive us our iniquities and leave behind our sins and establish us on Your right side.

O God the Father of our Lord and God, Jesus Christ, who from cherubim is blessed and from seraphim is sanctified, and from thousands-of-thousands and ten-thousands-of-ten-thousands of uttering servants is magnified. Who sanctifies and perfects the oblations and completes the fruits which are offered to You as a sweet aroma. Sanctify also all our bodies, souls and spirits, that with a pure heart and an unashamed face, we may call to You O God the heavenly Father and pray saying;

Our Father ...

18. FRACTION FOR THE SON

O You who is and who was, the coessential who is before all creation, the co-enthroned with the Father, the only One with Him in Lordship. The originator of mercies, who desired by His will to suffer on behalf of the sinners amongst whom I am the first.

For when You desired to save me, You did not send an angel, nor an archangel, or cherubim or a prophet, but You Yourself descended from Your Father's bosom to the womb of the virgin. You became despised and walked upon the earth as a human, and this is the miracle of Your humility.

The manger sheltered You as a pauper, and swaddling clothes wrapped You, arms lifted You up, and the knees of the pure exalted You. The mouth kissed You, the milk nourished You, You who directs the whole creation with Your grace.

For my sake my Master, You accepted disgrace and blaspheme, and You accepted shame, insults, blackmail and slapping. The stubborn people wronged You, and they did not know that You are the Saviour of the world. They passed judgment that You are worthy of death, and screamed in Your face to be crucified for Your people. The unmerciful people made You lift the wood of the cross for my sake, You who passes the judgment of death by my own will.

The sinful people hit You over the head, they spat in Your face because of me. They placed a crown of thorns on Your head and a rod in Your right hand, they dressed You in purple and made fun of You, and You beared all this because of me.

They lifted You on the cross, O You who uplifts all directions by Your power. In the time of Your thirst they gave You vinegar, O You who quenches the whole creation from Your grace. They put You on trial as a despised person and slapped Your cheek because of me. They flogged Your back with whips and You were buried in the tomb as the dead so that You may bury my iniquities.

They guarded Your tomb and feared You, for truly You are more fearsome over all the gods. You arose my Saviour with majesty, and broke the thorn of Hades from me. You gave me Your body and blood to live by them, and made me hear Your voice which says, 'Whoever eats My body and drinks My blood will be steadfast in Me and I in him. For My body is true food and My blood true drink, whoever eats of Me will live by Me.'

You taught me to keep Your commandments and to study Your law, and exclaimed to me saying, 'Come and draw near to Me that you may be rid of your sins.' Here I am Master, knocking on the door of Your compassion. Accept from me this sacrifice as a redemption for my sins and the ignorance of Your people.

Dwell in us with Your Holy Spirit, and purify us from every iniquity and hypocrisy. May Your body and blood be a salvation, redemption and blotting out for all of our iniquities. For I have come forward to touch Your body and blood because I desire Your love, so do not burn me with them O my creator, but burn all the thorns which choke my soul.

Accept this sacrifice for the sake of Your mother, so that we may come to You, and You may come and dwell in us with Your Holy Spirit. And with intimacy we call God, Your Father as our Father and lift our voices and say;

Our Father ...

19. FRACTION OF SAINT CYRIL

O Lamb of God, who through Your sufferings carried the sin of the world. Through Your compassion blot out our iniquities. O the only One of God, who through Your passion You purified the defilement of the world. Through Your mercies purify the impurities of our souls.

O God Christ, who through death crushed death which had killed everyone. By Your might, raise our dead souls. O the One who accepts the oblations for the sake of sinners. You offered Yourself; accept the repentance of us who are sinners. For without any justification we came forth knocking on the door of

Your kindness. Grant us, O You who is rich in mercies, healing by Your precious remedies. Heal, O compassionate One, our miserable souls with the ointments of Your living sacraments.

Purify our bodies and wash us from our iniquities, and prepare us for the descension of Your pure Spirit in our souls. Enlighten our minds so we can see Your praise. Cleanse our thoughts and blend us with Your glory.

Your love lowered You to our level. Your grace raises us to Your heights. Your kindness obliged You to take the shape of our flesh. Reveal Your mystery to us. Reveal in the souls of Your servants the glory of Your hidden sacraments. And when this sacrifice is raised upon Your altar, the sin will vanish from our members by Your grace. When Your glory descends on Your sacraments, our minds are lifted up to see Your excellence. On the transubstantiation of the bread and wine to Your body and blood, our souls will change to share Your glory and our souls will unite with Your divinity.

