

**THE
LITURGY
OF THE
ETHIOPIAN CHURCH**

Translated by the
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from the English/Arabic translation
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To expedite comparisons with other editions, parts of pages within each chapter, such as phrases, clauses, sentences, and true paragraphs are all cited by “chapter and paragraph.” Thus “I : 4,” is read, “Chapter One, paragraph four;” “III : 62” = Chapter Three, paragraph sixty-two, that may be found on page 24 of this book. “V: E : 76” = Anaphora “E” (The Anaphora of the Three Hundred), paragraph seventy-six, that may be found on page 91 in this book. These chapter and paragraph designations reflect conventions of Geez / Amharic versions of the qidase, presently in common use.

FOREWORD

It is said by the Ethiopian Church authorities that they received their liturgy of fourteen Anaphoras from the Church of Egypt. The Church of Egypt confirms this but has, unfortunately, lost most of the fourteen. At present time it has three of them only, namely those of St. Cyril, St. Gregory, and St. Basil. That of St. Basil is identical with the Ethiopian Church Anaphora, but the other two are entirely different from the Ethiopian.

This made me anxious to translate the Ethiopian Anaphoras and take them back to my Church of Egypt. With the help of my students I had already translated them into Arabic when H.E. Blatta Marsie Hazen, hearing of this translation, asked that an English version might be made. Accordingly, the English version was prepared; and, as soon as it was completed, a manuscript copy was graciously accepted by His Imperial Majesty Haile Selassie I, Emperor of Ethiopia, who generously ordered that an edition of the book should be published at his own expense; and, in effect, it was immediately published.

On my return to Egypt, I thought of publishing the Arabic Version, but the Ethiopian Churchmen asked me to publish the English and Arabic versions together in one volume. In response to this request I offer this present book, hoping that it will be of real usefulness to those who cannot read the Liturgy either in the original Ge'ez (Ethiopic) or in the Amharic translation..

Marcos Daoud

March, 1959

INTRODUCTION BY ARCHBISHOP YESEHAQ

This introduction is an extract of my Book "THE STRUCTURE AND PRACTICE OF THE ETHIOPIAN CHURCH LITURGY." The Ethiopian Church through the ages has regarded the Eucharistic Liturgy as the supreme act of communal worship. Through it, devout believers hold intimate communion with their Living Lord, through the consecrated elements called "qurban." This is not, however, the manna which Israel ate in the wilderness, but the Holy Communion, the Lord's Table, the Eucharist, the Flesh and Blood of Christ, who said, "Amen. Amen. I say unto you. Moses gave you not that bread from heaven but my Father gives you the true bread from Heaven." (John 6:32) 'This is the bread which came down from heaven; not as your fathers did eat manna and are dead: he that eats of this bread shall live forever' (John 6 : 58)

The origin and structure of the Ethiopian Orthodox Church seems shrouded in mystery. Our church owes much to churches which we regard as our sister churches, and to its pre-Christian Hebrew heritage, as well. Its whole fabric is interwoven with the culture and tradition of Africa in general, as well as its own specific national identity. The extent of its indebtedness to these sources is still a subject of research and study. Mercer, in his early Twentieth Century book "The Ethiopic Liturgy", said that the Ethiopian Church is a Christian national Church of Africa about whose origin the world knows little, and about whose development, teaching and forms of worship even less is known.⁽¹⁾ Nevertheless, its origin was obviously compounded of two traditions: Hebrew and Eastern Christianity. The First being introduced as a result of the visit of Queen Makeda (also known as Queen of Sheba) to King Solomon of Jerusalem. The latter was established by Bishop Frumentius. He first celebrated the sacraments in our country. Nine Syrian Monks, about a century later, completed translations of Church literature from Hebrew, Greek and Syriac into the Ethiopian language.

Ancient Hebrew tradition, interpretations of that tradition which Christ gave to His disciples, and what they delivered to their successors are still at the heart of the Church's life. Out of respect for this heritage, its inheritors are reluctant to accept novelties, and are wary of any who suggest changes. That is why less change has taken place in the Ethiopian Liturgy than in any other Christian tradition, East or West.

ORIGIN AND HISTORY

(1). The Hebraic Influence

Like other Oriental Orthodox Christian Churches, the Ethiopian Church inherited Hebraic forms of worship as well as Semitic language roots. But the Hebrew influence is more obvious in Ethiopian rites than in any others. This, of course, started with Queen Makeda's visit to Palestine, about 1,000 B.C. During that visit, her union with King Solomon produced a son, born while she journeyed back to Ethiopia. Upon returning there, she banned worship of the sun god, as well as all other types besides the worship of the One True God of King Solomon. Her visit is recorded in the Bible (1 Kings 10:1-13). More details are available from the book of Kebra Nagast (The Glory of Kings).⁽²⁾ Though the Kebra Nagast is published, materials it contains are also a vital part of Ethiopians' oral heritage. It relates that in later years, when Makeda's son, Menelik I, visited his father King Solomon, he brought back the Ark of the Covenant accompanied by Azarias, son of Zadok the High Priest, and the first-born of all the House of Israel. Although this seems incredible to those who are not familiar with the fact that Chapter Eleven of the Bible's First Book of Kings indicates that, in the last years of his life, King Solomon "did not keep what the Lord had commanded." The Bete Israel (Falasha Jews) of Ethiopia, as well as natives of other East African nations, trace their genetic origins from sons of Israel, probably some of the people who accompanied Menelik to Aksum, taking with them the Ark. The Ark now rests at St. Mary of Tsion Church in the city of Aksum, birthplace of the country's civilization and center for Christian worship. This is perhaps the most remarkable feature of the Hebrew tradition in Ethiopia. To this day every Ethiopian Church has an Ark (Tabot) on the altar which is the focal point of worship.

Ullendorff suggests that "Antiphonal singing as part of the worship was an established form of the Hebrew Liturgy since the earliest times and was taken over by the Christian Churches . . . It is unlikely, that the Hebraic forms were anywhere more faithfully preserved than in the Ethiopian service with its emphasis on chant and antiphony."⁽³⁾ The offices of the Debetas are comparable to those of the Levites, particularly in their role as cantors and choristers. Most of their duty is to chant Psalms and hymns. As described in 2 Samuel 6: 5, David and all the house of Israel played before the Lord on harps and lyres, drums and sistrums, dancing with the high sound of the trumpet. Such dynamic worship is alive in Ethiopia today. All Ethiopian Christian rituals resonate with Old Testament traditions. Many popular pieties are also laced with Hebrew customs. For instances: the men do not enter a church the day after they have had intercourse with their wives; nor do the women come to church service after childbirth, till the days of purification are over, and that is when her child is baptized. A person who is, for certain reasons, unclean cannot enter the Church until he is purified. The washing of hands before and after meals and not eating the meat of animals that are prohibited in Leviticus Chapter Eleven are observed by modern Ethiopians as they were by ancient Hebrews. However, such tenacious observance of Old Testament laws is not a matter of blind allegiance to tradition. These practices are, rather, based on the Ethiopian understanding of Evangelical principles. As written in the Gospels, these are direct quotes from Jesus Christ : Matthew 5 : 17 - 18, "Think not that I am come to destroy, but to fulfil. . . one jot or one tittle shall in no wise pass from the law. . ." John 14 : 15 - 15 : 12, " If ye love me, keep my commandments . . . He that hath my commandments and keeps them . . . If ye keep . . . ye shall abide . . . even as I have kept . . . and abide in his love. . . love one another, as I have loved you."

1. Samuel A. B.. Mercer, *The Ethiopic Liturgy*, first published 1915, London (p. 4)

2. *The Book of Kebra Negast (The Glory of Kings) text in Geez Amharic and English.*

3. E. Ullendorff, *Ethiopia and the Bible*, Oxford Univ., London. 1968 (p. 68)

Introduction of the Eucharist

One Ethiopian tradition, bolstered by Scriptural evidence, asserts that Christianity was introduced by a Eunuch who was the Finance Minister of Queen Candace at the beginning of the first century (34 A. D.) This Eunuch was baptized by St. Philip the Apostle. (Acts 8:26-39). Upon his return to Ethiopia, he preached the Gospel around the palace in Aksum; but the sacraments were not performed until the arrival of Frumentius, the first Bishop of Ethiopia.

The Book of the Contending of St. Tekle Haimanot¹ tells us that Frumentius (Sidrakos) and Adesius came from Jerusalem to Ethiopia toward the beginning of the fourth century A. D. They were received by the High Priest Anbarom as youths. They grew up in his home, learning the life and customs of the country. One day Frumentius expressed how he himself was impressed by the devotion of the people towards their God. He then said to Anbarom. "My Lord, I admire the life and culture of the people, but you Ethiopians practice neither baptism nor receive communion." Anbarom replied. "Our Fathers the Levites brought us circumcision and the Finance Minister of Queen Candace (eunuch) brought us the faith of Christ, yet we do not have an Apostle who can administer the rites of Baptism and the Eucharist, So would you please go to Alexandria." This he did. Once there, Patriarch Athanasius consecrated him Bishop, and sent him back to Ethiopia. (A. D. 329-356) He was called Abba Selama (Father of Peace). He then administered the sacraments to the people, starting with the High Priest. This leader of the Ethiopian Judaic tradition was the first to be baptized and ordained priest according to the Christian rites. Since then there is evidence that the practice of the Christian sacraments spread throughout most of the country.

There are no clear details on the liturgy which Frumentius had brought with him from Egypt. The Ethiopian Synaxarium states that he translated the Old and New Testaments and other texts into Geez. The same source also indicates that he was unable to complete the work of translation. Syrian monks (the Nine Saints) arrived at Aksum in the 5th century. They are generally credited for completing the work of translation from source languages. They spread the Gospel, set up the monastic order, and started schools. There is no precise information concerning who did which parts of the overall task of devising a culture that was so thoroughly penetrated by a liturgical awareness of God's presence in their midst. As with Ethiopia's iconographic legacy, pioneer contributors were more concerned about the authentic signs of the Holy Spirit's work, rather than about their own signatures.

The nine Monks came from regions ranging between Constantinople and Syria. It is said that they arrived in Ethiopia soon after the Christological controversy at the Council of Chalcedon. (A. D. 451). By the close of their window of ministry, a famous priest, St. Yared, born A. D. 505, in Aksum, started composing indigenous ecclesiastical chant. Yared began by collaborating with the Nine Monks, especially Abba Pentilewon, who remained in Aksum. Yared acquired much information from Abba Pentilewon and Abba Aregawi. In addition, Yared visited Constantinople (second Rome) twice.² Yared's compositions established the bench mark for all Ethiopian Church chants. His works portray Old and New Testament themes yielding prophetic contours of the history of salvation. The music, frequently melismatic, prayerfully carries every theme including creation, Jesus Christ's incarnation, and Baptism, Crucifixion, Death, Resurrection, Ascension and His Second Coming. Naturally this music provides the ideal expression of the Ethiopian people's national consciousness and the land they call home.

It is believed that some of the Old Testament canticles had been prayerfully sung by devoted Ethiopian churchmen, even before the coming of Jesus Christ. Obviously, Ethiopian music existed in the Old Testament era. Every surviving culture has musical roots that old, while not preserving specifics. Music was an internationally celebrated treasure of the Cushite Empire. Yet, all of the Church music is attributed to St. Yared of Aksum, since he articulated the principles for Ethiopia's unique synthesis of Christian chant. Thanks to his pioneering efforts, a vehicle was prepared that delivered a voluminous package of ancient musical heritage that has presently arrived intact, still glorifying God.

During the reign of Emperor Gabre Maskal (A. D. 550), Yared compiled the famous *Megaba Degguwa* (this means the hymn of sorrow which includes three main modes:

- a) *Geez* - the first stage of song
- b) *Uzil* - the second stage to be sung together with the first
- c) *Araral* - a sorrowful song and plaintive.

⁽¹⁾*The Contending of St. Tekle Haimanot, Tense Zegoubae Printing Co., Text in Geez & Amharic. Addis Ababa. 1953 (pp. 22, 23)*

⁽²⁾ *St. Yared's History, written in Amharic and Geez Published at Tensae Zegoubae. Addis Ababa, no date (p.46)*

Consider the discrepancy between what Ethiopians know about their own history and what foreign commentators say concerning origins of the chant and the notational system by which it was preserved. Michael Powne, a contemporary English writer, suggests that “Yared only composed the original chants and that these were handed down orally until the middle of the sixteenth century, when two Ethiopian Deberas introduced the notation”⁽¹⁾ This contradicts what Ethiopians have always believed. They contend that the chant, the notation and the texts are all the work of St. Yared, produced with divine inspiration. In either case, nothing less than a miraculous legacy could have preserved so well a voluminous body of religious poetry and music. How much of it is due to St. Yared’s labours in the sixth century, or to the intervention of two Deberas a thousand year later, or to the dedication of intervening generations of worshipers may be rehashed until the Lord returns in glory to set all the records straight. Yet the indisputable fact is that, to this day, works of divine inspiration are heard throughout the land of Ethiopia and its recent diaspora. The product of the disputed process bears demonstrable similarities to what twentieth century Judaic scholars documented as a pristine Hebrew chant tradition among Yemenite Jews. They validated their findings by comparison with melodic motifs and tone patterns previously established as characteristic of ancient Byzantine Christian and Gregorian chants.⁽²⁾ Another part of this enigma is the song poems attributed to St. Yared. Those are usually overlooked by musicologists. The theology in works attributed to St. Yared quite clearly predates influences of both the Renaissance and Scholasticism. It reflects an approach to life and the authentic Christian canon of Scripture that modern scholars would classify as a philosophy. This “philosophy” _ it is really rather a theology_ began to wane in Western Europe about the sixth century. It, certainly, had been supplanted there, by the thirteenth century, when it started to lose its luster even at Constantinople. St. Yared’s compositions are characteristic of that Patristic school of Christian world view and life style based on divine revelations through the ages, as the proper focal point for all human aspirations. Some recognizable historic pillars of that school have already been mentioned in connection to St. Yared. Shortly, another Patristic author will be recalled, when we examine sources of the Ethiopian treasure of Anaphoras.

Until the nineteenth century the Liturgy was mainly in manuscript form, hand-printed on leather parchment. Distribution was no wider than the needs of individual clergymen who wrote or commissioned copies to be made for their use in parishes. Sometimes it was difficult to obtain a book for church service. This was due to the technical difficulties of printing Amharic. However, by A.D. 1950, the fourteen Anaphoras together with the preparatory service were published (in both Geez and Amharic) by the order of H.I.M. Haile Selassie I. That edition was revised by Blatta Marsie Hazen. The former Patriarchs, His Holiness Abuna Basilio and His Holiness Abuna Theophilus, played significant roles in this important work. In addition to the work of Rev. Marcos Daoud, most of the Anaphoras had been translated from Ethiopic into English, German and Latin by Mercer, Harden.

Rather than trying to determine how all of this might be studied by reducing it to fit stock Humanist methodologies, some contemporaries are attempting to change their personal life styles to celebrate, as much as possible, this ancient Christian tradition.

(3) Origins of the Anaphoras

The Ethiopian Church has fourteen Anaphoras for the Divine Service, namely:

1. The Anaphora of the Apostles
2. The Anaphora of the Lord
3. The Anaphora of John, Son of Thunder
4. The Anaphora of St. Mary
5. The Anaphora of St. Athanasius
6. The Anaphora of St. Basil
7. The Anaphora of St. Gregory I (Nyssa)
8. The Anaphora of the Three Hundred
9. The Anaphora of St. Epiphanius
10. The Anaphora of St. John Chrysostom
11. The Anaphora of St. Cyril
12. The Anaphora of St. Jacob of Serough
13. The Anaphora of St. Dioscorus
14. The Anaphora of St. Gregory II (The Wonder-worker)

1. *Michael Powne, Ethiopian Music, Oxford University Press London. 1968 (p. 85)*

2. *HEBREW MUSIC, by Eric Werner, German and English, Arno Volk Verlag Hans Gerig Kg, Koln, 1961 (pp. 8 - 16)*

According to Ethiopian traditions the origins of the Anaphoras are listed as follows: The core of the Anaphora of the Apostles was written by the Apostles themselves, after the ascension of Christ. Later, Church Fathers made additions to compliment it with the Anaphora of the Lord. Both reflect teachings of Lord Himself, like the body of what had previously been oral tradition alluded to in Acts 1:3. The Anaphora of the Three Hundred was written by the 318 Bishops, members of the first ecumenical council held in 325 A.D. at Nicaea.

The Anaphora of John the Son of Thunder was written by John the Evangelist, the Anaphora of St. Mary was composed by Abba Heryacos, Bishop of the province of Behnesa in Upper Egypt. It was said that he composed this Anaphora through inspiration of the Holy Spirit, and the Virgin Mary directed him to hand it over to Yared of Axsum who later put it together with the other thirteen Anaphoras.

The rest of the Anaphoras are not so well documented. They are simply known as: The Anaphora of St. Basil, of St. Gregory I, of St. Epiphanius, of St. John Chrysostom, of St. Cyril of Alexandria, of St. Jacob Bishop of Serough, of St. Dioscorus, and of St. Gregory II. Since each of these Fathers is known as an author of metrical homilies, expositions, and hymns, it is reasonable to assume that each wrote the respective Anaphora attributed to him. According to another study, St. Basil the Great's liturgy is a composite or redaction of elements that recognizable as adaptations of the Anaphoras of the Apostles, the Three Hundred, and St. Athanasius.

(4) The Significance of the Qedasi

In case our use of change words, has left the reader wondering: qedasi, Anaphora, Eucharistic Liturgy, Communion all refer to the same basic worship service. This introduction is about that center of Ethiopian Orthodox Tewahido Church life, and all who try to seriously live it. People of other faiths call comparable worship services "Mass," "Divine Liturgy," "The Lord's Supper." But qedasi has layers of significance that are, in certain respects, unique. A literal translation of the word "qedasi" is "hallowing" or "sanctifying," as in "ye shall be holy : for I AM holy." (Lev. 11 : 44) ". . . I am the Lord Who sanctifies you." (Lev. 22 : 32) ". . . hallowed be Thy name, . . ." (Mt. 6: 9 & Lk. 11 : 2) ". . . a holy nation. His own special people . . ." (1Peter 2 : 9) Some examples in the qedasi text may be found at: II : 14, 32, 38, 44; III : 1, 17, 48. If one does not consider these layers of the qedasi, one is apt to miss what an Orthodox Tewahido Christian is talking about when he or she talks about God, the Holy Trinity, the Father, Jesus Christ, the Son, the Holy Spirit, grace, holiness, righteousness, justification, salvation, and dozens of other topics. The qedasi explains in words, music, and action the interpenetration of these elements, and dramatically presents them to participants. The qedasi is not entertainment, but one just hears it, only if he is blind; one just sees it, only if he is deaf; one just sits there in a chair or pew, only if he is spiritually paralysed; one just reads about it if he is spiritually tepid. Proper participation requires proper preparation. It is, after all, a divine encounter, like those given to Abraham, Jacob, or Moses. It takes forethought, it takes honest personal prayer, and that includes a change of heart_ developing a mind set that says, "What do I have to offer? What am I willing to give: to make this encounter grow?"__ rather than, "What may I expect to get from it?"

The qedasi celebrates the whole of God's good creation, also, serving as an inquiry into what went wrong in Eden. It is a study in repentance, and how to fix what is still broken in our lives. It is a school of blessings and theology. As the ultimate covenantal encounter, it reviews the history of salvation and all revelation. Jesus Christ told us that we must do this if we would have His life in us. We take Him at His word, understanding this as the sources of grace that flowed from His precious side as He was sacrificed on the cross, and as He victoriously proclaimed His peace and the remission of sins to His disciples, hiding behind closed doors, after His resurrection. Celebrating qedasi anticipates the passing of this world, as God's Kingdom is already breaking through, into our cosmos. The text, the music, the rhythm, the movement beckon us to the wedding feast of the Lamb of God in His coming Kingdom, unto the ages of ages.

(5) Structure and Practice

The structure and practice of the present qedasi is virtually the same as in the fourth, and succeeding centuries. With the exception of translations from Geez, the ancient Liturgical language to Amharic, the modern Ethiopian language; and those into Arabic and English, for the use of non-Amharic speaking faithful, there has been no major change or reform in the Ethiopic Liturgy.

There are two distinct orders of liturgical operatives in the services of the Tewahido Church. There are (a) ordained ministers: the Bishops, Priests and Deacons who officiate at the qedasi and (b) the Deberas whose duties entail “performing” liturgical hymns before and after the qedasi. At “home” the work of the Deberas is done at every divine service in almost every church, except monasteries where the order of the monks is a silent discipline, or outside the country where few are prepared to volunteer for this service. Happily, in the diaspora, many pious lay men and women are qualifying by intensive study as liturgical participants.

The qedasi may be divided into two principle parts, explained below by introduction heading (#)’s as indicated :

- (a) Preparatory Service or Pre-Anaphora (*serate qedasi*) = (6) **see this subheading in the next paragraph**
- (b) The Anaphora (*qedasi*) = (7) + (8) **see these subheadings on the next two pages of this introduction**

(6) The Preparatory Service

The text of the Preparatory Service is divided into “Chapters.” This division is a real aid for anyone who is unfamiliar with what seems so natural to those who have grown up with it. “CHAPTER I (one)” deals with prayer over the Church’s vessels. These are the paten, the chalice, the crossspoon, and the masob or platter on which the bread is brought to the temple. Chapter I prayers are for the consecration of new vessels. They are said only on the day when new vessels are used for the first time. The prayers in this part should remind each us of our own personal consecration at Baptism. “CHAPTER II” includes prayers (paragraphs #37 - #51) to be said over the same vessels consecrated in Chapter I. These prayers are part of every qedasi. Reading these prayers offers one insight into how to prayerfully prepare to receive the body and blood of Jesus Christ. CHAPTER II also features admonitions for everyone to participate fully, not allowing one’s attention to wander. This second section includes reading of selected whole Psalms, verses, and prayers asking God’s blessing on every aspect of the service, plus a list of pertinent rules from the Church’s official rule book, the “Canon.” This service should convince us to expect our empowerment as God’s people, to do God’s will from what it is that we are doing together here and now. Not only is God present in our midst, but the whole Kingdom of God is at hand, breaking through into our dimensions of time and space. In other words, these efforts are not just about mutual edification: we celebrate God’s miraculous intervention in history, saving us here and now.

As the Priest enters the Church he shall, before all else, say the prayer of penitence and Psalms: 24, 60, 101, 102, 112, 129, and 130 (in Septuagint versions - in Masoretics, like KJV, RSV, NIV: add 1 to each Psalm #). This is followed by the prayers of St. Gregory and St. Basil. Next, he shall say St. John Chrysostom’s prayer.

Except the prayer of penitence, the above prayers are said silently by the Priest. To get the gist of what is happening at this point_ probably before you arrive_ read the appointed Psalms and the full text of these prayers: Chapter II, paragraphs 12 through 36. Whereas the Coptic Church, and others, deem one priest and one deacon sufficient, in the Ethiopian Church, there should be at least two priests and three deacons to celebrate the Eucharist. In 1959 permission was given for one priest and one deacon to perform the Divine Liturgy in areas where not enough clergymen are available. This of course, was not readily received by people who are reluctant to accept, and suspicious of changes.

If the Archbishop or Bishop is present, the priests and deacons shall take their vestments to him to be blessed, then they shall vest. But if neither is present the Priest celebrant shall himself say the blessing before they vest. At the time of the service there must be one candle on each side of the altar. Instead of a third candle a sanctuary lamp is used. These two candles signify the honor and majesty of the bread and wine.

CHAPTER III of the qedasi’s Preparatory Service opens with the Priest celebrant washing his hands. Rather than drying them, he selects and passes his wet hands over one loaf, then says the prayer of thanksgiving. The Priest shall make the sign of the cross with his hands over both the host and the wine three times saying, “*Blessed be the Lord, Almighty Father, our God; . . . (paragraph III : 20)* During the service, there is no passing of an offering plate or money basket, but paragraphs III : 41 - 44 should remind us of the fact that our responsible donations of cash and volunteer labour to the church, along with the alms we give secretly to those in need, are very much a part of what we, as the People of God, represented by the priests, here offer to Him in the form of bread and wine.

The Priest celebrant asks God that the Holy Spirit may descend upon the elements to change them into the real body and blood of our Lord Jesus Christ. He makes the sign of the cross three times over each element (over the bread and over the Chalice). Then the absolution of the Son is read by a Bishop, if he is present, if not it is done by the assistant Priest followed by the Litany. Throughout the qedasi, there are several series of exchanges between Deacons Priests (Deacon's bidding prayers), and the congregation, such as :

Deacon : Arise for prayer

People : Lord have mercy upon us.

These announcements by the Deacon are mental wake up calls: reminders of St. John the Baptizer, forerunner of the Lamb of God, who prophesied : "Prepare ye the way of the Lord, make his paths straight" (Mt. 3 : 3; Mk. 1 : 3); "the crooked shall be made straight" (Lk. 3 : 5); "Make straight the way of the Lord" (Jn. 1 : 23). They are powerful statements, fulfilling Isaiah's prophecy: (40 : 3). Both the words "Arise (straighten up / pay attention / stand up) for prayer," and salutations by the Priest are repeated often in the service. After the Litany, the prayer of the incense follows. Before being used, the incense and the censer are blessed by the Patriarch, Archbishop, or Bishop if present, otherwise the Priest blesses them remembering the current year and reckoning of day and night. He shall go around the ark three times with a lighted candle carried in front of him, while another Deacon joins the procession, carrying the Epistles of St. Paul. The prayer of incense is followed by five scripture readings designated for the occasion. Two are from the Epistles, one from the Acts of the Apostles, one from Psalms, and one from the Holy Gospels. The Holy Gospel is read by a bishop, if present : if not, it is done by the Priest celebrant. Scriptural readings are selected according to a liturgical calendar (getsawe = plan of instruction).

Following the Gospel, a Deacon opens "CHAPTER IV" by dismissing the catechumens. Some think this an anachronism, since we no longer suppose that some nonmember might turn us over to the pagan authorities, charging us with "atheism" for what we are about to do. It is retained to remind us of the witness of those who bore Christ's Cross before us, and that we are about to enter with them and the angels, in spirit and truth, into the heart of the qedasi. We pray for our faithful brothers and sisters throughout the world, including the Patriarch, who remembers the leaders of the other Churches of God. We remember the Archbishop, bishops, priests, deacons, this congregation, all congregations, including those who may come after us. Next, the Creed is recited by all. The Anaphora to be celebrated in a particular qedasi determines whether the Nicæan or Apostles' Creed is recited. This "Apostles' Creed" is according to the tradition of the Church at Jerusalem: not to be confused with another of the same name attributed to the Latin baptismal rite. As the Creed concludes, a deacon brings water to wash the principal celebrant's hands. After the hand washing, the kiss of peace is exchanged. This is accomplished by everyone, starting with an exchange between the priests, the deacons, and finally everyone present acknowledging each other with a simple bow in every direction where fellow participants are visible.

The washing of the hands of the Priest celebrant may be likened to Pontius Pilate, who washed his hands to indicate his innocence in the condemnation of our Lord Jesus Christ. The Priest declares that he is innocent of the fate of any who would dare take communion without proper preparation. (1Cor. 11:26-33)

(7) The Anaphora

Different Anaphoras are used on different occasions. The Priest celebrant picks one proper to the commemoration of the day. For instance, the Anaphora of the Apostles is celebrated on the memorial day of any Apostle, and the Anaphora of St. Dioscorus is celebrated on the Nativity of Christ, Epiphany, Fasika, Ascension Day, Pentecost Day, and on the Feast of the Holy Trinity. The structure of every Anaphora may be generalized as follows:

- | | |
|--|---------------------------------------|
| a) Eucharistic Thanksgiving (with responses by the congregation) | |
| b) Intercession | h) Prayer of the Angels |
| c) Thrice Holy Angelic Praise | i) Prayer of Penitence |
| d) Institution & epiklesis | j) Invitation to Communion |
| e) Prayer of Fraction | k) Prayer "Pilot of the Soul" |
| f) The Lord's Prayer | l) Thanksgiving and final Benediction |
| g) Inclination | |

Each Anaphora begins with a prayer of thanksgiving. Civil rulers are mentioned here: by name, if they are Christians.

This thanksgiving is followed by a prayer of intercession for the living and for the dead, as well as for the Apostolic Church. Prayers of intercession are said before and after the direct quotes from Christ. Next, the Inclination, which begins with a direction given by the Deacon, “You that are sitting stand up. Bow down your head, look to the east, let us give heed, and answer ye.” To this last command the people respond : *“Holy, holy, holy, perfect Lord of hosts, heaven and earth are full of the holiness of Thy glory.”* (Isaiah 6:3) This is followed by the prayer of the Fraction *“Grant us to be united through Thy Holy Spirit . . . that we may live in Thee forever,”* which is, in turn, followed by the Lord’s Prayer and by the Prayer of the Angels, said by all of them who intend to receive communion, three times in succession.

After this the invocation comes once again : *“Worship the Lord with fear”* to which the people answer, *“Before Thee Lord we worship and Thee do we glorify.”* This concludes with the Prayer of Penitence (including intercession for the living and the dead).

(8) Invitation to Communion

This section begins with a series of declarations by the Priest celebrant. He proclaims that what had been bread has been consecrated to become the body of Christ and, likewise, the wine is now the blood of Christ.

Before receiving communion, all communicants shall say:

“And when I have received Thy Holy Mystery, let it not be unto me for judgement nor for condemnation, but have compassion upon me and have mercy upon me: and through it grant me remission of my sin and life for my soul.”

The traditional order of reception of Holy Communion is first of all the Patriarch receives, then the Archbishops, Bishops, then the Priests and Deacons. After this the men shall receive, then the women; but they who have just been baptized (usually infants) receive before the other faithful.

While offering the Holy body, the Priest says, for instance, at the time of the Anaphora of the Lord: *“The Body and Blood of our Lord Jesus Christ for the sanctification of body, soul and spirit.”*

After receiving communion all communicants shall say:

“I pray and beseech Thee, O my Lord, that this Thy body and Thy blood which I have . . . so that I may please Thee all the days of my life and glorify Thee without ceasing.”

After the faithful have received communion, a prayer of thanksgiving is begun by the Deacon who says, *“Let us give thanks unto the Lord . . .”* To this the Priest responds’ *“My mouth shall speak the praise of the Lord . . .”* Then comes the prayer “Pilot of the soul” by the Priest, followed by the benediction and dismissal which begins with the Deacon’s words *“Bow down your heads before the Lord our God . . .,”* to which the people respond: *Amen, -The Lord bless us and be propitious unto us.”* Then the Priest, making the sign of the cross, gives the benediction as follows; *“O Lord, save Thy people and bless Thine inheritance. Feed them and lift them up forever. . .”* The Deacon then says, *“Depart in peace,”* while the Priest manually blesses everyone of the people, touching his or her forehead.

9. In January 1979, the Synod of the Church attempted to commission a manufacturing company to produce and distribute communion wine to all the Churches in the country, The idea was to replace the dried raisin wine.

10. For more information see Yassa Abd Al-Masih, *The Faith and Practices of the Coptic Church, Alexandria 1953* (p.77)

The Church teaches that every Christian including baptized children, should take the Holy Communion at least three times a year, if not every week. Through the centuries abuses in either direction of this norm have appeared and disappeared in series of cycles. Cycle segments typically span no more than a few generations. Using insufficient information or misinformation, individuals develop practices that ignore the consistent teaching of the Church. The Church stands behind what it has always taught are essential maxims from Jesus Christ and His Apostles. *“Except ye eat the flesh of the Son of man and drink His blood you have no life in you.”* (John 6 : 53) But before taking communion a believer must be prepared to examine himself. *“Let a man examine himself and let him eat that bread and drink of that cup. For he that eats and drinks unworthily, eats and drinks damnation to himself, not discerning the Lord’s body.”* (1Cor. 11 : 28, 29).

Spiritual Food----- The flesh and blood of Christ is food, which helps the believer to grow in grace. Jesus said, *“I am the bread of life; he that comes to Me shall never hunger, for My flesh is meat indeed and My blood is drink indeed.”* (John 6 : 55) Rather than suffering a lack of nutrition, we ought to figure out what prevents us from growing in our relationship with Him Who feeds us. Through His grace we are able to balance faith and works, without Him we can do nothing.

Through this sacrament the believer receives remission of sin : *“For this is My body and blood which is shed for many for the remission of sin.”* (Matt. 26 : 26-28) We are not just talking about a happy ever after or happy only in the hereafter. One gradually prepares for eternal life by receiving this mystery regularly in this life. Since He always respects our free will, this is the way that God proposes that we change our ways to His. The Ethiopian Orthodox Church firmly believes that our Lord Jesus Christ is present in this sacrament, not by way of remotely granting His grace, but by actually being in our midst in a consumable form. After the consecration there is no longer bread and wine, for all the substance of the bread is transformed into the body of Christ and all the substance of the wine into the blood of Christ.

(9) The Canon

The celebrant should be well acquainted with the book of covenant (which contains Christ’s teaching to the Apostles during the forty days following His death and resurrection), and with the books containing Apostolic Canons, the Didaskalia, = the teachings of the Apostles and the Abdisat (councilar canons). At the time of prayer and at the time of Liturgical Service there must be silence and awe, except for praise and sanctification from the beginning to the end. If one does speak he will suffer punishment. Priests or Deacons who have not attended the night prayer (*seatat* or matins) are not allowed to take part in this service. The Church does not permit more than one Liturgy to be performed in one day on the same altar. However, two or more services can be done in the same Church and at the same hour providing that there is more than one altar in that church.

(10) Structure of the Church Building

Churches in Ethiopia have either round or rectangular shape. Ideally, each Church should have four entrances, one facing each of the four major directions of the earth (North, South, East and West). As people who have been God-fearing for thousands of years, religion is the heart of the national culture, thus, church buildings are highly revered.

An Ethiopian Orthodox Tewahido church building should be divided into three areas. Some of these three areas bear names in Geez, which sound like corresponding Hebrew words. The first is the place where the debteras stand and perform services before and after the qedasi. It is called *qene mahlet* : this corresponds to the *naser* of the Tabernacle of Solomon’s temple. The next is the *qeddist* which is generally occupied by priests and Deacons; lay persons access it only to receive of communion. This corresponds to the *qodes* of the Tabernacle of Solomon. The innermost part is called *maqdas* (*qeddiste qedusan* = Holy of Holies). This is where the Tabot rests. Only ordained Priests have access to it. This also corresponds to the *qodush haqqodasim* or the *debir* of the Temple of Solomon. During service women stand to the right, and men to the left. No one may enter the church without first removing his shoes. This custom is based on the command given to Moses by God (Ex. 3 : 5; Acts 7 : 33).

Each Church should have small house, called “Bethlehem,” built within the inner Churchyard facing the east. This house is used for the preparation of the Holy Communion (the bread and wine used in the Eucharist). This house represents Bethlehem, the town where the Messiah was born.

PREPARATORY SERVICE CHAPTER I

In the name of the Father, Son, and of the Holy Spirit, one God. Amen.

Prayer at the Consecration of the Paten.

1. O Lord our God, Almighty, Father of our Lord, our God and our Saviour Jesus Christ, who didst institute the Church and the Priesthood in holiness, and didst prepare the holy Vessels :

2. O good Father, we beseech of Thy goodness, O lover of man, to show Thy face unto us and bless us,

3. and bless this Paten for pure service so that the holy body of Thine only-begotten Son Jesus Christ may be made ready upon it,

4. and so that this Paten may be a holy Paten, a Paten of salvation the holy body of Thine only-begotten Son Jesus Christ being laid upon it for the remission of sin : through Thine only-begotten Son. Amen.

* * *

The Ordering of the Service.

5. *The priest shall take the holy oil (mairoun) and anoint the Paten within and without, signing it thus with the cross and saying :*

6. O Lord our God, bless this anointing, let it be for the salvation of the whole world, and bless this Paten. Amen.

In the name of the Father, Son, and of the Holy Spirit.

Then he shall sign the Chalice, the Cross-spoon and the clothes with the sign of the cross, thrice repeated.

* * *

PREPARATORY SERVICE CHAPTER I

Prayer at the Consecration of the Chalice.

7. O Lord our God, Father of our Lord and Saviour Jesus Christ, Who chose Aaron, granting him to stand in the midst of his congregation in the tabernacle, and making him to complete Thy service in the sanctuary, which is the most holy place :

Lover of mankind, Thou who did choose Stephen, even making him a servant among the holy Apostles, and a preacher to the Gentiles :

8. We pray and beseech Thee, O lover of man, bless this Chalice and fill it with pure blood,

9. so that it may be a spring of life, even of the holy blood which ran from the side of Thy Son our Lord Jesus Christ for us, on the holy cross, because he was crucified to prepare us for the remission of sin with His blood. Glory be to our Lord, God, and Saviour Jesus Christ, unto the ages of ages.

10. Bless, sanctify and purify this chosen Chalice so that it may be a holy chalice. Amen.

Prayer at the Consecration of the Cross-spoon.

11. O Lord our God Almighty, Father of our Lord and our Saviour Jesus Christ :

12. We pray and beseech of Thy goodness,

13. Lay Thy hand now on this holy cross-spoon which is Thine; bless it, sanctify it, and give it power as Thou did give to the tongs which were in the hand of one of the Seraphim, the holy angels, for the purification of the lips of Isaiah the Prophet. Grant us, in Thy holiness, to stand in righteousness and perfect holiness.

PREPARATORY SERVICE I

14. Therefore we pray and beseech of Thy goodness, O Lover of mankind.

15. Bless this holy cross-spoon, purify it, and fill it with the precious blood, so that it may be a holy chosen vessel for drinking the blood of Thine only-begotten Son, Who is worthy of glory and praise. Amen.

16. Fill it with power, and make it a chosen vessel, purify this spoon. Amen. Glory be to the Father and to the Son and to the Holy Spirit, unto unending ages. Amen.

CHAPTER II

Preparatory service for the Liturgy.

1. In the name of the Father, and Son and of the Holy Spirit, the only God Who Is. Amen.

Thus begins Chapter II of IV called, the Preparatory Service or the eucharistic liturgy, listing the duties of priests, deacons, and all the people, including things appropriate for each occasion, as was arranged by our Egyptian fathers. First, at the time of the Eucharist a priest or a deacon shall read these words, and let all who would partake of the sacrament listen attentively, as he shall say :

2. My brother, think of your sins, and ask forgiveness so that you may obtain mercy before leaving the church, where the (ministers offer) the pure sacrifice on their own behalf, as well as yours.

3. Do not separate your (attention) from the priest who prays and offers (the sacrifice) on your behalf, so that you may not be turned out with the unbaptized whom they (will later) dismiss; rather, stay in the church, and listen to the word of the priest, and hear him who asks forgiveness on behalf of you and all sinners, that their God

PREPARATORY SERVICE II

may grant pardon unto them.

4. O man, if you want to receive forgiveness of your sins, why would you leave the church while another is bowing and asking for mercy on your behalf?

5. And why are you idle? At such a time, why would you let your mind wander from place to place? You who are sealed with the seal of the heavenly bridegroom, even Christ.

6. But the church will dismiss you and shut her doors against you, so that you shall never enter, because no stranger will be found in her.

7. When her Bridegroom comes, she shall open to Him her doors, and His bride feeds the Bridegroom. But the stranger shall not eat, because it is not given to him.

8. Who has seen a bridegroom who at his wedding, sacrifices his body and is fed on forever?

9. The Son of God has done something new in the world. No one, except for Him, has done anything like Him since the creation of the world. At His wedding He has ordained on the table, before His guests, His holy body and His precious blood as a banquet, so that they may eat thereof, and so that he who believes in Him may live forever.

10. The meat and drink is our Lord Jesus Christ at His wedding. Blessed be our God, Who has given us His holy body and precious blood for the forgiveness of sins, that we may live thereby for ever. Glory be to Him, unto the ages of ages. Amen.

11. *When the priest enters the church, before all else, he shall say : “The Prayer of Penitence” (See appendix, pages 174)*

PREPARATORY SERVICE II

Then, the following Psalms (see appendix, page 174 - 177)

Psalm 24 (25) Unto Thee, O Lord . . .

Psalm 60 (61) Hear my cry, O Lord . . .

Psalm 101 (102) Hear my prayer, O Lord ...

Psalm 102 (103) Bless the Lord, O my soul
...

Psalm 129 (130) Out of the depths have I
cried onto Thee. . .

Psalm 130 (131) Lord, my heart is not
haughty . . .

And afterwards he shall say this:

12. O Lord our God, Thou alone art holy,
Who has bestowed Thy holy things on all
of us by Thine invisible power.

13. Yea, Lord, we pray and beseech Thee
to send the Holy Spirit upon this church and
upon this ark, and upon all the holy vessels
whereon Thy precious mystery will be
celebrated.

14. And now, bless, sanctity, purity them
from all uncleanness and stain through the
forgiveness of the second birth that they
may be forever free from the least
association of defilement and uncleanness.

15. And make this church and this ark,
chosen vessels, clean, and pure, refined
seven times from all spot and stain and
uncleanness of transgressors like the
cleansing of silver from earth, refined and
purified and tested.

16. And grant that on them, when they
are clean and holy, be performed the
Sacrament of the Father and the Son and

PREPARATORY SERVICE II

the Holy Spirit, both now and ever and unto
endless ages. Amen.

**St. Gregory's Prayer, before entering
the veil**

17. O Lord our God, Who knows all the
thoughts of man, and tries the heart and
reins : because Thou has called me to serve
Thee in this Thy holy place, though I am
unworthy,

18. Reject me not, nor turn Thy face from
me, but take away my sins, and cleanse me
from the uncleanness of my soul and my
body.

19. And now I pray Thee and beseech
Thee to blot out my wickedness, and the
iniquity of Thy people, and lead me, lest I
enter into temptation.

20. Yea, Lord, cast me not away, nor let
me be put to shame in my hope, but rather
send down upon me the grace of the Holy
Spirit, and make me worthy to stand in Thy
sanctuary, and to offer unto Thee a pure
sacrifice with simple heart for the
forgiveness of my sins and trespasses.

21. And remember not the iniquity of Thy
people. And grant rest unto our ancestors,
our brothers and sisters who have fallen
asleep.

22. Keep and strengthen Thy people by
Thy power, for Thine is the glory with
Thine only-begotten Son, unto the ages of
ages. Amen.

*Then the priest shall enter into the
sanctuary, and prostrate himself once
beyond the veil, and say the **Prayer of Basil**
over the cabinets as he opens them.*

23. O Lord our God and our Creator, Who
made all through Thy word, Who has
permitted us to enter into this mystery, Who
did form man through Thy wisdom, and

PREPARATORY SERVICE II

make him prince over all creatures to rule them in righteousness and truth :

24. Grant us the wisdom which dwells in Thy treasures, create in us a clean heart, O Lord; forgive us our sins, hallow our souls and our bodies, prepare us to approach Thy sanctuary that we may offer unto Thee a sacrifice and a sweet spiritual incense for the forgiveness of Thy people's sins.

25. O our Lord, God, and Saviour Jesus Christ, Who has raised us from the earth and lifted us up from the dust, to set us with Thine angels and with the princes of Thy people :

26. Make us worthy to serve the word of Thy holy Gospel through Thy love and the multitude of tender mercies, and strengthen us to fulfill Thy will at this hour. We offer to Thee a sacrifice of a sweet savour, and the spiritual fruit which please Thy goodness.

27. Grant us Thy forgiveness and mercy; and accept this spotless sacrifice; and send Thy Holy Spirit on us and upon our offering to glorify it.

28. O Thou only-begotten Son, our Lord, God and Saviour Jesus Christ, glory be to Thee, unto the ages of ages. Amen.

Then he shall enter and prostrate himself three times in front of the ark and say the Prayer of John Chrysostom:

Lord our God who art higher than the angels and archangels, the dominions and authorities, cherubim and seraphim, Who was before all creatures :

PREPARATORY SERVICE II

30. Who art higher than every glory, Who raised the humble from the earth and exalted them to heaven, Who did lead us unto a new way for our salvation through the multitude of Thy mercies :

31. O merciful One, Lover of mankind, Who by Thy will has granted us, Thy poor people, to know Thy holy mystery : Thy word is wondrous, Thy glory which Thou has prepared for us is to be praised.

32. O Lord our God, the Good One, the lover of man, accept our prayer, make us worthy to enter Thy hallowed sanctuary and in true faith to read the mysteries of Thy words which befit Thy service.

33. Shine upon us with the light of Thy glory which destroys in us the thoughts of wickedness and the acts of sin, and send upon us the grace of the Holy Spirit, the consuming fire unto which the creatures of fire cannot approach, which destroys the wicked mind and burns up sins.

34. Grant understanding to the eyes of our hearts, and keep our lips from evil speech; give us peace and teach us righteousness, because Thou art our raiment, and the healer of our diseases and the maker of our nature :

35. And make us worthy of this Thy holy mystery, remove from us every evil thought and the lusts which war against our soul that we may offer to Thee a sacrifice and a sweet heavenly savour without blemish or defilement, through the multitude of Thy mercies and compassion and glory, and complete this heavenly mystery, which exceeds all mysteries.

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36. To Thee we offer glory, majesty, honour with Thy kind heavenly Father, and with Thy life-giving Holy Spirit, unto endless ages. Amen.

Prayer over all the Vessels of the Church

37. O Lord our God, good, merciful and holy, Who rests among the holy ones, Who of Thy goodness did order Moses, Thy beloved, to take the blood and sprinkle it over the vessels of the tabernacle :

38. We now pray and beseech Thee, O gracious One and lover of man, to sanctify these vessels by the Holy Spirit and the sprinkled blood of Jesus Christ.

39. That these vessels may be pure for Thy service. This rite is a holy rite, and truly these mysteries are life-bearing.

40. This is to be the holy body and the precious blood of our Lord and Saviour Jesus Christ, because Thy holy name is holy and full of glory, O holy Trinity, both now and ever and to the ages of ages. Amen.

* * *

Prayer over the Coverings.

41. O God, our Lord and our Saviour Jesus Christ, to Whom belong the treasures full of compassion and mercy, giver of good things to all that trust in Thee, Who did spread out the heavens by Thy wisdom, and give diverse laws to the firmament, the clouds, and the heavens, the line whereof has not changed :

42. Now also, our God, lover of man, send down Thine hand and the power of Thy divinity upon these cloths which will cover Thy holy body, Thou Who sent power on

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the cloths which were wrapped around Thy holy body in the tomb. Let these also be made like those that are in heaven.

For Thine is the glory and the power and the might, with Thy good Father and the Holy Spirit, both now and ever and unto the ages of ages. Amen.

* * *

Prayer over the Paten.

43. O Lord our good and life-giving God, Who did stretch forth Thy holy hands on the tree of the cross, lay Thy holy hand upon this Paten which is full of goodness, and on which food of a thousand years is prepared by those who love Thy holy Name.

44. Now also, Lord our God, bless and sanctify and purify this Paten which is full of coals of fire, Thy holy body, which we offer on the holy altar in this holy apostolic church, for Thine is the glory with Thy good heavenly Father, and the Holy Spirit, the life-giver, both now and ever and unto endless ages. Amen.

* * *

Prayer over the Chalice.

45. O Lord our God, Jesus Christ our God, Who truly was made man, Whose godhead was not separated from Thy manhood, Who did shed Thy blood willingly for the sake of Thy handiwork, lay Thy holy hand over this chalice.

46. Now also, bless it, consecrate it and cleanse it that in it may be prepared Thy precious blood so that this (*pointing*) may be for life and forgiveness of sin to all those who drink of it in faith.

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Glory be to Thy good heavenly Father and the life-giving Holy Spirit, both now and ever and unto endless ages. Amen.

Prayer over the Cross-spoon.

47. Lord our God, who made Thy servant Isaiah the Prophet worthy to see the Seraph with the tongs in his hand, with which he took live coal from the altar, and placed it on his mouth:

48. Now also, Lord our God, the almighty Father, lay Thy hand on this Cross-spoon for the communion of the holy body and the precious blood of Thine only-begotten Son, our Lord and Saviour Jesus Christ.

49. Now bless it, sanctify it, and purify it, give to this Cross-spoon power and glory as Thou gave the tongs of the Seraph ; for Thine is the glory and dominion with Thine only-begotten Son, our Lord and Saviour Jesus Christ, both now and ever and unto ages of ages. Amen.

Prayer over the Masob.

50. O Lord our God, who said unto Moses Thy servant and prophet on Mount Sinai, "Make a custom pot and set it into My tabernacle."

51. Now also, Lord our God almighty, stretch forth Thy holy right hand over this Masob, fill it with power, might, also with the grace of the Holy Spirit and with Thy glory, so that it may carry the holy body of Thine only-begotten Son into this holy apostolic church; for Thine is the glory with Thine only-begotten Son and the Holy Spirit, both now and ever and unto ages of ages. Amen.

52. *Then he shall begin to dress the ark and cover the altar and the chalice with clean covering. He shall not leave anything uncovered. He shall choose the incense and put it in the incense box. At the time of dressing the altar and putting everything in place, the priest shall say:*

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53. O God, Thou art He who knows the hearts of each and all, Thou art the holy One Who rests among the holy ones Who alone is without sin and mighty, even the forgiver of sin.

54. Because Thou knows, O Lord, that I am unworthy, and unclean for this Thy holy ministry, and that I have not the countenance wherewith to make an offering to Thee and open my mouth before Thy holy glory, but, according to the multitude of Thy mercies, forgive my sins, for I am a sinner.

55. Grant me to find grace and mercy in this hour, and send me Thy power from on high that I may be worthy to accomplish Thy holy ministry according to Thy will and Thy good pleasure, and that this incense may be a sweet smelling savour *(pointing to the incense box).*

56. O Lord, be with us, and bless us, for Thou art the forgiver of our sins and the light of our souls, even our life, our strength, hope, and refuge, and to Thee we send up, as unto the highest, thanksgiving, honour and worship be to the Father, Son, and Holy Spirit, both now and ever and unto ages of ages. Amen.

After preparing the holy vessels he shall say, this "Prayer of the Father."

57. O Lord our God, Who has taught us this great mystery which is for our salvation, Thou art He Who has called us, Thy lowly servants, although we are unworthy, to be ministers at Thy holy altar,

58. Do Thou, our Master, make us fit by the power of the Holy Spirit to accomplish this ministry and the "Preparatory Service", so that, without falling into judgment, in the presence of Thy great glory, we may offer unto Thee an oblation of glory, praise, and great joy in Thy sanctuary.

PREPARATORY SERVICE II

59. O Lord, giver of salvation, and source of grace, Who works all in all; to every one, grant us, Lord, that our gift may be acceptable in Thy sight.

60. Yea, Lord our God, we pray and beseech Thee, that Thou not forsake Thy people because of their sins, and especially not by reason of the foolishness of me, Thy servant, a sinner : for these Thy holy things are holy according to the gift of the Holy Spirit, through Jesus Christ our Lord, to Whom with Thee and the Holy Spirit, the life giver, Who is coequal with Thee, are due honour, glory and power, both now and ever and unto ages of ages. Amen.

61. Then the priest shall say :

Hallelujah, as for me, I will come unto Thy house in the multitude of Thy mercy, and in Thy fear I worship toward Thy holy temple. I will praise Thee, O Lord, with my whole heart for Thou has heard all the words of my mouth. Before Thine angels will I sing praise unto Thee, and I will worship towards Thy holy temple. Let Thy priests be clothed with righteousness, and let Thy saints shout for joy. Purge me with hyssop, and I shall be clean, wash me and I shall be whiter than snow. Wash me thoroughly from mine iniquity, and cleanse me from any sin. Cleanse Thou me from secret faults, keep back Thy servant from presumptuous sins. Thou gave them the bread of heaven, man did eat angels' food. I will wash my hands in innocence: so will I compass Thine altar, O Lord. I went about and offered sacrifice within His tabernacle, and rejoiced in it. Thou prepares a table before me in the presence of mine enemies. Thou anoints my head with oil, my cup runs over. I will take the cup of life, and call upon the Name of the Lord. Thy mercy shall follow me all the days of my life, and I will dwell in the house of the Lord for ever.

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O Lord save, O Lord prosper us.

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

The Canon

62. *If the archbishop, the bishop, the priest or the deacon is not well acquainted with the book of "Mashafa Kedan," the book of "Synodos," the "Didaskalia," all the rules of the church and all its righteous laws which lead to the way of life, let him not enter for service in the church. If he presumptuously and irreverently enters he should be deposed from his rank and driven out of the church. But if he is well acquainted with the teachings of the Holy Spirit, knowing the "Abtlisat," let him enter.*

63. *Let the priest, who celebrates, stand in fear. First of all let him prostrate himself: once before the ark, once before the priests, and once before the deacons. Let him take the vestments in his hand, turn to the east, prostrate himself three times, and say :*

Our Father who art in heaven . . . (see #III : 23, p. 21)

Second :

Before he vests himself completely, let him turn to the people and look to see if there is a deacon for service ; because it is not right for the priest to take off his vestments after having vested, should there be no deacon to help in the service.

When he wishes to put on the qamis, he should be sure that it is neither too long nor short, for it is not right to take it off after having vested. Then he shall put on the "Akmam", and gird it with the cincture.

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He shall concentrate his mind on the service; he shall not allow it to wander about on the business of the world, nor suffer it in any wise to go out of the door of the temple. If the servant is vigilant in the service of his master, how much more worthy of service should be the Lord of all creation ?

64. If the archbishop or bishop is present, the priest shall take his vestments to him to be blessed, then he shall vest. But if neither is present, the priest shall himself bless them and vest.

65. The vestments for the service of the qiasse shall be white and not coloured.

66. At the time of service there is to be not one candle only, but two: one at each side of the altar, whether they are small or big. Instead of the third candle let them light the "Qandil," because the rule is to use two candles. These two candles signify the honour and majesty of the bread and wine.

67. On Sunday let them bring in four loaves, but on other days three only. The loaves shall not be broken and shall be without any blemish.

68. When he pours the wine into the chalice, he shall observe carefully and take note if it be good or not. He who prepares the chalice shall not add old wine, shall not add water more than one third, but if there is much wine he shall add one tenth only. He shall not depart from the measure of this proportion.

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69. First of all the priest shall wash his hands, and not drying them, he shall pass his wet hands over and upon the bread without benediction, then begin with "The Prayer of thanksgiving."

70. Let him be watchful and attentive to the bread, so that by the time for the people to receive communion that it may still be warm.

71. All the faithful, who gathered to partake of the holy sacrament, have to stand quietly in the church to hear the word of God. No one is allowed to speak or laugh, because the church is not a place of conversation, but a place of prayer.

72. He who laughs at the time of qidase, shall be punished for one week, if he is a priest ; but if he is a layman he shall be driven out at once, and shall not receive the Holy Communion.

Glory be to the Lord who gave us His holy body and His precious blood, unto endless ages. Amen.

PREPARATORY SERVICE III

CHAPTER III

1. *Priest* : How awesome is this day and how marvelous this hour wherein the Holy Spirit will descend from heaven and overshadow and hallow this sacrifice.

2. In quietness and in fear, arise and pray that the peace of God be with me and with all of you.

3a. *People* : *shall chant a song of one stanza* :

Hallelujah ! If there be anyone of the faithful who has entered the church at the time of qidase and has not heard the holy Scriptures, and has not waited until they finish the prayer of the qidase, and has not received the holy communion, let him be driven out of the church for he has violated the law of God and disdained to stand before the heavenly King, the King of body and spirit. This the Apostles have taught us in their canons.

3b. (4.) *From Tensea till the day of Pentecost, instead of the previous paragraph, the people shall say the following song of one stanza* : Halleluia! Joseph and Nicodemus wrapped with linen cloths Jesus, Who rose from the dead in wondrous fashion.

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The priest, processing around with the Host, shall say :

5. Remember, O Lord, those who offered unto Thee this offering, and those for whom it was offered. Give them all the heavenly reward,

6. and above all, accept before Thee Thy servant who offered it to Thee this day; as Thou accepted the sacrifice of Abel the righteous, the sacrifice of our father Abraham, and the two mites of the widow.

7. So accept the gifts of Thy servants, whether much or little, in secret or openly, and fill their houses with all Thy good things ; and as they remembered Thy holy name on earth, remember them in Thy heavenly kingdom ; and in this world do not forsake them for ever.

8. *People* : Thou art the pot of pure gold, wherein is hidden the manna, the bread which came down from heaven, giving life unto all the world.

9. *Then the priest shall take the host with his wet hand. and, passing his hand over and upon it, shall say:* I sought Thy face ; Thy face, O Lord, will I seek, hide not Thy face from me; put not Thy servant away in anger : Thou hast been my help : leave me not, neither forsake me, God of my salvation.

10. *Priest* : Blessed Lord “*Euvlogios Kyrios*” Jesus Christ, Holy One, *Iesus Xristos Hagios*, truly fulfilling all prophecy, *manteion, panimantown, alatinown.*” Amen.

11. *Crossing his two hands, he shall say* : Christ, our very God, sign with Thy right hand, bless as with Thine own hand, sanctify with Thy power and strengthen with thy Spirit, so that this bread will be for the remission of sins of Thy people. Amen.

12. *Then the assistant priest shall receive it into a covering and say* :

Jesus Christ, the High Priest, just as Joseph and Nicodemus wrapped Thee in linen cloths and spices, and Thou was well-pleased in them, in like manner be well-pleased in us.

13. *Then he shall hand it across the altar into the hands of the priest celebrant who, while receiving it, shall say*:

May the hallowing, thanksgiving and the exaltation be accepted by God the Father, for the remission of sin. Amen. Power, blessing and great light, and holiness be to this church.

14. *The priest shall compass the ark preceded by a light and followed by a deacon, saying* :

Lord our God who accepted the offering of Abel in the wilderness, of Noah within the Ark, of Abraham on the top of the mountain, of Elijah on the top of Carmel, of David on the threshing floor of Ornan the Jebusite, and the widow’s mite in the sanctuary : accept likewise the oblation and offering of Thy sinful servant, which he has brought unto Thy holy Name, and let it be for the expiation of his sins, reward him with a good recompense in this world and in the age to come, both now and ever and unto ages of ages. Amen.

15. *Then he shall set the Host on the Paten, and the deacon shall compass the altar three times holding the chalice and say* : *Psalm 22 (23)* :

1 The Lord shepherds me, and nothing is denied me. 2 He settles me in verdant pasturage, and raises me on refreshing water. 3 He converts my soul, and guides me toward a course of righteousness for His Name’s sake. 4 For even as I pass through the shadow of death, I will fear no evils, for Thou art with me. Thy rod and Thy staff comfort me. 5 Thou has prepared a table before me in the face of those who trouble me. 6 Thou has anointed my head with oil. Even Thy chalice which inebriates me, how glorious it is! 7 Thy mercy will follow me all the days of my life. 8 And I shall dwell in the house of the Lord unto the length of days.

16. *Priest* : Christ our God, Who is truly our Lord, Who went to the wedding when they invited Thee in Cana of Galilee, and blessed for them the water and changed it into wine, do Thou in like manner unto this (*pointing*) wine which is set before Thee.

17. Now also let it be blessed, hallowed, and pure, so that it may become the life of soul, body, and spirit at all times.

18. Father, Son and Holy Spirit, be with us; and fill the wine with joy and happiness, for goodness, for life, for salvation and for the remission of sin, for understanding, for healing, for the counsel of the Holy Spirit, both now and ever and unto unending ages. Amen.

19. Purity, sweetness and blessing be to them who honestly drink of Thy precious blood. Amen.

20. *Then he shall make the sign of the cross with his hands over the host and say* : Blessed be the Lord, almighty Father, our God.

People : Amen.

Priest : And blessed be the only Son, our Lord and Saviour Jesus Christ.

People : Amen.

Priest : And blessed be the Holy Spirit, the Paraclete, the comforter and cleanser of us all.

People : Amen.

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21. *Priest: + over the wine. Also + over both of them he shall say:*

Glory and honour are due to the holy Trinity, the Father and the Son and the Holy Spirit, always coequal, both now and ever and unto the ages of ages. Amen.

22. *Also he shall say :* My fathers and my brothers, pray for me and for this sacrifice.

23. *Asst. Priest :* May God hear you in all that you have asked and accept your sacrifice and offering like the sacrifice of Melchisedec and Aaron and Zacharias, the priests of the church of the firstborn.

All shall say :

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 debts as we forgive our debtors.

Lead us, lest we enter into temptation, but deliver us from the evil one.

For Thine is the kingdom and the power and the glory, of the Father, Son, and Holy Spirit, now and ever and unto the ages of ages. Amen.

(Some also say the prayer of our Lady here)

24. *The priest shall turn to the assistant priest, joining hands with him, as he says:* Remember me, my father priest, in your holy prayers.

25. *And he shall answer him saying :* May the Lord keep your priesthood and accept your sacrifice and offering with a gracious countenance.

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Be pleased, Lord, to save me. (*said thrice.*)

26. *Then the priest shall stand upright, and, with his face to the east, stretching forth his hands, shall chant with a loud voice:*

**Only the Father is holy,
Only is the Son is holy,
Only the Spirit is holy.**

27. *People :* Truly the Father is holy, truly the Son is holy, truly the Holy Spirit is holy.

28. *Priest :* Praise the Lord, all ye nations.

People : And praise him, all ye people.

Priest : For his merciful kindness is great toward us.

People : And the truth of the Lord endures for ever

29. *Priest :* Glory be to the Father, and to the Son, and to the Holy Spirit, / both now and ever and unto ages of ages. / Amen. Halleluiah. (*“/” indicates possible breaks, at which the faithful will respond repeating what the celebrant has just chanted*)

Faithful : Repeat what the celebrant chants

30. *Deacon :* Arise for prayer.

People : Lord have mercy upon us.

Priest : Peace be unto all of you.

People : And with your spirit.

31. *“Thanksgiving Prayer” of St. Basil.*

Priest: We give thanks unto our benefactor, the merciful God, the Father of our Lord, God, and Saviour Jesus, for He has covered us and helped us, He has kept us, brought us near and received us unto Himself,

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undertaken our defense, strengthened us, and brought us unto this hour.

32. Let us therefore pray Him that the Almighty Lord our God keep us all this holy day and all the days of our life in all peace.

33. *Deacon* : Pray ye.

34. *Priest* : Master, Lord God Almighty, the Father of our Lord, God, and Saviour Jesus Christ, we render Thee thanks upon everything, for everything and in everything, for Thou has covered us and helped us, has kept us, brought us near, and received us unto Thyself, undertaken our defense, strengthened us and brought us unto this hour.

35. *Deacon* : Entreat and beseech that the Lord pity us and mercifully receive our prayer and supplication from His saints on our behalf, according to what is expedient at all times, so that He may make us ready to partake of the communion of the blessed sacrament and forgive us our sins.

36. *People* : Kyrie eleison.

37. *Priest* : For this cause we pray and entreat of Thy goodness, O lover of man, grant us to complete this holy day and all the days of our life in all peace along with Thy fear. All envy, all trial, all the working of Satan, the counsel of evil, and all the uprisings of adversaries, secret and open,

38. remove far from me (+ over himself), and from all Thy people (+ over the people), and from this Thy holy place

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(+ over those things which are on the altar). All good things, that are expedient and excellent, command Thou for us, for Thou art He Who has given us power to tread upon serpents and scorpions and upon all the power of the enemy.

39. Lead us lest we wander into temptation, but deliver us and rescue us from all evil in the grace and loving kindness, shown by the love towards mankind of Thine only-begotten Son, our Lord, God, and Saviour Jesus Christ, through Whom to Thee with Him and with the Holy Spirit, the life-giver, Who is coequal with Thee are due glory, honour, and dominion, both now and ever, and unto ages of ages. Amen.

40. *Asst. Deacon* : Arise for prayer.

People : Lord have mercy upon us.

Asst. Priest : Peace be unto all of you.

People : And with your spirit

41. *The Assistant priest shall say "The Prayer of Oblation" of the Apostles:*

And again let us beseech the almighty Lord, the Father of the Lord our Saviour Jesus Christ, on behalf of those who bring an oblation within the one holy universal church, a sacrifice, first-fruits, tithes, a thank offering, a memorial, whether much or little, secretly or openly, and of those who wish to give, and have not wherewith to give, that He accept their ready mind, that He grant to them the heavenly kingdom : power over all works of blessing belongs to the Lord our God.

42. *Asst. Deacon* : Pray for them who bring an oblation.

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43. *People* : Accept the oblation of our brethren, accept the oblation of our sisters, and ours also accept, our oblation and our offering.

44. *Asst. Priest* : Lord our God Who art almighty, we pray and beseech Thee for them that bring an oblation within the one holy universal church, a sacrifice, first-fruits, tithes, a thank-offering, a memorial, whether much or little, in secret or openly, and for those who wish to give and have not wherewith to give, Thine acceptance of their ready mind, grant Thou unto every one : let the recompense of blessing be a portion to all of them, through Thine only-begotten Son, through Whom to Thee with Him and with the Holy Spirit be glory and dominion, both now and ever and unto ages of ages. Amen.

45. *Deacon* : (*In a low chant.*) Stand up for prayer.

People : Lord have mercy upon us.

Priest : Peace be unto all of you.

People : And with your spirit.

46. *The priest shall say "The Prayer of Oblation."*

O my Master, Jesus Christ, coeternal pure Word of the Father, and Word of the Holy Spirit, the life-giver, Thou art the bread of life which came down from heaven, and did foretell that Thou would be the Lamb without spot for the life of the world.

47. We now pray and beseech of Thine excellent goodness, O lover of man, make Thy face to shine upon this (*pointing*) bread, and upon this (*pointing*) cup, which we have set upon this spiritual ark of Thine
48. Bless this bread (+ *over the bread*), and hallow this cup

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+ *over the cup*), and cleanse them both (+ *over both*).

49. And change this (*pointing*) bread to become Thy pure body, and what is mingled in this (*pointing*) cup to become Thy precious blood, let them be offered for us all for healing and for the salvation of our soul and our body and our spirit.

50. Thou art the King of us all, Christ our God, and to Thee we send up high praise and glory and worship, with Thy good heavenly Father and the Holy Spirit, the life-giver, Who is coequal with Thee, both now and ever and unto ages of ages. Amen.

51. *And then, while covering the bread and the chalice with a covering, let him say "The Prayer of Wrappings."*

We place it upon this blessed paten in the likeness of the tomb in which Thou passed three days and three nights.

52. Let my hands be like the hands of Joseph and Nicodemus who wrapped Thy body and found there peace, rest and honour from the Father, the Son, and the Holy Spirit, both now and ever and unto the ages of ages. Amen.

53. *The deacon shall turn to the west and say:*

This is the order of our, fathers the Apostles: Let none keep in his heart rancor or revenge or envy or hatred towards his neighbour, or towards anybody else.

54. *Deacon* : Worship the Lord with fear.

55. *People* : Before Thee, Lord, we worship, and Thee do we glorify.

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The deacon shall prostrate himself before the priest, and all shall prostrate themselves together.

56. *The assistant priest shall say this prayer “The Absolution of the Son”*

Master, Lord Jesus Christ, the only-begotten Son, the Word of God the Father, Who has broken off from us all the bonds of our sins through Thy life-giving and saving sufferings, Who breathed upon the face of Thy holy disciples and pure ministers saying to them : “Receive the Holy Spirit_ whatsoever of men’s sins you remit they are remitted unto them, and whatsoever sins you retain they are retained.”

57. Thou therefore, O Lord, has now granted the priesthood to Thy pure ministers who always do the priests’ office in Thy holy church that they may remit sin on earth, may bind and loosen all the bonds of iniquity.

58. Once again we pray and entreat of Thy goodness, O lover of man, on behalf of these Thy servants and handmaids, my fathers and my brothers and my sisters, and also on my own behalf, on me thy feeble servant, and on behalf of them that bow their heads before Thy holy altar. Prepare for us the way of Thy mercy, break and sever all the bonds of our sins, whether we have trespassed against Thee, O Lord, wittingly or unwittingly, whether in deceit or in vileness of heart, whether in deed or in word or through limited understanding, for Thou knows the feebleness of man.

59. O good lover of man and Lord of all creation, grant us, O Lord, forgiveness of our sins, bless us and purify us, set us free and absolve all Thy people *(here he shall*

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mention those recently departed), and fill us with the fear of Thy name, and confirm us in doing Thy will.

60. O Good One, for Thou art our Lord, God, and Saviour Jesus Christ, to Thee we send glory and honour, with the good heavenly Father, and the life-giving Holy Spirit, Who is coequal with Thee, both now and ever and unto the ages of ages. Amen.

61. *Turning towards the altar :*

May thy servants who serve on this day, the priests, deacons and other clergy *(+ over the clergy)*, and all Thy people *(+ over the people)*, and I myself *(+ over himself)*, be absolved and set free, cleansed out of the mouth of the Holy Trinity: the Father, Son, and Holy Spirit, and out of the mouth of the one holy apostolic church, and out of the mouths of the fifteen prophets, and out of the mouths of the twelve apostles, and out of the mouths of the seventy-two disciples and ministers, and out of the mouth of the speaker of divinity, the evangelist Mark, the apostle and martyr:

62. and out of the mouths of the Patriarchs St. Severus, St. Dioscorus, St. Athanasius, St. John Chrysostom, St. Cyril, and Saints Gregory and Basil :

63. and out of the mouths of the 318 orthodox that assembled in Nicaea to condemn Arius, and out out the mouths of the 150 that assembled in Constantinople to condemn Macedonius, and out of the mouths of the 200 that assembled in Ephesus to condemn Nestor, and out of the mouth of the honoured Patriarch Abba (_____), and the blessed Archbishop Abba (_____), and out of the mouth of me also the sinful, miserable, and poor: may they be absolved and set free,

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64. and out of the mouth of our Lady holy Mary, of twofold virginity, Mother of God, the new loom.

65. For Thy holy name is blessed and full of glory, O holy Trinity, Father, Son, and Holy Spirit, both now and ever and unto endless ages. Amen.

Deacon or Priest :

66. For the peaceful holy things we beseech, that God may grant us peace through His mercy:

67. *The people shall say after each clause:* Amen. Kyrie eleison, Lord have mercy upon us:

68. For our faith we beseech, that God may grant us to keep the faith in purity:

69. For our congregation we beseech, that God may keep us unto the end in the communion of the Holy Spirit:

70. For patience of soul we beseech, that God may grant us perfect patience in all our tribulation:

71. For the holy prophets we beseech, that God may number us with them:

72. For the ministering Apostles we beseech, that God may grant us to be well pleasing even as they were well pleasing, and apportion unto us a lot with them:

73. For the holy martyrs we beseech, that God may grant us to perfect the same commitment:

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74. For our Patriarch Abba (_____) and the blessed Archbishop Abba (_____) we beseech, that God grant them length of days to be over us, that with understanding they may rightly speak the word of faith in purity without spot, for they are the defenders of the church:

75. For the priests we beseech, that God may never take from them the spirit of priesthood, may give them the grace of zeal and fear of Him unto the end, and accept their labour:

76. For the deacons we beseech, that God may grant them to run a perfect course, and draw them near unto Him in holiness, and remember their labour and their love:

77. For the assistant deacons, the anagnosts, and the singers we beseech, that God may grant them to perfect the diligence of their faith:

78. For the widows and the bereaved we beseech, that God may hear their prayers and vouchsafe them abundantly in their hearts the grace of the Holy Spirit and accept their labour:

79. For the virgins we beseech, that God may grant them the crown of virginity, and that they may be unto God sons and daughters and that He may accept their labour:

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80. For those who suffer patiently we implore, that God grant them to receive thier reward through patience :

81. For the laity and the faithful we implore, that God may grant them complete faith, which they may keep in purity :

82. For the catechumens we implore, that God may grant them a good portion, washing of regeneration for the remission of sin, and seal them with the seal of the holy Trinity :

83. For our *(Head of state: Emperor, King, Queen, President, etc),* (_____)we entreat, that God may grant him/her peace in all his/her days :

84. For the rulers and those in authority, we implore that God may grant them of His wisdom and His fear :

85. For the whole world we implore that God should hasten His purpose, putting into the mind of each and all to desire what is good and expedient :

86. For them that travel by sea, by land, or by air we beg, that God should guide them with a merciful right hand and let them enter their home in safety and peace :

87. for the hungry and the thirsty, we ask, that God may give them their daily food :

88. For the sad and the sorrowful we beseech, that God may give them perfect consolation.

89. For the prisoners we implore, that God may loose them from their bonds :

90. For the captives, we beseech that God

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may restore them to their country in peace :

91. For those who were sent away, we beseech, that God may grant them patience and good instruction, and give them complete reward for their labour :

92. For the sick and the diseased we implore that God should heal them speedily and send upon them mercy and compassion

93. For those who have fallen asleep in this holy church, we implore that God may give them a place of rest :

94. For those who have sinned, our fathers and our brothers, we beseech, that God cherish not anger against them, but grant them rest and relief from His wrath :

95. For the rains, we implore, that God may send rain on the place that needs it :

96. For the waters of the rivers, we implore, that God fill them unto their due measure and bounds :

97. For the fruits of the earth, we beseech, that God grant to the earth her fruit for sowing and for harvest. And all of us who ask and beseech in prayer, may He cover us with the spirit of peace, and give us grace, and enlighten the eyes of our hearts. Let us draw near and ask God to accept our prayers according to His will :

If present, a bishop beckons the deacon, who concludes by chanting :

98. Let us therefore rise in the Holy Spirit, growing in His grace, with understanding, glorifying in His Name and build upon the foundation of the prophets and apostles. Let us draw near and ask the Lord our God to accept our prayers according to His will :

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Then the people shall arise.

98 a). *And the priest shall take grains of incense in his right hand and the censer in his left hand; and if there is a patriarch or archbishop or bishop present, he (the celebrant) shall bring him the incense and the censer to bless them.*

b). Otherwise, he, himself shall bless them, remembering the current year of grace and the reckoning of night and day.

99. *Then the celebrant shall say :*

I pray and beseech Thee, O Lord my God, as Thou was well pleased with the offering of Abel Thy beloved, and the sacrifices of Enoch, Noah, and Abraham, and the incense of Aaron, Samuel, and Zacharias : in like manner accept from me this (*pointing*) pure incense as a sweet smelling fragrance for the remission of my sin, and forgive the sins of all Thy people : for Thou art blessed, and to Thee is due glory, with Thine only-begotten Son, and the Holy Spirit, the life-giver, both now and ever and unto the ages of ages. Amen.

100. *Priest :* O God the Father, God the Son, God the Holy Spirit, accept this pure incense, this light, this sacrifice and this prayer. (*to be repeated thrice*).

101. O our Lady Mary, mother of God, let this our incense, this our prayer, this our light, and this our sacrifice ascend.

102. O Lord, accept from me this pure incense, and this offering for the remission of my sins and trespasses and the trespasses of Thy people.

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Then, casting the grains of incense, he shall chant :

Blessed be God, the almighty Father.

103. *Asst. Priest:* And blessed be the only-begotten Son our Lord Jesus Christ, Who was born of our Lady Mary, the holy Virgin, for our salvation.

104. *Priest :* And blessed be the Holy Spirit, strengthener of us all. Glory and honour are fitting to the holy Trinity, the Father, Son, and Holy Spirit, both now and ever and unto the ages of ages. Amen.

105. *Priest :* I will offer unto Thee incense with rams. All Thy garments smell of myrrh and aloes and cassia. Let my prayer be set forth before Thee as incense. Again I offer unto Thee this (*pointing*) pure incense for the remission of my sins and trespasses, and the trespasses of Thy people. For blessed and full of glory is Thy holy name, Father, Son, and Holy Spirit, both now and ever and unto endless ages. Amen.

106. *Priest :* Praises of the angels singing in the highest :

Halleluia to the Father, Halleluia to the Son, Halleluia to the Holy Spirit. Glory be to the Father, glory be to the Son, glory be to the Holy Spirit.

107. Let us worship the Father, let us worship the Son, let us worship the Holy Spirit, one in three, and three in one.

Prayer of the incense.

108. *Priest :* O eternal God, the first and the last, Who has neither beginning nor end,

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Who art great in Thy design, mighty in Thy work, wise in Thy counsel, and strong in Thy power, Who exists in all and will continue with all :

109. be with us, Lord, at this hour, and stand among us, and purify our heart, and sanctify our soul, body, and spirit, even wash us from all sins which we have done wittingly or unwittingly.

110. Grant us to offer before Thee a reasonable sacrifice, and a sacrifice of blessing, which Thou will make to enter in within the veil, the holy of holies, Thine everlasting dwelling place.

Then he shall compass the ark three times with a bearer of a lighted candle in front of him ; the ministering deacon shall go round carrying the epistles of St. Paul ; then he (the priest) shall say :

111. *Priest :* We pray and beseech Thee, O Lord, that Thou may remember the one holy apostolic church, which exists from end to end of the world.

112. *Deacon :* Pray for the peace of the church, one, holy, apostolic, orthodox in the Lord :

The people shall respond to each : Amen. Kyrie eleison, Lord have mercy upon us.

113. (a) *Priest :* Remember, O Lord, our honourable, blessed and holy, Patriarch Abba (_____) and the blessed and our honourable Archbishop Abba (_____), remember, O Lord, the orthodox bishops, priests and deacons : (b) *if the patriarch or archbishop has recently entered into rest, he shall say:*

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O Lord rest the soul of our father (_____), and make him to dwell in the kingdom of heaven with the righteous. Set for us on his throne, in his stead, a good shepherd in order that we may not be a flock without a shepherd, and in order that the ravenous wolf may not make a prey of us, and in order that the alien folk that oppose us may not reproach us.

114. *Deacon :* Pray for our Patriarch Abba (_____) and for our blessed Archbishop Abba (_____) and all the bishops, priests, and deacons and all the Orthodox Christians.

115. *Priest :* Remember, Lord, our fathers, brothers and sisters who have fallen asleep and entered into rest in the right faith.

Remember, Lord, our congregation, bless them and make them to be neither separated nor estranged, in order to fulfill Thy holy blessed will; make them a house of prayer, a house of purity and a house of blessing.

Grant it, Lord, unto us Thy servants and to them that will come after us, unto eternal days grant it.

116. *Deacon :* Pray for our congregation and for the keeping of us all.

117. *Priest :* Arise, Lord my God, and let Thine enemies be scattered, and let all them that hate Thy holy and blessed Name flee before Thy face, but let Thy people be blessed with blessings: a thousand thousands, and ten thousand times ten thousand, doing Thy will at all times, through Thine only-begotten Son, through Whom to Thee, with Him and with the Holy Spirit, be glory and dominion, both now and ever and unto ages of ages. Amen.

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118. *Deacon* : Arise for prayer.

People : Lord have mercy upon us.

119(a). *Priest* : (on the ordinary days) You are the golden censer

119 (b). (But on great feasts and Sundays)

Priest: Let us worship (thrice)

People: the Father and the Son and the Holy Spirit, three in one (thrice)

120. *Priest*: Peace be unto you.

People: Holy church, dwelling place of the Godhead.

121. *Priest* : Pray for us.

People: Virgin Mary, Mother of God.

122. *Priest* : You are

People : the golden censer which did bear the coal of fire which the blessed took from the sanctuary, and which forgives sin and blots out error, Who is God's Word, Who was made man from you, Who offered Himself to His Father as incense and an acceptable sacrifice. We worship Thee, Christ, with Thy good heavenly Father, and the Holy Spirit, the life-giver, for Thou did come and save us.

123. Before the celebrant goes down to the western door he offers the incense three times, bowing his head.

If the patriarch, the archbishop, or bishop is present, the celebrant shall take the censer and offer it three times in front of him, as he had previously done in front of the ark.

First, he shall say :

Remember our father, the blessed . . .

Patriarch, _____,

Archbishop, _____,

Bishop, _____.

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Secondly he shall say : Keep him for many years and length of days in righteousness and peace.

Thirdly he shall say :

Subject his enemies under his feet so that he may pray for us to God, that He may forgive us our sins.

Then, the celebrant shall cense all the priests individually, while saying :

I pray you, my father priests, to remember me in your holy prayers.

They shall respond:

May God accept your sacrifice, smell the savour of your incense, and keep your priesthood in righteousness, as He accepted the sacrifice of Melchisedec, the incense of Aaron and Zacharias, who were in the church of the first-born.

125. *As he goes out, the celebrant shall lay his hand on the deacon's head, saying :*
May the blessing of Paul rest upon you.

And to the faithful he shall say:

May God bless you.

126. *Compassing the church, in front of every door, the priest shall pause and say :*

Glory and honour are always due to the Holy Trinity: to the Father, and the Son and the Holy Spirit, both now and ever and unto the ages of ages. Amen.

127. *His exit shall be from the right side (north) of the ark, and his entrance shall be from the left, to the south, of the ark. Entering, he shall say :*

Lord our God, as of old Thou demolished the walls of Jericho at the hands of Joshua the son of Nun, Thy servant, in like manner demolish the walls of my sin, and the sins of all Thy people at my hands: even at mine, Thy servant.

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128. *Priest* : The angel went in unto her and stood in front of her and said to her : Rejoice, rejoice, rejoice you who are full of grace.

People : The Lord is with you.

Priest : Blessed are you among women.

People : And blessed is the fruit of your womb.

Priest : Pray for us to Christ your Son

People : to forgive us our sins.

129. *Priest* : *When returning, he shall compass the ark once and offer the incense three times over the altar saying :*

O accepter of penitence and forgiver of sin, Jesus Christ, forgive my sin and the sin of all Thy people.

130. And accept the penitence of these Thy servants and handmaids shine upon them with the light of Thy grace, for the sake of Thy holy name with which we were called, through Thine only-begotten Son, through Whom to Thee with Him and with the Holy Spirit be glory and dominion, both now and ever and unto the ages of ages. Amen.

131. *Asst. Deacon* : Arise for prayer.

People : Lord have mercy upon us.

Asst. Priest : Peace be unto all of you.

People : And with your spirit.

132. *Ass. Priest* : Lord of knowledge, declarer of wisdom, Who has revealed to us what was hidden in the depth of darkness, giver of a word of gladness to them that preach the greatness of Thy power.

133. Thou it was that, after Thy great goodness, did call Paul who was previously a persecutor, and made him a chosen vessel, and was well pleased with him that he should become a preacher of the Gospel of

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Thy kingdom which made him to be an Apostle.

134. O Christ our God, Thou art a lover of man. O Good, vouchsafe us a mind without distraction and a pure understanding that departs not from Thee, that we may both discern and comprehend how great is Thy holy teaching which is now read to us out of him,

135. and as he imitated Thee, O Prince of life, so make us also ready to imitate him in deed and in faith, and to glorify Thy holy name and glory in Thy precious cross at all times: for Thine is the kingdom, might, majesty and sovereignty, honour and glory, unto the ages of ages.

People : Amen.

136. *The deacon shall say while he goes out* : Every one that loves not our Lord and our Saviour Jesus Christ, and believes not in his birth from holy Mary, of twofold virginity, the ark of the Holy Spirit, until His coming again, let him be anathema as Paul said.

He shall then read towards the west, because his diocese was in the West. After reading he shall say :

The blessing of the Father and the love of the Son and the gift of the Holy Spirit who came down upon the apostles in the upper room of holy Zion, similarly come down, now, and be multiplied upon me, and all of you.

137. *People* : Holy Apostle Paul, good messenger, healer of the sick, who has received the crown, ask and pray for us in order that He may save our souls in the multitude of His mercies and in His pity for His holy Name's sake.

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138. *Deacon* : Arise for prayer.

People : Lord have mercy upon us.

Priest : Peace be unto all of you.

People : And with your spirit.

139. *Priest* : O eternal God, the first and the last, Who has neither beginning nor end, He that is great in His design and mighty in His work and wise in His counsel and firm in His power, Who exists in all :

140. We pray and beseech Thee to be with us in this hour: make Thy face to shine upon us, and abide with us in the midst of us.

141. And purify our hearts, and sanctify our souls, and remit our sins, which we have done with our will against Thy will. Make us, Lord, to offer unto Thee a pure sacrifice, a reasonable offering and a spiritual incense: let it enter into the holy temple of Thy holiness through Thine only-begotten Son, our Lord Jesus Christ, and through the Holy Spirit.

142. *The Assistant deacon, while going out, shall say* : The word from the Epistle of the disciple and apostle of our Lord Jesus Christ, _____, may his prayer and blessing be on our land for ever. Amen.

Then he shall read towards the north. After reading he shall chant :

O my brethren, love not the world, neither the things that are in the world. The world passes away and the lust thereof, for all is passing.

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143. *People* : Holy consubstantial Trinity, preserve our congregation for Thy holy elect disciples' sake; comfort us in Thy mercy, for Thy holy name's sake.

144. *Deacon* : Arise for prayer.

People : Lord have mercy upon us.

Priest : Peace be unto all of you.

People : And with your spirit.

145. *Priest* : Our Lord and our God, Thou it was Who revealed to Thy holy apostles the mystery of Thy Messiah's glorious Gospel, and gave them the great and immeasurable gift that is of Thy grace, and sent them to proclaim to all the ends of the world the immeasurable riches of Thy grace which is from Thy mercy.

146. We pray and beseech Thee, also, O Lord, that Thou would make us ready for an inheritance and a portion with them that we may walk in their ways and follow in their footsteps and grant us at all times to imitate them and to continue in their love and to have fellowship with them in their labour in true godliness.

147. And do Thou keep Thy holy Church which Thou did found by their means (+ *over himself*) and bless the sheep of Thy flock (+ *over the people*) and increase this vine (+ *over those things which are on the altar*) which Thou did plant with Thy holy right hand, through Jesus Christ our Lord, through Whom to Thee with Him and with the Holy Spirit be glory and dominion, both now and ever and unto the ages of ages. Amen.

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148. *The assistant priest, before reading the Acts of the Apostles, shall say:*
A pure fountain which is from the pure fountains of the law, to wit the history of the acts of the apostles. The blessing of their prayer be with our people for ever. Amen.

149. *Then he shall read towards the south. On concluding, he shall chant :*

Full and great and exalted is the word of God, and it has increased in the holy church, and many are they that believe in our Lord Jesus Christ, to Whom be glory, unto endless ages. Amen.

150. *People :* Holy, holy, holy art Thou, Father almighty.

Holy, holy, holy art Thou, only-begotten Son, Who is the Word of the living Father.

Holy, holy, holy art Thou, Holy Spirit Who knows all things.

151. *The priest shall say while standing in front of the altar :*

Lord our God, who accepted the sacrifice of our father Abraham, and instead of Isaac his son, did prepare and send down to him a ram for his ransom; even so, O Lord, accept our sacrifice and the savour of this our incense, and send unto us from on high in recompense thereof the riches of Thy mercy and Thy compassion, so that we may purified from all taint of our sins,

152. and make us, O lover of man, ready to minister before Thy glorious purity in righteousness and in purity all the days of our life, in joy and in rejoicing.

153. *Deacon :* Arise for prayer.

People : Lord have mercy upon us.

Priest : Peace be unto all of you.

People : And with your spirit.

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154. *Processing thrice around the altar, as before (#111, p. 28), the celebrant shall say :*

We pray and beseech Thee that Thou remember the one holy Church . . .

155. *Priest :* Rejoice, you of whom we ask healing, O holy, full of honour, ever-virgin, parent of God, mother of Christ, offer up our prayer on high to your beloved Son that He may forgive us our sin.

156. Rejoice, you who did bear for us the very light of righteousness, even Christ our God, O Virgin pure, plead for us unto our Lord that He may have mercy upon our souls and forgive us our sins.

157. Rejoice, O Virgin Mary, parent of God, holy and pure, very intercessor for the human race. Plead for us before Christ your Son, that He may grant us remission of our sins.

158. Rejoice, O Virgin pure, very queen; rejoice, O pride of our kind. Rejoice, O you who bore for us Emmanuel our God.

159. We ask you to remember us, O true intercessor, before our Lord Jesus Christ that He may have mercy upon our souls and forgive us our sins.

160

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172a.

In Paschal season :-> #173 for hymn

Then all in the maeqdaes shall go forth, beyond the veil, alternating in chant with the faithful:

This is the time of blessing; this is the time of chosen incense, the time of the praise of our Saviour, lover of man, Christ.

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161. Mary is the incense, and the incense is He, because He who was in her womb is more fragrant than all chosen incense. He whom she bore came and saved us.

162. The fragrant ointment is Jesus Christ. O come let us worship Him and keep His commandments that He may forgive us our sins.

163. To Michael was given mercy, and glad tidings to Gabriel, and a heavenly gift to the Virgin Mary.

164. To David was given understanding, and wisdom to Solomon, and an horn of oil to Samuel for he was the anointer of kings.

165. To our father Peter were given the keys, and virginity to John, and apostleship to our father Paul, for he was the light of the Church.

166. The fragrant ointment is Mary, for He that was in her womb, Who is more fragrant than all incense, came and was incarnate of her.

167. In Mary virgin pure the Father was well pleased, and he decked her to be a tabernacle for the habitation of His beloved Son.

168. To Moses was given the law, and priesthood to Aaron. To Zacharias the priest was given chosen incense.

169. They made a tabernacle of testimony according to the word of God; and Aaron the priest, in the midst thereof, made the chosen incense to go up.

170. The seraphim worship Him, and the cherubim praise Him and cry saying:

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171. Holy holy holy is the Lord among the thousands and honoured among the tens of thousands.

172. Thou art the incense, O our Saviour, for Thou came and saved us. Have mercy upon us.

173. (160 - 172 b.) *From Fasika till the day of Pentecost, instead of 160-172 a, while the clergy process around the altar, all shall chant :*

Christ is risen from the dead, trampling down death by death, and upon those in the tombs bestowing life. (to be chanted thrice).

174. (1) *Priest : In a loud (Araray) voice:*
Holy.

People : God, holy Mighty, holy Living, Immortal, Who was born from the holy Virgin Mary, have mercy upon us, Lord.

Holy God, holy Mighty, holy living, Immortal, Who was baptized in Jordan and crucified on the tree of the cross, have mercy upon us, Lord.

Holy God, holy Mighty, holy Living, Immortal, Who did rise from the dead on the third day, ascend into heaven in glory, sit at the right hand of Thy Father and again will come in glory to judge the quick and the dead, have mercy upon us, Lord.

Glory be to the Father, glory be to the Son, glory be to the Holy Spirit, both now and ever and unto the ages of ages. Amen and Amen. So be it. So be it. (2)

175. *At the end they shall say :*

O holy Trinity, pity us, O holy Trinity, spare us, O holy Trinity, have mercy upon us. Our Father, . . . Hail Mary, . . . etc.

* * *

(1) for Anaphora of St. Mary see #V D : 89; for Anaphora of St. John Chrysostom: see #V K : 64 - 67.

(2) According to the time of day, the priest shall say prayers from Version 1, 2, or 3: see pages 169 - 172

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176. *Priest* : Rejoice, rejoice, rejoice,
O Virgin Mary, full of grace.

People : The Lord is with you.

Priest : Intercede and pray to your be-
loved Son,

People : that He may forgive us our sins.

177. *Priest* : Glory and honour are due to
the holy Trinity, the Father, Son, and Holy
Spirit at all times, both now and ever and
unto the ages of ages. Amen.

178. *Deacon* : Arise for prayer.

People : Lord have mercy upon us.

Priest : Peace be unto all of you.

People : And with your spirit.

179. *Prayer of the Gospel.*

Priest : O Lord Jesus Christ, our God, Who
did say to Thy holy disciples and Thy pure
apostles, “Many prophets and righteous
men have desired to see the things which
you see, yet, and have not seen them; and
have desired to hear the things which you
hear, yet, have not heard them; but you,
blessed are your eyes that have seen and
your ears that have heard.”

180. Do Thou make us also like them ready
to hear and to do the word of Thy holy
Gospel through the prayers of the saints.

181. *Deacon* : Pray for the holy Gospel.

People : May He make us ready to hear the
holy Gospel.

182. *Priest* : Remember again, Lord, them
that have asked us to remember them at the
time of our prayers and supplications
wherewith we make request of Thee.

183. O Lord our God, give rest to them that
have fallen asleep before us, heal speedily
them that are sick, for Thou art the

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life of us all, the hope of us all, the
deliverer of us all and the raiser of us all,
and to Thee we lift up thanksgiving unto
the highest heaven, unto the ages of ages.

184. *Deacon* : *Before the Gospel
reading, the deacon shall chant a Psalm
text introducing the theme of the Gospel
reading, and the faithful repeat it.*

185. *The celebrant shall say the
following while blessing the four quarters
of the world*

O God, most high, bless us all and
sanctify us with every spiritual blessing,
and bring us into the holy church to be
joined with His holy angels who serve Him
always in fear and trembling, and glorify
Him at all times and all hours, both now
and ever and unto ages without end.

186. *Then he shall say :*

Lord our God and our Saviour and lover
of man, Thou art He Who sent Thy holy
disciples and ministers, and Thy pure
Apostles unto all the ends of the world to
preach and teach the gospel of Thy
kingdom, and to heal all the diseases and all
the sicknesses which are among Thy
people, and to proclaim the mystery hidden
from before the beginning of the world.

187. Now also, our Lord and our God,
send upon us Thy light and Thy
righteousness, and enlighten the eyes of our
hearts and of our understanding; make us
ready to persevere in hearing the word of
Thy holy gospel, and not only to hear, but
to act according to what we hear, so that it
may bear good fruit in us, remaining not
one only but increasing thirty, sixty, and a
hundredfold; and forgive us our sins, us
Thy people, so that we may be worthy of
the kingdom of heaven.

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188. *Then he shall place the grains of incense, compass the ark once with the taper before him and the gospel behind him, and say the following over the gospel without benediction with the censer*

Blessed be God, almighty Father.

Asst. Priest : Give thanks unto the Father.

Priest : And blessed be the only-begotten Son, our Lord Jesus Christ.

Asst. Priest : Give thanks unto the Son.

Priest : And blessed be the Holy Spirit the Paraclete.

Asst. Priest : Give thanks unto the Holy Spirit.

189. *Deacon :* Halleluia! Arise and hearken to the holy gospel, the message of our Lord and Saviour Jesus Christ.

190. *Priest* The Lord be with all of you.

People : And with your spirit.

(a) 191. *Priest in a loud voice :* The holy gospel which John preached, the Word of the Son of God. (1)

But when reading from Matthew, Mark or Luke he shall say :

(b) The holy gospel proclaimed

192. *People :* Glory be to Thee, Christ my Lord and my God, at all times.

(a) Sing aloud unto God our strength make a joyful noise unto the God of Jacob. Take a psalm, and bring hither the timbrell, the pleasant harp with the psaltery (2)

During the fast the following will he said instead of the "Sing aloud":

(1) Here, we distinguish between the three evangelists, whose versions are called "synoptic," proclaiming the chronology of what Christ did and said, whereas St. John concentrated on the theology of Christ's person. (2) Ps. 80 (81):3,4.

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(b) Thou has guided us with the Gospel, comforted us with the prophets, and drawn us near unto Thee. Glory be to Thee.

All the clergy and all the people shall greet the Gospel.

193. *Priest :* Behold the Gospel of the kingdom of heaven.

Asst. Priest : His kingdom and His righteousness which he delivered to me: I deliver to you(1).

Then he hands it over to the deacon

Deacon : Repent ye : for the kingdom of heaven is at hand.

The priest shall read the gospel, facing east.

The assistant priest shall say in a low voice:

194. O Thou that art far from anger, abundant in mercy and righteous indeed, accept our daily prayer and our supplication, and accept our penitence, humility, and service before Thy holy and heavenly ark and before Thy holy, heavenly, stainless and spotless altar.

Make us ready to hear the word of Thy holy Gospel and to keep Thy commandments, law, and testimony, and bless us that we may bear fruit, remaining not one only, but increasing thirty, sixty, and a hundredfold, through Jesus Christ our Lord.

195. Remember, Lord, the sick among Thy people : visit them in Thy mercy and heal them in Thy compassion.

196. Remember, Lord, our fathers and our brothers who have travelled, and who have sojourned to trade; bring them back to their dwelling-place in safety and peace.

(1) Meaning: I hand over to you the gospel which teaches His kingdom and righteousness Mt. 6:33.

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197. Remember, Lord, the dew of the air and the fruits of the earth, bless them and keep them without loss.

198. Remember, Lord, the descent of the rains, waters, and rivers, and bless them.

199. Remember, Lord, the plants and the seeds and the fruit of the fields of every year, bless them and make them abundant.

200. Remember, Lord, the safety of Thine own holy Church and all the cities and countries of our Orthodox Fathers, the Apostles.

201. Remember, Lord, the safety of man and of beast, and of me, Thy sinful servant.

202. Remember, Lord, our *(Head of state: king, queen, president, governor)* and keep *(him / her / them)* for many years and length of days, in good health and in peace.

203. Remember, Lord, our ancestors, our brothers and our sisters who have fallen asleep and are gone to their rest in the Orthodox Faith.

204. Remember, Lord, them that have presented unto Thee this offering and this incense, and those on whose behalf they make the offering, and those from whom they have brought it : grant them a good recompense in heaven, and comfort them all in their distress.

205. Remember, Lord, the captives of Thy people, and bring them again in peace to their dwelling places.

206. Remember, Lord, the afflicted and distressed.

207. Remember, Lord, the Christian catechumens of Thy people, show them Thy pity and have mercy upon them. Even confirm them in the right faith; banish from their hearts every remnant of idolatry.

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Confirm in their hearts Thy law, Thy commandments and Thy fear; Thy righteousness, and Thy holy ordinance: so that they may know the power of the word wherein they have been instructed. Also, in the appointed time make them all ready for new birth and for the remission of their sin and prepare them to be an ark for the Holy Spirit.

208. Remember, Lord, Thy servants, the poor who are under oppression, have pity upon them and confirm them in the right faith, and make them a dwelling-place of the Holy Spirit through spiritual joy and the love of man,

209. through Thine only-begotten Son, our Lord , God, and Saviour Jesus Christ, through Whom to Thee with Him and with the Holy Spirit be glory and dominion, both now and ever and unto the ages of ages. Amen.

210. *Asst. Priest* : Glory be to Thee, Lord our God almighty, who has made us ready to hear the word of Thy holy Gospel and greet it and rejoice in it, again we ask and beseech that Thou should write the word of Thy holy gospel in our hearts,

211. and accept our prayers in this Thy temple, wherein our Lord Jesus Christ has entered, and send Thy mercy and Thy compassion upon us and upon Thy people, through Thine only-begotten Son, for Thine is the glory and power, unto the ages of ages. Amen.

212. *The priest shall say when reading the Gospel : Euvlogios Kyrios = Blessed Lord.*

Before announcing it, he must know which gospel he will read, and accordingly

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Say the “(a)” prayer if the reading is from one of the three evangelists: Matthew, Mark or Luke, mentioning the proper name:

(a) Bless, O Lord, the portion of the gospel of _____ the disciple and apostle of our Lord Jesus Christ the Son of the living God; to Him be glory continually, and unto the ages of ages. Amen.

But, if reading from John, he shall say:
(b) This is the word of our Lord, God, and our Saviour Jesus Christ for the honour of His kingdom, glory be to Him for ever.

Conclusions:

(a) 213. Priest : *After reading from Matthew, he shall say :*

Heaven and earth shall pass away, but My words shall not pass away, said the Lord to His disciple.

People : We believe in the very Father, we believe in the very Son, and we believe in the very Holy Spirit, we believe in their unchangeable Trinity.

(b) 214. Priest : *After reading from Mark, he shall say:*

He that has ears to hear, let him hear.

People : Those cherubim and seraphim offer to Him glory saying, Holy, holy, holy art Thou God, Father, Son and the Holy Spirit.

(c) 215. Priest : *After reading from Luke, he shall say :*

It is easier for heaven and earth to pass, than one tittle of the law to fall.

People : Who is like unto Thee, O Lord, among the gods? Thou art the God that does wonders, Thou has declared Thy strength among the people. With Thine arm Thou redeemed Thy people.

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Thou went into Hades and the captives rose up from there, and Thou did grant us again to be set free, for Thou came and saved us. For this cause we glorify Thee and cry unto Thee saying, Blessed art Thou, Lord Jesus Christ, for Thou did come and save us.

(d) 216. Priest : *After reading from John, he shall say :*

He that believes on the Son has everlasting life.

People : In the beginning was the Word, the Word was the Word of God : The Word was made flesh, and dwelt among us, and we beheld His glory, the glory as of the only-begotten of the Father, the Word of the living Father, and the life-giving Word, the Word of God, rose again and His flesh was not corrupted.

217. When reading the word of God at the time of prayer and at the time of qedasi there must be silence and awe, except for praise and sanctification, from the beginning to the end, for hearing the word of the holy Gospel of the heavenly King. When the message of an earthly king is being read, no one may speak, or if presumptuously he does speak, he will suffer punishment and tribulation, how much greater punishment will he suffer who speaks while the message of the heavenly King is being read ?

218. When the priest finishes reading, the priests and deacons shall greet the gospel. and so also shall all the people after them saying:

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We believe in the word of the holy gospel.

While each person is saluting the gospel, he ought to uncover his head. If unable to uncover one's head during all the rest of the time of prayer and qidase, he should do it at this time. Even anyone who has not this good custom, should do it at least at this time of greeting the gospel.

219. *After the reading of the gospel, let not any one go out of the church, except in urgency, before the distribution of the Holy Communion, and the benediction of the priest, and the dismissal. If there is another Sacrament (Mystery) of the Church to be celebrated in the church on this day, such as Baptism, Matrimony or Ordination, it is accomplished at this point, in order that the recipients may be fulfilled in the celebration of the Body of Christ.*

CHAPTER IV

1. *Deacon* : Go forth, ye catechumens,

2. *The priest shall say in a low voice the following prayer of St. Basil as he enters the temple :*

O Lord our God, Who, for Thy love toward man which is inexpressible, did send Thine only-begotten Son to the world to bring back unto Thee the lost sheep, we beseech Thee, our Master, not to send us back when we offer unto Thee this awesome oblation which is spotless.

3. We do not depend upon our righteousness but upon Thy mercy, O Thou who has loved our race. We pray and beseech of Thy goodness, O lover of man, that this mystery, which Thou prepared for our salvation, may not be for the condemnation of us Thy servants and all

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Thy people, but let it be for our salvation, the blotting away of our sins and the forgiveness of our slackness.

4. Glory and honour be to Thy holy name, Father, Son and Holy Spirit, both now and ever and unto the ages of ages. Amen.

5. *Deacon* : Arise for prayer.

People : Lord have mercy upon us.

Priest : Peace be unto all of you.

People : And with your spirit.

6. *Priest* : Again we beseech the almighty God, the Father of our Lord and Saviour, Jesus Christ, we ask and entreat of Thy goodness. O lover of man,

7. Remember Lord, the peace of the one holy apostolic Church which reaches from one end of the world to the other.

8. *Deacon* : Pray for the peace of the one holy apostolic Church, orthodox in the Lord.

9. *Priest* : Bless, Thou, all the people and the whole flock (+ *over the people*), Send, Thou, all the peace that is from heaven into the hearts of us all, and grant us the safety of our life therein.

10. Vouchsafe peace to our (*head of state: king, queen, president*), to (*his / her / their*) residence(s), to the armed forces, to those who rule under (*him / her / them*) and to (*his / her / their*) advisers.

11. And to the multitude of our neighbours at home and abroad; adorn them with all peace. O King of peace, grant us Thy peace for Thou has granted us all things. Possess us, O Lord, and requite us, for beside Thee we know none other; we mention Thy holy Name and call upon it, that our souls may live through the Holy Spirit, and that the death of sin may not have dominion over us Thy servants and all Thy people.

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12. Through Thine only-begotten Son to Whom with Thee and with the Holy Spirit be glory and dominion, both now and ever and unto the ages of ages. Amen.

13. *People* : Kyrie eleison.

14. *Asst. Deacon* : Stand up for prayer.

People : Lord have mercy upon us.

Asst. Priest : Peace be unto all of you.

People : And with your spirit.

15. *Asst. Priest* : And again we beseech the almighty God the Father of our Lord and Saviour Jesus Christ,

16. for the blessed Patriarch Abba (_____), that He truly preserve him to us for many years and in peaceful days until the Lord our God who is rich in grace grant him to fulfil that which was committed unto him, the office of priesthood.

17. *Asst. Deacon* : Pray for the Patriarch, Abba (_____) lord chief of the bishops of the great City of (_____), and the blessed Primate of this country, Abba (_____), and all the orthodox bishops, priests, and deacons.

18. *Asst. Priest* : Lord our God almighty, we pray and beseech Thee for our blessed archbishop Abba (_____), that Thou may truly preserve him to us for many years and in peaceful days to fulfil the office of priesthood which Thou has committed unto him, together with all the orthodox bishops, priests, and deacons,

19. and all the entire congregation of the one holy universal church ; and do Thou accept the prayer which he makes on our behalf and on behalf of all Thy people.

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Open to him the treasure-house of Thy blessing, and especially grant to him abundantly the grace of the Holy Spirit; pour upon him from heaven Thy blessing that he may bless Thy people.

20. And all his enemies, visible and invisible, do Thou subdue and bruise under his feet speedily; but himself do Thou preserve unto us in righteousness, peace and glory, for Thy holy church,

21. through Thine only-begotten Son, through Whom, to Thee with Him, and with the Holy Spirit be glory and dominion, both now and ever and unto the ages of ages. Amen.

22. *Deacon* : Arise for prayer.

People : Lord have mercy upon us.

Priest : Peace be unto all of you.

People : And with your spirit.

23. *Priest* : And again we make our supplication to the almighty God, the Father of our Lord and Saviour Jesus Christ ; we ask and entreat of Thy goodness, O lover of man.

24. Remember, Lord, our congregation ; bless them. (+ over the people)

25. *Deacon* : Pray for this holy church and our congregation therein.

26. *People* : Bless our congregation and keep them in peace.

27. *Priest* : Grant that they may be Thine, that without slothfulness or hindrance they may do Thy holy and blessed will, making it an abode of prayer, an establishment of purity and a place of blessing. Grant us also, Lord, we Thy servants, and to them that shall come after us, length of days to the end of the world.

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28. *The assistant priest offers the censer to the celebrant who shall take it and cense over the altar three times.*

29. *Then, bowing his head, he shall cense at the four corners and say :* Arise, Lord my God, and let Thine enemies be scattered, and let them that hate Thy holy and blessed Name flee before Thee.

30. But let Thy people who do Thy will at all times be blessed with blessings a thousand thousands and ten thousand times ten thousand, through Thine only-begotten Son, through Whom to Thee with Him, and with the Holy Spirit, be glory and dominion, both now and ever and unto the ages of ages. Amen.

31. *Deacon :* Let us all say, in the wisdom of God, the prayer of faith.

(a) 32. *The people shall say : “Amak-niyou of the Apostles⁽¹⁾”*

33. We believe in one God, maker of all creation, Father of our Lord, God, and Saviour Jesus Christ, because His nature is unfathomable.

34. As we have before declared ⁽²⁾, He is without beginning and without end, rather He is ever living, and He has light which is never extinguished, and it can never be approached.

35. He is not two or three, and no addition can be made to Him; but He is unique, living for ever, it is not because He is hidden that He cannot be known, but we know Him perfectly through the law and the prophets, that He is almighty and has authority over all the creation.

(1) The creed which the Apostles gave in Jerusalem. This creed is for the Anaphora of the Apostles, for all others: use the Nicæan Creed on page 86 or 173.