Create in us O our Lord and God a pure heart, and make Your Spirit dwell in our depth, renew our senses by Your power and make us worthy of Your gifts.

From the chalice of Your blood we drink, give us a spiritual taste so that we taste in enjoyment Your life-giving sacraments. We come to Your presence

assured by Your mercy, and You will dwell inside us with love.

Fill us with Your fear and inflame our hearts with desire for You. Cast into us Your grace, purify our senses with Your mercy, grant to us pure and sincere tears and wash us from the filth of sin.

Transform us into holy temples for Your presence and into pure vessels to accept You. For when we taste Your flesh, we become worthy to taste Your grace. And by drinking Your blood, we become worthy of Your sweet love. You granted us to eat Your flesh openly, make us worthy to unite with You secretly. You granted us to drink the chalice of Your blood openly, make us worthy to be mixed with Your purity secretly.

As You are one in Your Father and the Holy Spirit, let us become united with You and You in us, so that Your saying is fulfilled; 'That they all may be one in Us.' So that with intimacy we call God, Your Father as our Father, and with raised voices say;

Our Father ...

20. FOR THE ONLY SON

O You, the only-begotten Son, the Word of God who loved us. And by His love He destined Himself to save us from eternal death.

And when death stood in the path, He was determined to give up His life to save us. Therefore He was raised up on the cross to bear our punishment.

We sinned and He bore our punishment. We were condemned and He bore the death sentence. For our sake He preferred death to glory, and burden to rest. He loved the cross more than His throne which is carried by the cherubim.

He was tied with ropes to free us from the bonds and fetters of our sins. He was humbled to exalt us. He hungered to feed us. He thirsted to give us living water, and He was raised on the cross to cover us with the garments of righteousness.

His side was opened and we entered to dwell in Him eternally. O my Lord, the evils I have performed are the thorns that pierced Your holy head. I displeased Your heart with my love of the dead world.

What is this path leading to death that You are walking in, my God and Saviour? What are You carrying on Your shoulders? It is the cross of disgrace that You carry instead of me.

What is this my Saviour? What made You accept this? What a great shame! Why is the glorious One beaten? Why is the exalted lowered?

How great is Your love?!

It is Your great love that made You bear all these pains for my sake. I thank You, and Your angels and creation thank You for me, for I cannot thank You enough for all You have done for me. For there is no greater love than this.

So be sad my soul, for the sins which created all these pains for your Saviour.

Reiterate His pains in front of you, and shelter in Him from the pangs of the evil one.

Grant me my Lord to consider Your burden as my honour, Your pains as my grace, Your thorns as my glory, Your bitterness as my sweetness, Your blood as my life, and Your love as the reason for my thanksgiving.

O wounds of Christ, pierce me with the spear of God's love. O death of Christ, fill me with the love of Him who died for me. O blood of Christ, purify me of all my sins.

O Jesus, my love, if You see me withering, prune me with the oil of Your grace and establish me as a strong branch in You.

And when I commune with Your holy sacraments, make me worthy for this communion. Grant me to be

with You always, so that I may call You O Heavenly
Father, as a blessed son, saying;

Our Father ...

APPENDIX A

THE OFFERING OF INCENSE

THE CROSSING OF INCENSE

The priest lifts the incense box and bows to other fathers present, who respond as usual (See note 2.) The priest then places the box of incense back upon the altar. Laying his finger on the box, the priest prays inaudibly:

PRIEST: In the Name of the Father, the Son and the Holy Spirit, the one God.

The priest makes the sign of the cross over the incense, and then puts incense into the censer once, saying:

PRIEST: Blessed be God the Father, the Almighty.
Amen.

The priest makes the sign of the cross over the incense a second time, puts incense into the censer and says the following. Note that if there are other fathers present, they each put incense into the censer at this time.

PRIEST: Blessed be His only-begotten Son, Jesus Christ our Lord. Amen.

Again, the priest makes the sign of the cross over the incense a third time and puts incense into the censer while saying:

PRIEST: Blessed be the Holy Spirit, the comforter.
Amen.

The priest puts incense into the censer twice more, without the sign of the cross over the incense box, saying:

PRIEST: Glory and honour, honour and glory, to the Holy Trinity, the Father, the Son and the Holy Spirit, now and forevermore. Amen.

For each time incense is put into the censer, the deacon responds inaudibly with 'Amen.'

RAISING OF INCENSE AROUND THE ALTAR

Two deacons stand opposite the priest on the east side of the altar. One holds the cross, and the other, the gospel. The priest now offers incense before the altar, saying:

PRIEST: And we ask You O our Master. Remember O Lord, the peace of Your one, holy, universal and apostolic church.