(2) In Didaskalia.

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36. One God, Father of our Lord and our Saviour Jesus Christ, Who was begotten before the creation of the world, the only-begotten Son, coequal with Him, creator of all the hosts, the principalities and the dominions.

37. Who in the last days was pleased to become man, and took flesh from our Lady Mary, the holy Virgin, without the seed of man, and grew like men yet without sin or evil, neither was guile found in his mouth (1).

38. Then He suffered, died in the flesh, rose from the dead on the third day, ascended unto heaven, to the Father Who sent him, sat down at the right hand of Power, sent to us the Paraclete, the Holy Spirit, Who proceeds from the Father, and saved all the world, and Who is coeternal with the Father and the Son.

39. We say further that all the creatures of God are good and there is nothing to be rejected, both the spirit, and the life of the body, is pure and holy in all.

40. And we say that marriage is pure, and childbirth is undefiled, because God created Adam and Eve to multiply. We understand further that there is in our body a soul, which is immortal and does not perish with the body.

41. We repudiate all the works of heretics and all schisms and transgression of the law, because they are for us impure.

42. We also believe in the resurrection of the dead, the righteous and sinners; and in the day of judgement, when every one will be recompensed according to his deeds.

43. We also believe that Christ is not in the least degree inferior because of His incarnation, but He is God, the Word, who truly became man, and reconciled mankind to God, being the high priest of the Father.

(1) 1 Peter 2: 22

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44. Henceforth, let us not be circumcised like the Jews. We know that He who had to fulfil the law and the prophets has already come.

45. To Him, for Whose coming all people looked forward, Jesus Christ, Who is descended from Judah, from the root of Jesse, Whose government is upon His shoulder : to Him be glory, thanksgiving, greatness, blessing, praise, song, both now and ever and unto the ages of ages. Amen.

46. *The assistant priest shall remove the covering (of the paten), while the celebrant washes his hands with water saying*

Priest : He that is pure let him receive of the oblation, and he that is not pure let him not receive it, that he may not be consumed by the fire of the godhead which is prepared for the devil and his angels. Whoever has revenge in his heart and whoever maintains in him strange thoughts and fornication let him not draw near.

47. *And after washing his hands, while facing West, as he sprinkles water from his wet hands, he shall say :*

As I have cleansed my hands from outward pollution, so also I am pure from the blood of you all. If you presumptuously draw nigh to the body and blood of Christ I will not be responsible for your reception thereof. I am pure of your wickedness, but your sin will return upon your head if you do not draw nigh in purity.

48. *Deacon* : If there be any who disdains this word of the priest, laughs, speaks, or stands in the church in an

(1) Isaiah 9:6.

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impudent manner, let him know and understand that he is provoking to wrath our Lord Jesus Christ, and bringing upon himself a curse instead of a blessing, and will get from God the fire of hell instead of the remission of sin.

49. *Priest* : O my Lord and my God, author of the law, giver of peace and love, take away from me every evil thought, revenge, envy, and all the lusts of the flesh. Make me ready to be added to Thy holy servants who pleased Thee by the beauty of their lives in the days of love and peace.

50. Because it is Thou Who did come down from heaven and make peace between the inhabitants of heaven and the inhabitants of earth, and did gather together all Thy people to glorify Thee, for Thine is the glory, unto the ages of ages. Amen.

51. *The washing of the celebrant's hands is like the washing of Pilate's hands, who did it to be innocent of the pure blood. Thus, the priest dramatically admonishes the faithful regarding all of the previous prayers of the qidase, including, the Psalms of David, the Epistles of Paul, the General Epistles, the Book of Acts of the Apostles, and the Gospel. At other times, the priest is available to assist individuals to prepare. After giving this admonition, he will be innocent of the sin of anyone who receives the holy mystery without due self-examination. See 1Corinthians 11: 23-33, on one's personal responsibility for preparation to partake of this awesome mystery. The Apostle Paul is talking about the self-examination that should precede one's confession of sins to the priest in the mystery of Repentance. That separate service is explained in Mt. 4:17; 18:18; Lk. 24:47; John 20:21-24 and James 5:16.*

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52. *Deacon* : Arise for prayer.
People : Lord have mercy upon us.
Priest : Peace be unto all of you
People : And with your spirit.

53. *Priest* : “*Prayer of Salutation*” of St. Basil :
God, great eternal, Who did form man incorrupt,

54. Thou did abolish death that came first through the envy of Satan, by the advent of Thy living Son our Lord, God, and Saviour Jesus Christ,

55. and Thou did fill all the earth with Thy peace which is from heaven, wherein the armies of heaven glorify Thee saying : Glory to God in heaven and on earth peace, His goodwill toward men.

The people shall repeat his words:
Glory to God in heaven and on earth peace, His goodwill toward men.

56. *Priest* : O Lord, in Thy goodwill fill the hearts of us all, and purify us from all corruption and from all excess, and from all revenge and envy, and from all wrongdoing and from the remembrance of ill which clothes with death.

57. And make us all ready to salute one another with a holy salutation.

58. *Deacon* : Pray for the perfect peace and love. Salute one another with a holy salutation.

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59. *People* : Christ our God, make us ready to salute one another with a holy salutation.

At this time the priests shall salute (bow towards) priests; the deacons shall salute deacons; the men shall salute each other; and the women shall salute each other.

60. *Priest* : And to partake, without condemnation, of Thy holy immortal heavenly gift, through Jesus Christ our Lord :

61. Through whom to Thee with Him and with the Holy Spirit be glory and dominion, both now and ever and unto the ages of ages. Amen.

62. *The priests and deacons who have not attended the night prayer are not allowed to enter the temple (maeqdaes) to take part in the service. Those who disobey this commandment will become transgressors of the law.*

+ + +

THE ANAPHORA OF THE APOSTLES. (1)

1. The Anaphora of our fathers the Apostles, may the blessing of their prayer be with our rulers (2) and people, unto the ages of ages. Amen.

2. *Priest* : The Lord be with all of you.

People : And with your spirit.

3. *Priest* : Give ye thanks unto our God.

People : It is right, it is just.

Priest : Lift up your hearts.

People : We have lifted them up unto the Lord our God.

4. *Priest* : We give Thee thanks, O Lord, in Thy beloved Son our Lord Jesus, Whom in the last days Thou sent unto us, Thy Son, the Saviour and Redeemer, the messenger of Thy counsel.

5. This Word is He, Who is from Thee, and through Whom Thou made all things according to Thy will.

(1)According to a tradition of the Ethiopian church, this Anaphora was written by the Apostles, after the ascension of the Lord. Afterwards, the church fathers made some additions. It is celebrated on the memorial day of any apostle. It provides the core to which other anaphoras make reference, at various points. In this edition, see the appendix, starting at page 174 for easy reference to parts of this anaphora that are used in others.

(2)Check treatment of this petition with the first paragraphs in other Anaphoras.

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6. *Deacon* : For the sake of the blessed and holy Patriarch Abba (_____) and the blessed Archbishop Abba (_____), while they yet give Thee thanks in their prayer and their supplications : Stephen the first martyr, Zacharias the priest and John the Baptist.

7. And for the sake of all the saints and martyrs who have gone to their rest in faith: Matthew and Mark, Luke, and John, the four Evangelists; Mary the mother of God, Simon Peter and Andrew, James and John, Philip and Bartholomew, Thomas and Matthew, Thaddaeus and Nathanael, James the son of Alphaeus and Matthias, the twelve Apostles; and James the Apostle, brother of the Lord, Bishop of Jerusalem: Paul, Timothy, Silas, and Barnabas; Titus, Philemon, and Clement, the seventy-two disciples, the five hundred brethren, the three hundred and eighteen Orthodox; may the prayers of them all come unto us and visit us together with them.

8. And remember Thou the peace of the universal apostolic church, which was made by Christ through His precious blood.

9. Remember, Thou, all the patriarchs, archbishops, bishops, priests, and deacons who keep straight the way of the true word.

10. *The assistant priest shall say*
“The Prayer of Benediction(1)” of St. Basil
O holy Trinity, Father, Son, and Holy Spirit, bless Thy people, beloved Christians, with heavenly and earthly blessings.

(1)Benediction over the people. When the assistant priest says “bless ,” the ministering priest shall bless in the appointed direction

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11. And send upon us the grace of the Holy Spirit, and keep the doors of Thy holy church open unto us in mercy and in faith; and perfect unto us the faith of Thy holy Trinity unto our last breath.

12. O my Lord Jesus Christ, visit the sick of Thy people ; heal them ; and guide our fathers and our brethren who have journeyed, becoming strangers : bring them back to their dwelling places in peace and in health.

13. Bless the airs of heaven (+ toward heaven), and the rains and the fruits of the earth of this year, in accordance with Thy grace, and make joy and gladness prevail perpetually on the face of the earth (+ toward the earth).

14. And confirm for us Thy peace. Turn the hearts of mighty kings to deal kindly with us always.

15. Grant peace to the scholars of the church, who are continually gathered in Thy holy church; to all, to each by their several names, in the presence of powerful rulers, O our God, increase Thy peace.

16. Rest the souls of our ancestors, both our brothers and sisters who have fallen asleep and gained their rest in the right faith.

17. And bless those who give gifts of incense (+ over the people), bread and wine, ointment and oil, decorations and reading books, and vessels for the sanctuary, that Christ our God may give them their reward in the heavenly Jerusalem.

18. And all of them that are assembled with us to entreat for mercy, Christ our God have mercy upon them : and all them that

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give alms before Thine awful and terrifying throne, receive.

19. And comfort every straitened soul, they who are in chains, and they who are in exile or captivity.

20. And them that are held in bitter servitude, our God, deliver them in Thy mercy. And all of them that have entrusted it to us to remember them in our supplications to Thee O our Master Jesus Christ, remember them in Thy heavenly kingdom, and remember me, thy sinful servant.

21. O Lord, save thy people and bless Thine inheritance (+ over the people), feed them and lift them up for ever.

22. *Asst. Deacon* : Lord pity and have mercy upon the patriarchs, archbishops, bishops, priests, deacons and all the Christian people.

23. *Priest* : To these and to all grant rest to their souls, and have mercy upon them. Thy Son Whom Thou did send from heaven to the womb of a virgin, was conceived in her womb, and was made flesh and Thy Son became known by the Holy Spirit.

24. *Deacon* : Ye that are sitting, stand up.

25. *Priest* : There stand before thee a thousand thousands and ten thousand times ten thousand, both the holy angels and archangels and Thy honourable beasts, each with six wings.

26. *Deacon* : Look to the east.

27. *Priest* : With two of their wings they cover their face, with two of their wings they cover their feet, and with two of their wings they fly from end to end of the world.

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28. *Deacon* : Let us give heed.
29. *Priest*: And they all constantly hallow and praise Thee, with all them that hallow and praise Thee.
30. Receive also our hallowing which we utter unto Thee : Holy, holy, holy, perfect Lord of hosts.
31. *Deacon* : Answer ye.
32. *People* : Holy, holy, holy, perfect Lord of hosts, heaven and earth are full of the holiness of Thy glory.
33. *Priest* : Truly heaven and earth are full of the holiness of Thy glory, through our Lord, God, and Saviour Jesus Christ, Thy holy Son. He came and was born of virgin that he might fulfil Thy will and make a people for Thee.
34. *People* : Remember us all in Thy kingdom ; remember us, Lord, Master, in Thy kingdom ; remember us, Lord, in Thy kingdom, as Thou remembered the thief on the right hand when Thou was on the tree of the holy cross.
35. *Then the assistant priest shall put on grains of incense, and present the censer bowl with lid tilted back, to the celebrant, who shall cross his two hands in the smoke of the incense, then passing them over the bread and the cup three times each.*
36. *Priest* : He stretched out His hands in the passion, suffering to save the sufferers that trust in Him.
37. Who was delivered to the passion that He might destroy death, break the bonds of Satan, tread down hell, lead forth the saints, establish a covenant and make known His resurrection.
38. *Deacon* : Priests, raise up your hands.

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39. *Priest* : In the same night in which they betrayed Him, He took bread in His holy, blessed and spotless hands.
- (At this time he shall raise the host.)*
40. *People* : We believe that this is he, truly we believe.
41. *Priest* : He looked up to heaven toward Thee, His Father, gave thanks, blessed and broke (+ over the bread three times. Then he shall indent the Host lightly with his thumb in five places without separation.)
42. *Priest* : And He gave to His disciples and said unto them : Take, eat, this (*pointing*) bread is truly My body which will be broken on your behalf for the remission of sin.
43. *People* : Amen. Amen. Amen. We believe and confess, we glorify Thee, O our Lord and our God; that this is He we truly believe.
44. *Priest* : And likewise also the cup giving thanks, blessing it (*+over the cup three times*), and hallowing it, He gave it to His disciples, and said unto them, take, drink ; this (*pointing*) cup is My blood which will be shed on your behalf as a propitiation for many.
He shall then move the cup with his right hand in the sign of the cross.
45. *People* : Amen. Amen. Amen. We believe and confess, we glorify Thee, O our Lord and our God, that this is He, we truly believe.
46. *Priest* : And as often as ye do this do it in remembrance of Me.
47. *People* : We proclaim Thy death, Lord, and Thy holy resurrection;

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we believe in Thy ascension and Thy second advent. We glorify Thee, and confess Thee, we offer our prayer unto Thee and supplicate Thee, O our Lord and our God.

48. *Priest* : Now, Lord, we remember Thy death and Thy resurrection. We confess Thee and we offer unto Thee this *(pointing)* bread and this *(pointing)* cup, giving thanks unto Thee ; and thereby Thou has made us worthy of the joy, standing before Thee and ministering to Thee. We pray and beseech Thee, Lord, that Thou would send the Holy Spirit and power upon this *(pointing)* bread and upon this *(pointing)* cup.

49. May He make them the body and blood of our Lord, God, and Saviour Jesus Christ, unto the ages of ages.

+ *once over the bread, + once over the cup, and + once more over both.*

50. *People* : Amen. Lord have pity upon us, Lord spare us, Lord have mercy upon us.

51. *Deacon* : With all the heart let us beseech the Lord our God that He grant unto us the good communion of the Holy Spirit.

52. *People* : As it was, is, and shall be unto generations of generations, and endless ages.

At this time he shall dip his finger into the Blood and sign the Body.

53. *Priest* : Grant it together unto all them that take of it, that it may be unto them for sanctification and for filling with the Holy Spirit and for strengthening of the true faith, that they may hallow and praise Thee and Thy beloved Son Jesus Christ with the Holy Spirit.

People : Amen.

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54. *Priest* : Grant us to be united through Thy Holy Spirit, and heal us by this oblation that we may live in Thee for ever.

The people shall repeat his words.

55. *Priest* : Blessed be the Name of the Lord, and blessed be he that comes in the Name of the Lord, and let the Name of his glory be blessed. So be it. So he it. So be it blessed.

The people shall repeat his words.

56. *Priest* : Send the grace of the Holy Spirit upon us.

The people shall repeat his words.

57. *Deacon* : Arise for prayer.

People : Lord have mercy upon us.

Priest : Peace be unto all of you.

People : And with your spirit.

58. *Priest* : *(Prayer of Fraction)* And again we beseech the almighty God, the Father of our Lord, God, and Saviour Jesus Christ

59. to grant us to partake of this holy mystery with blessing, to grant to us confirmation and not to condemn any of us, but to make worthy all that partake of the holy mystery, of the body and blood of Christ. The almighty Lord is our God.

60. *Deacon* : Pray ye.

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 debts as we forgive our debtors, and lead us lest we enter into temptation, but deliver us rescuing us from all evil: for Thine is the kingdom, the power and the glory for ever and ever.

61. *Priest* : Lord our almighty God, grant us to partake effectually of Thy holy mystery, and condemn none of us, but bless all in

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Christ, through Whom to Thee with Him and with the Holy Spirit be glory and dominion, both now and ever and unto the ages of ages. Amen.

62. *People* : According to thy mercy, our God, and not according to our sins, (*to be repeated thrice*).

63. *Then, in succession, they shall all say* : The hosts of the angels of the Saviour of the World “Woe! Woe! Woe!” (1) stand before the Saviour of the world

64. and encircle the Saviour of the world “Woe! Woe! Woe!” even the body and blood of the Saviour of the world.

65. Let us draw nigh the face of the Saviour of the world. “Woe! Woe! Woe!” In the faith which is of him let us submit ourselves to Christ.

There, are others who say : In the faith which is of him the Apostles followed his steps, (*and these are the words of Yared*(2).

66. *The assistant deacon shall say while entering* :

Open ye the gates, princes.

67. *Deacon* : Ye who are standing, bow your heads.

68. *Priest* : Lord eternal, Who knows what is hidden and what is manifest, before Thee Thy people have bowed their heads, and unto Thee have subdued the stubborn hearts of their body ; look from Thy worthy dwelling-place, bless them, men and women ; incline Thine ear to them and hearken unto their prayer.

(1) This is the cry of those who weep for the dead. It is said here the body of Christ is broken for the distribution to the faithful.

(2) A Sixth Century Ethiopian cleric, who from 523 to 545 wrote lyrics, and music arranging all Church songs in three different types, Araray, Geez and Izl.

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69. Confirm them with the strength of Thy right hand, help them and protect them from evil affliction; be a guardian both to their bodies and to their souls ; and increase to them, both men and women, Thy faith and the fear of Thy name,

70. through Thine only-begotten Son, through Whom to Thee with Him and with the Holy Spirit be glory and dominion, both now and unto the ages of ages. Amen.

* * *

71. *Deacon* : Worship the Lord with fear.

People : Before Thee, Lord, we worship, and Thee do we glorify.

72. *Priest* : “**Prayer of Penitence.**”

O Lord God, the Father almighty, Thou it is Who heals the wounds of our soul, body, and spirit,

73. because Thou has said, by the mouth of Thine only-begotten Son, our Lord, God, and Saviour Jesus Christ, that which He said to our father Peter, you are a rock, and upon this rock I will build My holy church, and the gates of hell shall not prevail against it; and unto you do I give the keys of the Kingdom of heaven; what you shall have bound on earth shall be bound in heaven, and what you shall have loosed on earth shall be loosed in heaven

74. Let all Thy servants and Thy handmaids, according to their several names, be absolved and set free out of the mouth of the Holy Spirit, and out of the mouth of me also, Thy sinful and guilty servant. . . whether they have wrought wittingly or unwittingly.

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75. Keep them, Lord, and defend them, thy servants, my fathers, brothers and sisters.

76. And also loose me, thy humble and sinful servant

77. Both absolve them and set them free: out of the mouth of the holy Trinity: the Father, Son, and Holy Spirit, and out of the mouth of me Thy sinful and unrighteous servant.

78. O propitious, merciful and lover of man, Lord our God, that takes away the sin of the world, accept the penitence of Thy servants and Thy handmaids, and shine upon them with the light of everlasting life, and forgive them, Lord, all their sins; for Thou art good and the lover of man.

79. O Lord our God, merciful, slow to anger, plenteous in mercy and righteous, forgive me my sins

80. and deliver all thy servants and handmaids from all transgression and curse. If we have transgressed against Thee, Lord, whether in our word, deed, or thought, release, remit, pardon and have mercy, for Thou art good and the lover of man, Lord our God.

81. O Lord, absolve us and set us free, and absolve all Thy people, and absolve me Thy sinful servant.

82. *Then he shall turn his face towards the people, bless them three times, make mention of them that are with him and say also :*

Remember, Lord, the honourable father, our Patriarch Abba (.....) and the blessed Archbishop Abba (. . . .) Our God, keep them for us for many years and length of days in righteousness and peace.

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83. Remember, Lord, all our civil authorities, and loose them from all the chains of sin which they have committed wittingly or unwittingly, quickly subdue their adversaries and enemies under their feet .

84. Remember, Lord, the patriarchs, archbishops, bishops, priests and deacons, anagnosts and singers, virgins and monks, widows and orphans, men and women, aged and children ; and all Christian people that are standing in this holy church; strengthen them in the faith of Christ.

85. *At this moment he shall mention those that have lately been laid to rest.*

Remember, Lord, all our fathers, brothers and sisters that are asleep and resting in the orthodox faith, and lay their souls in the bosom of Abraham, Isaac and Jacob.

86. And as for us, deliver us from every transgression and curse and from all wickedness and from all rebellion and from all false swearing and from all anathemas and from all perjury and from mingling with heretics and gentiles in error and defilement.

87. Grant us, Lord, wisdom, power, reason, understanding and knowledge, that we may depart and flee for evermore from all works of Satan, the tempter.

88. Grant us, Lord, to do Thy will and good pleasure at all times, and write our names in the book of life in the kingdom of heaven with all saints and martyrs, through Jesus Christ our Lord, through whom to Thee with Him and the Holy Spirit be glory and dominion, both now and ever and unto the ages of ages. Amen.

* * *

89. *Deacon* : Give heed.

90. *Priest* : Holy things for the holy.

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People : One is the holy Father, one is the holy Son, one is the Holy Spirit.

91. *Priest :* The Lord be with all of you.

People : And with your spirit.

92. *The priest shall then lift up the whole Host with his hands and say:*

Lord, have compassion upon us.

O Christ ; Lord, have compassion upon us,
O Christ, Lord, have compassion upon us,
O Christ. *(three times in a loud chant, and fifteen times in a low chant).* Lord, have compassion upon us, O Christ.

The people shall repeat his words.

93. *Then the priest shall say three times* Lord, have compassion upon us, O Christ.

'The people shall say twice Lord, have compassion upon us, O Christ.

94. *Deacon :* Ye that are penitent bow your heads.

95. *Priest : shall turn toward the people and say:*

Lord our God, look upon Thy people that are penitent, and according to Thy great mercy, have mercy upon them, and according to the multitude of Thy compassion blot out their iniquity, cover them and keep them from all evil.

96. And redeem their souls in peace, forgive their former works, join them with Thy holy church, through the grace and compassion of Thine only-begotten Son our Lord, God, and Saviour Jesus Christ, through Whom to Thee with Him and with the Holy Spirit be glory and dominion, both now and ever and unto the ages of ages. Amen.

97. *Deacon :* Arise for prayer.

People : Lord have mercy upon us.

Priest : Peace be unto all of you.

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People : And with your spirit.

98. *Priest :* This *(pointing)* is the true holy body of our Lord, God, and Saviour Jesus Christ, that is given for life, salvation, remission of sin unto them that receive of it in faith.

People : Amen.

99. *Priest :* This *(pointing)* is the true precious blood of our Lord, God, and Saviour Jesus Christ, which is given for life, salvation, and remission of sins into those who drink of it in faith.

People : Amen.

100. *Priest :* For this *(pointing)* is the body and blood of Emmanuel our very God.

People : Amen.

101. *Priest :* I believe, I believe I believe and I confess, unto my last breath, that this *(pointing)* is the body and blood of our Lord, God, and Saviour Jesus Christ, which He took from the Lady of us all, the holy Mary of twofold virginity, and made it one with His godhead without mixture or confusion, without division or alteration; and He verily confessed with a good testimony in the days of Pontius Pilate, and this body He gave up for our sakes and for the life of us all.

People : Amen.

102. *Priest :* I believe, I believe. I believe and I confess that His godhead was not separated from His manhood, not for an hour nor for the twinkling of an eye, but He gave it up for our sakes for life, salvation, and remission of sin unto them that partake of it in faith.

People : Amen.

103. *Priest :* I believe, I believe, I believe and I confess that this

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(pointing) is the body and blood of our Lord, God, and Saviour Jesus Christ, and that to Him are rightly due honour and glory and adoration with His kind heavenly Father and the Holy Spirit, the life-giver, both now and ever and unto the ages of ages. Amen.

104. *Then the priest shall take in his hand the “asbadikon” (1) which bears the sign of the cross, dip it into the chalice, into the blood, and with it make the sign of the cross on the Body : First on the large outer parts, second on the inner parts, and third on the small parts. Then, with the Body, he shall make the sign of the cross over the Blood and say:*

Blessed be God, almighty Father, our God.

And blessed be the only-begotten Son, our Lord and Saviour Jesus Christ.

And blessed be the Holy Spirit the Paraclete, the comforter and cleanser of us all.

Then the assistant deacon shall offer water to the priests and deacons to wash their hands, signifying that they should be holy in their souls.

105. *Meanwhile, the priest celebrant shall say this prayer :*

Lord my God, behold the sacrifice of Thy Son's body, which pleases Thee. Through it blot out all my sins because Thine only-begotten Son died for me.

106. And behold the pure blood of Thy Messiah, which was shed for me upon Calvary, cries aloud in my stead. Grant that the testimony of this blood may be unto the forgiveness of me Thy servant.

(1) The central part of the Host.

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107. And accept my prayers for its sake, because thy beloved accepted the spear and the nails for my sake, and suffered to please Thee. But after I was saved, Satan returned to my heart and pierced me through with his darts. Grant me, Lord, Thy mercy, because he is a powerful accuser.

108. And by the provision of sin he slew me. Avenge me of the audacious one who is not satisfied with my being led astray from my life.

109. Thou, Lord, my King, God, Saviour bind up the wounds of soul and body of me Thy servant.

110. *Before receiving the Holy Communion, all communicants shall say:*

O my Lord Jesus Christ, it in no wise befits Thee to enter under the roof of my polluted house, for I have provoked Thee to wrath, for I have done evil in Thy sight, and through the transgression of Thy commandment have polluted my soul and body which Thou created after Thine image and likeness, yet in me dwells no good thing.

111. But for the sake of Thy plan, and Thine incarnation for my salvation, for the sake of thy precious cross and Thy life-giving death, for the sake of Thy resurrection on the third day, I pray thee and beseech Thee, O my Lord, that Thou would purge me from all guilt and curse, and from all sin and defilement.

112. And when I have received Thy holy mystery, let it not be unto me for judgement nor for condemnation, but have compassion upon me and have mercy upon me; and through it grant me remission of my sin and life for my soul, O life of the world,

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through the petition of our Lady, the holy Mary His mother of twofold virginity, and of John the Baptist, and through the prayer of all the holy angels, all the martyrs, and righteous who have fought for the good, unto ages of ages.

Amen.

113. *While receiving the Holy Communion, the priest shall say to himself:* O my Lord Jesus Christ, let not this Thy mystery be iniquity in me, rather let it be for the purifying of my soul and my body,

114. *The celebrant receives of the Host first, next, he shall give it to the assistant priest, who gives him the Blood the assistant priest shall himself receive of the Blood. The celebrant shall give the priests of the Body, the assistant priest shall give them of the Blood.*

115. *While, offering the Holy Qurban, the priest shall say the following at the time, of the Anaphora of the Lord :*

The body of our Lord Jesus Christ for the sanctification of body, soul and spirit.

At the, time of the Anaphora of the Apostles he shall say:

The bread of life which came down from heaven, the holy body of Christ.

At the, time of the Anaphora of the Fathers(1) he shall say:

The body of Emmanuel our very God which he took from the Lady of us all, Mary.

In each case, he who receives shall say:

Amen.

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one according to his degree (1). Then the men, then the women. But the babies who have already been baptized shall receive before the other faithful.

* * *

117. *As one receives the Host he shall say the following while the Host is still in his mouth :*

Holy, holy, holy Trinity ineffable, grant me to receive this body and His blood for life and not for condemnation. Grant me to bring forth fruit that shall be well-pleasing unto Thee, to the end that I may appear in Thy glory, and live unto Thee, doing Thy will.

118. In faith I call upon Thee, Father, and call upon Thy Kingdom : hallowed. Lord, be Thy name upon us, for mighty art Thou, praised and glorious, and to Thee be glory, unto endless ages.

119. *Then he shall consume what he has received. While chewing he shall put his hand on his mouth. He shall chew in fear and trembling without making any sound till he finishes. Then he shall say :*

Fill my mouth with praise, my heart with joy, and my soul with gladness, fill me who have received of this divine mystery, O Thou Who became man for the salvation of man.

120. *When the assistant priest gives the blood he shall say :*

This is the cup of life that came down from heaven ; this is the precious blood of Christ.

Then he who receives shall say :

Amen and amen.

(1) Basil, Athanasius, Gregory, etc.

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121. *The Prayer of Basil. When the blood is in his mouth he shall say in his heart :*

O my Lord and my God Jesus Christ, behold I have received Thy holy Body and Thy precious Blood. May they be for the remission of my sins and the blotting out of my trespasses.

122. O only-begotten Son and lover of man, fill my mouth with Thy praise that I may praise Thy glory, for Thou art He Who once became man and declared Himself through His incarnation in order to save me for ever. Thou has redeemed me for ever for the sake of Thy holy Name.

123. Glory be to Thee, O my Lord and my God Jesus Christ, Who has granted me (Thy Body and Thy Blood) at the hand of Thy servant.... I glorify thee and pray thee that I may be in the midst of Thy flock, and that accepting me, Thou will number me with Thy sheep.

124. And now remember not my trespasses. I give thanks for Thy grace which has been granted unto me, and for Thy help which has been with me.

125. *Deacon : When he receives the cup he shall say :*

I will take the cup of life, and call upon the name of the Lord. (1)

Then he shall say : Pray ye for us and for all Christians who ask us to mention them. Praise ye and sing in the peace and love of Jesus Christ.

126. *(See page 178) And then the clergy shall chant Ps. 150 They shall chant one by one or two by two according to their - number, without ceasing.*

(1) Ps. 116 : 13

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127. *The priest shall say as he goes out :*
(1)

Those whom Thou has called, Lord, and hallowed, make happy with Thy call, confirm with Thy power, keep with Thy love, join in Thine everlasting kingdom through Christ, through Whom to Thee with Him and with the Holy Spirit be glory and dominion, both now and ever and unto the ages of ages. Amen.

128. *When the priest goes out he shall bless over the Paten once. Then he shall offer the Body to the people, and the deacon shall offer the Blood. As he offers, he shall say as at paragraph #115. (2) And the people shall respond : "Amen" -once after the Body and twice after the Blood.*

129. *And after the people have received Priest :* O eternal God, light of life, Thou has given, Lord, unto us Thy servants strength and protection, during the present days and nights, keeping all in peace. Bless them on this present day, and on those to come hereafter, through our Lord Jesus Christ, through Whom to Thee with Him and with the Holy Spirit be glory and dominion, both now and ever and unto the ages of ages. Amen.

130. *Then the deacon shall chant :*

We thank God that we have partaken of His holy things; we pray and trust that which we have received may be healing for the life of the soul while we glorify the Lord our God.

131. *Priest :* My mouth shall speak the praise of the Lord, and let all flesh bless His holy Name for ever and ever. (3)

(1) From the temple. (2) See #115. (3) Ps. 145 : 21.

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People : Our Father who art in heaven, lead us, Lord, that we may not enter into temptation.

132. *Deacon :* We have received of the holy body and the precious blood of Christ.

133. *Priest :* My mouth shall speak the praise of the Lord, and let all flesh bless His holy name for ever and ever.

People : Our Father who art in heaven, lead us, Lord, that we may not enter into temptation.

134. *Deacon :* And let us give thanks unto Him that makes us ready to communicate in the precious and holy mystery

135. *Priest :* My mouth shall speak the praise of the Lord, and let all flesh bless His holy name for ever and ever.

People : Our Father who art in heaven, lead us, Lord, that we may not enter into temptation.

136. *The priest shall sing in «Izl» :*
I will extol Thee, my King and my God, and I will bless Thy name for ever and ever (1)

People : Our Father who art in heaven, lead us, Lord, that we not enter into temptation.

137. *Priest :* Every day will I bless Thee, and I will praise Thy name for ever and ever (2)

People : Our Father who art in heaven, lead us, Lord, that we not enter into temptation.

138. *Priest :* My mouth shall speak the praise of the Lord, and let all flesh bless His holy name for ever and ever.

(1) Ps. 144 (145):1. (2) Ps. 144 (145):2.

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People : Our Father who art in heaven, lead us, Lord, that we may not enter into temptation.

This is not said in <<Izl>> on every occasion, but only at the feasts of our Lord and those of our Lady, and on Sundays.

139. *Priest : “Pilot of the Soul(1)”*

Again we offer our supplication to the almighty God, Father of the Lord and Saviour Jesus Christ.

140. We give Thee thanks, for Thou has granted us to take of Thy holy mystery. Let it not be unto me an occasion of guilt nor of judgement, but for the renewal of soul, body and spirit; through Thine only-begotten Son through Whom to Thee with Him and with the Holy Spirit be glory, and dominion, both now and ever and unto the ages of ages. Amen.

141. *Commandment of St. Basil*

Whatever remains, of the Body and blood, let the celebrant distribute it to the priests and deacons before any of them drink water. If there is much, let everyone take until all has been consumed. Because the Body and Blood can never turn again into bread and wine.

142. *The priest shall sing from “Zimmari” (2)*

Then he shall sing a song of two stanzas as follows:

(1) Although the title is given as printed, the prayer following is said instead of the Prayer “Pilot of the Soul,” which is mentioned in Para 81 of the Anaphora of the Lord, and so also is the case in the other anaphoras.

(2) Songs prepared by Yared in the sixth century.

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Halleluja halleluja, our Father Who art in heaven, hallowed be thy Name, forgive us all our trespasses, lead us lest we hap into temptation ; Lord deliver us from the evil day, and save us from every temptation.

+ + +

143. *Priest : After the Body and Blood have been entirely consumed he shall say:*

O Lord, Thy holy undefiled mystery has been completed, which Thou gave us for power and salvation, a memorial of Thy death as Thou appointed.

144. And we have beheld the mystery of Thy holy resurrection. Let us be inheritors of life, and through it keep us in this hour and at all times, for Thou art a glorious King over all, our Lord, God, and Saviour Jesus Christ. Unto Thee we offer thanksgiving, majesty and honour, with Thy good heavenly Father, and with the Holy Spirit, the life giver, unto the ages of ages. Amen.

145. *Prayer after drinking water to be said by all together:*

I pray unto Thee and ask Thee, my Lord God, and Good Shepherd, Who loved Thy flock so to give Thy life as a ransom for Thy sheep, that Thou may grant me Thy body as a meat indeed for righteousness, and Thy blood as drink indeed for everlasting life.

146. And further I pray Thee and beseech Thee, O my Lord, that this Thy body and blood which I have received shall neither be for my shame nor for the guilt of my soul and body, but let them give me life and health; and teach me Thy fear, and instruct me in Thy love, so that I may please Thee all the days of my life and glorify Thee without ceasing.

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147. O Lord, cleanse my soul and purify it also. So that it may be a sacrifice unto Thee, and dispose my heart that the Holy Spirit may live and dwell in it and fill it. Because I have accepted Thy body and blood in faith, and received them from the hands of Thy priests, and eaten them; for Thine is the glory unto endless ages. Amen.

148. *Deacon :* For the sake of our thank-offering we beseech God to write our prayers in the book of life, and for the eternal God to remember us in the dwelling-place of the saints in His light.

149. On behalf of our fathers, brothers, and sisters, who have absented themselves, we beseech God to grant them diligence. Care for them all, deliver them from the bonds of this world and grant them a good nature, love, faith, and good hope through the body and blood of the Son of God, unto endless ages. Amen. So be it. So be it.

150. *Priest : "The Laying on of the Hand."*

O eternal God, light of life unquenchable, look upon Thy servants and handmaids, planting in their hearts the fear of Thy name, in order that they may bear fruit in blessing, and count them with those who have been given Thy body and blood.

151. And let Thy hand rest upon them that have bowed their heads before Thee, Thy people, men and women, aged and children, virgins and monks, widows and orphans.

152. And join us also with them protect and help and confirm and strengthen us with the strength of Thine archangels ; from all evil

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works keep us apart, and in all good works unite us.

153. Through Thine only-begotten Son, through whom to Thee with Him and with the Holy Spirit be glory and dominion, both now and ever and unto ages of ages. Amen (1).

154. *Asst. Deacon* : And keep them in the right faith in glory and honour all the days of their life.

155. And make them to be in love and peace which passes all knowledge and all understanding, through the prayers and supplications of the Lady of us all, the mother of God, the holy and pure Mary, and the four great ones, full of light, Michael, Gabriel, Raphael and Sorial, and the four incorporeal creatures, and the twenty-four heavenly priests,

156. and remember our great holy fathers Abraham, Isaac and Jacob, the patriarchs, and John the Baptist, and the hundred and forty four thousand holy babes (2), and our fathers the learned Apostles, and the holy Apostle Mark, martyr and evangelist, and the seventy-two disciples, and the five hundred brethren, and the three hundred and eighteen orthodox, and the three young men Hanania, Mishael and Azariah, and the seven holy young men (3).

(1) See the Anaphora of St. Diosconis para. 68-7 I.

(2) Whom Herod killed.

(3) Maximos, Tamikiros, Mardimos, Constanine, Younhannes, Antonios. Theodosius. They were servants of Dacius, King of Ephesus. When he ordered them to worship his gods they refused and he imprisoned them. When he released them they hid in a cave till the end of their lives

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157. And St. Stephen archdeacon and first martyr, Saints Georgeos, Theodore of the East, Banadlios, Marcorius, Mamas, Saints Aboli, Philataos, Marmihnam, Abadir, Galawdeos, Phasiladas, Saints Victor, Minas, Kirkos, and his mother Iyalota. and all the martyrs, and the virgin Abba Nob the brave who fought and was martyred for the sake of the Only-begotten.

And the great father, lord and righteous Abba Antony, our father Paul, our holy fathers the three Macarii, our father Youhannes the short, the righteous Abba Baula, our father Beshoi, our father Amon, Abba Youhannes Kama, our father Pantaleon, our father Shenouda, our father Besenda, Abba Latsion, Abba Pachomius, our father Abakarzon, our father Barsoma, our holy Roman fathers Maximos and Domatios, the strong and holy Abba Moses, the forty-nine martyrs, (1) and all who wear the cross, righteous and good, and the angel of this blessed day. Their blessing and the grace of their help and pleadings be always with our (head of state: king, queen, president, etc.) Amen.

158. *People* : O peaceful King of peace, Jesus Christ, grant us Thy peace and confirm us in Thy peace, and forgive us our sins, and make us worthy to leave and enter our homes in peace.

159. *Deacon* : Bow your heads in front of the Lord our God, that He may bless you at the hand of His servant the priest.

(1) They were killed by barbarians in the western desert of Egypt. There is a church dedicated to their memory at the Monastery of St. Makarius.

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People : Amen. May He bless us at the hand of his servant the priest.

160. *Priest :* *While blessing with the sign of the cross he shall say :*

O Lord, save Thy people and bless Thine inheritance. (1)

(+ over the people three times)

Feed them, lift them up for ever, and keep Thy church which Thou did purchase and ransom with the precious blood of Thine only-begotten Son, our Lord, God, and Saviour Jesus Christ,

161. and which Thou hast called to be a dwelling place for kings and rulers, for pure kindred and holy people, you who have come and gathered and prayed in this holy church, and you who have eaten the holy body and drunk the precious blood of our Lord Jesus Christ. May He forgive your sins which you have committed wittingly or unwittingly. May He forgive you your past sins and keep you from future ones, for the sake of His body, the divine body, and for the sake of His blood, the blood of the covenant of Jesus Christ the Son of the Lord of hosts, and the Son of pure Mary, who has sealed the virginity of her conscience and body, unto the ages of ages. Amen.

162. *At the end of the service he shall give benediction, and bless with his finger every one of the people, touching his forehead. But the priests he shall bless by clasping each other's right hand. And when he blesses the priests he shall say to each*

The power of our father Peter (2) (is with you.)

(1) Ps. 27 (28):9.

(2) By this greeting, the celebrant is saying to a fellow priest: "It is not right for me to bless you, because you yourself are a priest, having the power that has come through St. Peter."

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And they shall say :

May God appoint you in His eternal kingdom.

And to each of the deacons he shall say :

May God, most high, bless you, and enlighten the eyes of your heart.

And to each of the faithful he shall say:

May God, most high, bless you and lift up His face upon you.

And to each of the women he shall say :

May God, most high, bless you and lift up His face upon you.

163. *Then the celebrant shall say:*

The Lord be with all of you.

164. *People :* And with your spirit, Amen. May God bless us, His servants, in peace. Remission be unto us who have received Thy body and Thy blood. Enable us by the Spirit to tread upon all the power of the enemy. We all hope for the blessing of Thy holy hand which is full of mercy. From all evil works keep us apart, and in all good works unite us.

165. Blessed be He Who has given us His holy body and His precious blood. We have received grace and we have found life by the power of the cross of Jesus Christ. Unto Thee, Lord, do we give thanks, for we have received grace from the Holy Spirit.

Deacon : Go in peace.

166. *Instruction: After partaking of the Holy Communion one shall not wash his hands or feet, shall not take off his clothes or bow down or kneel, shall not spit, or let blood) nor cut his nails or hair, nor go on a journey, nor sue in the court, nor go to a public bathing place, nor eat or drink too much, nor indulge in any excess nor other occasion of sin.*

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None of these, nor the like should be done after receiving the Holy Communion.

167. *Assistant priest : shall say while distributing the remaining two loaves (1) :*

Lord our God and creator, giver of good and food to all flesh, who grants blessing to Thy servants who fear Thy holy name, stretch forth Thy holy right hand today at this hour,

168. and bless this bread which is in my hand: let Thy blessing and goodness be upon it, let it also be to them who receive it, a medicine and a healing for the soul, power and strength of the body, and forgiveness of sin. This bread which Thou has given us is for Thy thanksgiving, so that we may glorify Thy kingdom, holy Trinity, Father, Son, and holy Spirit.

169. O Lord, let Thy blessing be upon this bread, upon him who distributes it, upon them who receive it, and upon them who serve Thee in fear.

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

**The Anaphora of the Apostles
is finished in the peace of the Lord.
Amen.**

(1) The relevant custom behind this instruction is that, before the qidase begins, the celebrant is presented with three loaves, that he may choose the best one of them for the qurban. The remaining two loaves, although not consecrated, are considered as holy bread, and are distributed among the clergy at the end of the service.

THE ANAPHORA OF OUR LORD.⁽¹⁾

1. **Priest Celebrant** : From the Book of «Kedan» which our Lord and our Saviour Jesus Christ uttered to the Apostles, after his resurrection from the dead, and before his ascension to heaven. The blessing of His grace and the gift of His help be with our Archbishop Abune (____) and with our (head of state: King, Queen, President Governor, etc.) for ever. Amen.

2. **Deacon** : Lift up your hearts unto heaven.
People : Yes, our hearts are in heaven. For Thy name's sake strengthen us, and make us worthy, Jesus Christ, our Lord and our God.

3. **Deacon** : If there is any one who is quarelling with his neighbour, let him forgive him.
Each time, as the deacon finishes, the faithful shall respond : According to Thy mercy, our God, and not according to our sins. *(to be repeated thrice).*

(1) The Lord used to appear to the disciples during the forty days after His resurrection "speaking of the things pertaining to the kingdom of God ." (Acts 1:3). In His teaching to His disciples, ' he gave them this Anaphora.

It is celebrated on the following occasions :

- On 6th. Hedar (Hatour — November), the memorial day of the consecration of St. Mary³ Church at the Qosquam Monastery in Upper Egypt. It is related that the Lord, accompanied by his apostles, attended the church on that day.
- On 20th. Sane (Ba'ouna — June), the memorial day of the consecration of St. Mary's Church at Philippi.
- On 16th. Nahase (Misra — August), the memorial day of the ascension of St. Mary's body to heaven after her death.

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4. **Deacon** : If there is doubt in the heart of anyone let him believe.

People : According to Thy mercy, our God, and not according to our sins.

5. **Deacon** : If there is any blemish in the heart of anyone let him not approach.

People : According to Thy mercy, our God, and not according to our sins.

6. **Deacon** : If there is anyone who has fallen into sin, let him not forget it because it must not be forgotten.

People : According to Thy mercy, our God, and not according to our sins.

7. **Deacon** : If there is any one who has a diseased conscience let him not approach.

People : According to Thy mercy, our God, and not according to our sins.

8. **Deacon** : If there is any who is an adulterer and is impure, let him be sent out.

People : According to Thy mercy, our God, and not according to our sins.

9. **Deacon** : If there is any who is alienated from the commandments of Jesus, he shall be forbidden (to come).

10. **Deacon** : If there is anyone who disdains the prophets let him deliver himself from the wrath of the Only-begotten and save his soul.

11. Let him not oppose the cross, but flee from the wrath of the Lord, because there are those who look upon us, namely the Father of light with his Son and his holy angels who visit the church.

12. Examine yourselves, and cleanse yourselves and do not mention your neighbours' sins. Be careful that no one should maintain any hatred against his neighbour.

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13. God is looking. Lift up your hearts. Let us come near the medicine of life. Let us receive the holiness which is granted unto us by grace through the wisdom of the Lord.

14. *Priest* : The Lord be with all of you.

People : And with your spirit.

Priest : Give thanks unto our God.

People : It is right, it is just.

Priest : Lift up your hearts.

People : We have lifted them up unto the Lord our God.

15. *Priest* : He is holy among the holy ones, *(to be repeated thrice)*.

People : Always in heaven and on earth, *(to be repeated thrice)*.

16. *Priest* : Holy, holy, holy God.

The people shall repeat his words.

Holy, holy, holy Lord God of gods who was and who is always in heaven and on earth.

* * *

17. Anaphora of our Lord, God, and Saviour Jesus Christ. The blessing of His forgiveness be with our *(head of state: king, queen, president, governor, etc.)* for ever. Amen.

18. *Priest* : We give Thee thanks, holy God, the perfecter of our souls and giver of our life, O undefiled treasure, Father of Thine only-begotten Son, our Saviour, Who declares Thy will, because Thou has desired that we should be saved through Thee.

19. Our hearts give thanks to Thee, Lord. Thou art the strength of the Father, grace to the Gentiles, knowledge to the upright,

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wisdom to the sinners, healer of the soul, exalter of the humble, our city ¹.

20. Thou art the staff of the righteous, the hope of the persecuted, the refuge of the sufferers. O light of the perfect, Son of the living God, shine upon us with Thine unfailing grace granting us firmness, strength, faithfulness, wisdom, the power of faith which is immovable, and immutable hope.

21. Grant, Lord, to our humility spiritual insight so that we, Thy servants, may be truly pure.

And all the people shall glorify Thee.

People : We thank thee and glorify Thee, Lord.

22. *Deacon* : For the sake of the blessed. . . . *(The Anaphora of the Apostles 6-9, p. 43)*.

23. *The assistant priest shall say the « Prayer of Benediction » (The Anaphora of the Apostles 10-21 on pages 43-44).*

24. *Asst. Deacon* : Lord, pity and have mercy upon the patriarchs, archbishops, bishops, priests, deacons and all the Christian people.

25. *Priest* : Yea, Lord, we thank Thee and bless Thee, and always pray Thee, God the Father of the exalted ones², who reigns over the treasures of light.

26. Visit Jerusalem from heaven, O Lord of the authorities, the archangels, the power of the lords, the glory of the thrones, dressed in lights, the highest happiness, King of kings, Father who holds all in His hand, and reigns.

27. Through Thy will Thine only-begotten Son Jesus was crucified for our salvation.

28. *Deacon* : You who are sitting, stand up.

¹ i.e. Thou art our heavenly city.

² The Angels.

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Priest : Through the Word of Thy covenant, Thou did all that Thou desired.

29. **Deacon :** Look to the east.

Priest : And Thou did send Him into the womb of a virgin. He was conceived in the womb, was made flesh, and His birth was made known by the Holy Spirit.

30. **Deacon :** Let us give heed.

Priest : being born from the Virgin, so that He might fulfill Thy will, and hallow a people to Thee.

31. **Deacon :** Answer ye.

People : Holy, holy, holy, perfect Lord of hosts, heaven and earth are full of the holiness of Thy glory.

32. *At this time the assistant priest shall offer the censer to the priest who shall place his hands in the smoke, and pass them over the bread and the cup three times.*

Priest : He stretched forth His hands to suffer. He suffered to cure the sick who have trusted in Him.

33. **People :** Remember us, Lord, in Thy kingdom Remember us, Lord Master, in Thy kingdom. Remember us, Lord, in Thy kingdom, as Thou did remember the thief on the right hand when Thou was on the tree of the holy cross.

34. **Priest :** He who has been given to suffering by His own will, suffered in order that He might heal the sick, strengthen those who were about to fall, find those who were outcast, give life to the dead, destroy death, break the bonds of Satan,

35. fulfill His Father's will, tread down hell, open the gates of life,

36. enlighten the righteous, establish the law, remove the darkness, cause the children to grow, and make known His resurrection.

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In the same night in which they betrayed Him.

37. **Deacon :** Priests, raise up your hands.

38. **Priest :** He took bread in his holy, blessed and spotless hands,

At this time he shall raise the bread.

39. **People :** We believe that this is He, truly we believe.

40. **Priest :** gave thanks, blessed and broke (+ *three times. Then he shall indent the Host with his thumb*) and gave it to his disciples saying unto them ; Take, eat, this (*pointing*) bread is My body which will be broken for you for the forgiveness of sin.

41. **People :** Amen. Amen. Amen. We believe and confess, we praise Thee, O our Lord and our God ; that this is He, truly we believe.

42. **Priest :** When ye do this, do it in remembrance of Me. And likewise also the cup, putting wine into it, giving thanks, blessing, hallowing, Thou gave it them. (+ *three times*). Truly this (*pointing*) is Thy blood which has been shed for our sins

People : Amen.

43. **Priest :** *He shall then move the cup with his right hand in the form of the cross.*

People : Amen. Amen. Amen. We believe and confess.

44. **Priest :** Now, Lord, remembering Thy death and resurrection, we believe in Thee.

45. **People :** We proclaim Thy death, Lord, and Thy holy resurrection. We believe in Thine ascension and Thy second advent. We glorify Thee, and confess Thee; we offer our prayer unto Thee and supplicate Thee, O our Lord and our God:

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46. **Priest** : And we offer Thee this bread and this cup giving thanks unto Thee alone, O God the Saviour of the world, because Thou ordered us to stand before Thee and to serve Thee. For this reason, we, Thy servants, glorify Thee, O Lord.

People : For this reason, we, Thy servants, glorify Thee, O Lord.

47. **Priest** : Lord, we pray and beseech Thee to send the Holy Spirit and power upon this (*pointing*) bread and upon his (*pointing*) cup

48. to make them the body (+ *once*) and the blood (+ *once, then + once more over both*) of our Lord and Saviour Jesus Christ for ever.

People : Amen. Lord pity us, Lord spare us, Lord have mercy upon us.

49. **Priest** : Again we offer unto Thee this thanksgiving, eternal Trinity, Lord the Father of Jesus Christ, Whom every creature and soul fear, and the fear enters into the soul. This thanksgiving is fitting unto Thee.

50. We have not offered unto Thy holiness meat or drink. Let them not be for our judgement nor an occasion of reproach by the enemy nor for our destruction, but to the health of our flesh and strength of our spirit.

51. Yea, Lord our God, grant us, for the sake of Thy great Name, to flee from all thoughts which displease Thee.

52. Lord grant us that the counsel of death may depart from us, we who are written, through Thy Name, within the veil of Thy sanctuary¹ in the highest heaven.

53. Let death hear Thy Name and be troubled. Let the depths be cut asunder and, the enemy be trodden down.

¹ Lev. 4:7

THE ANAPHORA OF THE LORD

Let the spirit of destruction tremble, and the serpent be removed, let unbelief depart, and the criminal be destroyed, let anger be still, let envy come to nothing, and let him who continually sins be rebuked.

Let those who love money be cast out, let infirmity be removed, let the liar be cast out, and let all poisonous creatures be scattered.

54. Lord, grant inner light to the eyes of our heart, so that they may see, thank and glorify Thee, remembering Thee and serving Thee, because Thou only art their portion.

55. O Son and Word of God, served by all creatures, make perfect and strengthen the grace which Thou has revealed to them, and keep those who have the grace of health.

Make straight that faith, which those who praise Thee with the strength of the tongue, learned by the exercise of the tongue.

Save those who always fulfill Thy will. Visit the widow. Receive the orphans. Accept those who have gone to their rest in faith.

56. Grant us, Lord, a portion with all Thy saints. Grant us power to please Thee as they have pleased Thee.

57. **Deacon** : With all the heart let us beseech the Lord our God that He grant unto us the good communion of the Holy Spirit.

58. **People** : As it was, is, and shall be unto generations of generations, unto endless ages.

At this time the priest celebrant shall dip his finger into the blood to sign the body +.

59. **Priest** : Feed Thy people in truth and holiness. Grant, Lord, unity unto us who receive of Thy mystery

ANAPHORA OF THE LORD

that we may be truly satisfied with the Holy Spirit, grant power and strength of faith in righteousness,

60. to thank Thee always and Thy beloved Son Jesus Christ with the Holy Spirit for ever.

61. *Priest* : Grant us to be united through Thy Holy Spirit, and heal us by this oblation that we may live in Thee for ever.

The people shall repeat his words.

62. *Priest* : Blessed be the Name of the Lord, and blessed be He that comes in the Name of the Lord, and let the Name of His glory be blessed. So be it. So be it. So be it blessed.

The people shall repeat his words.

63. *Priest* : Send the Paraclete, the Spirit of righteousness.

People : Send upon us the grace of the Holy Spirit.

64. *Deacon* : Arise for prayer.

People : Lord have mercy upon us.

Priest : Peace be unto all of you.

People : And with your spirit.

((Prayer of Fraction)).

Instead of "The Prayer of Fraction," #A:58, 59, page 46, the prayer "Remember the flesh" may be said from The Anaphora of the Three Hundred and Eighteen, #E: 121-131, page 94.

65. *Priest* : And again we ask the almighty God, the Father of the Lord and our Saviour Jesus Christ.

66. I praise Thee, Lord my God, Who sits upon the cherubim and rests in the high ones. (1) Thou knows the humble because Thou art in the light.

(1) i.e. the angels.