DEACON: Pray for the peace of the one, holy, universal and apostolic orthodox church of God.

The priest and the two deacons then move to the other side of the altar in an anti-clockwise direction. The priest meanwhile says:

PRIEST: This which exists from one end of the world to the other.

The priest then offers incense while facing west, praying as follows:

PRIEST: Remember O Lord our patriarch, the honoured father and pontiff, Abba (...), and his brother in the apostolic ministry, Mar (...), patriarch of Antioch.¹⁰

DEACON: Pray for our pontiff the Pope Abba (...), pope and patriarch, lord archbishop of the great city Alexandria, and his brother in the apostolic ministry, Mar (...), patriarch of Antioch,¹⁰ and for all our orthodox bishops.

PRIEST: In preservation and for our sake, keep him for many years and peaceful times.

The priest and the two deacons then move to the other side of the altar in an anti-clockwise direction. Now, while the priest faces eastward, he offers incense before the altar, saying:

PRIEST: Remember O Lord our congregations. Bless them.

DEACON: Pray for this holy church and for our congregations.

PRIEST: Grant that they be unto us without prevention nor obstacle, that we may hold them according to Your holy and blessed will.

The priest and the two deacons then move again to the other side of the altar. Now, while the priest faces westward, he offers incense, saying:

PRIEST: Houses of prayer, houses of purity, houses of blessing. Grant them to us O Lord, and to Your servants after us, forever.

They move to the opposite side again, the priest faces the east. While offering incense, the priest says:

PRIEST: Arise O Lord God, let all Your enemies be scattered. Let all those who hate Your holy name flee from before Your face.

They move to the other side of the altar, the priest now facing the west. While offering incense, the priest says:

PRIEST: As for Your people, let them be through blessing, a thousand-thousand fold and ten-thousand-ten-thousand fold, fulfilling Your will.

For the final time, the priest moves to the other side of the altar, while the two deacons stand on opposite sides of the Royal Door. The priest offers incense in front of the altar, saying:

PRIEST: By the grace, compassion and the love of mankind of Your only-begotten Son, our Lord, God and Saviour, Jesus Christ. Through whom glory, honour, power and worship are due to You, together with Him and with the Holy Spirit, the life-giving and consubstantial, now and at all times and forevermore. Amen.

RAISING OF INCENSE BEFORE THE SANCTUARY

The priest stands before the Royal Door. He offers incense three times towards the east, the first time saying:

PRIEST: We worship You, O Christ, with Your gracious Father, and the Holy Spirit. For You have come¹ and saved us.

The second time saying:

PRIEST: But as for me, I will come into Your house in the multitude of Your mercy, and worship toward Your holy sanctuary.

The third time saying:

PRIEST: In front of the angels I sing to You and worship before Your holy sanctuary.

The priest turns left, faces north and offers incense, saying either:

PRIEST: We greet you with Gabriel the angel, saying, 'Hail to you O full of grace, the Lord is with you.'

Or the priest may offer incense three times while facing north, the first time saying:

PRIEST: Hail to you O Mary, the beautiful dove. Who gave birth to God the Word for us. We send our salutation to You, along with Gabriel the angel saying, 'Hail to you O full of grace, the Lord is with you.'

The second time:

PRIEST: Hail to you O virgin and true queen. Hail to the pride of mankind who gave birth to Emmanuel.

And the third time:

PRIEST: We ask you to remember us O faithful pleader, before our Lord Jesus Christ to forgive us our sins.

The priest then turns westward and offers incense, saying:

PRIEST: Hail to the hosts of angels, and to my masters, the fathers, the apostles, and to all the martyrs and saints.

The priest then turns to the south and offers incense, saying:

PRIEST: Hail to Saint John the Baptist, the son of Zacharias. Hail to the priest, the son of a priest.

And finally, the priest turns to face the east, offers incense, and says the following:

PRIEST: Let us worship our Saviour, the Lover-of-mankind, for He had compassion upon us and came and saved us.

The priest offers incense before the gospels (the lecterns) while saying:

PRIEST: Hail to the gospel of our Lord Jesus Christ.

The priest now offers incense before the icon of the saint of the day which is before the sanctuary, and then also to the relics present in the church, saying:

PRIEST: Hail to ... (the particular saint.)

The priest then offers incense before the present clergy, whether they be the patriarch, metropolitans, bishops or fellow priests.