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67. O Thou Who causes the world to rest, Thou did show the hidden mystery on the cross. Who is merciful and holy as Thee?

68. Thou did give Thy power to Thine apostles who served Thee with meekness of heart and offered to Thee a sweet savour.

For the sake of our Lord, God, and Saviour Jesus Christ. The almighty God is our Lord.

69. *Deacon* : Pray ye.

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; forgive us our debts as we forgive our debtors, and lead us, lest we hap into temptation, but deliver us, rescuing us from all evil; for Thine is the kingdom, the power and the glory for ever and ever.

70. *Priest* : Lord our almighty God, we pray Thee and beseech Thee that Thou may not remove Thy power from us,

71. even that power which Thou did give to the apostles who served Thee with meekness of heart and who offered unto Thee a sweet savour. For the sake of our Lord and our Saviour Jesus Christ, both now and ever. Amen.

72. *People* : The hosts of the angels of the Saviour of the world stand before the Saviour of the world,

73. and encircle the Saviour of the world, even the body and blood of the Saviour of the world.

74. Let us draw near the face of the Saviour of the world. In the faith which is from Him do we give thanks to Christ

ANAPHORA OF THE LORD

75. *Asst. Deacon* : Open ye the gates, princes.

76. *Deacon* : Ye who are standing, bow your heads.

77. *Priest* : Lord our God Who sits upon the cherubim and the seraphim and looks down upon Thy people and Thine inheritance, bless Thy servants and Thy handmaids and their children.

78. Make him who receives, with a pure conscience, from Thy honourable table worthy of remission of sin, and of unity with the Holy Spirit to the salvation of body and soul, and worthy to come into the inheritance of the heavenly kingdom through Thy favour and will:

Through Thine only begotten Son, through Whom to Thee, with Him, and with the Holy Spirit be glory and dominion, both now and for ever. Amen.

79. *Deacon* : Worship the Lord with fear.

People : Before Thee, Lord, we worship, and Thee do we glorify.

80. *Priest* : *“Prayer of Penitence.”*
(*Anaphora of the Apostles, # 72-138 p. 47*)

81. *After receiving the Holy Communion:*

Priest: O Thou who pilots the soul, the leader of the righteous, the refuge of the saints, grant us, Lord, eyes trained so that they may always see Thee, and ears to hear only Thy word. When our souls are satisfied with Thy grace, create in us a pure heart, so that we may always appreciate Thy greatness, Thou Who art kind and the lover of man.

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82. Our God, as Thou loves our soul, grant us pure and constant thought; we Thy servants, who received Thy body and Thy blood, are humble.

For blessed and glorious is Thy kingdom, O Lord, Father, Son and Holy Spirit, both now and ever and unto the ages of ages.

People : Amen.

83. *Priest* : *The Laying on of the Hand.*

Bless Thy servants and thy handmaids, cover, help and dismiss them with the power of Thine angels; help them and confirm them in the fear of Thy holy Name. Adorn them with Thy greatness so that they may think and believe and desire that which is Thine.

84. Grant unity without sin, anger or ceasing, through Thine only-begotten Son, through Whom to Thee, with Him, and with the Holy Spirit be glory and dominion, both now, and ever, and unto the ages of ages.

People : Amen.

ANAPHORA OF JOHN SON OF THUNDER

1. The Anaphora of St. John, Son of Thunder⁽¹⁾, may the blessing of his prayer be with our (*head of state : King, Queen, President . . .*) and people, unto the ages of ages. Amen.

2. *Priest* : The Lord be with all of you.

People : And with your spirit.

Priest : Give ye thanks unto our God.

People : It is right, it is just.

Priest : Lift up your hearts.

People : We have lifted them up unto the Lord our God.

3. *Priest* : O Lord, we lift our eyes to Thee, we elevate our hearts, and we raise our consciences and minds to Thee. Thou art eternal, existing before the universe was created, living for ever and ever.

4. *Priest* : There is no limit to Thy power, No one can understand Thee completely, and none can comprehend the fulness of Thine essence.

- 1) This anaphora was written by St. John the Evangelist. It is celebrated:
- (a) on the commemoration of his passing, Ter 4 (January 12 [13 in leap years])
 - (b) in the first week of the month of Tahisas (December 10 - 17)
 - (c) at the season of flowers Meskerem 26 – Hedar 5 (October 6 – November 14)
 - (d) during the 43 day fast of the prophets
 - (e) on the feasts of prophets
 - (f) at the consecration of a new church
 - (g) on the commemorations of Apostles

ANAPHORA OF JOHN SON OF THUNDER

5. None can even comprehend Thee or see Thee. Thou knows Thyself, Thy kingdom is without end, Thy power is immutable, Thy greatness is infinite, but Thy glory is not hidden. To all Thou art unseen, yet all is seen of Thee (1).

6. Thou has no beginning, but Thou brings all things to their end. Infinite art Thou, but for all things Thou set bounds.

All things are from Thee, all things are through Thee, and all things are for Thee.

Thou art in all, in Thy greatness Thou art higher than the high ones.

7. Thou visited the humble through the advent of Thy Son. In Thy invisibility Thou art more distant than those who are farthest. Yet, through Thy mercy Thou brings near to Thyself those who are far off.

8. Thou art inside all, and Thou art beyond all. Thy greatness is hidden in Thee, Thy power is hidden in Thee. Thou, Thyself veils Thyself with Thyself, and hides Thyself in Thyself.

9. Thy Son, Whom Thou begets, told us about Thee. He Who was born of Thee preached unto us tidings of Thee. He is honourable like Thee, Who eternally begets Him.

10. Thou has told us about Him, and Thou art His witness through Thy word that He is truly Thy Son and that Thou art truly His Father.

11. They worship Thee with Thy Son, and He has glory with Him Who begets Him. There is no day between Thee and Him, and there is no hour between the Son and His Father.

(1) An example of a paradox. The Anaphoras explain Biblical concepts using this and similar devices that might seem to some to be contradictions.

ANAPHORA OF JOHN SON OF THUNDER

12. The Father is not greater than His Son, and the Son is not less than His Father. The thought of the heart, thinking deeply, cannot outrun the courier or be more exalted than the watchful;(1)

13. cannot surmise the unfathomable* mystery, enter to see Thee; try, ask, or slightly know Thee for one hour, even for a moment. No one knows that which is between the Son and His Father.

14. But Thy living Holy Spirit knows the depth of Thy Godhead. He has declared to us Thy nature, and told us about Thy oneness. He taught Thy unity, and helped us to know Thy Trinity. He has spoken to us about Thine incorruptible equality and Thine unseparable* unity and about Thine immutable* nature.

15. The Father is the witness of the Son and the Holy Spirit. And the Son preaches about the Father and the Holy Spirit. And the Holy Spirit teaches about the Father and the Son, in order that the three may be worshipped in one Name.

16. Thou makes known Thy hidden and curious glory to those who praise Thee, and shows it to them through the mercy of Thy grace. The high ones in their degrees, the angels in their orders, the watchful with their lightning, cherubim with their might, seraphim with glory, and all with fear and trembling, worship the Lord who is near as if they were far off.

* Examples of apophatic theology, that is “what may not be imagined or stated” about Him. Attempts to relate to God by considering “What He is not.” Since we are only able to comprehend His energies, not His essence, we use even contradictions to explain what is beyond comprehension.

(1)the angels.

ANAPHORA OF JOHN SON OF THUNDER

17. *Deacon* : Let us give heed.

18. *Priest* : Covering their faces with lightning, lest the consuming fire should consume them, they cover their feet with live coal lest the flame of power should burn them. They fly through the four corners of the world and throughout the uttermost parts before Him Who is through all the ends of the world. With great, lucent and marvellous words they call upon the One who is invisible to hallow Him. With their hosts, with their orders, with their congregation, with their ranks they glorify Thee, Father, and worship Thee; and they glorify Thine only-begotten Son, and Thy living Holy Spirit.

19. All of them, together, offer Thee thanks for Thy glory. Make us equal with them, so that we may say together with them Lord remember us through Thy mercy.

20. *Deacon* : Answer ye.

People : Holy, holy, holy, perfect Lord of hosts, heaven and earth are full of the holiness of Thy glory.

21. *Priest* : Like them, we thank Thee, and believe that Thou art holy, holy, holy, perfect Lord of hosts, and that heaven and earth are full of the holiness of Thy glory.

22. Thou art unique and eternal, holy Father.

Thou art unique and eternal, holy Son. Thou art unique and eternal, Holy Spirit : three names and one God.

23. Thou has granted all Thy saints, according to Thy goodness, to be saints.

24. Thou created all Thy creatures with Thy Word. Thou, being directed of none, did create all things.

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25. Thou carries all without being weary. Thou feeds all without ceasing. Thou thinks of all without forgetting any.

26. Thou gives all without being diminished. Thou waters all without being dry. Thou remembers all without forgetfulness.

27. Thou watches all without sleeping. Thou hears all without neglecting any. Thou forgives all, taking nothing.

28. Thou art the generous one Who is not given anything by another, the creator whom none directs, the King Whom no one appoints, the Lord Whom none judges, the God to Whom none lends, Whom no one enriches, Thou art the giver out of Thy boundless store.

29. While Thou art filling every place they told us about Thee in a way we can receive.

30. Thou didst send thy Son to us. He came without being separated from Thee. He walked without being moved from Thee. He was with thee with all his body, and Thou sent Him to us without being separated from thee. He is where Thou art.

31. He was with His Father in heaven while He was with His parent on earth. He descended without subtracting from above and without adding beneath.

32. He was conceived in the womb yet the womb did not confine Him: He abode in the womb yet He was infinite; the Creator of all flesh lived in the womb.

33. He Who sits upon the cherubim abode in a daughter of flesh: the consuming fire put on flesh; the invisible Spirit has been clothed with flesh; He was born from that which was hidden unto that which

ANAPHORA OF JOHN SON OF THUNDER

was open ; He who forms infants in the womb became an infant; they wrapped with clothes, Him Who was clothed in light.

34. He dwelt in the house of the poor as one Who is poor: as a King, He sent messengers to bring Him presents from far.

35. He who leads the cow to know its owner slept in a stable. He grew as a child and they worshipped Him as the Lord of all. He walked as a man yet worked as God.

36. Willingly He became hungry as a son of man, and granted many hungry people to be satisfied with little bread according to His power. He thirsted as a man who dies, and changed the water into wine as being able to give life to all.

37. He slept as the children of flesh, and awoke and rebuked the winds as Creator. He became tired and rested as the humble, and walked upon the water as the highest.

38. They beat Him on the head as a servant and He set us free from the yoke of sin as Lord of all. He suffered all. He who cured the blind with his spittle and gave us the Holy Spirit received the spittle of the unclean.

39. He who forgives sin was accused as a sinner by them. The judge of judges was judged by them. He was crucified on the tree to destroy sin: He was counted with the sinners to enroll us with the righteous.

40. He died through His will, and was buried willingly; He died to destroy death, He died to give life to the dead; He was buried to raise those who were buried, to keep the living, to purify the impure, to justify

(1) The Wise Men.

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the sinners, to gather together those who were scattered, and to turn the sinners to glory and honour.

Glory, honour and thanksgiving be to Thee for ever.

41. *Deacon* : Look to the east.

42. *Priest* : By the dead whom Thou did raise, and the living whom Thou has kept, and by the unclean whom Thou has purified, and by the unrighteous whom Thou has justified, by the scattered whom Thou has gathered, by the sinners whom Thou has brought back, Thou art to be believed. Amen.

43. We worship Thee and glorify Thee, O Thou Who art the object of wisdom, the word of counsel, the treasury of help, the abode of bliss, the source of gain, the fountain of prophecy, the marvellous stream, (glorified by the Apostles), the well of honour, the adornment of the kingdom, the pure crown of the clergy, Thou art the King who has a crown of glory, Whom they worship. Thou art the origin of glory, the light of honour,

44. unwoven garment, cloth which was not spun, the way to the Father, and the gateway to Him Who begot Him, the treasure which was discovered, the pearl which was found, the pound which added to itself, the talent which multiplied, the leaven which leavens the lump, the salt which gives savour to the savourless

45. Thou art the light which destroys darkness, the candle which enlightens the whole world, the unmovable foundation, the fortress which cannot be destroyed, the ship which cannot be wrecked, the dwelling place which cannot be compromised

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into, the easy yoke, the light burden: this is Jesus Christ who is the power and wisdom of His Father.

46. He thinks of all, feeds all, gives the blind light to see, opening the windows that were closed, enables the deaf to hear, and makes the deaf ear hear, takes away the garment of leprosy from the body and covers it with a garment of flesh.

47. He straightens the withered hand, and makes the lame foot to walk.

He restores the soul into its body, and puts the spirit into its dwelling place. He drowns the herd of swine by the legion of devils, and takes away the disease from the weak body.

48. O Sun of righteousness, from Thy wings, O Sun of righteousness, arises a fountain of good.

Glory, honour and thanksgiving be to Thee for ever.

49. *Deacon* : Ye that are sitting, stand lip.

50. *Priest* : We offer unto Thee a pure and perfect oblation in our penitence of soul in order that our body may be wholly sanctified.

We do not offer unto Thee gold, silver or precious stones of transgression and sin; or corruptible clothes, or of the flock which death destroys, or a slain lamb; but Him who through His death saved His flock, and gave life unto us.

51. (But those who denied Him will not be saved. They would have been saved if they had not denied Him.) But we offer of that which is Thine to Thy humanity.

ANAPHORA OF JOHN SON OF THUNDER

We offer to Thee, to Thy divinity. We offer to Thee Thy body and Thy blood for Thy appearance before Thy pillars.¹

52. We offer in Thy presence for the sake of Thy holy church which was saved from death through Thee, and for her sake Thou was beaten in the court of judgement, so that Thou might set her free through Thy blood, and that she might be fenced around with Thy cross and kept by Thy crucifixion against temptation until she shall enter the marriage feast in heaven.

53. For the sake of all Thy holy prophets who cried as horns and preached Thy rising unto all the nations which were in darkness.

54. For the sake of all Thine apostles who ploughed the ground of the heathen with the plough of Thy cross, and planted the treasure of Thy word to all the ends of the world.

55. And for the sake of all the victorious, faithful and pure martyrs whom the wolves ate as sheep.

56. And for the sake of all bishops who fulfilled their ministry in purity, whose service Thou accepted in order that Thou may give them the reward of their righteousness.

57. For the sake of all priests who kept in truth that which was entrusted to them in order that they may receive their heritage with pleasure.

58. And for the sake of all deacons who have made light the wings of their spirit so that they may be like those that are in the Holy Spirit.

59. For the sake of all the anagnostes who ministered well, taught and preached thy people.

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60. For the sake of all the victorious kings who gained their rest in faith.

61. For the sake of the young men and virgins who became enemies of this corruptible world and loved the marriage feast which is in heaven.¹

62. And for the sake of all saints, who committed themselves to Thee and completed their fight, and entered bearing good names to ask for their reward according to Thy great word.²

63. For the sake of all our fathers and our brothers who departed from this world that Thou may have the remembrance of them before Thee.

64. And for the sake of all those who were born through the baptism of Thy great church, in order that Thou might be their delight in their conflict, and make them worthy of their crown.

65. And for the sake of all those who were killed with the spear and were taken captives; for the poor and the miserable; and for the sake of the widow and the orphan.

66. And for the sake of me, Thy humble servant, whom, though unworthy, Thou hast called through Thy grace. Thou hast promoted and exalted me while I was not fit. Thou hast brought me near before Thee through Thy mercy to stand before Thy altar, Lord, in order that Thou may forgive my soul and all Thy people.

67. And for the sake of this our congregation, that it may be blessed through the multitude of Thy grace, so that the weak may be strengthened, the unrighteous may be justified, the repentant may be purified

¹ Ps. 74:3; Rev. 10:1, or firm believers.

¹ Rev. 19:9

² Mt. 25:31 - 46

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67. and the righteous may be kept, the troubled may be saved, the oppressed may rest, the disturbed may be quieted, the sad may rejoice, the hopeless may be delivered, the sick may live, the transgressors may turn, the castaway may be found, and whoever is far off may draw near, and that whoever is near may be preserved.

68. And for the sake of all those who desire to have their remembrance before Thee, because Thou knows all and approves all.

69. And for the sake of the fruit of the crop produced yearly, so that it may be blessed through Thy mercy.

70. *People:* According to Thy mercy, our God, and not according to our sins (*Thrice*).

71. *Priest :* And that Thou may grant the crown through Thy mercy. And for the sake of all those who brought this memorial oblation that Thou may receive their vow and accept their offering.

72. For the sake of those who took Thy seal and went out of this world of suffering and arrived in the country of happiness, so that they may enter Thy feast and receive Thy crown there, and rest in their everlasting abode in the city whose builder and maker Thou art.

73. And for the sake of all who trespassed and sinned as human beings, that Thou may forgive their sins and remit their trespasses and iniquities as a compassionate, kind God, and their hope.

74. And for the sake of all those whose names we know and those whose names we do not know, because they are well known to Thee, yea Thou knows them, that their remembrance may be before Thee

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75. *Deacon :* For the sake of the blessed . . . (*The Anaphora of the Apostles, # 6 - 9: p. 43*)

76. *Asst. priest :* “*The Prayer of Benediction*” (*The Anaphora of the Apostles, #10-21: p. 43 - 44*).

77. *Asst. Deacon :* Lord pity and have mercy upon the patriarchs, archbishops, bishops, priests, deacons, and all the Christian people.

78. *Priest :* Remember those, and rest the souls of them all, and cause them to grow by the flowing water in the garden of paradise in Thy holy houses in the bosoms of Abraham. Isaac and Jacob, by Thine angels who are the leaders of light, through our Lord Jesus Christ, Thy beloved Son.

79. *At this time the priest shall offer the incense.*

People : Lord, remember us in Thy kingdom . . . (*thrice*). (*Anaphora of the Apostles, #34: p. 45*)

80. *Priest :* In the same night in which they betrayed Him:

81. *Deacon :* Priests, raise up your hands.

82. *Priest :* since He was willing to be killed and was pleased to suffer at their hands and bear the agony of the nails that He might set His church free through His blood, strengthen His people by His cross, erect His altar, root out the idols, choose out the clergy, and scatter the sorcerers.

83. He took in His holy, blessed hands the bread, which is the dowry of his bride and the divorcement of

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the synagogue which He did divorce, *At this time he shall raise the bread.*

84. *People* : We believe that this is He, truly we believe.

85. *Priest* : gave thanks, blessed (+ *three times*) and broke,

Then he shall indent the Host lightly with his thumb in five places, without separation.

and gave it to his disciples saying unto them : This is My body which is meat indeed ; whoso eats of it will not die, and whosoever partakes of it will not perish. Take, eat of it, all of you. (*pointing*)

86. *People* : Amen. Amen. Amen. We believe and confess ; we glorify Thee, O our Lord and our God ; that this is He we truly believe.

87. *Priest* : And likewise also He gave thanks over the cup : (+ *three times*)

and said This cup is My blood of the new testament, take and drink ye all of it.

He shall point at the cup, then move it with his right hand in the sign of the cross.

88. *People* : Amen. Amen. Amen. We believe and confess.

89. *Priest* : To those who worship Him, it is a wonderful sign, to those who crucified Him it is a place of judgement. That which was written with His blood, stamped with His crucifixion, and honoured with His death is for eternal life for the remission of sin.

Likewise make a remembrance of Me as often as ye are gathered together.

90. *People* : We proclaim Thy death, Lord, and Thy holy resurrection.

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91. *Priest* : We, who are gathered together to make remembrance of Thy sufferings and partake in Thy resurrection from the dead, beseech Thee, Lord our God, as this bread which was scattered along the mountains and the little hills, in the forests and in the vales, being gathered together, became one perfect bread,¹ likewise gather us together, through Thy divinity, out of all evil thought of sin into Thy perfect faith.

92. As with the mixture of this wine with water, the one cannot be separated from the other, so let Thy divinity be united with our humanity, and our humanity with Thy divinity, and let Thy greatness be united with our humility and our humility with Thy greatness. Lord accept this our offering from us for a memorial of righteousness before Thee.

93. Like Abel we offer to Thee a pure oblation and like all those who are blameless, with whom Thy majesty was pleased, the memorial of whose everlasting offerings is before Thee

94. Like the prudent Noah and all the meek upon whom Thy divinity rests. Thou exalted them, through Thy kindness, to grant them a good portion and inheritance, with eternal life, in the kingdom of heaven together with all those who obeyed Thee,

95. Like our meek fathers Abraham, Isaac and Jacob who did good, left (this world) in purity and reign in righteousness,

96. Like Thy servant Moses and all the prophets who preached to us without fear and proclaimed Thee

¹ Compare Anaphora of St. Jacob of Serough, p. 155, para. 68, and Anaphora of St. Gregory II, p. 165, para. 27.

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without doubting that they would receive their reward in full.

97. like Simon Peter and all Thy disciples, like Paul and all Thy holy apostles who bore Thy Gospel through that which they suffered and sustained the preaching of Thy doctrine in their death,

98. like Stephen and all Thy martyrs who shed their blood because of Thy shed blood, so that they might receive honour from Thy glory, whose names were written in the book of life¹, in the free Jerusalem, in heaven which is truly our mother. We have believed in Thy holy church.

99. Lord our God, Thy church prays to Thee and worships Thee, Thy bride² exalts Thee, and Thy people praise Thee.

100. Through the prayer of the perfect, through the worship of the saints, through the supplication of the watchful,³ through the advocacy of the angels, through the praise of the archangels, through the hallowing of the seraphim, through the honouring of the cherubim, through the highness of all the high let the gate of light be opened, and let the doors of glory be unlocked, and let Thy living Holy Spirit come, descend, light upon, linger and dwell upon and bless the offering of this bread, and sanctify the cup,

101. and make this bread the communion of Thy body, O Life-giver (+ *once upon the Body*) and make this cup also the communion of Thy blood, giver of mercy (+ *once upon the Cup, then + once more upon both the Body and the Cup*).

¹ Philemon 4 : 3; Rev. 20 : 12, 15; 21: 27.

² Rev. 21 : 9

³ these are the angels.

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People : Amen. Lord, pity us; Lord spare us; Lord have mercy upon us.

102. *Deacon* : With all our heart let us beseech the Lord our God that He grant unto us the good Communion of the Holy Spirit.

103. *People* : To everyone who believes in the living Father, in the only-begotten Son Who arose from Him and in the Holy Spirit Who is unsearchable,

At this time he shall sign the Body with the Blood.

and to him who partakes of Thy body and thy blood let them be for hope, salvation, forgiveness of sin, resurrection from the dead, light in the kingdom of heaven and everlasting life. Amen.

104. *People* : As it was, is and shall be unto generations of generations, and endless ages.

105. *Priest* : Uniting them¹ together, grant to all that take of these, that they may be unto them for holiness and for filling with the Holy Spirit, so that we may thank Thee always and Thy beloved Son Jesus Christ, unto ages of ages. Amen.

106. *Priest* : Grant us . . . (*Anaphora of the Apostles, #54- 56: p. 46*).

+ + +

107. *Deacon* : Arise for prayer.

People : Lord have mercy upon us.

Priest : Peace be unto all of you.

People : And with your Spirit.

108. *Priest : Prayer of Fraction* : And again we supplicate the almighty Lord, Father of the Lord and our Saviour Jesus Christ because He has made us worthy to fulfill this holy

¹ that is the Body and the Blood.

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mystery, and we beseech the almighty Lord our God to vouchsafe to us a day of blessing.

109. *Deacon* : Pray ye.

People : Our Father who art in heaven . . . (*see #III : 23, p. 21*)

110. *Priest* : O Lord, almighty, Father of our Lord God and Saviour Jesus Christ, we offer our prayer to Thee and supplicate Thee through all and in all, because Thou has made us worthy again to fulfil this holy mystery, and grant that this may be a blessing to us.

111. Do not suffer anyone of us to be guilty, and suffer it not to be a pleasure of the flesh, but let it be to all of us a refreshment of the soul to receive Thy holy mystery through our Lord Jesus Christ, through Whom to Thee with Him and with the Holy Spirit be glory and dominion, both now and ever and unto endless ages. Amen.

112. *Priest* : Before the glory of Thy holiness Thy servants and handmaids have prostrated themselves in soul and body and spirit ; incline Thine ear unto their supplication, and purify them from all uncleanness of body and soul that they may receive Thy holy mystery and be united through it : Through Thine only-begotten Son, through Whom to Thee with Him and with the Holy Spirit be glory and dominion both now and ever and unto the ages of ages. Amen.

113. *People* : The hosts of the angels of the Saviour of the world stand before the Saviour of the world

114. and encircle the Saviour of the world, even the body and blood of the Saviour of the world

115. And let us come before the face of the Saviour of the world. In the faith, which is of Him, the martyrs shed their blood for His sake.

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116. *Asst. Deacon* : Open the gates, ye princes.

117. *Deacon* : Ye who are standing, bow your heads.

118. *Priest* : What blessing? With what speech might we glorify, what word, what praise, what thanksgiving, and what name are we to proclaim over this bread which will be broken, save Thy name, Jesus Christ, Whose name is Giver of life and Saviour?

119. This bread of life which descended from heaven is for the salvation of the world. We bless Thee who became for us the way to the place of life.

120. We offer thanksgiving to Thee Who through Thy word created all. Thou art the leader, Thou art the door of grace, Thou art the salt, Thou art the pearl of great price, Thou art the net of life; righteousness art Thou, power, wisdom, refuge, rest, help and salvation. It is Thou, being called after these names, Who became man through love of men, in order that they may be saved and renewed from the former open evil works into which they fell through sin. Glory be to Thee, unto the ages of ages.

121. *Deacon* : Worship the Lord with fear.

People : Before Thee, Lord, we worship, and Thee do we glorify.

122. *Prayer of Penitence. (Anaphora of the Apostles, # 72 - 88: pp. 47 & 48).*

123. *Deacon* : Give heed.

Priest : Holy things for the holy.

People : One is the holy Father, one is the holy Son, one is the Holy Spirit.

124. *Priest* : The Lord be with all of you.

People : And with your spirit.

Priest : Lord, have compassion upon us, O Christ. (*Anaphora of the Apostles, # 92-93: p. 49*)

People : shall repeat his words.

ANAPHORA OF JOHN SON OF THUNDER

125. *Deacon* : Ye that are penitent bow your heads.

126. *After receiving the Holy Communion the following prayer shall be said instead of "The Pilot of the Soul."*

Priest : And again we beseech the almighty God, the Father of our Lord and our Saviour Jesus Christ,

127. thanking him through all and in all because He has made us worthy to fulfill the receiving of the holy mystery. We beseech the almighty Lord our God to grant us a day of blessing.

Deacon : Pray ye.

128. *Priest* : O almighty Lord, we beseech Thee through all and in all because Thou has hid these things¹ from those who pretended to be wise and prudent and revealed them to us the meek.

129. Yea, Father, for so it seemed good in Thy sight. Grant that our receiving of Thy holy mystery be not unto condemnation nor unto judgement but unto the remission of sin and for everlasting life and for true knowledge. Grant us this we beseech Thee.

130. And as Thou hast made us worthy to receive Thy holy mystery in this world, so also make our portion to be with Thy saints in the forthcoming resurrection from the dead, through our Lord and our Saviour Jesus Christ, through whom to Thee with Him and with the Holy Spirit be glory and dominion, both now and ever and unto endless ages. Amen.

¹ Matt 11 : 25; Lk. 10 : 21.

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131. *Priest* : *The laying on of the Hand.*

Before the glory of thy holiness Thy servants and handmaids have prostrated themselves in soul, body and spirit. Incline Thine ear unto their supplication.

132. Bless them who mind the heavenly things with the blessing of Thine angels and powers. Bless the work of their hand, and be with them in every good work.

133. Grant that by their receiving of Thy holy mystery they may be prudent, watchful and freed from all evil, and may be nourished in their souls, bodies and spirits, through our Lord Jesus Christ, through Whom to Thee with Him, and the Holy Spirit be glory and dominion both now and ever and unto the ages of ages. Amen.

THE ANAPHORA OF ST. MARY¹

1. The Anaphora of our Lady, the Virgin Mary, mother of God, which Abba Heryacos² Bishop of the Province of Behnesa, composed through the Holy Spirit.

May her prayer, the blessing and mercy of her beloved Son be with our (*head of state: King, Queen, President. . .*) unto the ages of ages. Amen.

2. *Priest* : The Lord be with all of you.

People : And with your spirit.

Priest : Give thanks to our God.

People : It is right, it is just.

Priest : Lift up your hearts.

People : We have lifted them up unto the Lord our God.

3. *Priest* : My heart indites a good deliberation ; my heart ponders a worthy concept ; my heart exclaims a noble oracle.
³

4. And I speak of the Anaphora of Mary, not at length but briefly. And I speak the praise of the Virgin, not in many words, which would be forgotten, but in few. And I speak of the exaltation of the Virgin.

¹ This Anaphora is celebrated on the following occasions

- a. most feast days of St. Mary.
- b. 28th Tahesas (January 6), the day preceding the Nativity of Christ
- c. 29th Megabit (April 7), the memorial day of the Annunciation.
- d. 2nd Tekemit (October 12), the memorial day of St. Heryacos, Bishop of Behnesa.

² An Egyptian Church cleric, who became bishop of the Province of Behnesa, in Upper Egypt.

³ Three complementary translations of Ps. 44 (45):1, each conforming better with the Ge'ez than previous editions that repeated the KJV quote three times.

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5. And today I stand, this very day, in humility and love before this mighty mystery and before this table and offering.

6. Truly this is the offering which those whose spirits are defiled cannot taste. It is not like the sacrifice of the forefathers which depended upon the blood of sheep, oxen and cows, but it is fire.¹

7. It is fire,⁽²⁾ giving life to the upright in heart who fulfill His will. It is a consuming fire to the unrighteous who deny His name.

8. Truly it is a fire² that even the fire clad cherubim and seraphim cannot touch.

9. O Mary, for this we love and exalt you, because you bore for us the true Food of righteousness and the true Drink of life.

10. O our fathers, consecrated by the laying on of hands, successors of the apostles, whom we have taken as intercessors towards God, also, during our days, we take as representatives between us and God these two: The Patriarch of the great City of (_____), Abba (_____), and the blessed Archbishop, Abba (_____), the primate of our country.

11. *Deacon* : For the sake of the blessed, happy, prosperous, holy and pure Virgin Mary, our Lady, Parent of God, glorified by all.

12. And for the sake of the holy, honourable, spiritual, heavenly and mighty archangels; and for the sake of John the Baptist, the preacher and fore-runner. And for the sake of the holy and glorified ministers, Matthew, Mark, Luke and John, the four Evangelists:

¹ Ex. 32:20; Lev. 6:30.

² Exodus 3:2.

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13. For Thy holy servants Peter and James; John and Andrew; Philip and Bartholomew; Thomas and Matthew; James the son of Alphaeus ; Thaddaeus, Simon and Matthias ; the twelve Apostles: and the Apostle James, brother of our Lord and Bishop of Jerusalem ; and the holy glorious Stephen, the archdeacon and the first martyr.

14. And for the sake of all saints and martyrs who have gone to their rest in the true faith: Paul, Timothy, Silas, and Barnabas, Titus, Philemon and Clement, the seventy-two disciples, the five hundred brethren, the three hundred and eighteen orthodox.

15. Lord, remember each and all; also the holy Patriarch Abba (_____), and the blessed and holy Archbishop Abba (_____) to preserve their life, save them, forgive their sin, and to have compassion upon us through their prayers, unto endless ages.

16. *The assistant priest shall say (The Prayer of Benediction)). (Anaphora of the Apostles, #10 -21 pp. 43 - 44).*

17. *Asst.. Deacon :* Lord, pity and have mercy upon the patriarchs, archbishops, bishops, priests, deacons and all the Christian people.

* * *

18. *Priest :* O Intercessor,¹ intercede with your Son for the sake of each and all, to give rest to the souls of all the patriarchs, archbishops, bishops, priests and deacons who keep straight the way of the true word: kings, rulers, princes, those in authority, young men, virgins, monks, rich, poor, great, small, old

¹ i.e. the Virgin Mary.

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women, orphans, sojourners, miserable, and all Christian people from the congregation of the church who in days gone by have gone to their rest.

19. Make earnest intercession for those who have fallen asleep in this place that He (Thy Son) may give their souls a quiet rest,

20. in every place which is called the place of the victorious martyrs, in the place of the blessed righteous, in the place of the watchful angels¹. You² are the inheritance in every place, and your name is acceptable before God.

21. *Deacon :* Ye that are sitting, stand up.

22. *Priest :* Let us stand up in the fear of God to exalt and glorify her who is full of glory saying, O you who are full of grace, O you who are the channel of joy, you have a countenance more beautiful than the many-eyed cherubim and the six-winged seraphim.

23. *Deacon :* Look to the east.

24. *Priest :* Truly God the Father looked down from heaven towards the east, the west, the north and the south, and towards all the ends (of the earth). He breathed in every savour,³ and found none like unto you. He approved your savour and loved your beauty and so sent to you His beloved Son.

25. *Deacon :* Let us give heed.

26. *Priest :* Holy is God the Father Who loved you, holy is the only-begotten Son Who abode in your womb, and holy is the Paraclete, the Spirit of righteousness, Who strengthened you.

27. *Deacon :* Answer ye.

¹ Rev. 3 : 2.

² i.e. the Virgin Mary.

³ Song of Songs 1 : 3; Ezek. 20 : 41

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28. **People :** Holy, Holy, Holy, perfect Lord of hosts, heaven and earth are full of the holiness of Thy glory.

* * *

29. **Priest :** O Virgin, full of glory, with whom or with what likeness shall we liken you? You are the loom from which Emmanuel took his ineffable garment of flesh. He made the warp from the same flesh as that of Adam, and the woof is your flesh. The shuttle is the Word himself, Jesus Christ. The length of the warp is the shadow of God the Most High. the weaver is the Holy Spirit.

30. How marvellous and wonderful is this thing ! O bridge over which the ancient fathers crossed from death unto life! O ladder⁽¹⁾ from earth to heaven, through you the first creation was renewed.

31. You were the hope of Adam ⁽²⁾ when he was driven out from paradise, the meekness of Abel who was killed through unrighteousness, the kindness of Seth, the works of Enoch ⁽³⁾, the ark of Noah ⁽⁴⁾ through which he was saved from evil's destruction, the blessing and portion of Shem,

32. the tent of Abraham⁽⁵⁾, Isaac's savour⁽⁶⁾, the ladder ⁽¹⁾ of Jacob, Joseph's comforter,

33. the tables of Moses⁽⁷⁾, the bush at Sinai⁽⁸⁾, the bells ⁽⁹⁾ on the garment of Aaron the priest, his rod ⁽¹⁰⁾ which sprouted, blossomed and bore fruit,

34. Joshua's stone⁽¹¹⁾ of testimony, the fleece of Gideon ⁽¹²⁾, Samuel's jar of ointment and horn of oil, Jesse's root ⁽¹³⁾ of which he boasted,

(1) Gen 28:12. (2) Gen 3:15. (3) Gn. 5:22-24. (4) Gn. 7. (5) Gn. 12:8. (6) Gn. 27:7. (7) Ex. 24:12. (8) Ex. 3:12; Deu. 33:16; Lk. 20:37. (9) Ex. 28:33-35; 39:25 (10) Ex. 7:12; Nm. 17:8; Hb. 9:4. (11) Josh. 24:26-27. (12) Jdg. 6:36-f. (13) Isa. 11:10

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the chariots of Amminadib, ⁽¹⁾ David's harp, the crown of Solomon, ⁽²⁾ the enclosed garden, the sealed spring , ⁽³⁾

35. Elijah's golden measure ⁽⁴⁾, Elisha's cruse ⁽⁵⁾, the conceiving virgin whom Isaiah prophesied ⁽⁶⁾, the first to give birth without intercourse of which Daniel (also spoke) ⁽⁷⁾.

36. Habakkuk's mountain of Pharan ⁽⁸⁾, Ezekiel's closed house in the east ⁽⁹⁾, Micah's place in Bethlehem from which the law goes forth,⁽¹⁰⁾ the land of Ephratah,⁽¹¹⁾ Silondis' ⁽¹²⁾tree of life, ⁽¹³⁾ the healer of Nahum's wounds,⁽¹⁴⁾ Zechariah's rejoicing, ⁽¹⁵⁾ the clean hall of Malachi.⁽¹⁶⁾

37. O Virgin, you are the ideal and the prophecy of the prophets, the favour of the apostles, the mother of martyrs; the sister of angels ; the boast of the young men and virgins and the monks who are watchful day and night at your gates.

38. O Virgin, you were not conceived through unclean lust, but in lawful marriage you were born from Hannah and Joachim.

39. O Virgin, you did not grow in mirth like the Hebrew daughters who stiffened their necks, but you lived in the sanctuary in holiness and purity.

40. O Virgin, you did not eat earthly bread but heavenly bread prepared in the heaven of heavens.

41. O Virgin, you did not drink earthly drink, but heavenly drink poured from the heaven of heavens.

(1) Songs 6:12. (2) Songs 3:11. (3) Songs 4:12. (4) 2King 7:1. (5) 1King 19:6. (6) Isa.7:14. (7) Dan. 2:35-46. (8) Hab. 2:3. (9) Ez. 44:1-5. (10) Micah 4:2 (11) Micah 5:2. (12) Name of a philosopher typifying Solomon. (13) Prv. 3:18. (14) Nah. 3:19. (15) Zech. 9:9. (16) Mal. 3:1-5.

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42. O Virgin, you did not know uncleanness like the women who were before you, and would come after you, but you are adorned with holiness and purity.

43. O Virgin, the depraved young men could not entice you, but the angels of heaven visited you, and, as it was said, the priests and the high priests praised you.

44. O Virgin, you were not espoused to Joseph for coming together, but in order that he might keep you in purity, and thus it was fulfilled.

45. When God the Father saw your purity He sent you his radiant angel, named Gabriel, and he told you: "The Holy Spirit shall come upon you, and the power of the Highest shall overshadow you."⁽¹⁾

46. The Word came to you without being separated from the bosom of His Father; you conceived Him without* His being limited, and He stayed in your womb without making subtraction from above or addition beneath.

47. There abode in your womb the inestimable and immeasurable* fire of the godhead. It is not just to compare Him with earthly fire. Fire has limits and volume, but of the Deity, it cannot* be said that it is like this or even seems to be like this.

48. The Godhead has no* circuit like the sun and moon, nor stature like man, but He is mighty and sitting in His highest heaven which neither the thought of man nor the knowledge of angels can reach.

(*) > > > > > >
(1) Lk. 1 : 35.

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50. The Deity has no* place wherein to stretch or contract himself but He fills every place.

51. The Deity has neither* firmament above nor foundation beneath, but He is Himself the firmament and the foundation.

52. The Deity does not* stoop nor bow down the head to take up that which is on earth, but all is in His hand as He showed Peter.

53. The Deity has neither* chest nor back by which he can be seen, and through which He can be limited, but He is covered with the flame of fire and He is Himself the flame of fire. The Deity is clean, pure, and bright.

54. We believe that the Father Who sends is Father in His nature. We believe that the Son Who is sent is Son in His nature. We believe that the life-giving Holy Spirit is Holy Spirit in His nature. Three Names but one God.

55. It is not* with the Deity as it was with Abraham who was older than Isaac, or with Isaac who was older than Jacob, but the Father is not older than the Son, neither is the Son older than the Holy Spirit, and the Holy Spirit is not younger than the Son, neither is the Son younger than His Father.

56. It is not* with the Deity as it was with Abraham who gave commands to Isaac, or with Isaac who gave orders to Jacob, but the Father, being Father, does not give orders to the Son ; and the Son, being Son, is not exalted; and the Holy Spirit.

Examples of theology called "apophatic" = "what may not be believed or said." It attempts to relate to God by considering "What He is not." Since we are only able to comprehend His energies, not His essence, we use dictions, and even contradictions to explain what is beyond us.

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57. But the Divine Father, Son and Holy Spirit are one God, one kingdom, one authority and one government.

58. The Father, the Son and the Holy Spirit think. ⁽¹⁾ The Father, the Son and the Holy Spirit speak. ⁽²⁾ The Father, the Son and the Holy Spirit approve. ⁽³⁾

59. The Father, the Son and the Holy Spirit take counsel. ⁽⁴⁾ The Father, the Son and the Holy Spirit utter the word.

The Father, the Son and the Holy Spirit complete. ⁽⁵⁾

60. The Father, the Son and the Holy Spirit create. ⁽⁶⁾ The Father, the Son and the Holy Spirit unite. ⁽⁷⁾ The Father, the Son and the Holy Spirit create well. ⁽⁸⁾

61. The Father, the Son and the Holy Spirit send. ⁽⁹⁾

The Father, the Son and the Holy Spirit give authority. ⁽¹⁰⁾

The Father, the Son and the Holy Spirit hear witness. ⁽¹¹⁾

(1) Thoughts like : “Let us create man in our . . .” (2) He spoke and it was done Ps. 32 (33):9. (3) And God saw everything that he had made, and, behold, it was very good. Gen. 1:31. (4) They took counsel (Gen. 1:26 “Let Us . . .”) to create the world. (5) Completed the creation of the universe, making it habitable. (6) Created the cosmos. (7) Combined the elements of the cosmos, producing earth, water, fire and wind. (8) Created Adam and appointed elements to coalesce in their function: the earth to carry, the water to irrigate, the fire to metabolize food and the air to sustain all the nerves in man’s body. (9) Directing the course of the planets. (10) Authorized the formation of the body in the womb. (11) The Father from heaven witnessed saying; This is my beloved Son, and the Holy Spirit rested upon Him in the shape of a dove.

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62. The Father, the Son, and the Holy Spirit draw. ⁽¹⁾

The Father, the Son, and the Holy Spirit accustom. ⁽²⁾

63. The Father, the Son, and the Holy Spirit advise. ⁽³⁾

The Father, the Son, and the Holy Spirit purify.

The Father, the Son, and the Holy Spirit cleanse.

The Father, the Son, and the Holy Spirit hallow. ⁽⁴⁾

64. The Father, the Son, and the Holy Spirit strengthen.

The Father, the Son, and the Holy Spirit encourage. The Father, the Son, and the Holy Spirit teach.

65. The Father, the Son, and the Holy Spirit crown. The Father, the Son and the Holy Spirit clothe. ⁽⁵⁾ The Father, the Son, and the Holy Spirit grant grace.

66. The Father, the Son, and the Holy Spirit sit. ⁽⁶⁾ The Father, the Son, and the Holy Spirit judge. ⁽⁷⁾

The Father, the Son, and the Holy Spirit examine.

67. Thus we, without separating or dividing, believe and confess the oneness and unity so that it will not be divided or separated. Let us distinguish ⁽⁸⁾ so that it will not be confused.

68. We do not say “three” as we say Abraham, Isaac and Jacob, but one is three persons.

(1) Draw man with the cords of love. (2) Fit man to adapt as he goes. (3) Advise man through Tradition: Life in Christ, the history of salvation as it stands from the Apostolic age, that the Church codified in the Scriptures. (4) qedasi literally means “hallowing.” (5) Clothe with divine power that is grace. (6) They preside in the midst of the congregation. (7) Search the hearts. (8) Distinguish between Trinity and oneness, divine energies and essence.

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69. We do not say One like Adam the first creature, but three with one nature.

70. Now we hear the wicked Jews and the unrighteous Ishmaelites, who, being without understanding, say God is one person and one body ; they are of a blind heart.

71. Now we see the idolatrous heathen whose idols are many and whose devils are many.

72. But we follow the leaders to the good way as the Apostles taught us saying : it is as if

73. The Father is the sun, the Son is the sun, and the Holy Spirit is the sun : but it is one sun of righteousness over all.

74. The Father is fire, the Son is fire, and the Holy Spirit is fire ; but it is one fire of life in the highest heaven.

75. The Father is the dawn, the Son is the dawn, and the Holy Spirit is the dawn : but it is a single eastern dawn through which, by the ray of its light, the darkness was destroyed.

76. The Father is the vine, the Son is the vine and the Holy Spirit is the vine: but it is one vine of life from which all the world tasted.

77. The Father is milk, the Son is milk and the Holy Spirit is milk: but it is one milk¹ unmixed.

78. Thus we believe and thus we confess and say the creed.

79. *The people shall say the creed of the 318. (Anaphora of the Three Hundred #1 - 10: p. 86).*

80. Let us now return again to

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peak of the holy Virgin, speaking of her conception which is wonderful to all, and saying: O Virgin, when there abode in your womb the fire of the Godhead, Whose face is fire, Whose clothes are fire, Whose covering is fire, how did it not burn you?

81. In what part of your womb were the seven curtains of the flame of fire prepared and spread ? Were they in the right or the left side while you were such a small body?

82. In what part of your womb was the glittering cherubic throne, compassed by the flame of fire, prepared and planted while you were a young bride?

83. How wonderful it is! A mother and a maid ; the narrowness of the womb and the infinite; conception without intercourse, as a bee conceives, from the voice of a word; milk ⁽¹⁾ with virginity.

84. When I think of this, my mind likes to swim in the depth of your Son's seas, and the billows from the hiding-place of your Beloved sweep across it.

85. Again when I think of this my mind likes to soar and ascend secretly and draw back the curtains of the hiding-places of the Living One ; it becomes afraid of the flame of fire and does not reach even one-fourth of the way to heaven.

86. When I think of this my mind likes to mount the shoulders of the winds to fly east, west, north and south to all the ends (of the world) to see the nature of the creatures, to measure the depths of the seas and to know the height of heaven, and travelling thus to every part it becomes faint and returns again to its former place.

(1) i.e. Milk to feed her baby even though she was a virgin.

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87. Now let us not further enquire or even think of the greatness and profundity of Him Whose grandeur cannot worthily be praised, no, not by the tongues of the prophets nor of the apostles.

88. He is the mighty One Whom none can discern by subtle device_ but He became humble among us; He is the most high, to Whom none can attain_ but among us He took upon Him the form of a servant; He is the impalpable fire, but we saw Him and felt Him and ate and drank with Him.

Now let us praise Him saying.

89. *People* : Holy God, holy Mighty, holy Living, Immortal
(See “*Preparatory Service*” # 174 : p. 33 and
“*Anaphora of St. John Chrysostom*” #64 - 67 : pp. 139 - 140).

* * *

90. O Virgin who gives the fruit that can be eaten, and the spring of that which can be drunk

91. O Bread got from you, that gives life and salvation to those who eat of it in faith.

92. O Bread got from you, that is as hard as the stone of Admas ⁽¹⁾ which cannot be chewed, to those who do not eat of it in faith.

93. O Cup got from you, that helps those who drink of it in faith to indite wisdom, and that gives them life.

94. O Cup got from you, that intoxicates those who do not drink of it in faith and causes them to stumble and fall and adds sin to them instead of the remission of sin

(1) A rocky place presumed to be between the earth and the ocean.

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95. And now let us glorify Him saying Glory be to Thee, glory to Thy kingdom, glory with pure incense we offer to Thee.

96. *At this time he shall offer incense.*

People : Remember us, Lord, in Thy kingdom. . . . (*Anaphora of the Apostles*, #34: p. 43).

* * *

97. *Priest* : Jesus Christ, Son of the living God, from Whom is found every good gift and every perfect gift, became man, fulfilled all the law of man yet without sin, and practiced the law of the Hebrews.

98. He was baptized by John, tempted in the wilderness, hungered and thirsted and did miracles.

99. In the same night in which He gave His soul to death He showed His disciples many signs concerning His sufferings, crucifixion, death, His resurrection on the third day with body and soul, with bone and blood, as it was before, when His disciples were with Him on His right and left, and when there was counted with them Judas whose creation was like the tares added to wheat, and who betrayed Him.

100. *Deacon* : Priests, raise up your hands.

101. *Priest* : At that time Jesus Christ took bread in his holy, blessed, pure and spotless hands

102. *People* : We believe that this is He, truly we believe.

103. *Priest* : He looked up to heaven towards Thee His Father, interceded with His parent, and committed his disciples to Him to keep them from all evil:

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Blessed while He (it) was blessed (+ *three times*), broke while He (it) was holy

104. *Then he shall indent the Host slightly with his thumb in five places without separation.*

105. And gave it to His disciples and said unto them : take, eat this (*pointing*) bread is My body which will be given to you as a propitiation for the whole world.

106. *People :* Amen. Amen. Amen. We believe and confess, we glorify Thee, O our Lord and our God: that this is He we truly believe.

107. *Priest :* And likewise also the cup (+ *three times*) after supper : He pointed and said : Take, drink, this (*pointing*) cup is My blood which the spear will shed for your sake.

108. *He shall then move, the cup with his right hand in the sign of the cross*

109. *People :* Amen. Amen. Amen. We believe and confess.

110. *Priest :* And as often as you do this, do it in remembrance of My death, and proclaim the remembrance of My resurrection.

111. *People :* We proclaim Thy death, Lord, and Thy holy resurrection, we believe in Thine ascension and Thy second advent. We glorify Thee and confess Thee, we offer our prayer unto Thee and beg Thee, O our Lord and our God.

112. *Priest :* O Our Lord, as it happened then bless, break and give this (*pointing*) bread (+ *once*).

People : Amen.

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113. *Priest :* Our Lord as it happened then bless, hallow and give this (*pointing*) cup (+ *once over the cup, and + once more over both*).

People : Amen.

114. *Priest :* And this my ministry, purify and accept it and may it please Thee.

People : Amen.

115. *Priest :* And this priest who is with me to help me in this ministry, and me, make like Joseph and Nicodemus who wrapped Thy body.

People : Amen.

116. *Priest :* And this deacon sent according to the law of ministry, suffer to reach our great rank of priesthood, and make him full of grace, righteousness and favour like Stephen who saw the Trinity and marvelled and was astonished through the descent of the Holy Spirit.

People : Amen.

117. *Priest :* And this people who have gathered together in Thy holy church with priests and deacons, great and small, make worthy to take Thy holy mystery ; have compassion and do not judge them.

People : Amen. Lord pity us, Lord Spare us, Lord have mercy upon us.

118. *Priest :* Lord, have mercy upon us, O Christ (*three times*).

The people shall repeat his words.

119. *Deacon :* With all the heart let us beseech the Lord our God that He grant unto us the good communion of the Holy Spirit.

120. *People :* As it was, is and shall be unto generations of generations, and endless ages.

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121. *He then shall dip his finger into the Blood and+ sign the Body.*

Priest : Grant it to all of them that take of it, that it may be unto them for everlasting life.

122. Grant us to be united through Thy Holy Spirit, and heal us by this oblation that we may live in Thee for ever.

The people shall repeat his words.

123. *Priest :* Blessed be the name of the Lord, and blessed be He that comes in the name of the Lord, and let the name of His glory be blessed. So be it. So be it. So be it blessed.

The people shall repeat his words.

124. *Priest :* Send the grace of the Holy Spirit upon us.

The people shall repeat his words.

125. *Deacon :* Arise for prayer.

People : Lord have mercy upon us.

Priest : Peace be unto all of you.

People : And with your spirit.

126. *The priest The Prayer of Fraction:*

God, Maker of all, the Source of all, the Completer of all, the Almighty, the Holder of all, Thou art He Whom angels, archangels, thrones, authorities, lords, powers, the sun, the moon, the stars and the whole creation worship, because they are His subjects, dominions, and are ruled by Him. Though He was rich in everything yet He became poor in everything.

127. Love drew the mighty Son down from His throne and led Him to death.

128. O Ox, Who with Thy hand made no effort against those who draw Thee, but bowed down Thy neck to those who would slay Thee.

129. O Sheep dumb before Thy shearers ; O Patience Who did not open Thy mouth at

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the time of Thy sufferings before those who pierced Thee

130. O Bread found in the treasure, which Joseph obtained in merchandise, in which also he found the pearl of great price

131. O Cup found in the house into which no man entered,

132. O this sign of the cross ⁽¹⁾ separated from this host without being divided or alienated, but its appearance, taste and softness are the same :

133. As His divinity was not separated or divided from His humanity so also this sign of the cross¹ is not separated or divided from this host

134. Likewise also let Thy greatness be united with our humility and our humility with Thy greatness, Thou almighty Lord our God.

135. *Deacon :* Pray ye.

People : Our Father who art in heaven .

..

(see Anaphora B, #69 : p. 62)

136. *Priest :* Let us hear then, till our last breath, this word through which we will be accused, judged and forgiven.

137. As the Son came from the heaven of heavens for judgement and mercy, this bread will be accused, judge and forgiver.

138. Let the soul fear, the nerves tremble and the door of the heart be broken by this terrible word.

139. Now this divine bread has been broken and this life-giving cup has been prepared. Let him who desires to take, come: but first examine yourselves and cleanse your bodies.

140. If there is anyone who is impure, let him not approach, and if there is any

¹ i.e. the central part of the Host (Asbadikon) bearing the sign of the cross.

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one who hath fallen into sin, let him not forget it because it must not be forgotten.

141. If there is any one who disdains this holy communion, let him not approach, but let him be prevented. As you see, this bread is not as perishable as the earthly bread ⁽¹⁾, but it is the fire of the godhead ⁽²⁾.

142. What mouth is that which takes in this bread, what teeth are those which masticate this bread, and what stomach is that which can contain this bread?

143. And now let us say According to Thy mercy, our God, and not according to our sins.

144. *People :* According to Thy mercy *(thrice)*.

145. *Afterwards the people shall say :*

The hosts of the angels of the Saviour of the world stand before the Saviour of the world and encircle the Saviour of the world, even the body and blood of the Saviour of the world.

And let us come before the face of the Saviour of the world to praise Christ in faith that is His.

146. *Asst. Deacon :* Open ye the gates, princes.

147. *Deacon :* Ye who are standing, bow your heads.