RAISING OF INCENSE IN THE CHURCH

The priest moves to the left of the church, and beginning from the left door to the sanctuary, offers incense before all icons on the left wall towards the back of the church. At the left door of the sanctuary the priest says:

PRIEST: Hail to the sanctuary of the Lord which is carried by the cherubim.

And before each icon he offers incense before, the priest says:

PRIEST: Hail to ... (the particular saint of the icon.)

*Upon reaching the back of the church, the priest returns to the front through the middle aisle. During **Evening Incense** the priest says:*

PRIEST: The blessings of the evening incense.
His holy blessings be with us. Amen.

*During **Morning Incense** the priest says:*

PRIEST: The blessings of the morning incense.
His holy blessings be with us. Amen.

*And during **Pauline incense** the priest says:*

PRIEST: May the blessing of Saint Paul, the
apostle of Jesus Christ, be with us all.
Amen.

The priest now moves to the right of the church, and beginning at the right door of the sanctuary, offers incense in the same manner as he did at the left of the church.

Upon reaching the back of the church again, the priest stands at the rear of the middle aisle, and facing the east says:

PRIEST: Jesus Christ is the same yesterday, today and
forever. The One whom we worship and
glorify.

He who offered himself upon the cross, an
accepted sacrifice, for the salvation of our race.

The priest turns to face the north, saying:

PRIEST: His good Father smelled His aroma at sunset
upon Golgotha.

The priest faces the west and says:

PRIEST: He opened the door of Paradise, and restored Adam to his lordship once more.

Then to the south, the priest says:

PRIEST: Through His cross and holy resurrection, man was brought back to Paradise.

The priest now returns to the sanctuary through the middle aisle, and upon entering the sanctuary, he puts incense into the censer once, saying:

PRIEST: Glory and honour, honour and glory, to the Holy Trinity, the Father, the Son and the Holy Spirit, now and forevermore. Amen.

He offers incense over the altar, praying the Mystery of Return (also called 'The Prayer of the People's Confession):

PRIEST: O God, who accepted the confession of the thief on the honoured cross. Accept also the confession of Your people. Forgive them all their sins, for the sake of Your holy name that is called upon us, according to Your mercy and not to our sins.

The priest then goes around the altar once, leaves the sanctuary, and offers incense before the Royal Door as in the Raising of Incense Before the Sanctuary (see above, page 217).

RAISING OF ACTS INCENSE IN THE CHURCH

The priest moves to the right of the church first (as opposed to the usual left), and offers incense before the right door of the sanctuary, saying:

PRIEST: Hail to the sanctuary of the Lord which is carried by the cherubim.

The priest during Acts Incense remains at the front of the church. He then moves to the left of the church and offers incense before the left door of the sanctuary, repeating the above verse. The priest then returns and stands before the sanctuary. While the priest moves about the front of the church he says:

PRIEST: The blessings of my masters the apostles, our father Saint Peter and our teacher Saint Paul and all the disciples, be with us all. Amen.

The priest prays the Mystery of Return (also called 'The Prayer of the People's Confession') before the sanctuary (as opposed to inside the sanctuary):

PRIEST: O God, who accepted the confession of the thief on the honoured cross. Accept also the confession of Your people. Forgive them all their sins, for the sake of Your holy name that is called upon us, according to Your mercy and not to our sins.

APPENDIX B SELECTED HYMNS

Rejoice O Mary

Rejoice O Mary, the handmaiden and mother, for He who is on your lap the angels praise, the cherubim worship worthily and the seraphim without lukewarmness.

We have no favour before our Lord Jesus Christ except Your prayers and pleadings, O lady of us all, the mother of God.

We praise You with the cherubim and the seraphim, proclaiming and saying,

‘Holy, holy, holy, O Lord the Almighty. Heaven and earth are full of Your glory and honour.’

We pray to You O Son of God to preserve the life of our patriarch, Abba (...) the pontiff, confirm him in his seat.

**Οὔνοϋ ἕμο Ἰαρια : †βωκι ονοϋ †μαγ : γε
φνετθεν πε ἄμηρ : νιασσελοϋ σερωϋ εροϋ. ονοϋ
νιχερογβιμ : σεοτωϋτ ἕμοϋ αζιοϋ : νευ
νισεραφιμ δεν ογμετατμογνκ.**

Ωμον ἴταν ἰοὔπαρρυσία : δατεν Πενβοις Ἰησοῦς
Πιχριστος : χωρις μετωβη μεμ νεῖπρεσβια : ὠ
τενβοις ἴνηβ τηρεν †θεῶτοκος .

Θινα ἴτενεως ἔροκ μεμ νιχεροῦβιμ μεμ
νισεραφιμ : ενωψυ ἐβολ ενχω ἴμοος .