148. We lay our souls before Thee, Lord, maker of all, the invisible God. We humble ourselves to Thee, the humbler of all. We worship Thee, Who created all to worship Thee. We serve Thee, ruler of all.

149. O Thou Who discovers that which is hidden and covers as in secret all that is open.

(1) John 6 : 27.

(2) Rm. 1 : 20

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O Thou Who is able to send forth that which is within and take within that which is without, hear now the cries of Thy people who call upon Thee in righteousness.

150. *Deacon :* Worship the Lord with fear.

People : Before Thee, Lord, we worship, and Thee do we glorify.

151. *The priest shall say "The Prayer of Penitence." (Anaphora of the Apostles: 72 - 88: pp. 47 - 48).*

152. *Deacon :* Give heed.

Priest : Holy things for the holy.

People : One is the holy Father, one is the holy Son, one is the Holy Spirit.

153. *Priest :* The Lord be with all of you.

People : And with your spirit.

Then the priest shall raise the whole Host with his hand and chant :

Lord have compassion upon us, O Christ. *(three times in a loud chant and fifteen times in a low chant).*

The people shall repeat his words.

Then the priest shall chant three times : Lord, have compassion upon us, O Christ.

The people shall chant twice : Lord, have compassion upon us, O Christ.

154. *Deacon :* Ye that are penitent, bow your heads.

155. *Then the priest shall turn to the people and say Lord our God ... (Anaphora of the Apostles, 95 - 126: pp. 49 - 52).*

156. *After receiving (the Holy Communion) the following prayer shall be said instead of "The Pilot of the Soul :"*

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Priest: O ye, Christian people, as ye have gathered together on this day, so also may He gather you on the holy Mount of Sion and in the free Jerusalem in heaven ⁽¹⁾.

157. And as ye have heard this voice of Mary's praise, likewise may He allow you to hear the word of the infants' harps and the angels' song, which softens even the very bones because of the multitude of its melodies.

158. May He lead you where there were stretched out the tabernacles of the flaming fire wherein the High Priest is, and wherein are the icon of His face, the pure crown, and the bright dress which the hand of man did not make, but it was woven above.

159. May He lead you to where are the congregation of the holy prophets, the congregation of the preaching Apostles, the congregation of the victorious martyrs, the congregation of the blessed righteous, the congregation of the ordained priests, the congregation of the watchful angels, and the congregation of virgins and perfect monks, with all the perfect congregations of the one holy universal church, and with them where there is the Ark of the wilderness, that is our Lady Mary.

160. Let us not henceforth be decked with haughtiness or pride which clothe with death and lead down to Hades.

161. Let us henceforth have humility with purity, not only purity of the flesh because the prophets saw the Lord through purity of the spirit, seeing Him face to face.

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162. Let us henceforth have love and meekness like the apostles, because they loved their Lord Who granted them authority like His own to bind and loose the bonds of wickedness.

163. Let us henceforth have silence and patience like Mary because our Lord praised her saying : And Mary has chosen that good part, which shall not be taken away from her.¹

164. And now let us pray the Lord our God, giver of grace.

Deacon : Pray ye.

165. **Priest :** O Virgin, remind Him Who remembers, not forgetting any.

166. O Virgin, remind Him of His birth, delivered from you at Bethlehem, of His being wrapped in swaddling clothes and His being warmed by the breath of ass and cow on the cold days.

167. O Virgin, remind Him of his flight with you when you fled from one country to another in the days of the cursed Herod.

168. O Virgin, remind Him of the bitter tears shed from your eyes and dropped on the face of your beloved Son.

169. O Virgin, remind Him of hunger, thirst, poverty, sadness and all the trouble which you suffered together with Him.

170. Remind Him of mercy and not of destruction. Remind Him of compassion and not of anger.

171. Remind Him of the sinners and not of the righteous. Remind him of the impure and not the pure.

172. And now let us glorify the Father, the Son, and the Holy Spirit, both now and ever, and unto the ages of ages.

People : Amen.

¹ Luke 10:42.

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173. *Priest : The Laying on of the Hand Prayer.*

We offer thanksgiving to God for all the graces He has granted and because He granted his Mother to be glorified through this Anaphora, and because He made us worthy to begin it through His kindness, and through His will to complete it, He to Whom be glory and Who is wise, unto endless ages. Amen.

174. (I found in it the understanding that any priest who celebrates this anaphora does not sanctify Mary but he himself will be sanctified, and all those who hear it will be sanctified, because our Lady Mary is always¹ sanctified in heaven and earth.)

175. May the accepted blessing of her prayer, the perfect gift of her help, and the compassion of her beloved Son, filling the ends (of the world), be with our rulers (. . .) unto the close of the age. Amen.

+ + +

¹ Lk. 1 : 48

ANAPHORA OF THE THREE HUNDRED

THE ANAPHORA OF THE THREE HUNDRED (1)

All: The Prayer of Faith (2)

1. We believe in one God the Father almighty, maker of heaven, earth and all things visible and invisible.

2. And we believe in one Lord Jesus Christ, the only-begotten Son of the Father Who was with Him before the creation of the world:

3. Light from light, true God from true God, begotten not made, of one essence with the Father

4. By Whom all things were made, and without Him was not anything in heaven or earth made

5. Who for us men and for our salvation came down from heaven, was made man and was incarnate from the Holy Spirit and from the holy Virgin Mary.

6. Became man, was crucified for our sakes in the days of Pontius Pilate, suffered, died, was buried and rose from the dead on the third day as was written in the holy scriptures,

(1)The 318 bishops, who attended ecumenical Council held at Nicaea in 325 A.D., settled many contemporary doctrinal controversies, some wrote about those issues. This Anaphora reflects their efforts.

It is celebrated on the following occasions:

- a. 21st Maskerem (October 1), the memorial day of the Virgin Mary.
- b. 8th Hedar (November 17), the Feast of the Four Beasts.
- c. 9th Hedar (November 18), the opening day of the Council of Nicaea.
- d. 24th Hedar (December 3), the Feast of the Twenty-four heavenly Priests.
- e. Nativity of Christ, 29th Tahesas (January 7).
- f. 13th Ter (January 21), the Feast of Caana of Galilee.
- g. the memorial day of any of the righteous.

(2) The creed given by the Council of Nicaea (325 A. D.) and the Council of Constantinople (381 A.D.)

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7. Ascended in glory into heaven, sat at the right hand of His Father, and will come again in glory to judge the living and the dead ; there is no end of His reign.

8. And we believe in the Holy Spirit (1), the life-giving God, who proceeds from the Father; we worship and glorify Him with the Father and the Son ; Who spoke by the prophets,

9. and we believe in one holy, universal, apostolic church,

10. and we believe in one baptism for the remission of sins, and wait for the resurrection from the dead and the life to come, unto endless ages. Amen.

11. The Anaphora of the Three Hundred and Eighteen Orthodox, may their prayers and their blessings be with our (*head of state : King, Queen, President, . . .*) unto ages of ages. Amen.

12. *Priest :* The Lord be with all of you.

People : And with your spirit.

Priest : Give ye thanks unto our God,

People : It is right, it is just.

Priest : Lift up your hearts.

(1) This marks the end of the what the Fathers at Nicaea settled, and the beginning of what was decided by the Second Council, at Constantinople in 381. That concluded more than fifty years of debates on how best to describe these mysteries. Such had been part of the Church's life since Apostolic times, but, not yet stated so succinctly. Some of the same leaders who negotiated pronouncements on these doctrines, also applied the same criteria in deciding the contents of what today is known as "The Bible."

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People : We have lifted them up unto the Lord our God.

13. *Priest :* The Lord is mighty in the clouds, higher than heaven, glorious in all His ways, the perfect victorious God of gods.

14. There is no time in which He was not, and there is no place where He cannot be found, there is no time when He was perfectly seen in His divinity. No one can see Him, and no one knows how He lives.

15. Heaven and earth together with all their worlds, sea and rivers and all things that are in them glorify Him. All were created through His grace, and all live through His kindness. He is one Father of the One, Father of the Lord, Father of Messiah, true light with Him Who begets Him.

16. *Deacon :* Answer ye.

People : Holy, holy, holy, perfect Lord of hosts, heaven and earth are full of the holiness of Thy glory.

17. *Priest :* We proclaim that the Father lives with His Son, and that the Son lives with His Father before creation, and before the heavens and earth were made

18. and before the mountains and the little hills arose, and before the height of the sky was seen, and before the power of the wind breathed,

19. and before the thunderbolt flashed, and before the quickness of lightning was seen, and before the thunder thundered, and before the clouds were spread,

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20. and before the creation of angels, and before any name was named under heaven and on earth.

21. No one, thinking deeply, can understand His nature, though He ascends to heaven and goes beyond the lords and meets with the four living creatures¹, full of eyes, whose whole bodies are light, and from whose mouths comes out the likeness of flaming fire; again, though he descends down to earth and goes beyond the sea, the wind and the fire; again, though He goes out thence to search upon the right hand and the left, setting His thought on high and spreading it abroad

22. *Deacon :* Ye that are sitting, stand up.

23. *Priest :* Even so he cannot discern among the Father, the Son and the Holy Spirit to know what is His nature.

24. The Father begets His Son, but it is impossible to say that He begat Him at such a time, or that He begat Him on such and such a day.

25. His birth from the Father is unsearchable because it passes understanding, and His nature is unknown because it is hidden. He is the right hand of His Father, His arm and His beloved Son Who is of the same essence with Him.

26. *Deacon :* Look to the east.

27. *Priest :* The Father begets His Son ; but He begets Him, not that He might be His assistant in work, to serve Him as a man is served who is in need. When He created heaven and earth no one helped Him because He is mighty.

¹ Ezek. 1 : 5 - .15

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28. He did not become weary, nor does He rest as man rests, but the sword of fire coming out of His mouth, what He has spoken is immediately accomplished; instantly whatever He has thought is fulfilled: He is the thought of thoughts;¹ He is the Wise, the Creator.

29. Who, like Him, lives in the highest heaven, builds the foundation², bears up from beneath, sits upon the firmament on high, establishes upon the floods, builds with very small particles, wraps with invisible things, limits with sand, strengthens with wind, hangs the water up, and calls it sky,

30. congealed liquid in the womb, turning it into flesh, binds it with muscles, strengthening it with sinews, numbers the very hairs, tries the heart and knows the reins?

31. The Father begets His Son without days or hours; and as He begets Him, His Father is not separated from Him. Before He created the angels for His worship His glory was infinite; the glory of the Father, of the Son, and of the Holy Spirit was perfect.

32. *Deacon* : Let us give heed.

33. *Priest* : And when He created our father, Adam He did not go about to gather earth, water, wind, and fire, nor did He leave His throne or in any way move from it

34. Yes, while He was yet there, He took the four elements: two palpable, and two impalpable; three visible and one invisible

¹ i.e. he knows the thoughts of all, but his thought can be known by none.

² i.e. the foundation of the earth.

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35. and made him from these, made him fair with His holy hands, kissed him and loved him; and breathed in his nostrils the breath of life. Before He built the skies and the highest heavens He was not lowly, but was strong in His throne and great in His kingdom.

* * *

36. He thundered to those that were above, caused those beneath to tremble as He trod the clouds, burned without fire and cooled without water.

37. And when He created the sun and the moon, it was not to make light for Himself as for one in darkness, but it was as though He gave them a little from His own light, as it were, no more than a grain of wheat. Thus they gave light to man.

38. Having created and prepared all, visible and invisible, He did not boast saying, I have worked and I have finished and I have to rest from all the toil in which I have laboured, but He knew before it came to pass, He completed before ever He made possible righteous and unrighteous, good and evil.

39. Before He created man, He prepared Paradise to put therein him whom He loved, and the fire of hell to put therein him who hated.

40. Blessed is he whom He had chosen, and blessed is he in whom He was pleased. Let us therefore receive this word with great diligence that we may not enter into the great sea wherein fire and water are mingled and from which we cannot escape by swimming.

41. But let us receive what the apostles taught us about the Father, the Son and the Holy Spirit saying, The Father declares of His Son, that He is Jesus Christ His only One:

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And the Son tells that God the Father begets Him

And the Holy Spirit proclaims that He proceeds from the Father and took of the things of the Son. (1)

42. It is one honour and one authority and one power which cannot be divided. There is neither reckoning nor separation of His position. There is neither subtraction nor addition in His divinity.

43. As our Lord answered His disciples about Their nature saying, We have neither first nor last, We have neither right nor left, We have neither firmament nor foundation, We are the firmament, and We are the foundation.

44. None can see Us and none can know how We live. We know all and we understand all, We make remote that which is near and bring near that which is afar off. We ignore the noise of the tongue as one who does not hear (2). We know the whisper of the heart within.

45. My Father, I, and the Holy Spirit are the gate, the door, and the dwelling-place.

46. My Father, I, and the Holy Spirit are might, grace, and favour.

47. My Father, I, and the Holy Spirit are sun, light and heat.

48. My Father, I, and the Holy Spirit are fire, flame and the burning coal.

49. Such is Our existence, such is Our perfection, and Our days are not finite but they endure for ever. Again there is neither counting nor end (of them).

(1) John 16:15.

(2) Isaiah 1:15.

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50. **Deacon** : Let your thoughts be above. Let your hearts be in heaven. Know where you stand.

51. **Priest** : He is slow to anger, His compassion is great, and He is righteous. It is not as if there was a time when He is patient and another when He is impatient. He waits for the sinner until he comes back and returns to Him.

52. When He was angry He destroyed the wicked with the flood and saved eight souls who kept His word, and He established with their father an everlasting covenant of righteousness. He is God of gods, consuming fire, and life-giving fire.

53. What is His name, and what is His Son's name? (1) Where is His dwelling-place and where is His country?

54. His throne is compassed by fire and His abode is enveloped by water, and round the roof of His house hang drops of water which do not fall.

Flashes of light go out from His throne, within it is like blazing fire, in it there is great light like the winter rainbow, round it there is lightning.

55. At the sides of that throne there are four animals as if they carry on their heads the large throne which is as white as snow.

56. Round about that throne there are twenty four priests (2) in front of them they see the likeness of the lamb, the vesture dipped in blood (3), and the sealed book. (4)

57. Every time they go round that throne they prostrate themselves

(1) Prov. 30:4.

(2) Rev. 4:4.

(3) Rev. 19 : 13

(4) Rev. 5 : 1 & 2

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thrice before the likeness of the Lamb, the vesture dipped in blood, and the sealed book. The smoke of glory fills the pavilion. From beneath that throne springs the sea of two courses, the sea of light and the sea of wind.

58. The God of gods does not live there, the Lord of lords is not limited therein, but He both lives without and is found within.

59. They do not go to find him, and He is not absent when they seek Him. He is not felt when they take hold of Him because He is far above thought.

60. He keeps the rich, lives with the poor, loves the humble, and neglects the haughty. He will justify when He likes, save when He is pleased, He disregards as if He does not hear, keeps silent as if He does not see, waits as if He does not know, delays as if He does not wish to grant.

61. He is the God of gods, the Lord of lords, the Lord of the strong, before Whom the angels and archangels prostrate themselves.

62. They do not prostrate themselves before Him because they see Him, but they prostrate themselves before His throne and praise His greatness. They fly towards the four ends of the world to do all His will. Seraphim and cherubim shout and say, yet without pride, Holy God, holy mighty, holy living, immortal, Who yet died for the love of man.

63. From the one treasury ⁽¹⁾ formed from the breath of His mouth proceed and grow the souls who multiply in the world.

(1) i.e. Adam or one baptism.

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64. In one treasury there will be gathered wheat without tares. There will be put and kept the souls of the righteous until all are rewarded according to their deeds.

65. There are pleasure and happiness. There is Adam, the father of all. There are Abel, Seth, and Enoch the patriarchs together with all their seed.

66. There are Abraham, Isaac and Jacob, the friends of the Lord. There are Moses and Aaron the priests. There are David, Hezekiah and Josiah and all the kings of a right faith.

67. There are the prophets with their prophecies, there are the disciples of the One, in whose hands are the keys, sitting at the door to take in whom they will.

68. There are the patriarchs, archbishops, bishops, priests and deacons who gave full account of their stewardship which was entrusted unto them by their Lord.

69. There are martyrs whose crowns shine seven times brighter than the sun. There are the righteous in their patience.

70. There are men and women, the hosts of the Father, the Son and the Holy Spirit whose number cannot be known. They live there in pleasure and happiness till they receive twofold more than before ⁽¹⁾.

71. There live in honour the righteous, the meek and the elect. O Lord we offer our prayer unto Thee Who answers, Who is the hearer and the helper.

(1) i.e. more than they get in paradise, the waiting place of the righteous.

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72. We beg Thee, Lord, on behalf of those who have fallen asleep and departed from this corruptible world, and on behalf of those of whom the authority of death took hold, and of those who are covered within the grave.

73. We pray Thee, Lord, and beseech Thee to call them to an honourable resurrection when Thou will raise the body, uniting it with the spirit, and when Thou gives that good gift which eye has not seen, nor ear heard. Neither has it entered into the heart of man, (1) which Thou prepared through Thy Son Jesus Christ, unto endless ages.

74. *Deacon* : For the sake of the blessed (*Anaphora of the Apostles #6-9: p. 43*).

75. *Asst. Priest* : *Prayer of Benediction (Anaphora of the Apostles #10-21: pp. 43, 44)*.

76. *Asst. Deacon* : Lord, pity and have mercy upon the patriarchs, archbishops, bishops, priests, deacons and all the Christian people.

77. *Priest* : God the Father sent His only-begotten Son to abide in the body of a daughter who did not know a husband; and the creator of infants was kept in the womb without being limited. He was made man while He was God, and was born while He was the fire of the Godhead, and grew without adornments or honour. And grew like the children of the poor, chastened greatly and obeying His relatives.

78. He bowed His head to be baptized by a servant, though He was pure from sin. He did miracles, changing water into wine and

1) phrases similar to Job 28:7; Isa. 64:4 & 1Cor. 2:9

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satisfying many thousands in the wilderness.

79. *At this time he shall cense.*

People : Remember us, Lord, in Thy kingdom. (*Thrice*) (*Anaphora of the Apostles #34: p. 45*).

80. *Priest* : Oh ! The eyes of that generation were blinded so that they might not see Him, and their ears were made deaf so that they might not listen to Him, and their hearts were closed so that they might not know Him, they determined Him who forgives sin to be a mere man, and judged the judge of judges.

81. He chose twelve apostles from among them, walked with them and showed them the mysterious order of the Holy Communion.

82. *Deacon* : Priests, raise up your hands.

83. *Priest* : He took bread before them, *At this time he shall raise the bread.*

84. *People* : We believe that this is He; truly we believe.

85. *Priest* : blessed, (+ *three times, then he shall indent the Host lightly with his thumb in five places without separation*), and said, Take, eat, this (*pointing*) bread is My body which will be given on your behalf for the remission of sin.

86. *People* : Amen. Amen. Amen. We believe and confess, we glorify Thee, O our Lord and our God; that this is He we truly believe.

87. *Priest* : And likewise also the cup, He blessed (+ *three times*) and hallowed and said, Take, drink, this (*pointing*) cup is My blood

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which will be shed on your behalf for the remission of sin.

He shall then move the cup with his right hand in the sign of the cross.

People : Amen. Amen. Amen.

88. *Priest :* At that time Jesus said, My soul is exceeding sorrowful, even unto death, the death which will make the sad rejoice.

89. In that night they took hold of Him, and when it was day the masters of the Jews and the chief priests sat with Pilate, the ruler, in the court for His judgement.

90. They shackled Him with His hands behind Him like a thief, and He followed them in love like a meek sheep. They sat at the court to judge Him. They made Him to stand before them, Him before whom the hosts of angels stand in fear and trembling.

91. An evil servant strengthened his hand to strike the innocent One they impudently bowed before Him to Whom the archangels bow in great trembling.

92. They crowned the Head of life with a crown of thorns, stripping Him, they clothed Him, Who is dressed in light as a garment, with a scarlet robe (1).

93. They took him to the place of crucifixion called Calvary, burdening Him with His cross, so that Jesus was wearied in the carrying of His cross and sweated because it was heavy.

94. They numbered him among the thieves, raised Him upon the cross, and crucified Him without mercy, according to their law.

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95. Oh! The hands which formed Adam were nailed on the cross. Oh! The feet which walked in paradise were nailed on the cross.

96. Oh ! The mouth which breathed the breath of life into the face of Adam drank vinegar and myrrh mixed with gall.

97. Jesus groaned in His suffering, cried to His Father, bowed His head and gave up the ghost.

98. They pierced Him in His side with a black spear, which they had prepared for Him,

took Him down from the tree and buried Him in the grave. They did not put Him in their own grave, but outside in a stranger's grave of three cubits, and closed it with a stone.

99 While He was there He cried toward Adam His servant, and all his children.

* * *

100. *Priest:* The Lord be with all of you.

People : And with your spirit

Priest : Give ye thanks unto our God.

People : It is right, it is just.

Priest : Lift up your hearts.

People : We have lifted them up unto the Lord our God. Our Father, ho art in heaven. (*Thrice*) Thou art our Lord and our God.

101. *Priest :* When he said this to Adam, His servant, Adam rejoiced, went out with all his children and entered into the holy city, as it was said. (1)

(1) See the Anaphora of St. John Chrysostom 47-50.

(1) Matthew 27:52

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102. And also, to reveal the glory of His resurrection, He revealed a little of His divinity ⁽¹⁾ and caused those who were watching His grave fall down.

103. And He rose on the third day, and on the day, which He had made known, entered where His disciples were and showed them His pierced side and His nail-marked hands. He stayed with them teaching them concerning the kingdom of heaven.

104. On the fortieth day He ascended unto heaven to His Father who sent Him. Again He will come. He will not come in lowliness, but in the glory of the Father, Who begets Him, in fearful authority with His holy angels in the clouds of heaven.

105. *People* : We proclaim Thy death, Lord, and Thy holy resurrection ; we believe in Thine ascension and Thy second advent. We glorify Thee and confess Thee, we offer our prayer unto Thee and beg Thee, O our Lord and our God.

106. *Priest* : Let Thy mercy, Lord, be upon us according as we hope in Thee ⁽²⁾.

107. *People* : According to Thy mercy, our God, and not according to our sins. *(thrice)*

108. *Priest* : Let our gathering be like the gathering of Thy disciples. Thou art theirs and Thou art ours, Thou was then as Thou art now.

109. Thine is heaven and Thine is earth; Thine are the righteous and Thine are the unrighteous, because Thou regards not thousands of sins. Thou establishes even little things to be a plant of righteousness, and Thou uses any means to save.

(1) referring to the light which shone from the grave at the time of His resurrection.

(2) Ps. 32 (33) : 22.

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110. *Deacon* : With all the heart let us beseech the Lord our God that He grant unto us the good communion of the Holy Spirit.

111. *People* : As it was, is, and shall be unto generations of generations, unto unending ages.

112. *At this time he shall dip his finger into the Blood and sign the Body.*

Priest : Grant it together unto all them that take of it, that it may be unto them for purity and for selectivity unto them who receive of it, so that by its appearance the thorn of sin may be burnt, iniquity may be rooted out, wickedness may be destroyed and the soul may get total respite from her iniquity.

113. Let the gate of light be opened, and let the doors of glory be unlocked ⁽¹⁾, and let the living Holy Spirit be sent, descend and come from the place where He is hidden; and shine on this *(pointing)* bread that it may be the body of Christ our God,

(+ once over the bread)

114. And that the nature of this *(pointing)* cup may be changed to become the blood of Christ our God. *(+ over the cup once, and once more over both)*

115. *People* : Amen. Lord pity us, Lord spare us, Lord have mercy upon us.

116. *Priest* : Have pity and mercy upon the one, holy, and universal ⁽²⁾ Church together with all the whole congregation, and especially have

(1) See The Anaphora of St. Jacob of Serough, # 53: p. 154. (2) Once some might have transliterated the Greek word here that would look like “catholic” in its English version. The sense in this context indicates all those who are united in accepting the faith that was once delivered to all the saints as an ideal, not a commodity. Early writers, like Tertulian, used it as a hallmark indicative of unanimity in worshiping in “spirit and truth.” But that was before “denominations” occurred to anyone.

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pity and mercy upon those who chose me, the poor one, to minister this mystery, unto endless ages. Amen.

117. *Priest* : Grant us to be united through Thy Holy Spirit, and heal us by this oblation that we may live in Thee for ever.

The people shall repeat his words.

118. *Priest* : Blessed be the name of the Lord, and blessed be He that comes in the name of the Lord, and let the name of His glory be blessed. So be it. So be it. So be it blessed.

The people shall repeat his words.

119. *Priest* : Send the grace of the Holy Spirit upon us.

The people shall repeat his words.

120. *Deacon* : Arise for prayer.

People : Lord have mercy upon us.

Priest : Peace be unto all of you.

People : And with your spirit.

121. *Priest : Prayer of Fraction:*

Again we beseech the Almighty and Redeemer from sin: remember that the body which Thou took from the holy Virgin is our body, and not something which Thou brought down from heaven.

122. Remember that the body which Thou took from the holy Virgin is the body which stood before Pilate.

123. Remember that the body which Thou took from the holy Virgin is the body which bore the tight bonds.

124. Remember that the body which Thou took from the holy Virgin is the body which suffered and died.

125. Remember that the body which Thou took from the holy Virgin is the body which rose from the dead on the third day.

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126. Remember that the body, which Thou took from the holy Virgin is the body which ascended into heaven in glory and sat at the right hand of the Father. Again the Lord our God will come in this body in the power of His divinity.

127. *Deacon* : Pray ye.

People : Our Father who art in heaven .

..

(see Anaphora #2, #69 : p. 62)

128. *Priest* : There is the fragrance of a sweet savour. Let our thoughts ascend to the place of this Bread that you may know the fragrance of its savour.

129. Give heed to your souls and purify your bodies and let none of us be sick through the multitude of iniquities and sins.

130. Behold, today there is with us on this table Emmanuel, the Lamb of God; and behold, there is the Father, the Light, together with His Son and the Holy Spirit.

131. Behold, there are the angels of light visiting the church. Give heed to your souls and purify your bodies and let not anyone of us be sick. There is a man of iniquity and there is a man of sin. Let us awaken our conscience that we may be worthy to take of this mystery, unto ages of ages.

* * *

132. *People* : The hosts of the angels of the Saviour of the world, stand before the Saviour of the world, and encircle the Saviour of the world, even the body and blood of the Saviour of the world.

Let us draw near the face of the Saviour of the world. In the faith which is of Him let us submit ourselves to Christ.

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(And there are others who say instead of the previous sentence:)

The righteous fought for his sake.

133. *Asst. Deacon* : Open ye the gates, princes.

134. *Deacon* : Ye who are standing, bow your heads.

135. *Priest* : We thank Thee, Lord, Who through Thy beloved Son Jesus Christ, has drawn us nearer before the greatness of Thine exaltation. Glory, honour and thanksgiving be to Thee, unto ages of ages. Amen.

136. *Deacon* : Worship the Lord with fear.

People : Before Thee, Lord, we worship, and Thee do we glorify.

137. *Priest* : *Prayer of Penitence.* *(Anaphora of the Apostles, 72 - 88: pp. 47, 48)*

138. *Deacon* : Give heed.

Priest : Holy things for the holy.

People : One is the holy Father, one is the holy Son, one is the Holy Spirit.

139. *Priest* : The Lord be with all of you.

People : And with your spirit.

140. *Then the priest shall lift up the whole Host with his hand and say* : Lord have compassion upon us, O Christ. *(three times in a loud chant, and fifteen times in a low chant).*

The people shall repeat his words.

The priest shall chant them three times.

The people shall chant them twice.

141. *Deacon* : Ye that are penitent, bow your heads.

142. *Then the priest shall turn to the people and say* : Lord our God, look upon Thy people that are penitent . . . *(Anaphora of the Apostles, #95-138: pp. 49 - 53).*

ANAPHORA OF THE THREE HUNDRED

143. *After receiving the Holy Communion,*

Priest : *The Prayer "Pilot of the Soul."*

In the beginning was the Word, and the Word was the Word of God. And the Word was made flesh and dwelt among us, and we beheld His glory, the glory as of the Only-begotten of the Father. That Word came unto His own, and His own received Him not. (1)

144. But we, the three hundred and eighteen orthodox, received Him, we are the law-givers of the holy church whose bridegroom is the Lord our God.

Deacon : Pray ye.

145. *Priest* : Thou art He Whom the cherubim of many eyes and the seraphim of six wings encircle.

146. O Thou Who formed Adam in Thine image and likeness, (2) O Thou Who heaps fire upon water, O Thou Who is not darkened by darkness and art not hidden by the night : it is Thou who brought us near before this mystery. Glory, honour and thanksgiving be to Thee unto endless ages.

People : Amen.

147. *Priest* : *"The Laying on of the Hand"*

O Lord, our Lord, God, and Saviour Jesus Christ, bless us and sanctify us, and make us worthy to go to our homes in tranquility and happiness without sin and without spot.

148. Let Thy body and Thy blood which we have received from Thine honourable table give us life.

149. Send Thy Holy Spirit, Lord, upon us to guide us in the way of righteousness and life. (3)

(1) John 1:1-15 (2) Gen. 1:26,27. (3) John 16:13

ANAPHORA OF THE THREE HUNDRED

150. The Son of the living God prepared His body and blood in the world that we might eat of it and live with Him.¹

151. Draw us near to Thee, through Thy mercy, towards Thy living and holy altar² that we may be called the servants of God and the abode of the Highest.

Let us all draw near Him that we, through faith, may stand before His face in supplication, prostration, prayer and purity.

152. May His holy body and His precious blood which we have received at the hands of the priests who offer prayer and supplication at every time and in every hour be to us for life, hope, salvation, remission of sin³ and resurrection from the dead, unto the ages of ages. Amen.

¹ John 6:53-59

² Ex. 28:43; Is. 56:7; 1Cor. 9:13

³ Heb. 10:16-19

ANAPHORA OF ST. ATHANASIUS

THE ANAPHORA OF ST. ATHANASIUS (1)

1. The Anaphora of St. Athanasius, Patriarch of the City of Alexandria; may his prayer and blessing be with our (*head of state: King, Queen, President, . . .*) unto endless ages.

2. *Priest* : The Lord be with all of you.
People : And with your spirit.
Priest : Give ye thanks unto our God.
People : It is right, it is just.
Priest : Lift up your hearts.
People : We have lifted them up unto the Lord our God.

3. *Deacon* : You who have gathered this day in this church, listen to the Anaphora of the holy Sabbath of the Christians.

4. *Priest* : I will cause heaven and earth to bear witness against you so that you may stand in fear and trembling, none making any disturbance.

1) This Anaphora is celebrated on the following occasions:

- a. On 7th Ginbot (May 15), the memorial day of the death of St. Athanasius.
- b. On every Sunday if there is not a specific feast indicating the use of another anaphora.

(2) Athanasius, the 20th Bishop of Alexandria, was born between 296 and 298. As a lad, he attracted the attention of Alexander, Bishop of Alexandria, who took him into his household and ordained him as a deacon. In his early life, before 318. When he was about twenty years old, he wrote two very important books, viz. “*Contra Gentes*” (Against the Heathens) and “*De Incarnatione Verbi Dei*.” (The Incarnation of God’s Word). It is an amazing production for one of such a young age.

In 325 he accompanied his bishop to the Council of Nicea and there he played a great part against Arius. As a deacon, he ‘was not a member of the Council, but his influence was such that the Arians soon came to recognize him as their most formidable antagonist.

ANAPHORA OF ST. ATHANASIUS

5. Let no one remain here who is angry with his brother, like the vengeful Cain.

6. Let no one remain here who is quarreling with his brother like Dathan and Abiram who quarrelled with Moses.¹

7. Let no one remain here who is deceitful towards another, like the serpent which deceived Eve.

8. O priests, you are the bright eyes of God; look to one another, investigate your people prudently in order that no adulterer, murderer, idolater, thief or liar should stand and join you in prayer, even those who are as the five dogs that are judged without.

9. Rebuke the sinner as him who is your brother, and scold him openly if he has committed a sin unto death.

10. Advise the wicked to leave that way and submit himself unto God so that He may forgive him.

In 326 he succeeded Alexander as Bishop of Alexandria. His aim in life was the highest welfare of the church, he spent most of his life in fighting against the Arians and defending the Christian faith with writings and speeches, both in Egypt and to the universal church. For this reason he was called “The Apostolic.” This stand for the truth cost him much tears and blood, because the Arians used their great influence in political changes that caused him to be exiled more than once.

It was he who consecrated Frumentius and sent him to Ethiopia in 328 as its first Archbishop during the reign of Abreha and Atsbaha, the first Christian kings of Ethiopia.

He wrote many books: some twenty remain; festal letters: forty-five survived, and personal letters: nineteen are extant.. He died on 7th Ginbot (May 15) 364: others say that he died on 2nd May 375.

¹ Num 16:12, 24-27; Deut. 11:6; Psalm 105:17

ANAPHORA OF ST. ATHANASIUS

11. O deacons, lights and messengers of the church, drive away from it the wolf, so that it may not be among the sheep; the kite, that it may not be among the doves, and take away the tares so that they may not be (found) among the wheat.

12. You investigate that which is without and not that which is within; but that which is within God knows and examines with His light.

13. *Deacon* : Ye that are sitting, stand up.

14. *Priest* : Let the inner ears of the heart be opened and not those planted outside; let the inner eyes of the heart be uncovered and not those that are bright outside.

15. Let not our mind be like the wave of the sea which now ascends and then descends, but let it be like the pillar of fire (1) which was from earth to heaven.

16. Let our hearts be united in His fear like the golden curtain (2) which is tightly woven.

17. Let us raise our hands unto Him and stretch them to the right and to the left (3) as a sword of fire to frighten Satan as it was said.

18. And let our feet stand firm in the house of God like candlesticks which do not move day or night, and let us always live in such a way because God is watching us.

19. *Deacon* : Look to the east.

(1) pillar of fire which led Israel in the wilderness Ex. 13:21. (2) curtain of the temple: Ex 26;; 1Ch. 17:1. Mk. 15:38. (3) in the shape of the cross which frightens Satan. Exodus 17:11-13.

ANAPHORA OF ST. ATHANASIUS

20. *Priest* : Man that is in honour and understands not is like the beasts that perish (1).

21. Man, being a king, knew not, and so, at his own will, debased himself and became a servant; and those who are not lords ruled over him.

22. Man, being rich, knew not and so impoverished himself as it pleased him and let his stomach be hungry and his soul thirsty.

23. O Lord, how much Thou has done for man! Thou stretched heaven as a tent for his astonishment, and widened the earth for the tread of his feet.

24. Thou keeps water in the womb of clouds to feed him, Thou did light the sun that he might be illumined by day, Thou prepared the moon lest the darkness of night should cover him, Thou caused the light of the stars to shine upon him that he might know the work of Thy fingers, Thou gave him the days of the week, the years, the seasons and the days of the month so that he might serve Thee.

25. Oh, Thou did show the hard-hearted man death and life, but he desired death and disdained life, not the death of the body prepared for the righteous and the unrighteous, like sleep for a little while until the time, but eternal and everlasting death, the days of which are innumerable and endless.

26. Man, who had been clothed with a garment of light, let his body be found naked and was covered with garments of skins.(2)

(1) Ps. 48 (49):20 (2) Gen. 3:21

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27. Man, being a ruler ¹ under the Lord, stole and ate of the tree which was not prepared for him.²

28. O Adam, what wrong did we do you that you brought the sentence of death upon us ? O Adam, what wrong did we do you that you did not let us rejoice in paradise, the abode of the Lord?

29. O Eve, what wrong did we do you that now our body is darkened through the multitude of sins instead of being worthy to live in the likeness of the heavenly ones?

30. O Eve, what wrong did we do you that now all your daughters weep when they give birth in pain and suffering and issue blood as you made that tree in the garden to bleed?

31. O Adam and Eve, it is impossible for us to blame you as it is impossible for man to blame the tongue while speaking with it. Likewise you are one with us and we are of one kind with you.

32. O Adam and Eve, you became penitent through the reproof of the merciful Lord.

O Adam and Eve, you were truly saved and you entered into your previous inheritance through the blood of your Redeemer without hindrance.³ All the heretics who do not believe in your Redeemer are not your children though they seem to be like you.

33. But we who believed in your only Son are the true image and likeness, got from your loins

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34. Behold sin has consumed us, your children, like fire, and lust has burnt us, not the lust of the soul but the lust of the flesh through which the soul is destroyed.

35. Henceforth let us say, Hail! garden of happiness into which it is impossible for us to enter save by the breastplate.¹

36. Hail! O eastern garden of our father Adam in which it is impossible for us to rejoice unless we make weak our bodies here.²

37. Hail! Ground of Eden in which it is impossible for us to walk unless we prevent our feet from vain walking.

38. Let us also say, O seraph, guard of the garden with the sword of fire, allow us to enter and see the abode of the Lord though we may not stay in it.

39. O seraph, allow us to enter and see the abode of life though we may not hide there.

40. O seraph, allow us to enter into the garden and smell its perfume that its savour may be poured into our hearts.

41. O seraph, admit us into the previous inheritance of our father,³ that we may be pleased with its trees, though we may not pluck with our hands from its fruit as before.

42. O seraph, allow us to enter and see the streams of light irrigating the garden, Gihon, Pison, Hiddekel and Euphrates.⁴

43. There is that which proceeds from the east and flows to the west to irrigate that which is there.

44. There is that which proceeds from the west and flows to the east to irrigate that which is there.

¹ Gen. 1:28; 2:15

² Gen. 2:16,17; Gen. 3:3, 6.

³ According to Orthodox tradition, Adam and Eve were first among those liberated through the mystery of Christ's victory over sin and death: see Mat. 27: 52,53.

¹ i.e. "of righteousness" Eph. 6.14.

² Philippians 3:21

³ Seraph > Hebrew = flaming sword Gen. 3:24

⁴ Gen. 2:11, 12, 14

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45. There is that which springs from the south and is poured to the north to irrigate that which is there.

46. There is that which springs from the north and is poured to the south to irrigate that which is there.

As it was said, ¹ Wonderful is the movement of the sea, likewise wonderful is the movement of the rivers without noise. What shall we say: we are played like the harp which has no soul.

47. But we, who are anointed with the grace of God, true Christians, the people of Christ and Messiah, let us watch, hasten, be jealous and draw near to pass from honour to honour.

First of all let us subject our bodies, and let us always separate our minds from dissipation that the Lord our God may willingly accept our prayer.

48. *Deacon* : Let us give heed.

49. *Priest* : We have not here a proud, swelling, and crooked city which is not straight, but we have that which is above where the prophets and apostles have come before us.

50. We have not here a house built on sand against which the winds blow and the floods beat, but the free Jerusalem which is above and into which the patriarchs, bishops, priests and deacons have entered before us.

51. And they, being clothed in flesh like us, resembled the angels in their lives, purified their souls, made white their garments, did not defile the abode of their body, and their names were written in the book of life through the blood of the Lamb.²

52. We, who were born in flesh like them, have three births : one is the

¹ Ps. 92 (93):3.

² 1Pt. 1:19; Rev. 12:11

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holy baptism which makes us like Christ, one is the body and blood of Christ which forgive iniquity and sin, and one is the tears of penitence which flow from within like Jordan and bring us in purity before God. So let us all, being purified (1), wash our bodies with water (2).

53. And let us be like the angels who praise God with the word of holiness, according to their ranks, their congregation, their tribes, their hosts, their names and their number. There are those who cover, those who encircle, those who make a joyful noise, those who sing, those who give thanks and those who glorify. Those of six wings say, "Holy, holy, holy, perfect Lord of hosts." Let us say also with them, Holy, holy, holy, God.

54. *Deacon* : Answer ye.

People : Holy holy holy, perfect Lord of hosts, heaven and earth are full of the holiness of Thy glory.

55. *Priest* : Come, let us exalt; come, let us praise; come, let us honour; come, let us celebrate the chief of the holy days which is the holy Sabbath of the Christians. Let us say, This is the day which the Lord has made; we will rejoice and be glad in it (3) ; and let us sing with Asaph, the prophet, saying Rejoice in God who helped us (4).

56. Truly let us rejoice in God Who has granted us freedom from slavery, light from darkness; make a joyful noise unto the God of Jacob (5).

57. Truly let us make a joyful noise unto the God of the holy prophets and unto the Lord of the pure apostles. Take a psalm and bring hither the timbrel. (6)

(1) With water of baptism. (2) With water of penitential tears. (3) Ps. 117 (118):24. (4)&(5) Ps. 80 (81):1. (6) Ps. 80 (81):2.

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58. Truly let us take the Gospel in which there are humility and love, and let us leave the Law in which there are the judgement of death and the penalty of a life for a life As the psaltery is pleasant with the harp (1) so the commandment of the Gospel is good with its fulfillment.

59. The harp is the faith with which the martyrs are clothed. Blow up the trumpet in the new moon (2)

60. Truly let us say : Halleluia in the prophet David's Psalm, at the appointed time, on our solemn feast day. (2) Truly it is that time appointed, in which God began to do His work.

61. Oh, this day is the first (3) but not the last. Oh, this day is that ultimate (4) that lasts for ever.

62. Oh, this day was declared to Abraham (5) and caused him to desire, prophesy and rejoice.

63. Oh, this day was declared to Moses on the Mount of Sinai but was hidden from the Israelites.

64. Oh, this day was known by the prophets and was hidden from the people of the Jews, but to us it has been absolutely revealed; it alternates like the sun, it rules every week and reigns every week and is numbered every week.

65. Oh, this day is what the Father hallowed, the Son blessed and the Holy Spirit exalted. Let us rejoice and be glad in it and sanctify it that we may be sanctified through it.

(1) Ps. 80 (81):2. (2) Ps. 80 (81):3. (3) The first of the seven days of creation. (4) The tradition is that Christ's second advent will be on Sunday. (5) John 8:56. (3), (4), (5) In its relation to the Seventh, it is also reckoned as the apocalyptic "Eighth Day." See the inscriptions of Septuagint Psalms 6, 11, 23; Ezek. 43:27.

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66. O other days of the week, which are introduced through it to the seasons and to the days of the month, come ye, let us praise the holy Sabbath of the Christians which is the chief of the holy days.

67. Oh, this day is that in which the old ceased and the new was confirmed; Oh, this day is that in which the prisoners were released and the slaves were set free. (1)

68. Oh, this day is that on which the ruined was rebuilt and Satan was destroyed.

69. Again, when this day rules there will be a new work and a new thing; and at that time there will not be the light of the sun or the moon or the stars or candle or any light, winter or summer.

70. The earth will rest for seven days while there will not be in it any moving thing of all the living creatures. There will be sent a sounding word; through the same word the existing heaven will be destroyed and the earth will pass away.

71. At that time the graves will be opened and the dead that waxed old from the beginning of the world will rise in the twinkling of an eye. The Father will grant to His Son the kingdom and the judgement, then there will be revealed the power of a new lightning and a fearful sound of thunder which ear has not heard and eye has not seen from the beginning.

72. There will stand before Him the fearful angels with the wings of fire who have no names, and whom they do not call such and such a one, and who lived within the veil of the Father, and they are the messengers of His face. Their wings will strike one against another,' they will sound,

(1) On the Lord's resurrection day. See also notes 3, 4, 5 in the previous column.

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thunder and draw out their swords and let them glitter to show their strength.

73. At that time the sea of fire will be opened to its very depth and the pit of frost which is under it will be opened also; the river of fire will flood that every one may see that which waits for him.

74. At that time the books will be opened, the works will be revealed, the tongue will keep silent, the talkative mouth will be dumb, and all the creatures will stand in fear and tremble and there will be a great silence; and upon the whole earth there will not be a space as wide as a foot's span, and they will be thronged like the seeds in a pomegranate.

75. At that time there will neither be short nor tall, neither black nor red, but one body and one appearance.

76. At that time there will not be a ransom of the soul, neither will man be judged for his wife, nor the father for his son, nor the mother for her daughter, but everyone will take the recompense of his work.

77. He will not be afraid of the rich because of his wealth but as it was accounted to him; he will not pity the poor because of his poverty unless he is pleased with him.

78. At that time the righteous will rejoice because they mourned in their life, the sinners will weep because they loved laughter and mirth and because the day of recompense and condemnation will fall upon them.

79. At that time the rich will become poor because they fulfilled their pleasure unrighteously, and the poor will become rich because they accepted their poverty with thankfulness.

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80. At that time the hungry will be satisfied because they suffered in their lives.

81. At that time the speakers will keep silent because they spoke vain and worthless (words). But the patient will speak because they did not let their tongue run to backbiting and did not sadden their neighbour at all.

82. At that time the strong will become weak because they destroyed their bodies in fornication, and the weak will become strong because they weakened their strength in prostration and watchfulness day and night.

83. At that time the hands of the powerful will become withered because they stretched their hands to steal and caused the widow and the orphan to weep.

84. At that time the rejected will fly like eagles, their wings will burgeon and their strength will be renewed.

85. At that time the haughty and the proud will be uncovered and their nakedness will be revealed.

86. At that time the naked will be clothed because the showers of rain and the dew wet them and they suffered from cold and frost, and the heat of the sun burnt them.

87. At that time there will be neither spear nor shield, neither bow nor arrow, because everything on earth will pass away.

88. At that time the King will judge a right judgement, which has no respect of persons.

89. At that time the sinners will be separated from the righteous, and the unclean from the clean.

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90. How great will be the shout of that time, how great will be the cry of that time, and how much will be the tears of that time when the Creator will weep for His creatures formed with His hand, when He will see them going in the way of destruction.

91. At that time the sinners will weep for themselves, the righteous will weep for their relatives and the angels of heaven will be sad for the creation of man.

92. *The assistant priest shall now go round the altar carrying the censer.*

93. *Priest :* At that time when all is fulfilled there will be pitched a tent of light for His elect and His righteous and there will be stretched a curtain of fire of seven divisions for them.

94. There will enter the High Priest (1) Jesus Christ into the mystery and He will have the priests stand at His right hand and the deacons at His left hand to show them the order of the mystery.

95. What will the mystery of that time look like, what will be its name and what will be said of it? Today, it is impossible for them to speak about it, and to conceive: it is not in the heart of mortal man.

96. O ordained priests, (1) honour is yours as you minister with the Lord of heaven and earth.

(1) At least, paragraphs 45-104 present a lesson that includes imagery like the Revelation (Apocalypse of St. John the Evangelist). It is the Apostolic understanding of the church which sees Jesus Christ as that High Priest, fulfilling all Old Testament types, and as the Creator making all things New. He expects His people to perpetuate on earth what He commanded in remembrance of Him (Lk. 22:19): to offer the same sacrifice that He eternally offers on our behalf in the Kingdom. He respects our free will. We may choose to participate, or we may, just observe, or absent ourselves. See Gen. 14:18; 31:54; Lev. 21:10; Ps. 109:4; Heb. 2:17; 3:1; 4:14-6:20; 8:1; 9:11; 1Pt 2:5.

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97. O chosen deacons who resemble a pure spring of gold, joy is yours when you behold the wonderful mystery.

98. O holy fathers who resemble the pure golden pillars standing on the sapphire stones, you will qualify to be called blessed.

99. O all believers, resembling the bright stars, greatness will be yours as you enter into that wedding, the marriage of Christ, greatness will be yours when you see your God girded and walking with you and giving you His gifts.

100. At that time pray and intercede on our behalf, that He may have compassion and mercy upon us: not according to our merit but according to your merit, not according to our evil deeds but according to the mercy of our God.

101. *People :* According to Thy mercy, our God, and not according to our sins. (*Thrice*)

102. *Priest :* We pray Thee, Lord, and beseech Thee on behalf of our fathers and brothers who have fallen asleep and departed from this corruptible world, grant them to rest well because there is no one pure before Thee from filthiness, since man is the mire of sin.

103. If Thou, Lord, should mark iniquities, O Lord, who shall stand before Thee. (1)

104. Today on this day the Sabbath of light, in which Thy body and blood are prepared, we remember those whose names we know through the word of this deacon, and remember Thou through Thy mercy those whose names we do not know. Write their names in the book of life in free Jerusalem. (2)

(1) Ps. 129 (130):3. (2) Phil. 4:3; Rev. 20:12-21:3; Rev. 22:19. The qedasi is our participation in a foretaste of the eternal kingdom of God. Christ's eternal intercession on our behalf breaks through into time, every time we celebrate it in remembrance of Him.

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105. *Deacon* : For the sake of the blessed (*Anaphora of the Apostles* #6-9: p. 43).

106. *Asst. Priest* : *Prayer of Benediction.* (*Anaphora of the Apostles* # 10-21: p. 43, 44)

107. *Asst. Deacon* : Lord, pity and have mercy upon the patriarchs, archbishops, bishops, priests, deacons and all the Christian people.

108. *Priest* : Before this, Thine Anaphora, there are glory, thanksgiving, greatness and exaltation. Jesus Christ the Son of the living God, Thy greatness is inestimable, Thy kingdom is endless. Thy government is unlimited, and Thy rule is boundless.

109. It is not known whence Thy divinity proceeds, and where Thine existence lites; it is not understood whence Thy divinity floods, and where Thy nature is described.

110. The mind of man cannot reach Thy beginning, and the speed of angels cannot find Thine end. Thou art invisible to the eyes of all, and Thou art heard by the ears of all.

111. Thou art far and high from the eyes of all, and Thou art near all those who fear Thee, Thou rests with them and fulfills their will.

112. O Thou Who desires not the death of the sinner but his return.¹

113. O Thou Who lets the infant proceed from the loins of man and sends it to the womb of woman and wraps it with a very thin covering, and congeals it through Thy wisdom while it is liquid, and breathes upon it the Spirit of life, and on the fortieth day Thou predisposes it either for riches or poverty, justification or destruction:

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114. Thence, also, Thou delivers it, opens its throat to cry, and moves its hands and feet to discover the breast of its mother:

115. O Thou Who lets it grow, mature and reach old age: it either for riches or poverty, justification or destruction.

116. O Thou Who lets the wind sound without being seen, and makes the mist move without sound:

117. O Thou Who hat the treasury of glory which all glories cannot fill:

118. Who, like Thee, has covered His throne with fire, has drawn the picture of water in his garments who, like Thee, has weighed the mountains with balances and measured the sea water in the hollow of His hand? (1)

119. Who, like Thee, lays the beams of His chambers in the water (2) makes His surrounding walls of fire? Neither the upper firmament of water descends to the surrounding walls of fire through Thy wisdom, nor the lower surrounding walls ascend to the firmament of water of Thine existence.

120. This is a wonderful, admirable and marvellous thing. Of which shall I think and about which shall I marvel? Of Thine existence with Thy Father in silence and holiness? Or of Thine infancy in the bosom of Thy mother like other babies?

121. Of what shall I think and about which shall I marvel? Of the glory sent to Thee by the seraphim like the waves of the sea? Or of Thy standing in humility in Jordan?

122. O Lord, while Thou art above, Thou only art also beneath, and while Thou art beneath, Thou art above in Trinity.

123. We spoke, as much as we could, even unto heaven,

¹ Prayer of Mennaseh : James 5:20

(1) Is. 40:12. (2) Ps. 104:3.

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but we could not pass beyond that, because there is the sea of fire which would not let our mind go any further. Thou Thyself knows Thy nature, and Thou Thyself understands Thy divinity.

* * *

At this time he shall cense. (Anaphora of the Apostles #35: p. 45).

124. *People* : Remember us, Lord, in Thy kingdom.... *(Anaphora of the Apostles #34, p. 45).*

125. *Priest* : This *(pointing)* bread, even Thy body, we offer unto Thee. And this *(pointing)* cup, even Thy blood, we offer unto Thee. Because of our sin and iniquity and because of the folly of Thy people, Thou did not hide the mystery of Thy divinity's greatness from Thy disciples.

126. *Deacon* : Priests, raise up your hands.

127. *Priest* : Thou took bread before them. *(At this time he shall raise the bread).*

128. *People* : We believe that this is He, truly we believe.

129. *Priest* : Thou gave thanks, blessed, *(+ three times)* and broke.

130. *Then he shall indent the Host lightly with his thumb in five places without separation.*

And Thou did give it to them saying, "Take, eat, this *(pointing)* bread is My body" which does not differ from it.

131. *People* : Amen. Amen. Amen. We believe and confess, we glorify Thee, O our Lord and our God; that this is He we truly believe.

132. *Priest* : And likewise also the cup : mixing water with wine therein, Thou gave thanks, blessed, and hallowed *(+ three times)* and Thou gave it them saying, "Take, drink, this *(pointing)* cup is My blood,"

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which does not differ from it.

He shall move the cup with his right hand in the sign of the cross.

People : Amen. Amen. Amen.

133. *Priest* : As often as ye eat this bread, and drink this cup proclaim My death and My and believe in My ascension into heaven, hoping for My second advent in glory.

People : We proclaim Thy death, Lord, and Thy holy resurrection.

134. *Priest* : As Thou did not hide from Thy disciples the mystery of Thy divinity's greatness, they also did not hide anything from us, and they ordained us patriarchs, bishops, priests and deacons to serve Thy church.

135. Cut off from the earth the remembrance (1) of all who reject our law, and do not write their names in the book of life.

136. Hang chains of fire round the necks of all those who do not agree with the congregation of the apostles in the holy church, that they may be drawn by them into great sorrow.

137. Draw out Thy sword and stop the way against all of them that hate Thy holy name, and let the earth which they tread be a slough and swallow them up that they may go down alive into hell (2).

138. And keep us through Thy mercy, we that are persecuted for Thy name, and have been plundered by the heretics, that we may strengthen the hearts of Thy believers.

139. *People* : Amen. Lord pity us, Lord spare us, Lord have mercy upon us.

(1) Ps. 33 (34):16. (2) Ps. 54 (55):15.

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140. *Priest* : Because the cunning opposition who pity not Thy flock have multiplied.

141. *Deacon* : With all the heart let us beseech the Lord our God that He grant unto us the good communion of the Holy Spirit.

142. *People*: As it was, is and shall be unto generations of generations, unto the ages of ages.

143. *At this time he shall dip his finger into the Blood and sign the Body.*

Priest : Grant it together unto all of them, hallowing one through another. ¹ (+ *once over the bread, once over the cup, and once more over both.*)

144. O Son, cry as a sufferer and say, *Eli, Eli, lama sabachthani* ; and while it is in their mouth say, Abba, My Father, have compassion and mercy on those who eat My body and drink My blood.

145. *Priest* : Grant us to be united through Thy Holy Spirit, and heal us by this oblation that we may live in Thee for ever.

The people shall repeat his words.

146. *Priest* : Blessed be the name of the Lord, and blessed be He that comes in the name of the Lord, and let the name of His glory be blessed. So be it. So be it. So be it blessed.

The people shall repeat his words.

¹ i.e. grant them Thy body joined with Thy blood, and Thy blood joined with Thy body; hallowing Thy body with Thy blood, and Thy blood with Thy body.

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147. *Priest* : Send the grace of the Holy Spirit upon us.

The people shall repeat his words.

148. *Deacon* : Arise for prayer.

People : Lord have mercy upon us.

Priest : Peace be unto all of you.

People : And with your spirit.

149. *Priest* : *Prayer of Fraction.*

Again we supplicate the God of mercy and minister to Him Who is Himself the minister; we sacrifice to Him Who is Himself the sacrifice, and offer to Him Who is Himself the offering.

150. Let that Lamb come from the highest that we may see Him with our eyes, immolate Him with our hands, and rejoice in Him.

151. May His body be joined with this bread and may His blood be poured into this cup.

152. Let none of us think when he eats of this bread that he eats mere flesh without blood and Spirit. Let none of us think when he drinks of this cup that he drinks mere blood without body and Spirit ; but one is the Body, Blood and Spirit,

153. as the divinity of the Lord our God became one with His humanity. ¹

154. *Deacon* : Pray ye.

People : Our Father who art in heaven. .

. (*see Anaphora #2 : 69 on p. 62*)

¹ Compare with Anaphora of St. Epiphanius #100, p. 134; Anaphora of St. Dioscorus # 53, p.162, these thee are similar to the formula usually attributed to St. Cyril. Also compare with that of St. Athanasius at #109, #123, pp. 104,105.

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155. *Priest* : We pray Thee, O Father, and beseech Thy kindness to send Thy beloved Son Whose nature cannot be traced, being the fire of the godhead.

156. Therefore let us see Him who resembles fire in the spiritual rite of His death, of His death which speaks. May Jesus Christ be joined with this sacrifice, unto ages of ages.

157. *People* : The hosts of the angels of the Saviour of the world, stand before the Saviour of the world, and encircle the Saviour of the world, even the body and blood of the Saviour of the world.

Let us draw near the face of the Saviour of the world. In the faith which is of Him let us submit ourselves to Christ.

158. *Asst. Deacon* : Open ye the gates, princes.

159. *Deacon* : Ye who are standing, bow your heads.

160. *Priest* : O this day, the holy Sabbath of Christians, you are glorious like the Father, ruling like the Son, and living like the Holy Spirit. O this day, the holy Sabbath of the Christians, offer prayer and supplication towards the Lord our God on behalf of us, unto the ages of ages.

161. *Deacon* : Worship the Lord with fear.

People : Before Thee, Lord, we worship, and Thee do we glorify.

162. *Priest* : *Prayer of Penitence. (Anaphora of the Apostles #72-88: pp. 47, 48).*

* * *

163. *Deacon*: Give heed.

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Priest : Holy things for the holy.

People : One is the holy Father, one is the holy Son, one is the Holy Spirit.

164. *Priest* : The Lord be with all of you.

People : And with your spirit.

165. *The priest shall then lift up the whole Host with his hand and say:*

Lord, have compassion upon us, O Christ. *(three times in a loud chant, and fifteen time: in a low chant).*

The people shall repeat his words.

Then the priest shall chant them three times, and the people twice.

166. *Deacon* : Ye that are penitent, bow your heads.

167. *Then the priest shall turn to the people and say:*

Priest : Lord our God, look upon those who are penitent.

168. *After receiving the Holy Communion.*

Priest : *Pilot of the Soul.*

As David said in the Psalms Lord, who shall abide in Thy tabernacle? who shall dwell on the hill of Thy sanctuary?

169. Then the Holy Spirit answered and said : He that walks uprightly, and works righteousness, and speaks the truth in his heart. He that does not gossip with his tongue nor does evil to his neighbour, nor takes up a reproach against his neighbour. In whose eyes a vile person is disregarded ; but he honours them that fear the Lord. He that promises his neighbour and does not lie. He that puts not out his money to usury, nor takes a bribe against the innocent. He that does these things shall never be moved (1).”

(1) Ps. 14 (15).

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170. Again he said Who shall ascend into the mount of the Lord? Or who shall stand in the place of His sanctuary?¹

171. Then the Holy Spirit answered and said “He that has a pure heart and clean hands ; who has not lifted up his soul unto vanity, nor sworn to his neighbour deceitfully. He shall receive the blessing from the Lord,”² and he shall enter the city whose builder and maker is the Lord our God.

Deacon : Pray ye.

172. *Priest* : Come, let us exalt; come, let us praise; come, let us honour; come, let us celebrate the chief of the holy days which is the holy Sabbath of the Christians.

173. As we rejoiced yesterday at its entrance so also let us bid it fare well rejoicing still as it departs, observing it for our body’s rest.

174. And our rest is not to sleep like a suffering one in his disease, but to watch day and night that we may cherish this day.

175. Again let us say, Pray for us and intercede towards the Lord our God for us who have become like animals and even have done evil more than them.

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176. O holy one, come unto us every week that we may rejoice in Thee, unto the endless ages.

People : Amen.

177. “*The Laying on of the Hand*”

Priest : He called them, “my priests,” and loved them more than all. That which was not done to the angels has been done to the priests.¹

178. O Lord our God and our Father who art in heaven, grant that the holy body of Thy Son and the precious blood of Thy Messiah, which we have received at the hands of the priests, may be for life, salvation, remission of sin and everlasting life, unto the ages of ages. Amen.

¹ Psalm 5:5; 14 (15):1

² Ps. 23 (24):3-5.

¹ Acts 1:8

THE ANAPHORA OF ST. BASIL ⁽¹⁾

1. The Anaphora of St. Basil (2), may his prayer and blessing be with our (*Head of state : King, queen, president . . .*) unto endless ages. Amen.

2. *Priest* : Lord have compassion upon us, O Christ.
Lord have compassion upon us, O Christ.
Lord have compassion upon us, O Christ.

The people shall repeat his words.

3. *Deacon* : Jesus Christ, Son of God, hear us and pity us.

Rise and stand in awe. Look to the east. Stand well. Stand watchfully. Stand in the fear of God. Draw near in humility. Stand in awe. Look to the east. Answer ye.

4. *People* : Mercy, peace, and sacrifice of praise. (*to be repeated thrice*)

(1) This Anaphora is celebrated on the following occasions:

- a. 6th Ter (January 14), the memorial day of the death of St. Basil.
- b. On the memorial days of bishops, priests, and kings.
- c. Sometimes every day.

(2) St. Basil, known as Basil the Great, Bishop of Caesarea, came of a famous family which gave a number of distinguished supporters to the church. His sister, Macrina, was celebrated for her saintly life; his second brother was the famous Gregory of Nyssa; his youngest was Peter, Bishop of Sebaste; and his eldest brother was the famous Christian jurist Naucratus. Basil was born about 330 at Caesarea in Cappadocia. Eager to learn, he went to Constantinople and spent four or five years there and at Athens. It was at Athens that he seriously began to think of religion, and resolved to seek out the most famous hermit saints in Syria and Arabia.

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5. *Priest* : The Lord be with all of you.

People : And with your spirit.

Priest : Lift up your hearts.

People : We have lifted them up unto the Lord our God.

6. *Priest* : Give ye thanks unto our God.

People :

Truly it is right, righteousness is His.

Truly it is right, righteousness is due Him.

Truly it is right, righteousness due unto Him.

7. *Priest* : O living Master, Lord our God, Who in truth was before the world was created, who reigns for ever and art in the highest and beholds the humble

8. The Creator of heaven, earth, sea, and all things that are in them, Father of our Lord, God, and Saviour Jesus Christ, by Whom Thou made all, visible and invisible, Who sits upon the holy throne of His glory,

After that we find him at the head of a convent near Arnesi in Pontus. In 365 was ordained priest. In 370 Eusebius, Bishop of Caesarea, died, and Basil was chosen to succeed him. It was there that his powers were activated. He powerfully applied his talents against the Arians who were numerous in that part of the country and were favoured by the Arian Emperor Valens. He died on 5th of Ter (January 13) 379.

It is said, according to the Ethiopian Church's tradition, that he collected the Anaphoras of: The Apostles, The Three Hundred, and Athanasius.

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to whom the powers (1) prostrate themselves in purity:

9. *Deacon* : Ye that are sitting, arise.

10. *Priest* : And before Whom do stand the angels, the archangels, the angels, the thrones, the authorities, the dominions and all the powers.

11. *Deacon* : Look to the east.

12. *Priest* : It is Thou Whom the cherubim, full of eyes, and the seraphim with six wings, encircle.

13. *Deacon* : Let us give heed.

14. *Priest* : They praise Thee without ceasing saying :

15. *Deacon* : Answer ye.

16. *People* : Holy, holy, holy, perfect Lord of hosts, heaven and earth are full of the holiness of Thy glory.

17. *Priest* : Holy, holy, holy art Thou, Lord our God and our Creator, Who put us in the garden of delight.

18. And when we committed iniquity and transgressed through the guile of the serpent. We fell far from eternal life and were cast out of the garden of delight.

19. Thou did not leave us for ever but visited us by Thy holy prophets. And in the end of days Thou appeared unto us who were sitting in darkness and in the shadow of death.

And Thou caused to shine upon us the light of Thine only-begotten Son, our Lord and God Jesus Christ, Who was made man from the Holy Spirit and from the Holy Virgin Mary.

People : Amen. We believe.

(1) i.e. Angels.

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20. *Priest* : He took flesh and was made man and taught us the path of salvation and granted us the birth from on high, of water and of the Holy Spirit.

People : Amen. We believe.

21. *Priest* : And He made us unto Himself a pure people, and purified us by the Holy Spirit, because He loved His own who are in this world, and gave Himself up by His will to deliver us from the death which reigned over us.

22. By reason of it we were bound and sold through our sins. He descended into hell from the cross.

People : Amen. We believe.

23. *Priest* : And He rose from the dead on the third day, and ascended in glory unto heaven, and sat down at Thy right hand, O Father. He has appointed a day of retribution wherein He will appear to judge the world in righteousness and give everyone according to his works.

24. *People* : According to Thy mercy, Lord, and not according to our sins. *(to be chanted thrice)*

25. *The assistant priest shall go round the ark and bring the censer to the priest who shall cense.*

26. *People* : Remember us, Lord, in Thy kingdom. *(Anaphora of the Apostles #34: p. 45).*

27. *Priest* : He left unto us this great mystery of godliness being willing to give His soul up unto death for the life of all the world.

28. *Deacon* : Priests, raise up your hands.

29. *Priest* : He took bread into His holy, pure, spotless, blessed and life-giving hands.

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At this time he shall raise the bread.

30. *People* : Amen. We believe. Again we believe that this is He; truly we believe.

31. *Priest* : He looked up to heaven, O God, towards Thee, His Father, and the Lord of all Who is above all.

32. He gave thanks, blessed (+ *three times*). *Then he shall indent the Host slightly with his thumb in five places without separation*) and broke, and gave it to his holy disciples and to his pure apostles saying unto them, "Take, eat ye all of it, this (*pointing*) bread is my body which will be broken on behalf of you for the remission of sin, and thus do in remembrance of Me.

33. *People* : Amen. We believe. Amen. Amen. Amen. Again, we believe and confess, we glorify thee, O our Lord and our God. That this is He, we truly believe.

34. *Priest* : And likewise also the cup after mixing in it water and wine, He gave thanks, blessed, (+ *three times*) hallowed, tasted, and gave it to His holy disciples and pure apostles and said unto them, "Take, drink ye all of it, this (*pointing*) cup is my blood which will be shed on your behalf for the remission of sin."

He shall then move the cup with his right hand in the sign of the cross.

35. *People*: Amen. We believe again. Amen. Amen. Amen. We believe.

36. *Priest* : Thus, as often as ye eat of this bread and drink of this cup do it in remembrance of Me, proclaim My death and believe in My resurrection until I come.

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37. *People* : We proclaim Thy death, Lord, and thy holy resurrection.

* * *

38. *Priest* : We make memorial also of His holy sufferings and His resurrection from the dead and His ascension unto heaven and His sitting on Thy right hand, O Father, and His second manifestation_ when He shall come bringing great fear_ which is full of glory. We offer unto Thee this offering which becomes Thee in all things, and for all things.

39. *Deacon* : Worship the Lord with fear.

40. *Priest* : (*in a low voice*) We beseech Thee, O Lord our God, we, Thy sinful and unworthy servants, and worship Thee by the pleasure of Thy Father, that Thou may send Thy Holy Spirit upon this offering, which is offered before Thee, to purify it and to sanctify us with Thy holy things.

41. May He make this (*pointing*) bread the body of our Lord and Saviour Jesus Christ, (+ *three times*) in order that it may be given for the remission of sin and eternal life unto them who take thereof.

People : Amen. We believe.

42. *Priest* : And also make this (*pointing*) cup the precious blood of our Lord and our Saviour Jesus Christ (+ *three times*) that it may be given for the remission of sin and eternal life unto them who take thereof (+ *over both*).

43. *People* : Amen, we believe again amen, Lord have pity upon us, Lord spare us, Lord have mercy upon us.

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44. *Priest* : Make us worthy to take of Thy holy things in purity of our soul and our body and our spirit, that we may be one body and one spirit and find a portion and inheritance with all Thy saints whom Thou did choose.

45. Remember, Lord, the peace of the one holy apostolic church.

46. *Deacon* : For the peace of the one holy apostolic church which is right with God.

47. *Priest* : That which Thou has purchased with the glorious blood of Thy Christ. Keep in peace, with all the orthodox bishops, priests and deacons who are in her.

48. First remember, Lord, the honourable father, the Patriarch Abba (_____), and our blessed Archbishop Abba (_____) and those who, with them, rightly divide the word of truth.

Deacon : Pray for the Patriarch Abba (_____) and our blessed Archbishop Abba (_____) and all the orthodox bishops.

49. *Priest* : Keep them for Thy holy church to feed Thy flock in righteousness and peace. Remember, Lord, the orthodox priests and deacons.

50. *Deacon* : Pray for the orthodox priests, deacons, assistant deacons, and all those who are in this service, and all those who are in virginity and purity, and remember, Lord, all thy faithful people, and have mercy upon us all.

51. *People* : Have mercy upon us, O God, Father almighty.

52. *Priest* : Remember, Lord, the salvation of this holy place which is Thine.

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53. *Deacon* : Pray for the salvation of this place and the salvation of the world.

54. *Priest* : and this city and all the cities, villages, islands, places and monasteries which are in true faith and all those who dwell in them.

55. *People* : Lord have mercy upon us, Lord have mercy upon us, Lord have mercy upon us.

56. *Priest* : and this city and all the churches of our orthodox fathers and those who dwell in them in the faith of God.

57. Give graciously, Lord, rain and suitable weather and the fruit of the earth and bless the herbs.

58. *Deacon* : Pray for the rain, the wind of the sky, the fruit of the earth, seed, plants, the fruit of the trees and for the vineyards, and for every fruitful tree in all the world, that Christ our God will bring them into perfection in safety and peace and forgive us our sins.

59. *People* : Lord have mercy upon us, Lord have mercy upon us, Lord have mercy upon us.

60. *Priest* : Bring them up according to their measure that they may grow and prosper through Thy grace. Make Thou the face of the earth, to rejoice, water her furrows, let her grain be abundantly multiplied and make ready her planting and harvest,

61. and govern our life as is best for us, bless the crown of the year with Thy goodness, for the sake of the poor of Thy people, for the sake of the widows and the orphans, and for the sake of the strangers and the wanderers, and for the sake of us all who hope in Thee and who call Thy holy and glorious name, because the

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eyes of all hope in Thee, that Thou will give them their meat in its good season. Deal with us according to Thy mercy.

62. O Thou who gives meat unto all flesh, fill our hearts with joy and gladness, give us our sufficiency in all things at all times that we may abound in every good work.

63. *People* : Lord have mercy upon us
Lord have mercy upon Lord have mercy upon us.

* * *

64. *Priest* : Remember, Lord, the ruler of this land, Thy servant (_____).

65. *Deacon* : Pray that God may grant us compassion and mercy before the court of the great rulers that He soften their hearts towards us unto good, and grant salvation and victory unto our ruler and forgive us our sins.

66. Keep him for us in righteousness and peace, give him many years, strengthen his kingdom, keep his army, give him power, strength and victory over those who would sow dissension on his frontiers.

67. And speak in his heart for the sake of Thy churches, and grant that we may live in rest and quietness and be found worthy to keep thy commandments in all godliness which is Thine.

68. Remember, Lord, them who have brought Thee this offering and them on whose behalf they have offered it.

69. *Deacon* : Pray for this our sacrifice and the oblation of our holy communion.

70.

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70. *Priest* : and those who offered from that which they have. Grant them all the heavenly reward because this is the commandment of Thine only-begotten Son that we should remember Thy saints who pleased Thee from the beginning

71. Our fathers the patriarchs, archbishops, bishops, the prophets, the apostles, the martyrs, the faithful, those who preached the gospel in the church and all the souls of the righteous perfect in faith.

72. And especially, the always grace-filled, holy, pure, mother of God, Virgin Mary.

73. *People* : Mary, perpetually virgin. (*thrice*)

74. And the holy and prophet and martyr, and forerunner of the way, John the Baptist, St. Stephen archdeacon and first martyr, the Apostle and Evangelist and speaker of divinity Mark, head of the bishops and Patriarch.

St. Severus, St. Dioscorus, St. Cyril, St. Basil, St. Gregory, St. Athanasius.

75. And our great righteous Abba Antony, the righteous Abba Paule, the three Macarii, the righteous Abba Yohannes, Abba Isdros, the righteous Abba Beshoi, our holy fathers Maximos and Domatios, the forty-nine martyrs.

76. And our father Abba Moses, our father Abba Pachomius, our father Abba Pakomis, our father Abba Samuel, our father Abba Daniel, Abba Shenouda, Abba Babbouda, and all the congregation of thy saints, through whose prayers and supplications have mercy upon us all and save us for the sake of Thy holy name which has been called upon us.

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77. Remember ye the names of the fathers the Patriarchs who have fallen asleep, that the Lord may grant rest to their souls and forgive us our sins.

78. *At this time the deacons shall be divided, The ministering deacon shall say:*

Through the prayers and supplications of the great, holy, glorified, pure and honourable our Lady Virgin Mary, the Mother of God.

79. And the holy, prophet, preacher and preparer of the way John the Baptist and martyr, St. Stephen archdeacon and first martyr, the holy glorified apostles, the prophets, the martyrs who conquered well, and all the congregation of saints.

80. And the honourable father Abba (_____) the master and head of the bishops of the great City of (_____), and our honourable father Abba (_____) and all our orthodox bishops.

81. For the sake of those who fell asleep and rested, and for the rest of our holy fathers

- (1) Mark, Apostle and Evangelist and head of the bishops,
- (2) Annianus,
- (3) Milius,
- (4) Cerdo,
- (5) Primus,
- (6) Justus,
- (7) Eumenius,
- (8) Marcion,
- (9) Ce1dion,
- (10) Agrippinus,
- (11) Julian,
- (12) Demetrius I,
- (13) Heraclas,
- (14) Dionysius,
- (15) Maximus,
- (16) Theonas,
- (17) Peter I the last martyr,

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82. *The assistant deacon on the right hand shall say the second part:*

- (18) Achillas,
- (19) Alexander I,
- (20) Athanasius I,
- (21) Peter II,
- (22) Timothy I,
- (23) Theophilus,
- (24) Cyril I,
- (25) Dioscorus I,
- (26) Timothy II,
- (27) Peter III,
- (28) Athanasius II,
- (29) John (Yohannes) I,
- (30) John (Yohannes) II,
- (31) Dioscorus II,
- (32) Timothy III,
- (33) Theodosius I,
- (34) Peter IV,
- (35) Damian,
- (36) Anastasius,
- (37) Andronicus,
- (38) Benjamin I,
- (39) Agatho,
- (40) John (Yohannes) III,

83. *The assistant deacon on the left hand shall say the third part:*

- (41) Isaac,
- (42) Simon I,
- (43) Alexander II,
- (44) Cosmas I,
- (45) Theodore,
- (46) Khael I,
- (47) Mennas I,
- (48) John (Yohannes) IV,
- (49) Mark II,

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- (50) Jacob,
- (51) Simon II,
- (52) Joseph (Yosab) I,
- (53) Khael II,
- (54) Cosmas II,
- (55) Shenouda I,
- (56) Michael I,
- (57) Gabriel I,
- (58) Cosmas III,
- (59) Macarius I,
- (60) Theophanius,
- (61) Mennas II,
- (62) Abram,
- (63) Philotheos,
- (64) Zacharias,
- (65) Shenouda II,

84. *All the deacons shall recite the fourth part*

- (66) Christodulos (servant of Christ),
- (67) Cyril II,
- (68) Michael II,
- (69) Macarius II,
- (70) Gabriel II,
- (71) Michael III,
- (72) John (Yohannes) V;
- (73) Mark III,
- (74) John (Yohannes) VI,
- (75) Cyril III,
- (76) Athanasius III,
- (77) Gabriel III,
- (78) John (Yohannes) VII,
- (79) Theodosius II,
- (80) John (Yohannes)
- (81) John (Yohannes)
- (82) Benjamin II,
- (83) Peter V,
- (84) Mark IV,
- (85) John (Yohannes) X
- (86) Gabriel IV,
- (87) Matthew I,

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- (88) Gabriel V,
- (89) John (Yohannes) XI,
- (90) Matthew II,
- (91) Gabriel VI,
- (92) Michael IV,
- (93) John (Yohannes) XII,
- (94) John (Yohannes) XIII,
- (95) Gabriel VII,
- (96) John (Yohannes) XIV,
- (97) Gabriel VIII,
- (98) Mark V,
- (99) John (Yohannes) XV,
- (100) Matthew III,
- (101) Mark VI,
- (102) Matthew IV,
- (103) John (Yohannes) XVI,
- (104) Peter VI,
- (105) John (Yohannes) XVII,
- (106) Mark VII,
- (107) John (Yohannes) XVIII,
- (108) Mark VIII,
- (109) Peter VII,
- (110) Cyril IV,
- (111) Demetrius II,
- (112) Cyril V,
- (113) John (Yohannes) XIX, and
- (114) Macarius III,

the hundred and fourteen, and him who wears the cross Severus, Patriarch of Antioch.

85. *Priest shall say secretly* : Remember also, Lord, all those who have fallen asleep and rested in the right faith, the clergy in the office of priesthood, and all the congregation of the laity.

86. And again grant rest to the souls of them all in the bosom of Abraham, Isaac and Jacob, and place

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them in the green place where there is water of refreshment, in the garden of delight, the place whence soreness of heart and sorrow and sighing have fled away, in the light of Thy saints.

87. *Deacon* : For the sake of the blessed . . . (*Anaphora of the Apostles #6 - 9: p. 43*).

88. *The assistant priest shall say the Prayer of Benediction of Gregory. (Anaphora of St. Gregory #56 - 59: pp. 123 - 124).*

Asst. Deacon : Lord, pity and have mercy upon the patriarchs, archbishops, bishops, priests, deacons, and all the Christian people.

89. *Priest* : Abba Antony, Abba Macarius, Abba Paule', Abba Macari, Abba Yohannes, Abba Beshoi, Abba Isdros,

90. and our Roman fathers Maximos and Domatios, Abba Moses, Abba Daniel, Abba Barsoma, Abba Abounafar, Abba Pachomius, Abba Shenouda, Abba Babnouda,

91. and all those who taught rightly and established the true word, the orthodox bishops, priests, deacons, clergy, laity, all these.

92. *Deacon* : Pray for our fathers and our brothers who have fallen asleep and rested in the faith of Christ since the creation of the world.

93. *Priest* : Our holy fathers the patriarchs, our fathers the bishops, our fathers the bishops of villages, our fathers the priests, our brothers the deacons, our fathers the monks, and our brothers the laity,

94. and for all the Christian people who have rested, that Christ our Lord may grant rest to the souls of them all in the bosom of our righteous fathers Abraham, Isaac and

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Jacob, in the garden of delight. May He also grant mercy unto us and forgive us our sins.

95. *Deacon* : Pray ye for the sorrowful.

96. *People* : O Lord have compassion upon them, O Lord have mercy upon them, O Lord rest them. Amen.

97. *Priest* : O Lord, rest the souls of these who are in this place. And us also, who are pilgrims in this place, do Thou keep in Thy faith, here and in every place; and grant us always Thy peace and save us unto the end of our days, and lead us unto Thy everlasting kingdom.

98. *People* : With all the heart let us beseech the Lord our God that He grant unto us the good communion of the Holy Spirit.

99. *People* : As it was, is and shall be unto generations of generations, unto endless ages.

100. *Priest* : That as in this place, so also at all times Thy great and holy name may be glorified, extolled and blessed, which is in all things glorious and blessed together with Thy beloved Son Jesus Christ and the Holy Spirit, unto the ages of ages.

101. *Priest* : Grant us to be united through Thy Holy Spirit, and heal us by this oblation that we may live in Thee for ever.

The people shall repeat his words.

102. *Priest* : Blessed be the name of the Lord, and blessed be He that comes in the name of the Lord, and let the name of His glory be blessed. So be it. So be it. So be it blessed.

The people shall repeat his words.

103. *Priest* : Send the grace of the Holy Spirit upon us.

The people shall repeat his words.

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Deacon : Arise for prayer.

People : Lord, have mercy upon us.

Priest : Peace be unto all of you.

People : And with your spirit.

104. *Priest* : *Prayer of Fraction.*

Again we give thanks unto God almighty the Father of our Lord, God, and Saviour Jesus Christ, because He has made us worthy even now to stand in this holy and pure place and lift up our hands and minister unto His holy Name.

105. Let us also entreat the almighty Lord our God that He make us worthy even of the communion and participation of His divine and undying mysteries, the holy body and the precious blood of His Christ,

106. *Deacon* : Pray ye.

People : Our Father who art in heaven . .

(see Anaphora #2, #69 : p. 62)

107. *Priest* : Master, Lord, Lord our God, for ever great, Thou art He Whose honourable glory is wonderful, Who keeps His covenant and mercy with those who love Him from their whole hearts,

108. Who granted us salvation from our sins through His only-begotten Son, Jesus Christ, our Lord, the life of all, the helper of those who flee to Him, and the hope of those who cry unto Him,

109. before Whom stand a thousand of thousands and ten thousand of ten thousands of holy angels and archangels, seraphim and cherubim and all the countless congregation of heavenly powers.

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110. O God, who has sanctified this offering, which has been prepared before Thee, through the descent of the Holy Spirit upon it, cleanse us, O Master, from all our sins, hidden and open.

111. And let every thought which displeases Thy goodness, O God, lover of man, be far from us. Cleanse our souls, bodies, spirits and hearts, that we may, with pure heart and enlightened soul and rejoicing lips, dare to call upon Thee without fear, O holy Father, saying : Our Father who art in heaven . . .

112. *People* : The hosts of the angels of the Saviour of the world stand before the Saviour of the world and encircle the Saviour of the world, even the body and blood of the Saviour of the world. Let us draw nigh the face of the Saviour of the world. In that faith which is of Him let us submit ourselves to Christ.

113. *Asst. Deacon* : Open ye the gates, princes.

114. *Deacon* : Ye who are standing, bow your heads.

115. Behold, with us today, at this table is Emmanuel, the Lamb of God that takes away the sin of the world, giver of His word through the thrones (1),

116. all the hosts of angels who stand before Him cry and bless Him, and archangels bow and worship Him Who has a great Name which is invisible.

117. The four praising and singing beasts who carry His throne cry and bless Him, and the

(1) Ps. 121:5; Mt. 19:28; Lk. 22:30; Rev. 20:4 = all those who judge in the sense of delivering God's revelations to men.

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twenty-four priests, carrying in their hands golden censers (1) full of incense which is the prayer of the pure, offer it upward as an acceptable sacrifice before the living One for ever.

118. The hundred and forty four thousand pure virgins who washed their robes in the blood of the Lamb praise and bless the Lord of hosts saying (2)

Amen. Halleluia. Holy Father, Lord of hosts, Amen.

Halleluia. Holy, only-begotten Son, Jesus Christ, our Lord, Amen.

Halleluia. Holy, Holy Spirit, the comforter Paraclete, Amen.

Halleluia. Holy and chosen Virgin Mary, mother of God, Amen.

Halleluia. This pure sacrifice is also chosen. Amen. Halleluia.

119. For this reason our Saviour exclaimed that My flesh is indeed the meat of righteousness and My blood is indeed the drink of life; he that eats My flesh and drinks My blood dwells in Me, and I also dwell in him, (3)

120. that we may, with pure heart and rejoicing lips, graciously dare to say, O holy God the Father, Our Father who art in heaven . . .

(see Anaphora #2:69 : p. 62)

121. *Deacon* : Worship the Lord with fear.

122. *People* : Before Thee, Lord, we worship and Thee do we glorify.

123. *Priest* : *Prayer of Penitence.* *(Anaphora of the Apostles #72 - 88: p. 46 - 48).*

124. *Deacon* : Give heed.

(1) Rev. 5:8-10 (2) Rev. 7:13-15; 14:1-4
(3) John 6:53-59

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125. *Priest* : Holy things for the holy.

126. *People* : One is the holy Father, one is the holy Son, one is the Holy Spirit.

127. *Priest* : The Lord be with all of you.

People : And with your spirit.

128. *The priest shall then lift up the whole Host with his hand and say:*

Lord, have compassion upon us, O Christ. *(three times in a loud chant and fifteen times in a low chant.)*

The people shall repeat his words.

Then the priest shall repeat them three times and the people twice.

129. *Deacon* : Ye that are penitent, bow your heads.

130. *Then the priest shall turn to the people and say :*

Lord our God *(Anaphora of the Apostles 95-96 again 96-138: pp. 45 - 53)*

131. *After receiving the Holy Communion:*
Pilot of the Soul

Then was our mouth filled with laughter and our tongue with singing (1), we who have received this indestructible mystery.

132. O Lord, that which eye hath not seen nor ear heard neither has it entered into the heart of man, thou hast prepared, O God, for them that love Thy holy Name, (2)

133. and revealed unto us very babes who are in thy holy church

(1) Ps. 125 (126) : 2 (1) 1Cor. 2:19

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even so Father for so it seemed good in Thy sight because Thou art compassionate, O Lord our God.

134. *Deacon* : Pray ye.

135. *Priest* : And to Thee we send, unto the highest heaven, glory and honour, Father, Son and Holy Spirit, both now and ever and unto the ages of ages. (1)

People : Amen.

136. *Priest* : “*The Laying on of the Hand*”

Dwell, Lord, in these Thy servants who serve Thee and call upon Thy holy Name, and who have bowed their heads before Thee, even walk with them, and help them in every good work, and purify their hearts from every evil earthly deed,

137. and grant them to live and think of the eternal life and understand that which pleases Thee, through Thine only-begotten Son, our Lord, God, and Saviour Jesus Christ unto Whom we all cry and say, Have mercy upon us, Lord our Saviour, unto endless ages. Amen.

(1) See the Anaphora of St. Cyril 110 - 113: p.150)

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1. *Deacon* : Pray for our fathers the archbishops and bishops, our fathers the priests, our brothers the deacons. Pray, O ye children of this church, for the faithful men and women. Again pray for the virgins and the husbandless, for the aged and infants, for children and adults. Stand up well, stand up, that the peace of God may be with you.

2. Anaphora of Gregory, Bishop of Nyssa (2) and brother of Basil : may his prayer and blessing be with our (*Head of state : King, Queen, President . . .*) unto the ages of ages. Amen.

3. *Priest* : The Lord be with all of you.

People : And with your spirit.

Priest : Give ye thanks unto our God.

People : It is right, it is just.

Priest : Lift up your hearts.

People : We have lifted them up unto the Lord our God.

(1) This Anaphora is celebrated on the following occasions:

a. On five days in Lent, from the Wednesday before Palm Sunday until Palm Sunday.

b. On 21st Ter (January 29), the memorial day of the death of St. Gregory.

(2) He was a younger brother of St. Basil the Great, Bishop of Caesarea, and was born at NeoCaesarea about 331 A.D. At an early age he entered the church, and held for some time the office of anagnost or reader. In 371, he was ordained by his brother Basil to the Bishopric of Nyssa, a small town in Cappadocia. At the great ecumenical council held at Constantinople, in 381, he was a conspicuous champion of the orthodox faith. The exact date of his death is unknown; some authorities refer it to 396, others to 400. His festival is observed on 21st Ter (January 29).

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4. *Priest* : We give thanks unto our Benefactor, the merciful God, Father of our Lord, God, and Saviour Jesus Christ.

5. We give thanks unto Thee, holy God, compassionate God and merciful God, slow to anger, plenteous in mercy, righteous. Thou art our God, without beginning, and our Saviour without end.

6. His right hand is fire and the authority of His word is indestructible, the length of His years is uncountable, and there are no bounds to the range of His government.

7. He has no respect of persons, neither does He turn aside His face from giving an answer; He does not reverence the rich because of his riches, He does not send the poor away because of his poverty.

8. Because Thou sees the hidden from the beginning, looks upon everything until the last breath.

9. *Deacon* : Let us look at the beauty of our God's glory.

10. *Priest* : This is He who made heaven, and this is He who built the earth. His divinity is unfathomable, has neither height nor depth, neither length nor width, neither right nor left, no centre, but it fills all the ends of the world.

11. He is hidden from the minds of all the angels, none can know his nature and none can count that which he formed with his hand.

12. *Deacon* : Ye that are sitting, stand up.

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13. *Priest* : He came from above the heavens, His firmament, was incarnated, taking our nature, and was made man, taking the body of His first creature, he descended without being emptied of the joy of His divinity, and has quickened us through His death.

14. *Deacon* : Look to the east.

15. *Priest* : We lift up the eyes of our heart to thee, and bow our stubborn hearts to Thee. Submission be to Thee, glory to Thy kingdom ; and we offer unto Thee pure incense together with Thine archangels.

At this time he shall raise incense.

16. *People* : Remember us, Lord, in Thy kingdom (*Anaphora of the Apostles #34: p.45*)

17. *Priest* : We stretch out our hands to Thee and overshadow this (*pointing*) sacrifice.

18. He suffered by His will, was pleased to be crucified, died through the counsel of His Father, rose on the third day, ascended in glory into heaven, His beauty covered heaven, and His glory filled the earth.

19. *Deacon* : Answer ye.

20. *People* : Holy, holy, holy, perfect Lord of hosts, heaven and earth are full of the holiness of Thy glory.

21. *Priest* : (*in a low voice*) O my Lord, Master, Who has fellowship with the first and the last, (1) Thou art the living bread which came down from heaven. Send the Holy Spirit and power on this bread and on this cup which sanctify our souls, bodies and spirits, that we may be purified, through Him, from all our sins, and that we may draw near to take Thy holy mystery, for Thine is the kingdom, and the

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power, and the glory, and worship, unto endless ages.

22. *Priest* : (*in a loud chant*) O eternal God, Thou art the beginning and the ending, the beginning without a morrow, and the ending without a previous day, full of years without a today.

23. He binds up the waters in clouds ¹, and lets rain go down from their womb; He takes it up into heaven and lets rain descend for the nutrition of all creatures, He does according to His design and fulfills according to His will. There are among Us² three persons who hold all the world with one counsel, with one authority and with one unity.

25. Together with Thy Father Thou made heaven. There is none compassionate like Thee and there is none whose word is with such authority who is patient like Thee.

26. *People* : According to Thy mercy, our God, and not according to our sins. (*to be chanted thrice*)

27. *Priest* : He is more terrible than the terrible, ³ higher than the high,³ and stronger than the peaks of the mountains.

28. Glorious is He Who sits in the highest heaven, profound is He Who sits beneath the depths, His chariot is snow and the bounds of its circle are fenced with fire

29. Its centre is full of smoke. None enters and none goes out except those creatures of terrible appearance and with six wings, whose bodies are full of eyes.

30. *Deacon* : Priests, raise up your hands.

¹ Job 26.8.

² Gen. 1:26; 3:23.

³ i.e. the angels.

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31. *Priest* : He took bread on his nailed hands which formed our father Adam. He is pure without sin, and absolutely pure without deceit. *(At this time he shall raise the bread)*

32. *People* : We believe that this is He, truly we believe.

33. *Priest* : He gave thanks, blessed (+ *three times*) and broke.

Then he shall indent the Host lightly with his thumb in five places without separation.

And gave it to His disciples and said to them, Take, eat, this (*pointing*) bread is My body, which is indeed the food of righteousness, and which is given for the salvation of all the world. He who will eat it shall live for ever.

34. *People* : Amen. Amen. Amen. We believe and confess, we glorify Thee, O our Lord and our God ; that this is He, we truly believe.

35. *Priest*: He also looked upon this (*pointing*) cup, the water of life with wine, gave thanks, blessed (+ *three times*), sanctified, gave it to His apostles and said unto them, Take, drink; this cup is My blood which is the drink of life indeed. He who drinks of it will have eternal life. Take, drink of it, all of you, that it may be to you for life and salvation

He shall then move the cup with his right hand in the sign of the cross.

36. *People* : Amen. Amen. Amen.

Priest : (Take, drink,) ye who have gathered in this house of prayer where all the faithful men and women pray.

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37. *People* : We proclaim Thy death, Lord, and Thy holy resurrection ; we believe Thy ascension and Thy second advent. We glorify Thee, and confess Thee, we offer our prayer unto Thee and supplicate Thee, O our Lord and our God.

38. *Priest* : In the beginning was the Word, and that Word was the Word of God, and that Word was made flesh and dwelt among us, and His flesh hid Him from us.

39. He put on mortal flesh and made it immortal, and through this flesh, God who can never be scourged, was scourged.

40. Ye who are willing to partake of the suffering of your neighbours and to take upon yourselves the sufferings of your beloved ones, come to see this scourge. It is astonishing to him who looks at it with his eyes, and amazing to him who listens to it with his ears. Come ye to see the smiting on the cheeks by a servant and the beating on the head with sticks in the court of the chief priests.

41. Come ye to see the crown of thorns with which they crowned the giver of life to all.

42. Come to kneel to Him only all ye the hosts of angels who fly above the air and who are sent towards the sun, the moon and the stars and who ascend towards the seas and lakes. (1)

43. The sea trembled and the waters of the stream fled when they saw God beaten on his cheeks; the sun was darkened, the moon became blood and the stars became void of their great light.

44. Death was afraid, the Devil fell, and Hades went together with its own to receive the terrible God.

(1) i.e. the waters above the firmament.

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45. Come ye to see the wonderful thing which was done in the house of prayer when the high priest entered within the veil of which all said that it was the dwelling place of the Deity and the concealing of all thoughts. The Lord of lords and spirits entered therein riding upon the lowly colt of an ass.

46. He revealed His divinity to all the infants who said, Blessed is he who cometh in the name of the Lord, and blessed art thou, Lord, God of gods, and King of Israel.

47. He showed His disciples the manner of going around with the Hosanna; and the Blessed said unto them, Say, crying with a loud voice, Hosanna in the highest.

Hosanna in the highest, hosanna in the highest, hosanna in the highest.

The people shall repeat his words while going round.

48. *Priest* : From His hosanna He showed miracles and wonders which have never been done before and will never happen again.

Hosanna in the highest, hosanna in the highest, hosanna in the highest.

The people shall repeat his words.

49. *Priest* : From His hosanna He showed grace and power, came down from His great throne without being moved from the foundation of His house.

Hosanna in the highest, hosanna in the highest, hosanna in the highest.

The people shall repeat his words.

50. *Priest* : From His hosanna He granted the sinners a spring of tears so that He may justify the wicked and purify the filthy and bring back those who sinned through ignorance.

Hosanna in the highest, hosanna in the highest, hosanna in the highest.

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51. From His hosanna He granted the blind light which cannot be extinguished again and which the world cannot find.

52. He knows before one thinks, examines before one thinks, and nothing is hidden from Him.

53. *Deacon* : For the sake of the happy and blessed and honourable Patriarch Abba (____) and the blessed Archbishop Abba (____), Abba Titus, Abba Philemon, Abba Andronicus, Abba Basilicos. For the sake of thy servants our fathers the orthodox archbishops, our fathers the bishops, our fathers the priests, our brothers the deacons.

54. Have compassion upon these Thy people, rest the souls of them all, and have mercy upon them. Yea, Lord our God, forgive them their sins, do not look upon their sinful deeds, those who will draw near to receive Thy holy body. And those who will not draw near, order them to draw near with the commandment of Thy word ; and all of them will be clean.

55. To these and to all, grant rest to their souls and have mercy upon them in the bosom of Abraham, Isaac and Jacob; and those who have absented themselves from this church, our mother, pity them all and have mercy upon them, unto the ages of ages.

56. *The assistant priest shall say the following instead of the Prayer of Benediction*

O holy Trinity, Who holds the whole world, who has done great and wonderful deeds through the power of Thy word,

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57. bless the east and the west, the north and the south, the north east and the south east, (the north west and the south west), bless the heaven, the earth, the sea, the rivers, the source of water, and all the springs of water.

58. Bless the winds of the sky and the rains. Bless the sun, moon and stars. Bless the mountains and hills, the trees, herbs and the fruit of the earth.

59. Bless those that are under heaven and those that are under earth.

O Christ our God, fill their hearts with the fear of Thy name and make their lives to prosper for ever.

(+ over the people three times).

60. *Asst. Deacon :* Lord, pity and have mercy upon the patriarchs, archbishops, bishops, priests, deacons and all the Christian people.

61. *Priest :* To these and to all Thy servants and Thy handmaids grant rest ; to the souls of their fathers also and our fathers the holy bishops ; our father Paul, and our father Peter, our father Abba James the Bishop, and our father the honourable bishop Abba Matthew.

John, Simon and James the son of Alphaeus and James the Apostle, brother of our Lord and Bishop of Jerusalem.

62. For the sake of thy servants Mark, Luke, Titus, Philemon, Clement, Basil, Athanasius, Epiphanius, and Abba Heryacos the bishop, and our honourable father the Patriarch Abba Yohannes, and our father archbishop Abba Shenouda, beautify their lives and make the savour of their incense unfailing and pity us through their prayers, unto the ages of ages.

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63. First rest the souls of our fathers the archbishops and our fathers the bishops who gained their rest in this church, the priests, deacons, anagnosts and singers together with the door keepers, because Thou, Lord, knows that which is hidden raise them in Thy holy resurrection.

64. And cause us, who have gathered to take Thy holy body and drink Thy precious blood, to stand at Thy right hand with those who have fulfilled Thy will.

65. Cause our children and our young men to grow and lengthen their days till old age, do not suffer our rich ones to be poor, enrich our poor, heal our sick, do not suffer our whole ones to be sick, have mercy upon the dead, and pity the living.

66. *People :* Lord pity us, Lord spare us, Lord have mercy upon us.

67. *Priest :* Bless me *(+ over the Host once)* and hallow my soul *(+ over the cup once)*, and purify my body *(+ once more over both)* so that I may receive Thy life-giving body and drink Thy blood, the mysterious divine blood.

68. *Deacon :* With all the heart let us beseech the Lord our God that He grant unto us the good communion of the Holy Spirit.

69. *People :* As it was, is and shall be unto generations of generations, unto the ages of ages.

70. *At third time he shall dip his finger into the blood and sign the body.*

Priest : Grant it together unto them that take of it that it may be unto them for life and salvation for ever.

People : Amen.

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71. *Priest* : Grant us to be united through thy Holy Spirit and heal us by this oblation that we may live in Thee forever.

The people shall repeat his words.

72. *Priest* : Blessed be the Name of the Lord, and blessed be He that comes in the name of the Lord, and let the name of His glory be blessed. So be it. So be it. So be it blessed.

The people shall repeat his words.

73. *Priest* : Send the grace of the Holy Spirit upon us.

The people shall repeat his words.

74. *Deacon* : Arise for prayer.

People : Lord have mercy upon us.

Priest : Peace be unto all of you.

People : And with your spirit.

75. *Priest* : *Prayer of Fraction.*

O Lord, Who spoke with our father Abraham, while he has sitting under the tree, saying, O Abraham, O Abraham, O Abraham, I am your God and your fathers' God, I am not a strange God.

76. Keep My commandment and My word which I have spoken to you and I will grant the earth to your children and multiply your seed like the stars of heaven and the sand of the sea.

77. Stand up, O Abraham, and take a platter of bread and a vial of wine, make a pair of scissors, take with thee two of your household and mount the mountain and call the priest who is called Melchisedec, call him three times saying, O man of God, O man of God, O man of God. At that time there will come a fearful man; when you see him do not be afraid.¹

¹ #77- 83 relate Abraham's encounter with God and His priest recognizable in the Ethiopic version of the Book of Jubilees, chapter 11, verses 34 - 39.

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78. Abraham stood up as God told him and took with him a platter of bread, a vial of wine and two of his household. He made a pair of scissors, mounted the mountain and cried out saying, O man of God, O man of God, O man of God, come out. Then a very fearful man came out, and when Abraham saw him he fell on his face and became like a dead man.

79. And Melchisedec stretched forth his hands and raised him saying, "Stand up, O Abraham, and do not be afraid, because God Who sent you unto me, told me that you would come unto me."

80. And Abraham stood up, and both spoke together about the greatness of the Lord our God.

81. *Deacon* : Pray ye.

People : Our Father Who art in heaven . . . (see Anaphora #2, #69 : p. 62)

82. *Priest* : Abraham stood up and took a pair of scissors and cut the nails of his hands and feet and the hair of his head.

Melchisedec stood up and took the platter of bread and the vial of wine and raised his eyes towards heaven, gave thanks, blessed and broke and granted blessing to Abraham and his household.¹

83. O Lord our God, Who accepted the offering of this righteous one, accept this our sacrifice and purify us completely: soul, body, spirit and mind, so that, with pure heart and fear of soul, we may speak continually without fear and say, O holy God:

Our Father who art in heaven . . .

(see Anaphora #2:69 : p. 62)

84. We beseech Thee, O holy kind Father, lover of good, lead us lest we wander into temptation. Let sin not have dominion over us, rather deliver us from every evil deed and from thought of it, even its opposition, its deceit and trouble.

¹ compare with Gen. 14 : 18 & Heb. 7 : 1

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85. Destroy our tempter, send him away from us, and rebuke the trouble which he planted into us, uproot from us the motives which thrust us into sin, and deliver us with Thy holy power through Jesus Christ our Lord.

86. *People* : The angelic hosts of the Saviour of the world, stand before the Saviour of the world, and encircle the Saviour of the world even the body and blood of the Saviour of the world. Let us draw near the face of the Saviour of the world. In the faith which is of Him let us submit ourselves to Christ.

87. *Asst. Deacon* : Open ye the gates, princes.

88. *Deacon* : Ye who are standing, bow your heads.

89. *Priest* : The gift (1) of the grace of Thine only-begotten Son, our Lord, God, and Saviour Jesus Christ has been completed. We have believed in His life-giving sufferings, proclaimed His death, and believed in his resurrection in a perfect mystery.

90. *Deacon* : Worship the Lord with fear.

People : Before Thee, Lord, we worship and Thee do we glorify.

91. *Priest* : “*Prayer of Penitence*” (*Anaphora of the Apostles: # 72-88, pp. 47, 48*)

92. *Deacon* : Give heed.

93. *Priest* : Holy things for the holy.

People : One is the holy Father, one is the holy Son, one is the Holy Spirit.

(1) i.e. the Holy Communion.

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94. *Priest* : The Lord be with all of you.

People : And with your spirit.

95. *The priest shall then lifts up the whole Host with his hand and says* : Lord have compassion upon us, O Christ. (*three times in a loud chant and fifteen times in a low chant*).

The people shall repeat his words.

Then the priest shall chant them three times and the people twice.

96. *Deacon* : Ye that are penitent, bow your heads.

97. *Then he shall turn to the people and say*:

Lord our God (*Anaphora of the Apostles 95 -126: pp. 49 - 52*).

98. *After receiving the holy Communion*:

Priest : “*Pilot of the Soul*”

Again we supplicate God the almighty, Father of our Lord and Saviour Jesus Christ

99. O Thou Who loved the humility of man more than the greatness of angels, O Thou Who loved the poverty of Adam more than the treasures of the tribe of Abraham.

100. O Thou Who loved the beauty of David more than the beauty of Eliab (2) the son of the Jebusite : O Thou Who loves man, while Thou art God, Thou art the Lord our God :

101. *Deacon* : Pray ye.

102. *Priest* : O purifier, purify our souls and bodies, (1) O merciful God, Father of our Lord and Saviour Jesus Christ.

103. Thou mixed water with wine, wind with fire, water with

(1) Titus 2:12-14 (2) 1Samuel 16:6-9

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earth, likewise unite our weakness with the power of Thy divinity.

Unite also our sufferings with the sufferings of Thy cross. (1)

104. Unto Thee we offer our prayers, Thee we supplicate and Thee we entreat, unto the ages of ages.

People : Amen.

105. *Priest* : “*The Laying on of the Hand*”

Lord our God, bless Thy servants and Thy handmaids who have taken the trouble to come to Thy sanctuary where the greatness of Thy glory dwells. Bless men and women, old and babies.

106. Unite us with the power of Thy holy angels, cover us with the curtain of Thy light, hide us (2) with the tree of Thy cross and keep us apart from every evil deed.

107. Make us to dwell in the congregation of the saints (3) who offer up prayer at every time and every hour. And to us who have eaten Thy body and drunk Thy blood, let them be for the remission of sin and for eternal life, through Thine only-begotten Son through Whom to Thee, with Him and with the Holy Spirit, be glory and dominion, both now and ever and unto the ages of ages. Amen.

(1) Phil 3:10; Heb. 2:10; 1Peter 4:13

(2) 1Cor 2:5-9; Col 3:3

(3) Psalm 88:5

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(1)

1. The Anaphora of St. Epiphanius, (2) Bishop of the Island of Cyprus. May his prayer and blessing be with our (*Head of state: King, Queen, President . . .*), unto the ages of ages. Amen.

2. *Priest* : The Lord be with all of you.

People : And with your spirit.

Priest : Give ye thanks unto our God.

People : It is right, it is just.

Priest : Lift up your hearts.

People : We have lifted them up unto the Lord our God.

3. *Priest* : God is great in His greatness, holy in His holiness, blessed in His beatitude and glorified in His glory.

He is the first_ yet of Him it is not asked, "When was His beginning ?" With Him it is ever "now." Yet of Him it is not asked, "How long will He endure?" ; And He is the last. Yet of Him it is not asked, "When will His end be?"

(1) This Anaphora is celebrated on the following occasions:

- a. On 17th Ginbot (May 25), the memorial day of the death of St. Epiphanius.
- b. On the fast day or days of Epiphany.
- c. On Great Thursday (that is, the Thursday before Fasika).
- d. During the rainy season.

(2) He was born in 315 at Bezanduca, a small village in Palestine, of Jewish parents. After having been converted to become a Christian, he came to Egypt and spent a long time in its monasteries. On his return to Palestine, he was ordained priest by the Bishop of Eleutherapolis and became the president of a monastery which he founded near his native place. In 357 he was consecrated Bishop of Cyprus - an office which he held till his death on 17th Ginbot (May 25) 402 A.D.

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4. There is no beginning of His being, there is no end of His existence, His days are numberless and His years are countless.

His youth does not wax old, the strength of His power does not diminish, His countenance is incorruptible and the light of His face cannot be dimmed.

5. The sea of His wisdom is unlimited, His merciful commands are countless, the range of His kingdom is immeasurable and His spacious government is boundless.

6. So invisible is He, that man cannot find Him by concepts, so lofty is He that man cannot understand Him with His heart, so high is He that the eagles cannot reach Him, and so deep is He that the fish cannot swim unto Him.

7. He is higher than the heads of the mountains and deeper than the depth of the sea. He is so strong that the Kings cannot rise against Him, and He is so victorious that the rulers cannot stand against Him.

8. He is so wise that He can destroy the counsel of the wise, His omniscience is such that He can make the thought of the counselors to be of no effect, (1) He is so mighty that He can loose the bridle of the strong, and He is so courageous that He can pulverize the teeth of sinners and put down the arms of the haughty.

9. He is so honourable that He can put to shame the face of the hypocrites, and He is so mighty that He can cast away the light of the filthy.

(1) Ps 32 (33) : 10.

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10. He is the only one without equal, and He has absolute authority, without the help of kinsmen. The heavens will be destroyed, and the land will vanish, and all will wax old like a garment, but He is the same for ever. (1)

11. Wonderful is the movement of the sea, but more wonderful is God in His highest heaven. None resembles Him and none competes with Him from among all the creatures and all the children of gods. He Himself alone is God, He Himself alone is Lord, He Himself alone is creator and He Himself alone is maker.

12. He does not seek a helper for the plan He conceived, and He does not want an adviser for the work He desired. He knows all things before they happen as if they had happened before and that which has not happened as if it had happened.