Χε ἴοῦαβ ἴοῦαβ ἴοῦαβ : Πβοις
πιπαντοκρατωρ : ἴφε μεμ ἴκαρι μεθ ἐβολ : δεν
πεκῶοῦ μεμ πεκταιο .

†εν†εο ἔροκ ὠ Ἰιος Θεος : εορεκἀρεθ ἐ πωνδ
ἴπενπατριαρχης : αββα (...) παρχηῆρεβς :
ματαχροϋ θιχεν πεϋῆρονος .

The Aspasmos

Lord, God of powers, return and behold from Heaven, look and attend to this vine, amend and confirm it, this which Your right hand has planted.

Alleluia, alleluia, alleluia, (bless the seeds and the herbs.)¹² May Your mercy and Your peace be a fortress unto Your people.

Holy, holy, holy is the Lord of hosts. Heaven and earth are full of Your holy glory.

Πβοις Φνογ† ἴτε νιχομ κοτκ ογορ χογωτ
 ἔβολα ζεν ἴφε: αναγ ογορ χεμπωμνι ἴται βω
 ἴαλολι: σεβτωτς ογορ σεμνητς θαί ἔτασβοσι
 τεκογινάμ.

Αλληλογιά: αλληλογιά: αλληλογιά: (ἴμογ
 ενισι† νεμ νισιμ)¹² μαρε πεκναι νεμ τεκθιρμη
 ἴι ἴοβτ ἴπεκλαος.

Ασιος ἄσιος ἄσιος κγριος σαβαωθ: ἴληρμς ἴ
 ογρανος κε ἴζητμς ἄσιας σογ λοζμς.

Have Mercy

Have mercy. (2)

1. Have mercy upon us O God, the Father, the Almighty.

Have mercy. (2)

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

Have mercy. (2)

3. Have mercy upon us O God, and have mercy.

Lord have mercy.

Χε ναι ναν. (2)

1. **Χε ναι ναν Φνοϋϯ Φιωτ Πιπαντοκρατωρ.**
2. **Χε ναι ναν Φνοϋϯ Πενσωτηρ.**
3. **Χε ναι ναν Φνοϋϯ ογοϩ ναι ναν.**

Κυριè ελεησον.

Ελεησον. (2)

1. **Ελεησον ημας οθεος οπατηρ
οπαντοκρατωρ.**
2. **Ελεησον ημας οθεος οσωτηρ ημων.**
3. **Ελεησον ημας οθεος κε ελεησον ημας.**

Κυριè ελεησον.

Pinishti

The great Abba Anthony, the righteous Abba Paula, the three Saints Macari, Abba John the Short, Abba Bishoy, Abba Paula, the two holy Roman fathers, Maximus and Domitius, Abba Moses, Abba John Kame, Abba Daniel, Abba Isidorus, Abba Pakhoum, Abba Shenouda, Abba Paphnuty, Abba Parsouma, Abba Teji.

And all who have rightly taught the word of truth, the orthodox bishops, priests, deacons, clergymen and laymen; these and all the orthodox.

**Πιτωϋ αββα Αντωνι: νεμ πιθουμι αββα Παυλε
: νεμ πιωουμτ εθογαβ Βακαριος: αββα Ιωαννης
πικολοβος: αββα Πιτωι: αββα Παυλε: νεμιοϋ
εθογαβ ηρωμεος: Βαζιμος νεμ Δομετιος: αββα
Ψωχη: αββα Ιωαννης Χαμη: αββα Δαμηλ:
αββα Ησιλωρος: αββα Παδωμ: αββα Ψενοϋϋ:
κε αββα Παφνοϋϋ: αββα Παρρωμα: αββα Τεχι.
Κε παντων των ορθωλιδαξαντων τον λογον
της αληθειας: ορθολοζων επισκοπων
πρεσβυτερων διακονων κληρικων κε τουτων
κε παντων ορθολοζων: αμην.**