13. He inspects the mind without asking and examines the hearts without seeking, and sees in darkness without light.

14. He knows the righteous before they do righteousness, He judges the sinners before they commit sin, He understands the prudent before they go out from their fathers' loins and understands the sinners from their mothers' wombs.

15. Nothing is hidden, nothing is concealed nothing is invisible to Him, all is open unto Him, all is spread before His eyes, all is written in His book, and all is present to His mind.

16. He does the great, countless, honourable and marvellous deeds which are inscrutable. His works are more wonderful than we can comprehend.

(1) Ps. 101 (102) : 26, 27.

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His power is more marvelous than anything we have heard and His glory is more astonishing than any had told us.

17. He made light out of darkness, He knows how to divide clouds, He divides water at His pleasure and He hides the elect with clouds.

18. He built the earth and prepared its boundaries, and established its ends in the way He saw, and strengthened its corners.

19. He fenced the sea with doors when it went out of its mother's womb (1), He made the clouds to be its clothes, and wrapped it with mist, He limited it and put into it doors and locks and said to it, "Reach here and do not go beyond your limit, but your storm will move within you.

20. The light of dawn was arranged over it, and the morning star knew His commandment. He took mud from the earth and created the living being and made him speak on the earth.

21. He reached the ends of the sea and walked in the paths of the deep.

22. Out of terror, the gates of death will be opened to Him, and the gatekeepers of hell will be afraid as soon as they see Him. He knows the spaciousness under heaven and that which happens above heaven.

23. Through His commandment frost comes out of its treasure and the wind blows under heaven. He leads the rain along the way of the wilderness to fall on the country where there is no man and wherein mortal man does not live.

(1) When it was created.

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24. He established the course of water and opens the winter every year and brings the summer back in its due time. He calls the clouds with His word and water answers Him trembling.

25. He sends the thunderbolt and it goes and answers Him saying "What shall I do?" He counts the clouds through His wisdom and suspends the heaven over the earth.

26. He alone puts on the power of the highest heaven and is adorned with glory and honour.

27. Him hallow the fiery cherubim and the seraphim dressed in light with ceaseless words and a mouth which does not keep silent and a tongue which does not tire; and all say together with one voice answering Holy, holy, holy, perfect Lord of hosts, heaven and earth are full of the holiness of Thy glory.

28. *Deacon* : Answer ye.

29. *People* : Holy, holy, holy, perfect Lord of hosts, heaven and earth are full of the holiness of Thy glory.

30. *Priest* : Holy, holy, holy art Thou God, Lord of the holy ones, the holiness of Thy glory fills heaven and earth.

31. All is from Him, all is for His sake, and all is His. Heaven is His, and the heaven of heavens is His. The breadth of the highest heaven is the throne of His glory, and the wide earth is His footstool.

32. The sun is His, the moon is His, and the stars are the work of His hands. Clouds are His messengers, winds are His chariots and fire is the wall of His house.

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33. Water is the roof of His house, the gables of it are snow, light is His tabernacle, the lightning of glory is the veil of His hiding-place, and His going is in the air.

34. The voice of His speech is in the thunderbolt, the sound of thunder is in the chariots, the sea is His band-maid, the water-flood of the rivers is His servant, and cold and frost do His pleasure.

35. He causes the clouds to ascend from the ends of the earth, He makes lightning for the rain (1), He pours rain like drops from a strainer, He scatters the hoarfrost like ashes, he casts forth His ice like morsels (2), and He causes the grass to grow for the cattle (3).

36. He does according to His thought, completes what He began, orders according to His will. He makes sad and gives pleasure, impoverishes and enriches, dishonours and honours, kills and quickens, makes sick and heals, judges and justifies.

37. He spares him whom He wills to spare, He distresses him whom He wills to distress, He will have mercy on whom He will have mercy, (4) will have compassion on whom He will have compassion.

38. *People* : According to Thy mercy, our God, and not according to our sins.

39. *Priest* : He is kind without evil, meek without revenge, patient without wrath, righteous without sin, pure without filthiness, and upright without perversion.

40. He is the giver without hindrance, gracious without stint, the forgiver of sin without revenge or envy.

(1) Ps. 134 (135) :7. (2) Ps. 147:16, 17. (3) Ps. 103 (104):14. (4) Rom. 9 : 18

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41. He is near unto those who call upon Him (1), benefactor unto those who fear him, He is the open door unto those who knock for Him, the prepared way without a stumbling-block and the pure path without thorns.

42. He alone is God, the God of gods and Lord of lords.

43. After this, when He saw that the blood of the holy prophets, from the blood of the righteous Abel unto the blood of Zacharias Son of Barachias, was not sufficient for the salvation of the world, (2) He sent unto us His Son, a Saviour and Redeemer, to save us, redeem us, and take before Him the remembrance of the living and the dead.

44. *Deacon* : For the sake of the blessed . . . (*Anaphora of the Apostles # 6 - 9: p. 43*)

45. *The assistant priest shall say the Prayer of Benediction. (Anaphora of the Apostles 10-21: pp.43,44)*

46. *Asst. Deacon* : Lord, pity and have mercy upon the patriarchs, archbishops, bishops, priests, deacons and all the Christian people.

47. *Priest* : While He was yet there He came and He was sent without it being noised abroad.

48. *Deacon* : Ye that are sitting, stand up.

49. *Priest* : He came down without being moved from His throne and without being removed from His place.

50. *Deacon* : Look to the east.

51. *Priest* : He was conceived in the womb while He was filling everywhere, was born without opening the seal of virginity.

52. *Deacon* : Let us give heed.

(1) Ps. 144 (145):18. (2) Mt. 23:33-40

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53. *Priest* : He grew, like an infant, and grew little by little (1) until he matured like a man.

54. At the age of thirty He was baptized in Jordan to purify us (2) from sin by the washing of regeneration. (3)

55. He was tempted by the Devil, he hungered and thirsted, walked and appeared preaching the gospel of the kingdom of heaven.

56. *At his time he shall offer incense.*

People : Remember us, Lord, in Thy kingdom (*Anaphora of the Apostles 34: p. 45*)

57. *Priest* : Then He stretched forth His hands on the tree of the cross for suffering to cure the wounds of the sick by the sprinkling of His blood. (4)

58. *Priest* : In that night, Thursday evening, which is the beginning of Friday, when He sat at the house of Lazarus, his friend

59. *Deacon* : Priests, raise up your hands.

60. *Priest* : He took into His hands the unleavened bread of wheat from that which they brought unto Him for supper,

At this time he shall raise the bread.

61. *People* : We believe that this is He; truly we believe.

62. *Priest* : gave thanks, blessed (+ *three times*) and broke,

Then he shall indent the Host lightly with his thumb in five places without separation.

and gave it to His disciples and said unto them, "Take, eat, this (*pointing*) bread is the communion of My body which will be broken for you."

(1) Luke 2:52 (2) Mt. 3:15 (3) Titus 3:3-10

(4) Heb. 12:24; 1 Peter 1:2

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63. *People* : Amen. Amen. Amen.
We believe and confess, we glorify Thee, O our Lord and our God ; that this is He we truly believe.

64. *Priest* : Again He mixed the cup of wine with water, gave thanks, blessed (+ *three times*), hallowed and gave it to His apostles and said unto them, “Take, drink, this (*pointing*) cup is the communion of My blood which will be shed for you.”

He shall then move the cup with his right hand in the sign of the cross.

65. *People* : Amen. Amen. Amen.

66. *Priest* : Let this service be unto you for the remembrance of My death and My resurrection.

67. *People* : We proclaim Thy death, Lord, and Thy holy resurrection ; we believe in Thy ascension and Thy second advent. We glorify Thee and confess Thee, we offer our prayer unto Thee and supplicate Thee, O our Lord and our God.

68. *Priest* : And we, our Lord and our God, pray and beseech Thee and ask of Thy goodness, O Lover of man, that Thou may send the Holy Spirit and power upon this (*pointing*) bread and upon this (*pointing*) cup to make this bread (+ *once*) thy holy body, and this cup (+ *once*) the blood from Thy side which speaks (+ *once more over both of them*).

People : Amen. Lord pity us, Lord spare us, Lord have mercy upon us.

69. *Deacon* : With all our heart, let us beseech the Lord our God that He grant unto us the good communion of the Holy Spirit.

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70. *People* : As it was, is, and shall be, unto generations of generations, and endless ages.

71. *At this time he shall dip his finger into the Blood and sign the Body.*

Priest : Grant it together unto them that take of it, that it may be unto them for blessing, for remission of sin, for joy and rejoicing, for renewal of soul, body and spirit, and for strengthening of faith till the last breath.

People : Amen.

72. *Priest* : Grant us to be united through Thy Holy Spirit, and heal us by this oblation that we may live in Thee for ever.

The people shall repeat his words.

73. *Priest* : Blessed be the name of the Lord, and blessed be He that comes in the name of the Lord, and let the name of His glory be blessed. So be it. So be it. So be it blessed.

The people shall repeat his words.

74. *Priest* : Send the grace of the Holy Spirit upon us.

The people shall repeat his words.

75. *Deacon* : Arise for prayer.

People : Lord have mercy upon us.

Priest : Peace be unto all of you.

People : And with your spirit.

76. *Priest* : *Prayer of Fraction.*

Where is the country of Wisdom (1), where is its abode, where is its province, and where can the trace of its way be found?

77. Who crossed the sea and bought it for red gold; Who ascended above the cloud and brought it down? Mortal man does not know its way, it is not for mortal man.

(1) Anaphora of St. Dioscorus #48, p.161.

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78. It is forgotten by all men, and it is hidden from all the birds of heaven (1). Those who possess it gain friendship with God, and those who hate it love death. It is more beautiful than the sun and all the concourse of stars. It is compared with the Light (2) because it was in the beginning.

79. Though it is in the old, it renews all: and in every generation, it enters into the souls of the righteous.

80. It is better than rubies; and all honour is not to be compared to it. It has counsel and power, strength and knowledge, by it kings reign, and the powerful decree justice.

81. By it the great are honoured, and by it the rulers take hold of the earth. It loves them that love it. It keeps them that keep it, and those that seek it find favour.

82. It walks in the way of righteousness and moves about in the path of righteousness to grant them that know it riches and to fill their treasuries with rejoicing (3).

83. He who knows all knows it, and He who understands all beautifies its way. He gave it to his servant Jacob and to his holy Israel. Afterwards, it appeared on the earth and walked like man.

84. Behold she has built a house for herself, and established seven pillars, she has killed her beasts, poured her wine in the bowl, and furnished her table.(4)

85. She has sent forth her servants ceaselessly proclaiming and saying : Whoever is simple let him turn in towards me:

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as for him that wants understanding, she says to him, Come, eat of my bread, and drink of my wine, forsake the foolish and live (1).

86. But wisdom is our Saviour Who redeemed us with the sacrifice of His body, and bought us with the sprinkling of His blood, and chose us for His kingdom for ever.(2)

87. *Deacon* : Pray ye.

People : Our Father who art in heaven . . . (see Anaphora #2 : #69 : p. 62)

88. *Priest* : O God of lights, God of authorities, God of the archangels, Thou did loosen the soul bound with death and did lighten him who was nailed in darkness with the nails of the cross of Thine Only-begotten.

89. O Lord, Thou art He Who loosened our sufferings and all our burdens, and loosen the bonds of our sin, and took our trouble and quicken us, and became to us the way towards the place of life, Thou did turn us from destruction unto salvation

90. O Lord, our almighty God, Father of our Lord and Saviour Jesus Christ, Whose curtain is light, Whose face is fire, and the throne of Whose glory is ineffable, and the abode of joy which cannot be spoken of, which He has prepared for the holy ones. His garments are the treasures of light.

91. Thou keeps the holy angels, all of whom tremble and glorify Thee when Thou looks at them the mountains melt, and when Thy name is spoken of, springs come forth from the depth.

92. Thou art He who covered heaven gathering (all) in Thy hand the earth and the depths together tremble before Thee.

(1) i.e. the angels. (2) i.e. God the Father. (3) Prov. 8 : 11-20. (4) Prov. 9 : 1-2

(1) Prov. 9 : 3-6. (2) 1Cor. 1 : 18 - 31

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93. All the hosts of the enemy were discomfited before Thee, the Devil fell, the beast was trodden down and the snake was destroyed.

94. All the gentiles who believed in Thee were enlightened and strengthened by Thee. O Lord, through Thee life was seen, hope was strengthened, the gospel, through which destruction was destroyed, has been preached, and salvation was confirmed.

95. O Lord our almighty God, make us worthy to partake of this *(pointing)* bread, the body of Thy life-giving Son, and of this *(pointing)* cup, the speaking blood of Thy Messiah, through Whom to Thee with Him and with the Holy Spirit be glory and dominion, both now and ever, and unto the ages of ages. Amen.

96. *People :* The hosts of the angels of the Saviour of the world, stand before the Saviour of the world and encircle the Saviour of the world, even the body and the blood of the Saviour of the world.

Let us draw near the face of the Saviour of the world. In the faith which is of Him let us submit ourselves to Christ.

97. *Asst. Deacon :* Open ye the gates, princes.

98. *Deacon :* Ye who are standing, bow your heads.

99. *Priest :* Let the Lamb come that we may see Him with our eyes, immolate Him with our hands and rejoice in Him. May His body be joined with this bread, and may His blood be poured into this cup.

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100. Let none of us think when he eats of this *(pointing)* bread that he eats mere flesh without blood and Spirit, and let none of us think when he drinks of this *(pointing)* cup that he drinks mere blood without body and Spirit, but one is the Body, Blood and Spirit as His divinity became one with His humanity, unto the ages of ages.

101. *Deacon :* Worship the Lord with fear.

People : Before Thee, Lord, do we worship, and Thee do we glorify.

102. *Priest : Prayer of Penitence.*

103. *Deacon :* Give heed.

Priest : Holy things for the holy.

People : One is the holy Father, one is the holy Son, one is the Holy Spirit.

104. *Priest :* The Lord be with all of you.

People : And with your spirit.

105. *The priest shall then lift up the whole host with his hand and say :*

Lord, have compassion upon us, O Christ. *(three times in a loud chant, and fifteen times in a low chant.)*

The people shall repeat his words.

Then the priest shall repeat them three times and the people twice.

106. *Deacon :* Ye that are penitent, bow your heads.

Then he shall turn to the people and say:

107. *Priest :* Lord our God, look upon Thy people that are penitent *(Anaphora of the Apostles 95 - 138: pp. 49 - 53).*

(1) Anaphora of St. Athanasius .150-153, and Anaphora of St. Dioscorus 52, 53.

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After receiving the Holy Communion.

108. *Priest : "Pilot of the Soul"*

Again we supplicate the Almighty God, Father of our Lord and Saviour Jesus Christ, because He did neither disdain nor refuse our supplication, nor did He remove His mercy from us, because the Lord our God is merciful.

Deacon : Pray ye.

109. *Priest :*

Yea Lord, Thou art the God of all.
Yea Lord, Thou art the King of all.
Yea Lord, Thou art Almighty.
Yea Lord, Thou art the Governor of all.
Yea Lord, Thou art the Saviour of all.
Yea Lord, Thou art the Judge of all.
Yea Lord, Thou art the Life-giver of all.
Yea Lord, Thou art the Keeper of all.
Yea Lord, Thou art the Nourisher of all.

110. As Thou did join the body of Thy Son with our body, and Thou did mix the blood of Thy Messiah with our blood, so put Thy fear in our hearts and the beauty of Thy worship in our minds.

111. We, who are carnal, mind the things of the flesh and do the works of the flesh and walk in the way of the flesh. But Thou taught us the work of the Spirit and makes us to understand the law of the Spirit and leads us in the way of the Spirit.

112. Because if Thou pity us, we sinners, then Thou will be called compassionate. Thou pities the righteous because of their works and recompenses them according to their righteousness.

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113. Remember not against us former iniquities let Thy tender mercies, O God, speedily prevent us. (1)

114. Towards Thee we cry, towards Thee we weep, Thee we entreat, unto the endless ages.

People : Amen (2)

115. *Priest : The Laying on of the Hand.*

He is higher than all that is high. No mind and no heart can interpret the riches of Thy gift, O Master, because Thou has hid these things from the wise and prudent and has revealed them unto babes.

116. These things which prophets and kings have desired to see but have not seen, Thou has granted us sinners: that we may serve and be sanctified by them, when Thou established for us the order of Thine only-begotten Son. The hidden mystery cannot be compared to the blood of the old law nor the righteousness of the flesh, but it is the heavenly Lamb and the sacrifice speaking without flesh.

117. Sanctify the lips of us who offer this sacrifice, and purify our hearts from being mixed with vanity, and send upon us the grace of the Holy Spirit that we may greet one another with a holy kiss and receive of Thy holy undying gift through Jesus Christ.

118. Through Whom to Thee with Him and with the Holy Spirit, the life-giver, Who is equal with Thee, be glory and dominion, both now and ever and unto the ages of ages. Amen.

(1)Ps. 78 (79):7. (2) #109-114, here, same as for Anaphora of St. Dioscorus # 61-67, p. 163.

The ANAPHORA of St. JOHN CHRYSTOSTOM¹

1. The Anaphora of John Chrysostom 2, may his prayer and blessing be with our *(head of state: King, Queen, President . . .)* unto endless ages.

2. *Priest* : The Lord be with all of you.

People : And with your spirit.

Priest : Give ye thanks unto our God.

People : It is right, it is just.

Priest : Lift up your hearts.

People : We have lifted them up unto the Lord our God.

3. *Deacon* : Let your thought be above, and your heart in heaven, recognize where you stand ; hear the word of righteousness and listen to the good news.

4. *Priest* : Behold we proclaim the existence of the Father Who was before the world was created and will live for ever.

None was before Him, none will be after Him, none is like Him, and none knows what is His being.

(1) This Anaphora is celebrated on the following occasions

- a. 27th of every month, the Feast of the Saviour of the world.
- b. On 10th Magabit (March 19), the memorial day of discovering the cross of the Lord by St. Helen, mother of Constantine.
- a. On Great Saturday, preceding Easter.
- d. On every Wednesday and Friday.
- e. On 12th Ginbot (May 20), the memorial day of the death of St. John Chrysostom.

(2) He was born. in 347 at Antioch. As a young man, he was sent to Athens to study Greek philosophy. Then he chose the monastic life and lived for some time in one of the monasteries and was afterwards ordained as a priest at Antioch. In 387 he was consecrated as Bishop of Constantinople. He was a good author and, wrote many books. As a preacher he was very powerful and had the courage to rebuke the sinners, poor or rich, humble or noble. He rebuked even the Queen who, for this reason, exiled him. He died on 12 Ginbot (May 20) 407 A. D.

THE ANAPHORA OF ST. JOHN CHRYSTOSTOM

5. He who was before all, before the heavens were stretched out, before the face of the earth appeared, before the mountains arose, before the airs expanded He was in his place.

6. Before the depths were established and the floods began to flow as rivers, He was in His place.

7. Before the winds blew, before the thunderbolts flashed, before the lightnings were drawn out, before the thunders thundered, and before the clouds started to spread, He was in His place.

8. Before the lights appeared, before the darkness was to cover, before the light of the day gave light, and before night was fixed, He was in His place.

9. Before the sun fixed the length of the day and before the moon fixed the length of the night, He was in His place.

10. Before the stars glittered, before the spirits moved, and before the angels were created, He was in His place.

11. Before the speaking soul, before the mortal flesh, and before all the creatures, those that live in hiding and those that live in the open; those that are above and those that are beneath, He was in His place.

12. Before time and hours, before nights and days, before months and years before days of the week and the seasons, He was in His place.

13. His glory is from Himself, His praise is from Himself, and the riches of His grace are full and perfect.

14. Then let us speak of the greatness of His mercies which have appeared unto us and which cannot be counted or measured.

ANAPHORA OF ST. JOHN CHRYSOSTOM

15. When we transgressed His commandment through the advice of the cursed serpent we were driven from the garden of delight unto destruction, from life unto death, from freedom unto slavery, and we submitted ourselves to the yoke of sin.
(1)

16. But He did not forsake or neglect us, who were His workmanship, and did not take vengeance upon us because of our sins so that we should utterly perish as we committed sin against Him, but He loved us, visited us, spared us, had mercy upon us and saved us from the hand of him who enslaved us.

17. He sent unto us his saving and redeeming Son, the messenger of His counsel, His right hand, His arm, His power, and the wisdom of His Father. Through Him He did all that He desired in this world.

18. Whom He did predestinate, them He called; whom He called, them He loved; whom He loved, them He honoured; whom He honoured, them He justified; whom He justified, them He glorified to be an adornment for His Son. (2)

19. And through Him He gathered us to the great faith, we who were scattered, and made us to Himself a gathered people, and drew us nearer unto Himself to glorify Him.

20. He wrote our names in the book of life so that the remembrance of everyone, the dead and the living, might be before Him.

21. *Deacon* For the sake of the blessed . . . (*Anaphora of the Apostles 6-9, p. 43*)

1) Isa. 9 :4; 10:27; Gal. 5:1 (2) Rom. 8:29-30

ANAPHORA OF ST. JOHN CHRYSOSTOM

22. *The Assistant priest shall say the "Prayer of Benediction" (Anaphora of the Apostles 10-21, pp. 43, 44).*

23. *Asst. Deacon* : Lord pity and have mercy upon the patriarchs, archbishops, bishops, priests, deacons and all the Christian people.

24. *Priest* : Again we proclaim the existence of the only-begotten, what He is, what was his descent, and what was His birth.

25. He came without going out of His Father, He descended without removing from His position, He came without being separated from the Trinity, He came down without breaking His unity, and He dwelt in a daughter of flesh without leaving His throne.

26. *Deacon* : Ye that are sitting, stand up.

27. *Priest* : He was conceived in the womb without letting there be any place that was not full of Him, He was bound in the womb without making subtraction above, and was born without making addition beneath.

28. *Deacon* : Look to the east.

29. *Priest* : He became man, absolutely without sin, and appeared like a servant, working like God, as the preachers of His gospel witnessed.

30. *Deacon* : Let us give heed.

31. *Priest* : He was glorified by His Father, He was given thanks by the angels, He was praised by men and sanctified by Himself.

THE ANAPHORA OF ST. JOHN CHRYSOSTOM

32. The holiness of His glory filled heaven and earth. Henceforth, at all times, we give our hearts no rest but speak of the holiness of His glory and cry saying : Holy, holy, holy, perfect Lord of hosts, heaven and earth are full of the holiness of Thy glory.

33. *Deacon* : Answer ye.

34. *People* : Holy, holy, holy, perfect Lord of hosts, heaven and earth are full of the holiness of Thy glory.

35. *Priest* : Truly holy, holy, holy art Thou, Jesus Christ, Who is sanctified by the mouths of all,

36. and Who, through Thy goodness, has granted to all Thy holy ones to be holy. His holy things cannot be destroyed or perish, those things which eye has not seen, nor ear heard, neither have entered into the heart of man, which God has prepared for His holy disciples and pure apostles who loved Him; and He has shown them the order of the holy communion.

37. *Deacon* : Priests, raise up your hands.

38. *Priest* : He took bread in His holy, blessed and spotless hands.

At this time he shall raise the bread.

39. *People* : We believe that this is He, truly we believe.

40. *Priest* : He looked up to heaven towards Thee, His Father, God and Lord of all, Who is above all, gave thanks, blessed (+ *three times*) and broke, and gave it to His disciples and said to them, "This (*pointing*) is My body," which is indeed the food of righteousness ; whoever eats of it has eternal life. Take, eat of it.

41. *People* : Amen. Amen. Amen. We believe and confess, we glorify Thee, O our Lord and our God, that this is He we truly believe.

THE ANAPHORA OF ST. JOHN CHRYSOSTOM

Priest : And likewise also the cup mixing water with wine, He gave thanks, blessed (+ *three times*), sanctified, gave it to His disciples and said to them This (*pointing*) is My blood which is indeed the drink of life, whoever drinks of it has eternal life; take, drink ye all of it.

He shall move the cup with his right hand in the sign of the cross.

42. *People* : Amen. Amen. Amen.

43. *Priest* : It is a sign to you and to those who will come after you, so do likewise in remembrance of Me until I come.

Whenever ye gather in My name, proclaim My death, My resurrection and Mine ascension into the heavens.

44. *People* : We proclaim Thy death, Lord, and Thy holy resurrection ; we believe Thine ascension and Thy second advent. We glorify Thee and confess Thee, we offer our prayer and supplicate Thee, O our Lord and our God.

45. *Priest* : And we, who have gathered together, proclaim the sufferings of him who does not suffer and proclaim the death of Him who does not die. In the same night when He sat with His disciples He gave His soul over to death with the will of His Father and in His own good pleasure.

46. They took hold of Him who takes hold of all, bound the ruler of all and shackled the Son of the living God ; they drew Him in wrath and He followed them in love, they took Him and He followed them like a meek sheep which is dumb before its shearers.

**ANAPHORA OF
ST. JOHN CHRYSOSTOM**

47. They caused to stand in the court Him, before Whom stand archangels in fear and trembling. He who forgives sins, was accused as a sinner by them, the Judge of judges was judged by them.

48. Him, Who crowns seraphim with a coronet, they crowned with a crown of thorns. Him, Who clothes cherubim with garments of might, they clothed with a scarlet robe to mock Him.

49. A wicked servant strengthened his hand to strike the face of Him from Whose face the cherubim are hidden being covered with wings of fire.

50. They knelt before him, mocking Him Whom the hosts of angels worship in great fear.¹

51. Oh what humility is this! Oh what patience is this! Oh what a silence is this!

52. Oh what a kindness is this! Oh what a love of man is this!

53. Love drew down the Son of God from His throne and brought Him unto death. Him, Who had no wickedness, they crucified as wicked. Him, Who is the maker of life, they numbered with the wicked.

54. Oh the hands which formed Adam were nailed with the nails of the cross.

Oh the feet which walked in the garden were nailed with the nails of the cross.

55. Oh the mouth which breathed the spirit of life into the nostrils of Adam drank vinegar mixed with gall.

¹ See E:90-92, p. 92

**ANAPHORA OF
ST. JOHN CHRYSOSTOM**

56. What mouth, what lips, what tongue can express the sufferings of the Son?

57. The heart is broken, the mind is perplexed, the soul trembles and the flesh is weary when the sufferings of the Beloved are mentioned.

58. The Immortal died: died to destroy death, died to quicken the dead.

59. *Deacon* : Ye who love Him, weep and mourn over him.

60. *Priest* : Woe! Woe! Woe!¹
Emmanuel our God.

The people shall repeat his words.

61. *Priest* : Woe! Woe! Woe! Jesus our Saviour.

The people shall repeat his words.

62. *Priest* : Woe! Woe! Woe! Christ our King.

The people shall repeat his words.

63. *Priest* : Woe! Woe! Woe! the righteous men took Him down from the tree, brought a mixture of myrrh and aloes and pure fine linen cloths to wrap His body.

64. *People* : Holy God² holy Mighty, holy Living, Immortal, Who was born from the holy Virgin Mary, have mercy upon us, Lord. Holy God, holy Mighty, holy Living, Immortal, Who was baptized in Jordan and crucified on the tree of the cross, have mercy upon us, Lord.

65. *At this time he shall offer incense with the cross-spoon.*

People : Remember us, Lord. (*Anaphora of the Apostles #34: p.45*)

¹ See footnote 1 on page 47

² See Preparatory Ser-vice #174: p. 33.

**ANAPHORA OF
ST. JOHN CHRYSOSTOM**

66. *Priest* : On the third day he restored His soul into His body.

67. *People* : Holy God, holy Mighty, holy Living, Immortal, Who rose from the dead on the third day, ascended into heaven in glory, sat at the right hand of His Father and again will come in glory to judge the living and the dead, have mercy upon us, Lord.

Glory be to the Father, glory be to the Son, glory be to the Holy Spirit, both now and ever, and unto the ages of ages. Amen and amen, so be it, so be it.

68. *Priest* : He rose from the dead, absolutely without corruption and set us free from the yoke of sin. In this body, with the power of His divinity, He ascended into heaven to His accustomed position.

69. *Deacon* : Bow your heads before God.

70. *Priest* : *(in a low voice)* We pray Thee and beseech Thee, as Thou sent Thy Holy Spirit upon Thy holy disciples and pure apostles, so also send upon us this Thy Holy Spirit Who sanctifies our souls, bodies and spirits that we may be purified through Him from all our sins and may draw near to receive Thy divine mystery, for Thine is the kingdom and the power and the glory, for ever.

71. *Priest* : *(in a loud voice)* Lord, remember the covenant (1) of Thy word which Thou established with our fathers and with Thy holy apostles to send upon us this Thy Holy Spirit Whom the world cannot receive. Thou taught us that we may call upon Thee saying, Our Father Who art in heaven, hallowed be Thy name, Thy kingdom come.

(1) Gn. 6:19-9:17; 17:2-19; 21:27-32 26:28; Ex. 2:24;6:4-5; 19:5; Lv. 26:42; Nm. 25:12,13; Dt. 4:13-6:f; Ps. 49:5, 16; 104:8,9,10; Lk. 1:72; Acts 3:5; 7:8; Rm. 11:27, 25-32; Gal. 3:15-17; Hb. 8:6-13:20

**ANAPHORA OF
ST. JOHN CHRYSOSTOM
CHRYSOSTOM**

72. May this Holy Spirit, who is neither searchable nor inferior, come from above the highest heaven to bless this *(pointing)* bread and to hallow the cup, to make this bread the communion of Thy life-giving body *(+ once over the bread)* and also to make this cup the communion of Thy merciful blood. *(+ once over the cup and once more over both the bread and the cup.)*

73. *People* : Amen. Lord pity us, Lord spare us. Lord have mercy upon us.

74. *Deacon* : With all the heart let us beseech the Lord our God that He grant us the good communion of the Holy Spirit.

75. *People* : As it was, is and shall be unto generations of generations, and endless ages.

76. *At this time he shall (dip his finger into the Blood and sign the Body).*

Priest : May he be joined with this bread and this cup that they may be for sanctification, purification from filthiness, resurrection from the dead, inheritance of the kingdom of heaven and everlasting life.

People : Amen.

77. *Priest* : Grant us to be united through thy Holy Spirit, and heal us by this oblation that we may live in Thee for ever.

The people shall repeat his words.

78. *Priest* : Blessed be the name of the Lord, and blessed be He that comes in the name of the Lord, and let the name of His glory be blessed. So be it. So be it. So be it blessed.

The people shall repeat his words.

**ANAPHORA OF
ST. JOHN CHRYSOSTOM**

79. *Priest* : Send the grace of the Holy Spirit upon us.

The people shall repeat his words.

80. *Deacon* : Arise for prayer.

People : Lord have mercy upon us.

Priest : Peace be unto all of you.

People : And with your spirit.

81. *Priest* : *Prayer of Fraction.*

Again we supplicate the almighty God, Father of our Lord and Saviour. Jesus Christ.

82. Oh this mystery cannot be solved or interpreted! What is His name, and what is His Father's name, where is His country, and who knows His dwelling-place?

83. The thought of the heart, thinking deeply, cannot find the answer to the question nor speak of his first and last being.

84. He proclaimed to us Himself and His Father in the way we could bear, (He proclaimed to us) that our Saviour truly came to the world clothed in the body which He took from us.

85. This is what we sacrifice for our salvation as He was sacrificed on Calvary for the life of all the world. This bread is not useless as you see it earthly, dry, baked, able to be felt and touched, but it is the fire of the godhead, which burns the thorn of sin. It is so consuming that it consumes the wicked, it is so burning that it burns the sinners.

86. O my brothers, believers, know and examine yourselves, see if any one of us has a blemish in his body and sin in his soul, that he may depart and may not draw near.

**ANAPHORA OF
ST. JOHN CHRYSOSTOM**

87. If any one of us has revenge in his heart, let him depart and not stand. But blessed is he who has purified his soul and body; let him come and receive and pray because of his sin, because the Lord our God is merciful.

88. *Deacon* : Pray ye.

People : Our Father Who art in heaven .

.. *(see Anaphora #2, #69 : p. 62)*

(Also) According to Thy mercy, our God, and not according to our sins. *(thrice)*

89. *Priest* : The mercy of the Lord is from everlasting to everlasting (1). This is the mercy of God Who sent His only-begotten Son Who takes away the sin of the world. This is the mercy of God Who gave the priests tongues of fire to loosen the bonds of sin.

90. Now, Lord our God, our heavenly Father, loose us from the bonds of death.

91. *People* : The hosts of the angels of the Saviour of the world stand before the Saviour of the world and encircle the Saviour of the world, even the body and the blood of the Saviour of the world.

Let us draw near the face of the Saviour of the world. In the faith which is of Him let us submit ourselves to Christ.

92. *Asst. Deacon* : Open ye the gates, princes.

93. *Deacon* : Ye who are standing, bow your heads.

(1) Ps. 102 (103):17.

**ANAPHORA OF
ST. JOHN CHRYSOSTOM**

94. *Priest* : Truly forgive that He may forgive unto you. Truly remit that He may remit unto you. Truly pray that you may not enter into temptation. Temptation is to take His body in subtlety and to receive His blood without fear while the blame of sin is upon you.

95. Now, with pure heart and holy soul and body refined, let us draw near for our salvation. Come, let us worship and serve Him.

96. *Deacon* : Worship the Lord with fear.

People : Before Thee, Lord, we worship, and Thee do we glorify.

97. *Priest* : *Prayer of Penitence.*
(*Anaph. of the Apostles 72-88: p. 47-48*).

98. *Deacon* : Give heed.

Priest : Holy things for the holy.

People : One is the holy Father, one is the holy Son, one is the Holy Spirit.

99. *Priest* : The Lord be with all of you.

People : And with your spirit.

100. *The priest shall then lift up the whole Host with his hands and say: Lord, have compassion upon us, O Christ. (three times in a loud chant and fifteen times in a low chant)*

The people shall repeat his words.

Then the priest shall repeat them three times and the people twice.

101. *Deacon* : Ye that are penitent, bow your heads.

**ANAPHORA OF
ST. JOHN CHRYSOSTOM**

CHRYSO

102. *Priest* : *shall turn to the people and say : Lord our God (Anaphora of the Apostles 95 - 96: p. 49; and then 97-138: pp. 49 - 53)*

103. *After receiving the Holy Communion.*

Priest : Pilot of the Soul.

Before the glory of Thy holiness Thy servants and handmaids have prostrated themselves in soul, body and spirit. Incline Thine ear unto their supplication.

104. Bless them who mind the heavenly things with the blessing of Thine angels and powers. Bless the work of their hands, and be with them in every good work.

105. Grant that by their having received of Thy holy mystery they may be prudent, watchful and freed from all evil, and may feed their souls, bodies and spirits, through our Lord Jesus Christ

106. Through Whom to Thee with Him and with the Holy Spirit be glory, dominion, both now and ever, and unto the ages of ages.

People : Amen.

107. *Priest* : *The Laying on of the Hand.*

Good things have been done to you, good things have been done to you, good things have been done to you. O sheep of Christ's pasture, you have eaten and have been satisfied, you have drunk and have quenched your thirst. Return to your houses in peace; may the Lord be with all of you.

THE ANAPHORA OF ST. CYRIL⁽¹⁾

1. The Anaphora of St. Cyril (2) may his prayer and blessing be with our (*head of state: King, Queen, President . . .*), unto endless ages. Amen.

2. *Priest* : The Lord be with all of you.

People : And with your spirit.

Priest : Give ye thanks unto our God.

People : It is right, it is just.

Priest : Lift up your hearts.

People : We have lifted them up unto the Lord our God.

(1) This Anaphora is celebrated on the following occasions

- a. Ascension day.
- b. memorial days of deaths.
- c. feast days of Abraham, Job and Elijah.
- d. On 3rd Hamle (July 10). the memorial day of the death of St. Cyril.

(2) Cyril, the 24th patriarch of Alexandria, was the nephew of Theophilus, the previous Patriarch. He was born in 376. His uncle sent him to the Theological College of Alexandria, then to the monastery of St. Macarius. In 402 he was consecrated as Patriarch of Alexandria after the death of his uncle. It was he who presided at the third ecumenical council, held at Ephesus in 431 where he effectively contended against the heresy of Nestorius. Following the deprivation and exile of his formidable opponent, Nestorius, he returned to Alexandria in triumph, hailed as the great champion of the faith, and thence continued the theological strife for years. As a dogmatic theologian, his works speak to those seeking precise and firm definitions of orthodox belief along with tenacity of conviction. In addition to his Twelve Anathemas, he wrote five other books against Nestorius, a tract on 'Worshipping in Spirit and in Truth,' several commentaries, festal orations, and a reply to the Emperor Julian's attack on the church. He died on 3rd Hamle (July 10) 435 A.D. Others say that he died in 444.

THE ANAPHORA OF ST. CYRIL

3. *Priest* : The Lord, God of gods, Lord of lords, the invisible God, Whose existence is unsearchable, is higher than all, yea, His nature is unfathomable.

4. He is the consuming fire, the life-giving fire, the God of gods and the Lord of lords, Whose throne is above the heavens and Whose footstool is the earth, He is high and far away, and dwells in light.

5. High and invisible is He Who dwells in heaven. He is clothed in garments of fire and adorned with flames of fire, His throne is on the heads of fire (1), His going to and fro is through impalpable air, His high firmament is in heaven, clouds are His chariot, His way is in the stormy sea and on the heads of fire (1) who minister Him.

6. *Deacon* : Ye that are sitting, stand up.

7. *Priest* : With their two wings of fire they cover their face that the consuming fire may not consume them, with their two luminous wings they cover their feet that his terrible light may not burn them, and with their two spiritual wings they fly unto the ends of the world.

8. Seraphim together with their leaders, cherubim according to their sanctification, the angels in their ranks, the watchful according to their armies, the heads of the watchful according to their tribes, the angels

(1) The angels.

THE ANAPHORA OF ST. CYRIL

of fire according to their light, and the spiritual according to their position, give thanks and hallow with terrible voice, cry aloud, and on high, and while sanctifying they say : Holy, holy, holy, perfect Lord of hosts, heaven and earth are full of the holiness of Thy glory.

9. *Deacon* : Answer ye.

10. *People* : Holy, holy, holy, perfect Lord of hosts, heaven and earth are full of the holiness of Thy glory.

11. *Priest* : And we say together with them, Thou art holy, and wonderful is the holiness of Thy glory, Father of our Lord and Saviour Jesus Christ.

Truly He alone is Thy Son, and Thou alone truly art His Father.

12. His birth from Thee is Unsearchable. As Thine existence has no beginning, so Thy Son has neither beginning nor end, and as Thy days have no beginning His days also have no beginning.

13. None sits at Thy right hand except Thy Son born from Thee, and none sits on Thy throne but Thine image Who is like Thee and is Thy likeness.

14. He is Thy Son and the messenger of Thy counsel, Thy beloved Who is of Thee, Thine image, Thine appearance, Thy mind, Thy power, Thy wisdom, Thy counsel, Thy right-hand, and Thine arm; He is true God from Thine essence, the truly only-begotten Son.

15. He was born from Thine essence, the Word perfect in all, Who is Thine image born from Thee and equal to Thee; He is like Thee high and wonderful.

16. Angels and archangels worship Him; through Thy love for man Thou sent Him to us because Thou has loved us.

THE ANAPHORA OF ST. CYRIL

17. Humbling Himself He redeemed us. He who was born from Thee and is like Thee was born from us in our likeness which is in Thine image.

18. He, who is perfect like Thee and is Thine image, walked among us in our image.

19. He told us about Thy being, and was made flesh like us. He who overawes the seraphim from the highest heaven suffered at His own will.

20. We saw Him and despised Him Who is great before Thee. He is the glorious Lord among us, yet He is hidden from the watchful. Truly He appeared, and was born openly of our nature.

21. He resembles Thee in image and appearance, was made man, came in the likeness of our flesh, lived among us in our image, and He is glorious like Thee.

22. He flew and descended unto us, and suffered insult as we do. He flew and ascended unto Thee and He is honourable as Thou art.

23. He, to Whom the watchful give thanks in heaven, was crowned with a crown of thorns and was crucified on the tree of the cross with thieves. He, before Whom the high ones bow their heads in awe, bowed his head before the crucifiers to suffer.

24. A weak tree carried Him who carries heaven and earth. A narrow grave contained Him, before whom heaven and earth tremble, when He was buried in it.

25. Him who gathered the ends of earth in His palm and held the seas of the world in the hollow of His hand__ they wrapped with linen cloths and buried in a grave of three cubits. He stretched forth His honourable head and the grave was filled with Him.

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26. He rose from the dead on the third day and entered where His disciples were, while the door was closed, and then departed from His disciples.

27. While He was there, His glory covered the heavens. He ascended into heaven, sat at the right hand of His Father, heaven became His throne and the earth His footstool.

28. He will come again to judge the living and the dead, He will thunder above and His voice will shake the foundations of the earth, and the dead will come out unto Him from their graves, to Whom be glory and honour, together with His Father and the Holy Spirit, unto the ages of ages.

29. *Deacon* : Look to the east.

30. *Priest* : Yea, Lord, it is Thou Who raises all by Thy word, who raised the dead through Thy death. There are among the unbelievers those who believed in Thy cross, there are among the sinners those who returned through Thy death, there are among the unclean those who were sanctified through Thy suffering, there are among the dead those whom Thou raised through Thy resurrection, and among those who were gathered together to judge Thee there were those who believed in Thee.

31. Thou did open the iron gate and will raise those whose bodies waxed old in the grave, and will awaken those who fell asleep in their life time, and will raise those lying in the earth, and will set free the slaves of sin, and will justify through Thy mercy those who were defiled

32. *People* : According to Thy mercy, our God, and not according to our sins. *(to be chanted thrice)*

(1) Hab. 3:3.

THE ANAPHORA OF ST. CYRIL

33. *Priest* : Through Thy mercy Thou reconciles the heretics, strengthens with Thy word those who return to Thee, causes the heretics to return that they may walk in Thy way, gathers the scattered to enter into Thy paradise.

34. Those among Thy people who committed sin Thou causes to return unto Thy faith.

35. O Lord, Thou strengthens the weak in spirit that all who live on earth may know that Thou art God and know Thy Son Jesus Christ Whom Thou sent, Thy beloved Son Whom Thou loves and who was born from Thee. Glory be to Thee with Him and with the invisible Holy Spirit, unto the ages of ages.

36. *Deacon* : Let us give heed.

37. *Priest* : We offer before Thee this pure and holy offering for the sake of Abel Seth, Enoch, and Melchisedec, for the sake of Abraham, Isaac and Jacob, for the sake of Moses, Aaron and all the prophets.

38. For the sake of Simon Peter, John the Baptist and all the apostles.

39. For the sake of David, Hezekiah, Josiah, King Constantine and all the kings who have gone to their rest in the true faith.

40. For the sake of all the bishops, priests, deacons, assistant deacons, anagnosts, young men and virgins.

41. For the sake of all souls in which the Holy Spirit dwelt and to which the perfect Spirit of life was given.

For the sake of all creatures formed after the likeness of our Lord Jesus Christ Whom Thou loves.

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ed after the likeness of our Lord Jesus Christ Thy dear Son Whom Thou Loves.

42. For the sake of all holy men for whom this offering has been prepared and whom they (1) have led unto Thy holy church and have drawn near before Thy great and holy altar.

43. For the sake of all travelers, and wanderers on the face of the whole earth in true faith, and for the sake of those who have departed from this world (2).

44. For the sake of every mouth and tongue which believed in the name of our Lord Jesus Christ Thy dear Son Whom Thou loves.

Glory be to Thee with Him and with the invisible Holy Spirit, unto the ages of ages.

45. *Deacon* : For the sake of the blessed . . . (*Anaphora of the Apostles: #6-9, p. 43*).

46. *At this time he shall mention the names of those who have recently fallen asleep.*

47. *The assistant priest shall say "The Prayer of Benediction." (Anaphora of the Apostles: #10-21, pp. 43-44).*

48. *Asst. Deacon* : Lord, pity and have mercy upon the patriarchs, archbishops, bishops, priests, deacons and all the Christian people.

49. *Priest* : For the sake of those and all our Lord and God Jesus Christ, Thy church worships Thee and Thy bride exalts Thee with the goodness of the high ones, with the sanctification of the seraphim, with the praise of the cherubim, with the thanksgiving of the angels, with the

(1)The priests, teachers, etc.

(2) either in pilgrimage or through death.

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prayer of the watchful and with the perfection of the saints :

50. With the purity of Adam, with the sacrifice of Noah, with the hospitality of Abraham, with the kindness of Isaac and with the vision of Jacob :

51. With the imprisonment of Joseph, with the patience of Job, with the meekness of Moses and with the praise of Elijah :

52. With the love of the apostles, with the prayer of the saints, with the labour of the anchorites, with the righteousness of the sinless, and with the humility of the pure :

53. With the courage of the pure, with the bereavement of the bereaved, and with the righteousness of the perfect saints :

54. With the remoteness of the ends of the earth; with the depth of the sea's whirlpools, with the flash of lightning, and with the flight of the clouds :

55. With the thanksgiving of the angels, with the glory of the saints, with the purity of the watchful, with the agreement of the high ones, and with the light of the spiritual ones :

56. With the right hand of the priests, with the death of the martyrs, with the blood of the believers, and with the greatness of the luminous angels :

57. With the striking of Thy Son, with the suffering of Thine only One, and with Thine authority which holds all :

58. And with the prayer which ascends to the Father of our Lord and Saviour Jesus Christ.

(1) i.e. either the authority given to them, or the right hand with which they prepare the Holy Communion.

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59. *At this time he shall offer incense.*

People : Remember us, Lord, in Thy kingdom.

60. *Priest :* In the same night in which they betrayed Him:

61. *Deacon :* Priests, raise up your hands.

62. *Priest :* He took bread in His holy, blessed and spotless hands, looked up unto heaven, towards Thee, His Father.

63. *People :* We believe that this is He, truly we believe.

64. *Priest :* Gave thanks, blessed, broke (+ *three times, then he shall indent the Host lightly with his thumb in five places without separation*). And said unto them, Take, eat, this (*pointing*) bread is My body which will be broken for you as a propitiation for all the world for the remission of sin.

65. *People :* Amen. Amen. Amen.
We believe and confess, we glorify Thee, O our Lord and our God; that this is He we truly believe.

66. *Priest :* Again after they had supped, He took a cup, gave thanks, blessed, hallowed (+ *three times*) and said unto His disciples, Take, drink, this (*pointing*) cup is My blood of the new testament which will be shed for you and given as a propitiation for all the world for the remission of sin.

He shall move the cup with his right hand in the sign of the cross.

67. *People :* Amen. Amen. Amen.

68. *Priest :* Yea, Lord our God,

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hearken to the prayer of Thy servants and accept those who worship Thee before Thy face.

69. *People :* We proclaim Thy death, Lord, and Thy holy resurrection; we believe thy ascension and Thy second advent. We glorify Thee, and confess Thee, we offer our prayer unto Thee and supplicate Thee, O our Lord and our God.

70. *Priest :* Let the flaming sword of fire, called "Shining"¹ be drawn, and let the heaven of heavens be opened, through Thy righteousness, and with Thy will, let Thy living Holy Spirit descend, come and rest upon this bread and cup, bless and sanctify them to be the communion of the body and blood of Thine only-begotten Son, our Lord, God, and Saviour Jesus Christ (+ *once over the bread and once over the cup and once more over both of them*) for the forgiveness of the iniquity to those who draw near to it and remission of sin to those who partake of it.

71. *People :* Amen. Lord pity us, Lord spare us, Lord have mercy upon us.

72. *Deacon :* With all the heart let us beseech the Lord our God that he grant unto us the good communion of the Holy Spirit.

73. *People :* As it was, is, and shall be unto generations of generations, and endless ages.

74. *At this time he shall dip his finger into the Blood and sign the Body.*

Priest : And to all those who in true faith partake of it and receive it may it be for mercy, compassion, healing, help, life of soul and body, forgiveness of iniquity, remission of

¹ ማእከል Gen. 3:24; Eph. 6:17; Heb. 4:12

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sin, resurrection from the dead, and new life, unto the ages of ages.

People : Amen.

75. *Priest :* Grant us to be united through Thy Holy Spirit, and heal us by this oblation that we may live in Thee forever.

The people shall repeat his words.

76. *Priest :* Blessed be the name of the Lord, and blessed be He that comes in the name of the Lord, and let the name of His glory be blessed. So be it. So be it. So be it blessed.

The people shall repeat his words.

77. *Priest :* Send the grace of the Holy Spirit upon us.

The people shall repeat his words.

78. *Deacon :* Arise for prayer.

People : Lord have mercy upon us.

Priest : Peace be unto all of you.

People : And with your spirit.

79. *Priest : Prayer of Fraction.*

Again we beseech the almighty God, Father of our Lord and Saviour Jesus Christ, O Lord, we have lifted up our eyes unto Thee desiring the descent of the Holy Spirit, we kneel to Thee with the knees of our heart, and we bow unto Thee the heads of our minds and spirits.

80. O Lord, sanctify us with Thy sanctification, and purify us through Thy mercy, and make us worthy to partake of Thy holy mystery.

81. Let not this coal of fire, which we have laid before Thee upon Thy holy altar, be our accuser, and let not this bread of worship which we break be for vengeance because we did not purify our soul and our body.

82. It is fearful to open the lips to eat burning fire and swallow glowing coal, if the belly is not purified from deceit.

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83. It is fearful to see the slaughter of the pure bridegroom in his pavilion.

84. It is fearful to see the killing of the Son of the living God before His heavenly Father.

85. It is fearful to draw near the flame of the Deity and to touch the lightning of glory.

86. *Deacon :* Pray ye.

People : Our Father who art in heaven .

..

(see Anaphora #2, #69 : p. 62)

87. *Priest :* Let us, therefore, purify ourselves to take it and sanctify our souls to receive it and say :

Glory be to the Father who has been pleased that the pure fatted calf may be killed.

Glory be to the Son who is the pure fatted Calf.

Glory be to the Holy Spirit Who has made this bread the flesh of the pure fatted Calf.

Three names and one God,

Three likenesses¹ and one appearance,

Three persons and one essence.

88. Worthy is He to be glorified by the mouths of the watchful angels, worthy is He to be sanctified by the mouths of the prophets and apostles from now till the end of the world and till the second advent.

89. *People :* The hosts of the angels of the Saviour of the world stand before the Saviour of the world, and encircle the Saviour of the world, even the body and blood of the Saviour of the world.

Let us draw near the face of the Saviour of the world. In the faith that is of Him, let us let us submit ourselves to Christ.

¹ The literal translation is "faces."

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90. *Asst. Deacon* : Open ye the gates, princes.

91. *Deacon* : Ye who are standing, bow your heads.

92.) *Priest* : The Father was with His Son and the Holy Spirit before there were hours and days, before there were months and years.

93. The One was not before the Other, and the Second was not before the Third. How swift is the speed of lightning (1) and how swift is the movement of eagles' (2) wings.

94. They are united without separation, connected without being mixed, They live in Trinity, They are joined in oneness, equal in persons and similar in light and appearance.

95. The Father did not beget His Son to help Him in His work before the world was created, and the existence of the Holy Spirit is not to contribute wisdom and work.

96. Let us speak of His birth from God the Father only. In that instance He had no mother because the existence of the creatures had not yet appeared. Again, let us speak of and proclaim the birth of Him Who is alone the Son of God, and, Who alone was born without an earthly Father from the Virgin, the daughter of David.

97. His humanity was not inferior because He had no Father to be born of his seed, but was perfectly incarnate from a virgin only.

98. As Eve's female nature was not inferior through having had no mother when she was formed from the bone of Adam's side,

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and as the building of the body of the first Adam did not lose anything when a bone of his side was taken away, so also the seal of Mary's virginity was not destroyed when she gave birth to the Father of Adam in the flesh;

99. And as Adam did not feel pain when a bone was taken from his side, also the Galilean Mother of God did not feel travail.

100. Thus we believe and thus we affirm that this bread which we break is the body of Christ which He took from the daughter of the Hebrews.

101. We also believe that this cup is the blood of the Deity shed from the side of God's Lamb. We also believe that this sign of the cross is the image of Christ's crucifixion when He was stretched out at the time of His suffering.

102. We bow before the altar of Him who is clothed with a vesture dipped in blood and before that vesture dipped in blood, unto the ages of ages.

103. *Deacon* : Worship the Lord with fear.

People : Before Thee, Lord, we worship, and Thee do we glorify.

104. *Priest* : *Prayer of Penitence (Anaphora of the Apostles, #72 - 88: pp. 47 - 48).*

105. *Deacon* : Give heed.

Priest : Holy things for the holy.

People : One is the holy Father, one is the holy Son, one is the Holy Spirit.

106. *Priest* : The Lord be with all of you

(1) i.e. the Trinity. (2) i.e. the angels.

(1) Rev. 19 : 13.

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People : And with your spirit.

107. *The priest shall then lift up the whole Host with his hands and say:* Lord, have compassion upon us, O Christ. *(three times in a loud chant and fifteen times in a low chant)*

The people shall repeat his words.

Then the priest shall repeat them three times and the people twice.

108. *Deacon :* Ye that are penitent, bow your heads.

109. *Priest : shall turn to the people and say :* Lord our God *(Anaphora of the Apostles 95 - 96: p. 49; and then 97-138: pp. 49 - 53)*

110. *After receiving the Holy Communion.*

Priest : Pilot of the Soul.

Then was our mouth filled with laughter and our tongue with singing, we who have received this indistructible mystery.

111. O Lord, that which eye has not seen, nor ear heard, neither has it entered into the heart of man, Thou has prepared, O God, for them that love Thy holy Name; and has revealed unto us tiny infants in Thy holy church : even so, Father, for so it seemed good in Thy sight, because Thou art compassionate, O Lord our God¹.