The Bread of Life

1. The bread of life; who descended to us; from Heaven; and gave life to the world.

**Πιωικ ηντε ηωνδ: εταϋι επεσητ: ναν
εβολθεν τφε: αϋϋ ηπωνδ ηπικοςμος.**

2. And you also O Mary; carried in your womb; the intellectual manna; who came from the Father.

**Πθο ζωι Μαρία : ἀρεται ζεν τενεχι :
ἰπιμᾶννα ἰηνοῆτον : ἔταϥἰ ἔβολθεν Φιωτ .**

3. You bore Him without defilement; and He gave us His honoured; body and blood; and we lived forever.

**Ἀρεμαϥ ἀβνε θωλεβ : αϥ† ναν ἰπεϥσωμα :
νεμ πεϥῆνοϥ ετταιῆνοϥτ : ἀνωηδ ψα ἔνεθ .**

4. Standing around Him; are the cherubim; and the seraphim; who can't gaze upon Him.

**Ἐτωοϥνοϥ θαροκ : ἰχε νιχεροϥβιμ : νεμ
νισεραφιμ : σε ἰψναϥ ἔροκ ἀν .**

5. We see You; on the altar; and partake of Your body; and honoured blood.

**Ἰενηαϥ ἔροκ ἰμνιηι : ζιχεν
πιμᾶνερωωϥωϥ : τενβἰ ἔβολθεν πεκσωμα :
νεμ πεκῆνοϥ ετταιῆνοϥτ .**

6. For this reason; we worthily magnify you; with prophetic; glorification.

**ΕΘΒΕ ΦΑΙ ΤΕΝΘΙΣΙ : ἄΜΟ ΑΖΙΩΣ : ΔΕΝ
ΖΑΝἸΜΟΛΟΣΙΑ : ἄΠΡΟΦΗΤΙΚΟΝ.**

7. For they have spoken of you; with honourable deeds; O holy city; of the great King.

**Χε ΑΥΣΑΧΙ ΕΘΒΗΨ : ἸΖΑΝἸΒΗΟΤΙ ΕΥΤΑΙΜΟΥΤ
: ΨΒΑΚΙ ΕΘΟΥΑΒ : ἸΤΕ ΠΙΝΙΨΨ ἸΟΥΡΟ.**

8. We ask and pray; that we may gain mercy; through your pleading; to the Lover-of-mankind.

**ΨΕΝΨΟ ΟΥΟΖ ΤΕΝΤΩΒΖ : ΕΘΡΕΨΑΨΝΙ
ΕΥΝΑΙ : ΖΙΤΕΝ ΝΕΨΡΕΣΒΙΑ : ἸΤΟΥΨ ἸΠΙΜΑΙΡΩΜΙ.**

The Sweetest Name of All

1. Jesus, You're the sweetest name of all,
Jesus, You always hear me when I call,
O Jesus, You pick me up each time I fall.

You're the sweetest, the sweetest name of all. (2)

2. Jesus, how I love to praise Your name,
Jesus, You're still the first, the last, the same,
O Jesus, You died and took away my shame.
3. Jesus, You're the Son and coming King,
Jesus, we need the love that You can bring,
O Jesus, we lift our voices up and sing.
4. Jesus, You're the sweetest name of all,
Jesus, You always hear me when I call,
O Jesus, You pick me up each time I fall.

The Bakerwoman

The bakerwoman in her humble lodge,
Received a grain of wheat from God,
For nine whole months the grain she stored,
Behold the handmaid of the Lord.

Make us the bread, Mary, Mary,
Make us the bread, we need to be fed.

The bakerwoman took the road which led,
To Bethlehem, the house of bread,
To knead the bread she laboured through the night,
And brought it forth about midnight.

Bake us the bread, Mary, Mary,
Bake us the bread, we need to be fed.

She baked the bread for thirty years,
By the fire of her love and the salt of her tears,
By the warmth of a heart so tender and bright,
And the bread was golden brown and white.

Bring us the bread, Mary, Mary,
Bring us the bread, we need to be fed.

After thirty years the bread was done,
It was taken to the town by her only Son,
The soft white bread to be given free,
To the hungry people of Galilee.

Give us the bread, Mary, Mary,
Give us the bread, we need to be fed.

For thirty coins the bread was sold,
And a thousand teeth, so cold, so cold,
Tore it to pieces on a Friday noon,
When the sun turned black, and red the moon.

Break us the bread, Mary, Mary,
Break us the bread, we need to be fed.

And when she saw the bread so white,
The living bread she had made at night,
Devoured as wolves might devour a sheep,
The bakerwoman began to weep.

Weep for the bread, Mary, Mary,
Weep for the bread, we need to be fed.

But the bakerwoman's only Son,
Appeared to His friends when three days had run,
On the road which to Emmaus led,
And they knew Him in the breaking of bread.

Lift up your head, Mary, Mary,
Lift up your head, for now we've been fed.

He is Risen Indeed

Prince of peace is risen, He is risen indeed.
Alleluia, Alleluia, the Lord is risen.

At dawn of Sunday, Mary Magdalene had gone,
With some spices, and ointments, for the beloved
One.

But Lord Jesus is risen, triumphantly at dawn,
And the angel of the Lord, rolled away the stone.

Mary wept when she saw the tomb was empty,
And asked, 'Sir, where have you taken the body?'

Then Lord Jesus said to Mary, 'I am He.
'I have risen, go and tell everybody.'

To the gathered disciples, Mary had gone,
Preaching, 'Lord Jesus is risen, He lives on.'

Then Jesus came and showed them His hands and side,
And so the joy in hearts did abide.

Alleluia, the good news is verified.
Alleluia, He is risen and glorified.

Alleluia, to the Saviour of all men.
Alleluia, the thorn of death is broken.

Prince of peace is risen, He is risen indeed.
Alleluia, Alleluia, the Lord is risen.

My Coptic Church

1. It's church of the Lord, the Coptic one of mine.
True, strong, and old, ever alive and divine.

At an early time, after the birth of Christ.
Saint Mark brought us faith, the real and true light.

He travelled through every town, preaching the good news,
About our great redeemer, who takes our sins away.

2. The Copts professed their faith clear and aloud.

Peace and happiness prevailed on the crowd.

Idols were destroyed, in no long a time,
And faith was proclaimed, the cross was
sublime.

Satan instantly arose against the Son of God,
Infuriating soldiers, rulers and every landlord.

3. On the children of faith they raised every
weapon.
'Deny your faith, or be thrown in the oven.'

No pains, no ordeals, nay nay not any shame,
Did our fathers fear, but faith they'd acclaim.

Victoriously they cried, we are in no fright,
No fires would us dissuade, we love our Jesus
Christ.

No fires would us dissuade, we love our Jesus
Christ.

APPENDIX C PRAYERS FOR COMMUNION

A PRAYER BEFORE HOLY COMMUNION

Lord, I am not worthy to have You come under my roof because I am a sinner, but only say the word, 'Your sins are forgiven,' and my soul will be healed.

I am barren and empty of any goodness. I have nothing but Your compassion, mercy, and love to mankind. You descended from heavenly glory to our humility, and consented to be born in a manger.

O Holy Saviour, do not reject my humble and miserable soul which is waiting for Your glorified coming. As You did not refuse to enter the leper's house to heal him, please Lord, come into my soul to cleanse it. As You did not stop the adulteress from kissing Your feet, please do not prevent me from coming near You to receive Your holy body and Your sacred blood.

May this holy communion banish every corruption and mortify all my evil desires. Help me to obey Your commandments, and heal my soul and my body from every sin. May Your spirit dwell within me and make me united with You, so I may live for the glory of Your name. Amen.

Our Father ...

A PRAYER AFTER HOLY COMMUNION

My tongue praises and my soul glorifies the Lord. My heart rejoices for You have come to me Lord, and dressed me in purity, and allowed me to Your feast. May my union with You today be everlasting. Through it I grow in strength of faith and hope.

Let my communion be a symbol of the grace of Your salvation. Let it be a purification to my body and my soul, and preparation for the everlasting love and joy.

To You Lord I surrender myself and my will. Call my senses to You and bless them; let my mind be according to Your will. Enlighten my heart, awaken my conscience, cast away all shadows of evil, hush the storms, walk with me and guide me. Give me comfort, quench my thirst, look with love at all my shortcomings, abide with me, for the day is coming to an end, and stay with me for a new day.

You alone are my aim and happiness, now and forever. Amen.

Our Father ...

NOTES

1. The phrase, 'have come' (**ακι**), may be replaced with one appropriate to the occasion.
 - From the Christmas Baramoun to the Feast of Circumcision (6 Tubah), they say 'were born' (**αγμιακ**).
 - During the Epiphany Baramoun and Epiphany, they say 'were baptised' (**ακβιωμς**).
 - During both feasts of the cross (17 Tut and 10 Baramhat), Passion Week (until Joyous Saturday), and funeral services (except during the 50 days of Pentecost), they say 'were crucified' (**αταυκ**).
 - From the eve of Joyous Saturday until Pentecost, and every Sunday after that until the end of Hatour* (Saturday midnight through to Sunday midnight), they say 'have risen' (**ακτωνκ**).

** If there are not four Sundays in the month of Kiahk before Christmas, then the second last Sunday of Hatour is the last week in which 'have risen' is said.*
2. The member of the clergy with the highest rank is to say this. In the presence of other clergy of the same rank (ie. if two priests are present, or if two bishops are present), he adds 'you bless' (**εγλωσμον** for one other, or **εγλωσιτε** for numerous others).
3. May also be said, 'And also with you.'
4. More verses may be added – those of the feast day, or those of the patron saint. Refer to the book titled, 'Psalmody' or '*Epsalmodia*.'
5. The Litany for the Oblations, during days other than those mentioned in which it is not prayed during Raising of Incense, is said inaudibly by the priest before Acts.
6. The Doxologies begin with the conclusion of Hail to Saint Mary. There are many Doxologies for all the saints and feasts of our Lord. Refer to the book titled, 'Psalmody' or '*Epsalmodia*,' for other Doxologies. For a note on tunes, see note no. 22.

7. Meaning, 'Of the same essence.'
8. Matthew, Mark, Luke or John.
9. On certain occasions, such as feasts of our Lord, Lent, and Kiahk, a different gospel response may replace this one. Refer to the book titled, 'Service of the Deacons.'
10. The present patriarch of Alexandria and Antioch are mentioned, and if a bishop or metropolitan is present, the priest or deacon adds, 'And for their brother in the apostolic ministry, Anba (...), bishop (or metropolitan) of ...'
11. When praying at a monastery, replace with 'monastery.'
12. Only one of the three verses is said, depending on the time of year. From 10 Babah to 10 Tubah, they say 'Bless the seeds and the herbs.' From 11 Tubah to 11 Baounah, they say, 'Bless the air of Heaven.' From 12 Baounah to 9 Babah, they say, 'Bless the waters of the river.' For special occasions, another verse may be said – refer to the book titled, 'Service of the Deacons.' Note that these dates correspond to the various farming seasons in Egypt. At plantation, we pray for the seeds and herbs. At harvest, we pray for the heavens. At other times of the year, we pray for the waters. (For the three verses in full, refer to the End of Service Hymn.)
13. On Sundays and during days where there is no fasting, the 3rd and 6th hours are to be prayed. During Lent, from Monday to Friday, and also during the Baramoun (except for Saturday and Sunday), the 3rd, 6th, 9th, 11th, and 12th hours are to be prayed. During all other fasting days, the 3rd, 6th, and 9th hours are to be prayed. At the end of these prayers, the Creed is to be recited loudly, during which the priest washes his hands.
14. The processions are always anti-clockwise around the altar. On Covenant Thursday, the procession around the altar is reversed, in condemnation of Judas Iscariot.
15. If the patriarch or a bishop or metropolitan is present, the deacon adds, 'And preserve the life of (*the patriarch*), and his brother in the apostolic ministry, Anba (...).'
16. For other saints – when celebrating their feast, or as patron saint – refer to the book titled, 'Service of the Deacons.'

17. If there is more than one epistle, it is indicated by the reader as to which epistle is read by adding 'first,' 'second,' or 'third.' Also the specific epistle of the fourteen is mentioned.
18. 'Catholic' means 'universal,' and refers to those epistles of James, Peter, John, and Jude, which are written to everyone, rather than to certain people, such as those of Saint Paul. Note that it does not refer to the Christian denomination.
19. James, Peter, John, or Jude.
20. This hymn is replaced by various others throughout the year. Refer to the book titled, 'Service of the Deacons.'
21. 'Alleluia' may be replaced by a short response. Refer to the book titled, 'Service of the Deacons.'
22. Psalm 150 is always sung, however its tune varies according to the time of year. The same applies to other hymns, such as the Doxologies in the Raising of Incense, and other responses. (See 'Service of the Deacons').

The different tunes are:

(i) The Joyous Tune '*Farayhee*':

- The Coptic New Year, 1 Tut to 16 Tut.
- From Christmas to the Feast of Circumcision, 6 Tubah.
- From Epiphany to the Feast of the Wedding at Cana, 13 Tubah.
- From the Resurrection to the Litanies of the second prostration of Pentecost Sunday.
- During all the Feasts of our Lord, except the Feast of Annunciation if it falls between the final Friday of Lent and the Resurrection.
- On the 29th of every Coptic month (commemorating the birth and resurrection of our Saviour), except for the months of Tubah and Amshir.

(ii) The Palm Sunday Tune '*Shaaneenee*':

- The feasts of the cross, 17 Tut to 19 Tut, and 10 Baramhat.
- Palm Sunday.

(iii) The Kiahk Tune '*Kiahkee*':

- During the month of Kiahk, until the Christmas Baramoun. (The Baramoun is a normal day.)

(iv) The Lent Tune '*Seyamee*':

- During Great Lent and the Fast of Jonah.

(v) The Mourning Tune '*Hazaynee*':

- During Passion Week, and during funerals which are not held in the fifty days of Pentecost.

(vi) The Normal Tune '*Sanawee*':

- All other days.