113. *Priest :* To Thee we send, unto the highest heaven, glory and honour, Father, Son and the Holy Spirit, both now and ever and unto endless ages.

People : Amen.

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114. *Priest : The Laying on of the Hand.*

O Lord, make us, we whom Thou has called and sanctified, worthy of Thy call, keep us through Thy love, and strengthen us in hallowing Thee.

115. Keep us far from every evil and save us with Thy right hand in Thine eternal kingdom, through Christ Thy Son, through Whom to Thee with Him and with the Holy Spirit be glory and dominion, both now and ever and unto the ages of ages. Amen.

¹ See Anaphora of St. Basil, #131-135, p. 118, 119

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(1)

1 The Anaphora of Jacob (2), Bishop of Serough ; may his prayer and blessing be with our (*head of state: King , Queen, President . . .*) unto the ages of ages. Amen.

2. *Priest* : The Lord be with all of you.

People : And with your spirit.

Priest : Give ye thanks unto our God.

People : It is right, it is just.

Priest : Lift up your hearts.

People : We have lifted them up unto the Lord our God.

(1) This Anaphora is celebrated on the following occasions:

- a. feast days of the angels.
- b. the five or six days of the short month, Pagomin (September 5 - 10/11): days of special anticipation of the Lord's second advent.
- c. fifth Sunday in Lent.
- d. 27th. Sene (July 4) the memorial day of his death.

(2) He is one of the best Syriac authors, one of his biographers called him "The flute of the Spirit and the Harp of the Believing Church." He was born in 451 at Kurtam, a village on the Euphrates to the west of Harran, and was probably educated at Edessa. At an early age he attracted the attention of his countrymen by his piety and his literary gifts. Once ordained to the priesthood, he became perieoute or episcopal visitor of Haura, in Serough, not far from his birth place. In 519, at the age of 68, he was made bishop of Batnan, another town in the district of Serough, but lived only till November 521. He wrote 760 metrical homilies, besides expositions, letters, and various hymns.

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3. *Priest* : Stand up in the fear of God, open the windows of your ears that you may attend, and awaken your hearts. Our being here in this place is not in vain. God sees and examines every one of us.

4. Let us draw near and offer our prayer to God remembering the ancient fathers who gained their rest in the right faith; and we begin from the present honourable father, the Patriarch Abba (_____) and his fellow, Archbishop Abba (_____).

5. *Deacon* : For the sake of the blessed . . . (*Anaphora Of The Apostles, # 6 - 9: p. 43*)

6. *The assistant priest shall say "The Prayer of Benediction."* (*Anaphora of the Apostles, # 10 - 21: pp.43, 44*)

7. *Asst. Deacon* : Lord, pity and have mercy upon the patriarchs, archbishops, bishops, priests, deacons, and all the Christian people.

8. *Priest* : Rest the souls of these and all those whose names have or have not been called, and those on behalf of whom this good memorial has been made before Thee, and have mercy upon them

9. Thou Who sent Thy Son from heaven into the womb of the Virgin to fulfill Thy will:

10. *Deacon* : Ye that are sitting, stand up.

11. *Priest* : To Him, to Thy Son, Thou did grant authority to judge heaven and earth, even so, He had the authority before the world was created.

12. *Deacon* : Look to the east.

13. *Priest* : How profound is the greatness of Thine only One, and of His honour, humility, patience with might.

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14. *Deacon* : Let us give heed.

15. *Priest* : To Him, to Thy Beloved bow the angels, archangels, ten thousand times ten thousand, and every name¹ under heaven and on earth.

16. The hosts of Michael in their tribes, and the hosts of Gabriel in their congregation, the cherubim in their might, and the seraphim in their sanctification, and all the hosts of angels in their ranks glorify God Who is glorified with the glory of the saints.

17. *Deacon* : Answer ye.

18. *People* : Holy, holy, holy, perfect Lord of hosts, heaven and earth are full of the holiness of Thy glory.

19. *Priest* : Let us also say together with them, Holy, holy, holy, Lord, Thou art truly our Lord, God, and Saviour Jesus Christ, holy in Thy holiness, great in Thy greatness, praised in Thy thanksgiving and glorified with the glory of Thy holy angels.

20. O Lord, He Who begot Thee resembles Thee in image and appearance, Thou was sent by Thy Father, and Thou art a spring, from the spring, sprung from heaven.

21. Thou art the long cord that will not be severed from the Father. Thou art the creator of heaven and earth. Thou came down from heaven by Thy will. The womb of the Virgin contained Thee. A little daughter, who was the daughter of the poor, carried Thee. The Galilean embraced Thee. Thou did sanctify her soul, purify her body, and strengthen her so she was not afraid of Thee.

¹ Eph. 1 : 21; Phil 2 : 9

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22. Thou was born at Bethlehem and Thou appeared like a man. Thou was baptized by John, walked on the sea, rebuked the winds and quickened souls.

23. Thou joined Thy disciples in the celebration of Hosanna, satisfied many people with five loaves and two fishes through the power of Thy divinity.

24. O Lord Who cannot be affronted, Thou was affronted by Judas, Thou was reviled by Ananias, disdained by Caiaphas, examined by Pilate and was numbered with the sinners.

25. At that time, on Friday, the evil Jews crucified Thee on the tree of the cross in the likeness of this sign of the cross which we make raising our hands over this table.

26. O Lord, Thou was struck with the hands of a servant, beaten with sticks, pierced with a spear, and they caused Thee to drink bitter gall with vinegar. While Thou was God, able to prevent them, Thou did not prevent them, Thou became patient even to death; all this Thou accepted for the love of man.

27. Thou rose from the dead and raised the dead, Thou did lead captivity captive to be presented to Thy Father. Being clothed in flesh Thou ascended to heaven, Thy accustomed position, through the power of divinity.

28. O Lord, pity Thy people and remember Thy covenant for the sake of Thy beloved Abraham, Thy servant Isaac and Thy holy Israel whom Thou called in Thy name.¹

29. O Lord, for the sake of the holy prophets, for the sake of the apostles, preachers, for the sake of

¹ Heb. = "He will rule (as) God" name given Jacob

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the ordained priests, for the sake of the victorious martyrs, for the sake of the blessed righteous, and for the sake of the patient virgins and monks.

30. O Lord, for the sake of these four Evangelists, the likeness of those throne bearers abiding in heaven :¹

31. Matthew in the likeness of a man, who preached Thy birth in flesh from the seed of David starting from the patriarch of the ancient fathers :

32. Mark in the likeness of a roaring lion, who propagated Thy preaching to the Egyptians in the Orthodox faith.

33. Luke in the likeness of an ox, who preached Thy humility, Thy lying among asses and oxen, Thy being wrapped in swaddling cloths and Thy dwelling in a stable with the Virgin, Thy mother.

34. John in the likeness of an eagle flying high and crying aloud, who interprets the nature of the Deity, and who is the sea of wisdom and the depth of prophecy.

35. It is Thou who chose Him from among His fellows and decorated Him with holiness and girded Him with Thy girdle of virginity to be blameless like the angels.

36. O Lord, what mouth, what lips, what tongue can praise Thine exaltation?

At this time he shall raise incense.

37. *People* : Remember us, Lord, in Thy kingdom (*Anaphora of the Apostles, #34: p.45*)

¹ Ezek. 10

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38. *Priest* : Glory be to Thee, thanksgiving to Thy kingdom, power to Thy Father, honour and glory with dominion to the Holy Spirit Who is equal with and not inferior to Thee, and to Him who begot Thee, unto endless ages.

39. *Deacon* : Priests, raise up your hands.

40. *Priest* : Thou did take bread in Thy holy hands to give to Thy pure disciples.

At this time he shall raise the Bread.

41. *People* : We believe that this is he, truly we believe.

42. *Priest* : O Thou Who did bless at that time, now bless this (*pointing*) bread with blessing. (+ *three times*)

43. O Thou Who did break at that time with thanksgiving, now break this (*pointing*) bread.

Then he shall indent the Host lightly with his thumb in five places without separation.

44. *People* : Amen. Amen. Amen. We believe and confess, we glorify Thee, O our Lord and our God; that this is He we truly believe.

45. *Priest* : Thou also mixed the cup of wine with water to give to Thy pure disciples.

46. O Thou Who sanctified at that time, now sanctify this (*Pointing*) cup. (+ *three times*)

47. O Thou Who did grant at that time, now grant this cup. (*He shall then move the cup with his right hand in the sign of the cross.*)

48. *People* : Amen. Amen. Amen.

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49. *Priest* : O Thou Who did unite at that time, now unite this bread with this (*pointing*) cup to be Thy body and Thy blood. (*At this time he shall dip his finger into the blood and sign the Body*).

50. *People* : We proclaim Thy death, Lord, and Thy holy resurrection : we believe Thine ascension and Thy second advent. We glorify Thee and confess Thee, we offer our prayer unto Thee and supplicate Thee, O our Lord and our God.

51. *Deacon* : Let your heart be in heaven.

52. *People* : According to Thy mercy, our God, and not according to our sins. (*to be chanted thrice*)

53. *Priest* : Let the gate of light be opened and the doors of glory be unlocked (1) and the curtain before the face of the Father be withdrawn, and let the Lamb of God descend and sit on this (*pointing*) holy table prepared before me, Thy servant. Let "Melos," the fearful sword of fire be sent and appear over this (*pointing*) bread and cup : (*+ once over the bread, once over the cup, and once more over both*) to fulfill this offering.

54. *People* : Amen. Lord pity us, Lord spare us, Lord have mercy upon us.

55. *Deacon* : With all the heart let us beseech the Lord our God that He grant unto us the good communion of the Holy Spirit.

56. *People* : As it was, is, and shall be unto generations of generations, and endless ages.

57. *Priest* : Grant it together unto all them that take of it, that it may be unto them for life and for remission of sin.

(1) See Anaphora of The Three Hundred, #113.

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58. *Priest* : Grant us to be united through Thy Holy Spirit, and heal us by this oblation that we may live in Thee for ever.

The people shall repeat his words.

59. *Priest* : Blessed be the name of the Lord, and blessed be He that comes in the name of the Lord, and let the name of His glory be blessed. So be it. So be it. So be it blessed.

The people shall repeat his words.

60. *Priest* : Send the grace of the Holy Spirit upon us.

The people shall repeat his words.

61. *Deacon* : Arise for prayer.

People : Lord have mercy upon us.

Priest : Peace be unto all of you.

People : And with your spirit.

62. *Priest* : *Prayer of Fraction.*

Again we supplicate thee, O Lover of man, and we serve Thee in all things and for all things, and let not Thy body and blood accuse anyone of us because of the impurity of our soul and body.

63. As Thy body was stretched on the cross up and down, right and left, like the corners of the earth, for the life of all the world, so also we hold and see this sign of the cross on this bread ; and let it not be for accusation and destruction to anyone who partakes of it.

64. O Lord, how clearly Thou knows the foolishness of man, none has been found who has not transgressed Thy commandment from the first Adam till the present days, because Thou, Lord our God, art far from anger, plenteous in mercy, and righteous.

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65. *Deacon* : Pray ye.

People : Our Father who art in heaven. .

(see Anaphora #2, #69 : p. 62)

66. *Priest* : Truly, I offer prayer according to the first order given by God that Moses and Aaron, the priests, might pray on behalf of Thy people and inheritance.

67. Like them I pray unto Thee on behalf of Thy people and inheritance who have come into Thy church, priests and deacons, and on behalf of Thy people and inheritance who are outside. If there is here anyone of the priests or the people whose mind is far from Thee, let Thy will overwhelm him.

68. As Thou has gathered this bread which had been scattered on the mountains and the little hills, in the forests and the valleys, and being gathered together, it became one bread for oblation. (1)

69. *People* : The hosts of the angels of the Saviour of the world, stand before the Saviour of the world, and the angels encircle the Saviour of the world, Whose curtain is fire for the sake of His holy body and His precious blood.

Let us draw near before His face to enter into the house of the holiness of the Saviour of the world and to live believing in Him and trusting in Him.

70. *Asst. Deacon* : Open ye the gates, princes.

71. *Deacon* : Ye who are standing, bow your heads.

72. *Priest* : Truly we bow and serve Thee Who sits in the highest heaven which neither the mind of man nor the knowledge of angels can reach.

1) See Anaphora of John Son of Thunder, #91, and Anaphora of St. Gregory II, #27: p. 165.

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73. We supplicate the kindness of Thy goodness on behalf of Thy people and Thine inheritance who have today come unto Thy sanctuary, the priests and deacons who have bowed their heads before Thine majesty, to receive Thy body and Thy blood by the hand of me, Thy servant, whom Thou has called through Thy grace, though unfit, unworthy and pitiable.

74. This is the covenant of Thy word which Thou uttered to the priests saying, "You are the salt of the earth;" Thou said to the priests, "You are the light of the world;" Thou said to the priests, "You are the eyes of the house of God."

Thou said to the priests, "You are the candles of the church;" Thou said to the priests, "You are the likeness of the angels." Come, O High Priest Jesus Christ, to bless Thy people and Thine inheritance, unto the ages of ages.

75. *Deacon* : Worship the Lord with fear.

76. *People* : Before Thee, Lord, we worship, and Thee do we glorify.

77. *Priest* : *"Prayer of Penitence"*
(Anaphora of the Apostles, # 72 - 88: pp. 47 - 48)

78. *Deacon* : Give heed.

Priest : Holy things for the holy.

People : One is the holy Father, one is the holy Son, one is the Holy Spirit.

79. *Priest* : The Lord be with all of you.

People : And with your spirit.

80. *The priest shall then lift up the whole Host with his hand and say* : Lord, have compassion upon us, O Christ. *(three times in a loud chant and fifteen times in a low chant)*

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*The people shall repeat his words.
Then he shall repeat them three times
and the people twice.*

81. *Deacon* : Ye that are penitent, bow your heads.

82. *Then he shall turn to the people and say*

Priest : Lord our God . . . (*Anaphora of the Apostles, # 95-138: pp. 47 - 53*)

83. *After receiving the Holy Communion.*

Priest : “*Pilot of the soul*” :

O Creator of lights, Who did cast away the darkness and degrade the idols and destroyed death through Thy death

84. We supplicate the kindness of Thy goodness on behalf of Thy people and Thine inheritance who have come unto Thy sanctuary to receive Thy body and Thy blood from thy honourable table which is the hope of sinners.

85. Keep them, by day, from trespassing and from error of sight and of the bodily members, and keep them by night that the vain thoughts thereof, which destroy the soul may not come unto them.

86. When they sleep let the wings of the angels cover them in order that oversleeping, which is the likeness of death, may not overwhelm them. O Lord, awaken them through Thy love to glorify Thine honourable and strong name, almighty Lord our God.

Deacon : Pray ye.

87. *Priest* : O Lord, this corruptible and transient world of hoping is not for us, Thy Christian people; but we hope and wait for that which is to come.

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ST. JACOB OF SEROUGH**

88. Because Thou said, “Heaven and earth shall pass away, but my words shall not pass away (1).”

89. Thou also said, The horn will be blown three times to awaken the dead;

90. At the first blowing of the horn there will be gathered the dust of bodies scattered through all the ends of the world, above and beneath, in the sea and on the land, that which is in the stomachs of the beasts and that which waxed old and perished after death, and the pieces of the body, fallen on earth, will be gathered in their previous position. (2)

91. At the second blowing of the horn the bones will be joined with the flesh and blood and they will be perfect dead bodies without movement until the appointed time.

92. At the third blowing of the horn the dead will rise in the twinkling of an eye, (3) the righteous and the sinners, carrying their works which followed them from the earth and which they did in all the days of their life, good or bad. Thou wilt make the righteous to stand at Thy right hand, and the sinners at Thy left hand.

93. Thou wilt answer Thine elect with the words of blessing saying, “Come to me, ye blessed of my Father, inherit the kingdom of heaven prepared for you from the foundation of the world :

For I was an hungry, and ye gave me food:

I was thirsty, and you gave me drink:

I was a stranger, and you took me in:

I was naked, and you clothed me:

I was sick, and you visited me:

I was in prison, and you came unto me and spoke on my behalf.

(1) Matt. 24:35 (2) Ezek.. 37:7 + (3) 1Cor. 15:52

THE ANAPHORA OF ST. JACOB OF SEROUGH

94. Afterwards Thou will turn to Thy left hand and rebuke the sinners with the word of accusation saying, "Depart from me, ye cursed, into everlasting fire prepared for the Devil and his angels

For I was an hungry, and you gave me no food

I was thirsty, and you gave me no drink

I was a stranger, and you did not take me in

I was naked, and you did not clothe me

I was sick, and you did not visit me

I was in prison, and you spoke not on my behalf.

95. At that time every mouth and tongue which spoke misbelief and deceit will be stopped. At that time there will be sorrow but vain sorrow.

96. At that time there will be a cry, but a vain cry : at that time there will be wailing, but vain wailing; at that time there will be lamentation, but vain lamentation ; at that time tears will be shed like the water of winter, which has no end and does not stop. There will be sent to them swift lightning and a fearful sound of thunder and a powerful flash which cuts, separates and divides_ this is the portion of sinners.

97. At that time, the earth will restore that which was entrusted to it and the mother will not hear the cry of her daughter. At that time there will be revealed the work of the soul, which she did during all the days of her life.

THE ANAPHORA OF ST. JACOB OF SEROUGH

98. We have trusted on Thy body which we have eaten and Thy blood which we have drunk that Thou at that time may have compassion and mercy upon us, because Thou said, "Whoever eats My flesh, and drinks My blood, has eternal life."

99. We have also trusted on Thy Mother our Lady Mary, the shield of our race in giving birth to Thee, because Thou told her, that whoever remembers you and calls upon your name will have eternal life.

100. We have also trusted on the archangels, the persecution of the prophets, the preaching of the apostles, the right hand of the priests, the blood of the martyrs, the patience of the young men, virgins and monks, and on the faith of the faithful men and women.

101. At that time have compassion, pity and mercy upon us. Glory be to the Father who sent, thanksgiving be to the Son who was sent, and honour and glory be to the life-giving Holy Spirit, both now and ever and unto the ages of ages.

People : Amen.

102. *Priest : The Laying on of the Hand.*

God has authority in power and name, and there is no name like His under the four foundations,(1) and over the seven heavens. It is He Who created all, visible, and invisible, known and unknown, palpable and impalpable, hidden and open, above and beneath.

(1) Earth, water, fire and wind.

THE ANAPHORA OF ST. JACOB OF SEROUGH

103. He created all, even Adam the handiwork of God, without being wearied.

104. And now, O Lord, our God and Saviour Jesus Christ, we pray Thee and beseech Thee on behalf of those who have bowed their heads before Thee to dismiss them :

105. Make their infants to grow, let their adults come to their full stature, support their aged ones, strengthen their feeble ones, keep their women, and let their children be entrusted to Thee.

106. Satisfy their hungry ones, give drink to their thirsty ones, clothe their naked ones, give rest to their troubled ones, comfort their sad ones, and gladden their sorrowful ones.

107. Give life to their sick, heal their diseased, give light to the eyes of their blind, make the ears of their deaf hear, loosen their prisoners and give freedom to their captives.

108. Purify their bodies, sanctify their souls, and when they go back to their homes, O Lord, guide that they may reach them, feed them and lift them up for ever. ¹

¹ Ps. 27 (28):9

THE ANAPHORA OF ST. DIOSCORUS ⁽¹⁾

1. The Anaphora of St. Dioscorus, may his prayer and blessing be with our (head of state: King, Queen, President . . .), unto the ages of ages. Amen.
2. *Priest* : The Lord be with all of you.

People : And with your spirit.

Priest : Give ye thanks unto our God.

People : It is right, it is just.

Priest : Lift up your hearts

People : We have lifted them up unto the Lord our God.
3. *Priest* : From before the world and ever after, God is in His Trinity, God is in his divinity, and God is in His kingdom.

(1) This Anaphora is celebrated on the following occasions:

- a. Christ's Nativity.
- b. Epiphany.
- c. Christ's Resurrection (Fasika).
- d. Ascension day.
- e. Pentecost day.
- f. Seventh day of every month, the Feast of Trinity.
- g. 7th Meskerem. (September 17). the memorial day of the death of St. Dioscorus.

(2) Dioscorus, the 25th Patriarch of Alexandria, was one of the great leaders of the church who fought the good fight at the Council of Chalcedon. Having attended that Council he challenged the formula which claimed that "Christ had two natures after the Incarnation." In his defence he said "I have passages from the Fathers Athanasius, Gregory, and Cyril, to the effect that after the Incarnation there were not two natures, but one incarnate nature of the Word. As a result, the Emperor Marcian banished him to Gangra where he lived quietly without ever returning to his own country, and where he died on 7th Meskerem (September 17) 451 A.D.

THE ANAPHORA OF ST. DIOSCORUS

4. Before the dawn and the morning, before day and night, and before the creation of the angels, God was in His kingdom.
5. Before the heavens were stretched out, before the face of the earth appeared, and before the green plants were produced, God was in His kingdom.
6. Before the sun, the moon, the stars, and before the motion of lights, God was in His kingdom.
7. Before the moving beasts, the flying birds, and before the beasts of the sea, God was in His kingdom.
8. Before He created Adam after His image and likeness and before Adam transgressed His commandment, God was in His kingdom.
9. Glory be to the Father, the Son, and the Holy Spirit, both now and ever and unto the ages of ages.
10. *Deacon* : For the sake of the blessed (*Anaphora of the Apostles, # 6 - 9: p. 43*)
11. *Asst. Priest* : *Prayer of Benediction. (Anaphora of the Apostles, #10 - 21: p. 43 - 44).*
12. *Asst. Deacon* : Lord, pity and have mercy upon the patriarchs, archbishops, bishops, priests, deacons and all the Christian people.
13. *Priest* : Let heaven hear, the earth listen; and the foundations of the earth be afraid.
14. *Deacon* : Ye that are sitting, stand up.
15. *Priest* : The Lord came down through the will of His Father, sojourned in Mary and was born while she was a pure virgin.

THE ANAPHORA OF ST. DIOSCORUS

16. *Deacon* : Look to the east.

17. *Priest* : He was laid in the manger of the cattle, received the presents of His kingdom, and wept as infants do, asking for food from the breasts of His mother.

18. He walked openly and appeared like a man, grew little by little and was baptized in Jordan at the age of thirty.

19. *Deacon* : Let us give heed.

20. *Priest* : He stayed in the wilderness as a fasting man, was tempted by the Devil and He degraded the rulers of darkness through the power of His divinity.

21. *Deacon* : Answer me.

22. *People* : Holy, holy, holy, perfect Lord of hosts, heaven and earth are full of the holiness of Thy glory.

23. *Priest* : Holy, holy, holy God in his Trinity ; being a king, He showed His humility like a servant. *(at this time he shall offer incense)*

24. *People* : Remember us, Lord, in Thy kingdom . . . *(Anaphora of the Apostles 34: p. 45)*

25. *Priest* : He who created man stretched forth His hands for suffering to set free Adam from the yoke of sin.

26. *Deacon* : Priests, raise up your hands.

27. *Priest* : In the same night in which they betrayed Him, He took bread in His holy, blessed and spotless hands.

At this time he shall raise the Host.

28. *People* : We believe that this is He, truly we believe.

THE ANAPHORA OF ST. DIOSCORUS

29. *Priest* : He looked Up to heaven towards Thee, His Father, gave thanks, blessed and broke *(+ three times)*.

At this time he shall indent the Host lightly with his thumb in five places without separation.

and He gave to His holy disciples and His pure apostles and said unto them Take, eat, this *(pointing)* bread is My body which will be broken for you for the remission of sin.

30. *People* : Amen. Amen. Amen. We believe and confess, we glorify Thee, O our Lord and our God ; that this is He we truly believe.

31. *Priest* : Again. He mixed water with wine, gave thanks, blessed, hallowed *(+ three times)* and gave it to His holy disciples and his pure apostles and said unto them Take, drink, this *(pointing)* cup is My blood which will be shed for you as a propitiation for many.

He shall then move the cup with his right hand in the sign of the cross.

32. *People* : Amen. Amen. Amen.

* * *

33. *Priest* : The Jews took hold of Him and made Him stand in the court, Him before Whom the hosts of angels stand in fear and trembling.

34. They crucified Him on the tree, nailed Him with nails, beat Him on the head with sticks, pierced His side with a spear, to Him Who gave drink to the Israelites from a rock, they gave to drink gall mixed with myrrh in His thirst.

35. The immortal died, died to destroy death, died to quicken the dead as He had promised them with the word of covenant.

THE ANAPHORA OF ST. DIOSCORUS

36. *People* : We proclaim Thy death, Lord, and Thy holy resurrection; we believe Thine ascension and Thy second advent. We glorify Thee and confess Thee, we offer our prayer unto Thee and supplicate Thee, O our Lord and our God.

37. *Priest* : They took Him down from the tree, wrapped Him in linen cloths, and buried Him in a new grave.

38. He rose from the dead on the third day, and entered where His disciples were gathered and appeared to them in the upper room of Zion, and when He ascended unto heaven on the fortieth day He ordered them saying, "Wait for the promise of the Father." (1)

39. On the fiftieth day, He sent to them the Holy Spirit in the likeness of fire (2), and they spoke in the languages of all countries ; so also, as Thou did with them, send the Holy Spirit over this (*pointing*) bread and this (*pointing*) cup to make them the body and blood of our Lord and Saviour Jesus Christ, unto the ages of ages. (+ *once over the Bread, once over the Cup, and once more over Both*) as Thou said, "He that eats My flesh, and drinks My blood, dwells in Me, and I in him." (2)

40. *People* : Amen. Lord pity us, Lord spare us, Lord have mercy upon us.

41. *Deacon* : With all the heart let us beseech the Lord our God to grant unto us the good communion of the Holy Spirit.

42. *People* : As it was, is, and shall be unto generations of generations and endless ages

43. *At this time he shall dip his*

THE ANAPHORA OF ST. DIOSCORUS

finger into the Blood and sign the Body.

Priest : Grant it together unto all Thy people that it may be unto them for life and for purification from sin, unto endless ages.

44. *Priest* : Grant us to be united through Thy Holy Spirit, and heal us by this oblation that we may live in Thee for ever.

The people shall repeat his words.

45. *Priest* : Blessed be the name of the Lord, and blessed be He that comes in the name of the Lord, and let the name of His glory be blessed. So be it. So be it. So be it blessed.

The people shall repeat his words.

46. *Priest* : Send the grace of the holy Spirit upon us.

The people shall repeat his words.

47. *Deacon* : Arise for prayer.

People : Lord have mercy upon us.

Priest : Peace be unto all of you.

People : And with your spirit.

48. *Priest* : *The Prayer of Fraction.*

Where is the country of wisdom, where is its abode . . . (*Anaphora of St. Epiphanius, #76-95: pp. 132 - 134*)

49. *People* : According to Thy mercy, our God, and not according to our sins. (*to be repeated thrice*)

The hosts of the angels of the Saviour of the world stand before the Saviour of the world and encircle the Saviour of the world, even the body and blood of the Saviour of the world.

Let us draw near the face of the Saviour of the world. In the faith which is of Him let us submit ourselves to Christ.

THE ANAPHORA OF ST. DIOSCORUS

50. *Asst. Deacon* : ‘Open ye the gates, princes.

51. *Deacon* : Ye who are standing, bow your heads.

52. *Priest* : Let the Lamb come so that we may see Him with our eyes, immolate Him with our hands and rejoice in Him. May His body be joined with this bread, and may His blood be poured into this cup.

53. Let none of us think when he eats of this (*pointing*) bread that he eats mere flesh without blood and Spirit. Let none of us think when he drinks of this (*pointing*) cup that he drinks mere blood without body and Spirit, but one is the body, blood and Spirit as His divinity became one with His humanity unto the ages of ages. (1)

54. *Deacon* : Worship the Lord with fear.

People : Before Thee, Lord, do we worship and Thee do we glorify.

55. *Priest* : “*Prayer of Penitence*” (*Anaphora of the Apostles, # 72 - 88: pp.)*

56. *Deacon* : Give heed.

Priest : Holy things for the holy.

People : One is the holy Father, one is the holy Son, one is the Holy Spirit.

57. *Priest* : The Lord be with all of you.

People : And with your spirit.

58. *At this time the priest shall lift up the whole Host with his hand and say : Lord, have compassion upon us, O Christ. (three time in a loud chant and fifteen times in a low chant)*

THE ANAPHORA OF ST. DIOSCORUS

The people shall repeat his words.

Then the priest shall repeat them three times and the people twice.

59. *Deacon* : Ye that are penitent, bow your heads.

60. *Priest : shall turn to the people and say: Lord our God (Anaphora of the Apostles #95-103, again 104 - 138)*

61. *After receiving the Holy Communion.*

Priest : Pilot of the Soul : Again we supplicate the almighty God, Father of our Lord and Saviour Jesus Christ, because He neither disdained nor refused our supplication, nor did He remove His mercy from us, because the Lord our God is merciful.

Deacon : Pray ye.

62. *Priest* :

Yea Lord, Thou art the God of all.

Yea Lord, Thou art the King of all.

Yea Lord, Thou art the Almighty.

Yea Lord, Thou art the Governor of all.

Yea Lord, Thou art the Saviour of all.

Yea Lord, Thou art the Judge of all.

Yea Lord, Thou art the Life-giver of all.

Yea Lord, Thou art the Keeper of all.

Yea Lord, Thou art the Nourisher of all.

63. As Thou did join the body of Thy Son with our body, and Thou did mix the blood of Thy Messiah with our blood, so put Thy fear in our heart and the beauty of Thy worship in our mind.

(I) Anaphora of St. Athanasius, #150-153 and Anaphora of St. Epiphanius 99, 100.

THE ANAPHORA OF ST. DIOSCORUS

64. We, who are carnal, mind the things of the flesh and do the works of the flesh and walk in the way of the flesh. But do Thou teach us the work of the Spirit, make us understand the law of the Spirit, and lead us to the way of the Spirit. (1)

65. Because if Thou pity us, we sinners, then Thou will be called compassionate. Thou pities the righteous because of their works and does recompense them according to their righteousness.

66. Remember not against us former iniquities : let Thy tender mercies, O God, speedily precede us. (2)

67. Towards Thee we cry, towards Thee we weep, Thee we entreat, unto endless ages.

People : Amen (3).

68. *Priest* : *The Laying on of the Hand.*

O eternal God, light of life unquenchable, look upon Thy servants and handmaids and plant in their hearts the fear of Thy name, in order that they may bear fruit in blessing; and count them with those to whom have been given Thy body and blood.

69. And let Thy hand rest upon them who have bowed their heads before Thee, Thy people, men and women, aged and children, virgins and monks, widows and orphans.

70. And join us also with them, protect, help, confirm, and strengthen us with the strength of Thine archangels; from all evil works keep us apart and in all good works unite us.

(1) Romans * : 5 (2) Ps. 78 (79) : 8.
(3) Anaphora of St. Epiphanius, # 108 – 114

THE ANAPHORA OF ST. DIOSCORUS

71. Through Thine only-begotten Son, through Whom to Thee with Him and with the Holy Spirit be glory and dominion, both now and ever and unto the ages of ages. Amen (1).

(1) Anaphora of the Apostles, # 150 - 153.

THE ANAPHORA OF ST. GREGORY II⁽¹⁾

1. The Anaphora of St. Gregory II (2) ;
may his prayer and blessing be with our
(*head of state: King, Queen, President . . .*),
unto the ages of ages.

2. *Priest* : The Lord be with all of you.

People : And with your spirit.

Priest : Give ye thanks unto our God.

People : It is right, it is just.

Priest : Lift up your hearts.

People : We have lifted them up unto
the Lord our God.

3. *Priest* : We thank Thee, Lord, we
glorify Thee and praise Thee.

Thy name is blessed, and we bless Thee.

Thy name is praised, and we praise
Thee.

(1) This is celebrated during the period from
Christmas to the Fast of Nineveh, and at Hosenna (Palm
Sunday).

(2) He was born in 233 at Neo-Caesarea in Pontus,
the same city of which he was later bishop. While he was
quite young he began the study of law. Arriving at
Caesareea, in Palestine, on the way to Berytus, where he
and his brother Athenodorus were to attend a school of
law, they met Origen, and were so impressed that they
remained in Caesarea five years and studied logic,
physics, mathematics, ethics, Greek philosophy and
theology with him. Then, the brothers returned to Pontus,
and afterwards were made bishops, Gregory of Neo-
Caesarea, his native place; Athenodorus of some unknown
city. Gregory is called 'Thaumaturgus' (wonder-worker)
because of the many miracles God did at his hands. He
died on 21st Hedar (November 30) 270 A. D.

THE ANAPHORA OF ST. GREGORY II

4. Thou art more terrible than the
terrible, Thy greatness is unspeakable, Thou
art glorious and we glorify Thee.

5. Thou art above the saints, Thy glory is
wonderful, thousand thousands of angels
hallow Thee, the watchful who do not sleep
glorify Thee.

6. The eight terrible ones (1) who desire
to draw near unto Thee flee away because
of the flame of fire for they may not draw
near unto Thee. They fear and are afraid
because of the coal of fire which goes out
from Thy mouth. All of them together
sanctify and praise Thee with one voice.

7. And we also, thy humble servants, do
also like them, stretching forth our hands,
raising them up in the sign of the cross, and
glorify Thee and praise Thee. But those, the
seraphim and cherubim, have wings, each
has six wings.

8. *Deacon* : Ye that are sitting, stand
up.

9. *Priest* : All of them together hallow
Thee and praise Thee with one voice, one
with the other, this with that, the other with
the other, and say Holy, holy, holy, perfect
Lord of hosts.

10. *Deacon* : Answer ye.

11. *People* : Holy, holy, holy, perfect
Lord of hosts, heaven and earth are full of
the holiness of Thy glory.

12. *Priest* : He is covered with the
curtain of clouds. The Saviour was born
from a holy virgin. The Lord appeared and
the true Sun of righteousness arose.

(1) Eight unidentified angels appeared to St. Gre-
gory .

THE ANAPHORA OF ST. GREGORY II

13. We believe in the Father Who sent, and in the Son Who was sent, and we believe in the Holy Spirit, the life-giver.

14. And we say that He Who destroyed death and broke the iron chains rose from the dead and raised the dead and, descending into Hades, He loosened the prisoners and preached liberty to them.

15. *Deacon* : Look to the east.

16. *Priest* : We thank Thee and glorify Thee, Thou who removes darkness and gives light and art the true Saviour, because through Thy Son's love and Thy love He gave His body in that night.

17. *Deacon* : Let us give heed.

18. *Priest* : Though He was God, all this came upon Him; when they seized Him, He Himself bore the spitting of the unclean and bore all the woes of the prison house.

19. All these things He carried though He was Lord and God, He carried all on our behalf: on behalf of the poor and needy, on behalf of the prophets and apostles, on behalf of the martyrs and faithful,

20. On behalf of the bishops and priests, on behalf of the deacons and anagnosts, on behalf of the widows and orphans, on behalf of the virgins, monks and young men,

21. On behalf of the sinners and the scattered; so that He may gather the scattered, justify the sinners, bring back the wicked and declare His resurrection.

22. O Lord, we speak of those whose names we know, but Thou knows those whose names we do not

THE ANAPHORA OF ST. GREGORY II

know and Thou understands them, and everything is naked before Thee.

23. *Deacon* : For the sake of the blessed (*Anaphora of the Apostles*, # 6-9: p. 43)

24. *Asst. Priest* : *Prayer of Benediction.* (*Anaphora of the Apostles*, # 10-21: pp. 43, 44.)

25. *Asst. Deacon* : Lord, pity and have mercy upon the patriarchs, archbishops, bishops, priests, deacons and all the Christian people.

26. *Priest* : (We speak) of these and all through our Lord and our Saviour Jesus Christ, Thy beloved Son Whom Thou has loved and Whom Thou did send before.

27. As Thou has gathered this bread which had been scattered on the mountains and the little hills, and being gathered together it became one whole bread, so also gather us, through Thy divinity, from all evil thoughts into perfect faith (1).

28. And as Thou did unite water with wine, and wine was united with water, and after having been united and mixed it is impossible for the one to be separated from the other, so also gather us, through Thy divinity, from all evil thoughts into perfect faith.

29. *At this time he shall offer incense.*

People : Remember us, Lord, in Thy kingdom (*Anaphora of the Apostles*, # 34: p. 45)

30. *Priest* : And unite, O Lord, our humanity with Thy divinity,

(1) Anaphora of St. John, son of Thunder, # 91, and Anaphora of St. Jacob of Serough, #68.

THE ANAPHORA OF ST. GREGORY II

Thy greatness with our humility, and our humility with Thy greatness

31. *Deacon* : Priests, raise up your hands.

32. *Priest* : That we may offer unto Thee this (*pointing*) offering which Thou did grant unto Thy disciples.

33. *People* : We believe that this is He, truly we believe.

34. *Priest* : Saying, Take, eat, this (*pointing*) bread is My body which will be broken for you *and* given for the remission of sin and for eternal life. Amen. (+ *three times*).

35. *People* : Amen. Amen. Amen. We believe and confess, we glorify Thee, O our Lord and our God ; that this is He we truly believe.

36. *Priest* : Likewise Thou spoke to them over the cup saying, Take, drink, this (*pointing*) cup is My blood which will be shed for you and given for the remission of sin and for eternal life. Amen. (+ *three times*)

Then he shall move the cup with his right hand in the sign of the cross.

37. *People* : Amen. Amen. Amen.

38. *Priest* : And Thou said unto them, Whenever you eat of this bread and drink of this cup do this in remembrance of Me : (+ *once over the Bread, once over the Cup, and once more over Both*) proclaim My death believing in My resurrection.

39. *People* : Amen. Lord pity us, Lord spare us, Lord have mercy upon us.

40. *Priest* : And keep My remembrance.

41. *People* : We proclaim Thy death, Lord, and Thy holy resurrection;

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we believe thy ascension and Thy second advent. We glorify thee and confess Thee, we offer our prayer unto Thee and supplicate Thee, O our Lord and our God.

42. *Deacon* : With all the heart let us beseech the Lord our God that He grant unto us the good communion of the Holy Spirit.

43. *People* : As it was, is and shall be unto generations of generations, unto endless ages.

44. *Priest* : We offer it unto Thee in glory and praise, in thanksgiving and greatness, that it may be to all who take of it for rejoicing and happiness, for healing and help, for the renewal of the body and cure of the spirit and soul; and all of them together give thanks unto Thee with one voice, unto the ages of ages.

45. *Priest* : Grant us to be united through thy Holy Spirit, and heal us by this oblation that we may live in thee for ever.

The people shall repeat his words.

46. *Priest* : Blessed be the name of the Lord, and blessed be He that comes in the name of the Lord, and let the name of His glory be blessed. So be it. So be it. So be it blessed.

The people shall repeat his words.

47. *Priest* : Send the grace of the Holy Spirit upon us.

The people shall repeat his words.

* * *

48. *Deacon* : Arise for prayer.

People : Lord have mercy upon us.

Priest : Peace be unto all of you.

People : And with your spirit.

49. *Priest* : *Prayer of Fraction.*

We give thanks unto Thee, O Lord Jesus Christ, the Lord of powers, the Lord of authorities, and the Lord of mercies

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50. Because Thou has made us worthy of this Thy holy and pure mystery that we may glorify and praise Thee Who dwells with the saints, and Whose glory is wonderful for ever, Lord almighty, Lord our God.

51. *Deacon* : Pray ye.

People : Our Father who art in heaven . .

(see Anaphora #2, #69 : p. 62)

52. *Priest* : O almighty God, we offer our prayer unto Thee and supplicate Thee, because Thou has made us worthy of this pure and holy mystery.

53. Through Thy divinity Thou dwells in this bread which we receive, so let it be to those who receive of it for rejoicing and gladness, for healing and help and everlasting life, for the renewal of the body and cure of the spirit and soul. Add them to Thine inheritance in Thy heavenly kingdom.

54. Through Thine only - begotten Son, through Whom to Thee with Him and with the Holy Spirit be glory and dominion, both now and ever and unto the ages of ages. Amen.

55. *People* : According to Thy mercy, our God, and not according to our sins. *(to be repeated thrice)*

(Again) The hosts of the angels of the Saviour of the world stand before the Saviour of the world and encircle the Saviour of the world, even the body and the blood of the Saviour of the world.

Let us draw near the face of the Saviour of the world. In the faith which is of Him we believe in the birth of Christ.

56. *Asst. Deacon* : Open ye the gates, princes.

57. *Deacon* : Ye who are standing, bow

THE ANAPHORA OF ST. GREGORY II

58. *Priest* : O Creator of great lights, it is Jesus Christ alone Who divided the light from darkness. Keep Thy people who have bowed their head unto Thee and who wait for blessing and good hope from Thee, so that Thou may keep and bless them and cause their children to grow ; and as often as they receive the holy communion, grant it to be to them for blessing, through Jesus Christ our Lord, through Whom to Thee with Him and with the Holy Spirit be glory and dominion, both now and ever and unto the ages of ages. Amen.

59. *Deacon* : Worship the Lord with fear.

People : Before Thee, Lord, we worship, and Thee do we glorify.

60. *Priest* : *Prayer of Penitence.*
(Anaphora of the Apostles 72-88: pp. 47, 48)

61. *Deacon* : Give heed.

Priest : Holy things for the holy.

People : One is the holy Father, one is the holy Son, one is the Holy Spirit.

62. *Priest* : The Lord be with all of you.

People : And with your spirit.

63. *At this time the priest shall lift up the whole Host with his hand and say:*

Lord, have compassion upon us,
O Christ. *(three times in a loud chant and fifteen times in a low chant)*

The people shall repeat his words.

Then he shall repeat them three times and the people twice.

64. *Deacon* : Ye that are penitent, bow your heads.

65. *Then he shall turn to the people and say:*

Priest : Lord our God *(Anaphora of the Apostles, # 95 - 103: pp. 49, 50, and again # 104 - 138: pp. 50 - 53.)*

THE ANAPHORA OF ST. GREGORY II

66. *After receiving the Holy Communion.*

Priest : Pilot of the Soul.

Again we supplicate the almighty Lord our God, Father of our Lord and Saviour Jesus Christ. Thou art eternal God and Thy name is great and holy.

67. Thou art glorified by the high ones, and the humble praise Thee. We thank and glorify Thee because Thou has made us worthy of this holy communion which we have received.

68. Fulfill it to us through Thy faith, to be for life and salvation, so that we may thank and glorify Thee at every time and at every hour, O almighty Lord our God.

69. *Deacon :* Pray ye.

70. *Priest :* O almighty God, we pray Thee and beseech Thee to sanctify us by the Holy Spirit. O Lord, make this to be to us for blessing that we may thank and glorify Thee at every time and at every hour.

71. Through Thine only-begotten Son, through Whom to Thee with Him and with the Holy Spirit be glory and dominion, both now and ever and unto the ages of ages.

People: Amen.

* * *

72. *Priest : The Laying on of the Hand.*

Our Lord, God, and Saviour Jesus Christ, bless us and sanctify us ; make us worthy to return to our homes joyfully without sin or blemish.

73. Let Thy body and Thy blood

THE ANAPHORA OF ST. GREGORY II

which we have received from Thine honourable table be for our life.

74. O Lord, send Thy Holy Spirit unto us that He may guide us in purity and faith.

The Son of God prepared His body and blood in the world that we may receive them and live with Him.

75. He has brought us near to Him, towards His holy altar through His mercy that we may be called servants of God and the dwelling-place of the most high.

Let us all draw near Him before His face in supplication, worship, purity, and faith.

76. May His holy body and His precious blood which we have received at the hands of the priests who offer prayer, be to us for life, remission of sin, resurrection from the dead and the inheritance of the kingdom of heaven, unto the ages of ages. Amen.

THE END.

PRAYER OF THE COVENANT

COMMON INTRODUCTION ¹

The priest shall face the east and chant in a loud voice « Holy ». And the people shall chant after him as indicated below:

Priest : Ho - ly :

People : G - o - d,

All : holy Mighty, holy

Living, Immortal, Who was born of the holy Virgin Mary ; have mercy upon us, Lord.

Holy God, holy Mighty, holy
Living, Immortal, who was baptized
in Jordan and crucified on the tree of
the cross ; have mercy upon us, Lord.

Holy God, holy Mighty, holy Living,
Immortal, Who did rise from the
dead on the third day, ascend into
heaven in glory, sit at the right hand
of the Father and will come again in
glory to judge the quick and the dead;
have mercy upon us, Lord.

Glory be to the Father, glory be to the
Son, glory be to the Holy Spirit, both
now and unto the ages of ages.
Amen. And Amen. So be it; so be
it.

¹ The above prayer is the introduction for «The Prayer of the Covenant» which is said at three different times daily. In each instance, it concludes with a “Version” specific to the time, as follows:

PRAYER OF THE COVENANT

Version 1

MIDNIGHT PRAYER OF THE COVENANT.

Instruction: The priest shall turn his face towards the people and chant the following in a loud voice, and the people shall say according to the order.

Priest : Glory be to God.

People : It is right, it is just.

Priest : O Lord, maker of all, invisible God, we stretch out our soul to Thee and we offer morning prayer unto Thee. O Lord, the powerful wisdom of all, God merciful maker of the soul, we glorify Thee, begotten from the Father beyond the creation of the world; Thou, Who art the only Word and rests in Thy saints, art praised by the archangels with ceaseless glories.

Thou was not made by hands but art creator of the hidden things, Thou art the invisible, pure, and holy, and the announcer Who told us the wisdom of Thy hidden glory. Thou made us to hope for the unquenchable light; and we, Thy servants, offer unto Thee glory, thanksgiving and holiness ; and the people glorify Thee.

People : O Lord, we glorify Thee.

* * *

Priest : O God of light, Thou art the source of life, the head of knowledge, the giver of grace from the perfect grace, the maker of the soul, giver of good, giver of the Holy Spirit, the treasure of wisdom, the helper, the teacher of saints, the foundation of the world, who accepts the prayer of the holy ones.

We glorify thee, O only-begotten Son, the first-born Word of the Father, Thou has granted Thy universal grace to us who call upon Thee.

PRAYER OF THE COVENANT

O pure and blameless Father, with Thee are the treasures which moth and rust do not corrupt, and of which Thou gives to them who trust upon Thee in all their thoughts.

Thou made the angels desire to visit the light which was before the world, and Thou art our unchangeable guardian. Through Thy Father's pleasure Thou has enlightened us, we who had valued darkness, we whom Thou has brought from darkness into light, granted us life after death, and freedom from slavery. By Thy cross Thou has brought us nearer to Thy Father in heaven. By the Gospel Thou has led us, and by the prophets Thou has comforted us, we whom Thou has brought near, O God. O God, give us light. We praise Thee, O our God, that with ceaseless thanksgiving we may say that we are Thy servants; and the people praise Thee.

People : O Lord, we praise Thee.

Priest : O Jesus, the Son of God, Who is above all, we offer three fold thanksgiving unto Thee with Thy Father, in Thine eternal kingdom, and all the creatures glorify Thee in trembling and fear of soul.

People : Every soul fears Thee.

And all the souls of the righteous trust in Thee, Thou Who quieted the stormy floods of the evil spirits for our sake, and Who became for us life from destruction, and a refuge where there is the hope of eternal salvation. Thou saves those who are troubled on the sea, through Thy grace Thou heals those who are in the wilderness, Thou accompanies those whose imprisonment is very hard ; so free us from the bond of death.

PRAYER OF THE COVENANT

Thou comforts the miserable and the weeping, Thou saves the weak with Thy cross, it is Thou Who takes away and removes all the wrath from us who have trusted in Thee. O Lord, Whom the prophets and the apostles thanked secretly, we thank Thee. We glorify Thee, so that, believing in Thee and fulfilling Thy will, we may rest in the abode of life. Grant us to walk according to Thine order. O Lord, through Thy mercy visit all, small and great, rulers and people, shepherd and flock, for Thine is the kingdom, O blessed Lord our God. Glory be to the Father, Son, and Holy Spirit, as before the creation of the cosmos, so both now and ever, and from generation to endless generations, and ages without end.

People : Amen. *Go to "Then" in 2nd column of page 172*

VERSION 2

MORNING PRAYER OF THE COVENANT

Instruction : *The priest shall turn his face towards the faithful, chanting the following in a loud voice, and the faithful shall respond as indicated below:*

Priest : The grace of God be with you.

People : And with your spirit.

Priest : Let us glorify our God.

People : It is right, it is just.

Priest : Concentrate the thoughts of your heart.

People : We lift them unto the Lord, our Father Who art in heaven, our Father who art in heaven, our Father who art in heaven, lead us lest we hap into temptation.

PRAYER OF THE COVENANT

Priest : O God the Father, giver of light, the power of all, visitor of all souls, light which was before, creator of the world, the leader of life and giver of immortal happiness, Thou has taken us out of the snares of darkness, and granted us the inestimable light. Thou has loosed us, we who believe in Thee, and covered us with faith.

Thou art not far from Thy servants, but rather, Thou art always with them. Thou does not neglect the soul which begs Thee with fear and trembling. Thou knows all before the thought, and examines all before the thought. Through Thy will Thou supplies our needs before we ask; Thou hears us who call upon Thee without doubting. Thou art the inestimable light, and the King of the heavenly hosts, hearer of the glorious song of the archangels upon whom Thou rests.

O Lord, we pray Thee to hear us. Grant us the unceasing word in trust. We glorify Thee, we thank Thee, and we bless Thee; O Lord, we, Thy servants, glorify Thee because we depend upon Thee.

People : O Lord, we glorify Thee.

Priest : O Lord, Jesus Christ, holy, Thou has heard us. Thou became a word to the dumb, a staff to the broken ones, light to the blind, a way to the lame, and the purifier of the lepers. O Lord, Thou did heal the sick and cure the deaf. Thou rebuked death and destroyed the darkness. Thou created the light of the sun which does not set, the unquenchable light, the Sun which always shines over the holy ones, Thou established all through Thy fixed will for the decoration of the world.

Thou appeared clearly to all to save man, Thou art the restorer of the soul, and Thou was

PRAYER OF THE COVENANT

beforehand in determining all things rightly. O Thou, Creator of angels, Father of all, the adornment of the world and the maker of earth, Wisdom and Knowledge were sent to the world by the everlasting Father. This existence is unchangeable and immeasurable and invisible spirit. Thou art the glorious announcer and Thy name is wonderful. For this reason we, Thy servants, praise Thee, O Lord.

People : O Lord, we praise Thee.

Priest : We offer this three-fold holy glory unto Thee, Who has given us Thine unchangeable faith, enabling us to break the bonds of death. Thou created the upright minds of those who believe in Thee, that they may be called gods among men. Thou has granted us to tread down all the powers of the enemy through the Spirit, so that we may loosen that which could not be loosened. Thou has made effectual for us love towards Thy Father and made reconciliation between us and Him.

O Lord, hear those who beg Thee. O Lord, let not us, who petition Thee fall into sin, but vindicate us against our enemies, our accusers.

Grant us continuous prayer that we may be kept from being swallowed up by the enemy.

O eternal King, hear: comfort the widows, accept the orphans, purify the unclean through Thy mercy, grant wisdom to the foolish, restore the lost, save the prisoners, and be a refuge to all of us, for Thine is the blessed kingdom, O Lord our God.

People : Amen. *Go to "Then" in 2nd column of page 172*

* * *

PRAYER OF THE COVENANT

VERSION 3

EVENING PRAYER OF THE COVENANT

Instruction : The priest shall turn his face towards the people and chant the following in a loud voice, and the people shall respond as indicated :

Priest : The grace of God be with you

People : And with your spirit.

Priest : Give thanks unto our God.

People : It is right, it is just.

Priest : O immortal Father, Saviour of our soul, the foundation of wisdom, keeper of our hearts, Thou has granted light to our inward eyes and covered us with Thy knowledge against the darkness of our mind. By the cross of Thine Only-begotten, Thou did save the first man, who was given to destruction, and did renew him by the immortal things. Iniquities vanished at Thy command, and Thou made redemption through the death of Thy Son, even as He searched for the lost one. For this reason we, Thy servants, glorify Thee, O Lord.

People : We glorify Thee, O Lord.

Priest : We praise Thee, O Lord, with glorious song, Thou, Whom the archangels glorify, always, unceasingly and without rest. Whom also, the lords praise singing with the praise of glory and thanksgiving. O Lord, Thou has sent Thy counsel, Word, Wisdom, and Thy visitation, Who was with Thee before the cosmos began, without being created, that is the Word Who was not created, Thy beloved Son, Who appeared in flesh for mankind's salvation.

PRAYER OF THE COVENANT

Priest : From our heart we offer to Thee three fold praise, O Lord, giver of life. Thou visited the soul of the humble and despised not the troubled soul. Thou accepted the persecuted and helped them, Thou saved those in difficulty. Thou thought of the hungry and avenged the victims of sin. Thou art the friend of the faithful, speaker to the righteous, dwelling-place for the pure ; Thou hears those who call upon Thee in righteousness, protects the widow, saves the orphan, grants right leadership to the Church which Thou has made a dwelling-place of the glorious faith, the council of the Spirit, the giver of grace and power. While we praise Thee without rest, we confess in our hearts Thy kingdom which was declared unto us by Thee and Thy beloved Son, our Lord Jesus, through Whom be glory and dominion to Thee, unto the ages of ages.

People : Amen.

Then: The Lord's Prayer, Hail Mary, (see p. 173) Lord have mercy. . . 12x, For Mary's sake, have mercy on us 12x, finishing with the Prayer of Absolution by the priest.

Conclusion to every version, chanted together by all: O holy Trinity, living God, have mercy upon us.

If this Prayer of the Covenant is chanted as part of the qidase, with most Anaphora's return to page 34. Exceptions, as noted on p.33, are that of St. Mary: go to #90, on p.80; and St. John Chrysostom: go to #68 on p.140

+ + +

FREQUENTLY USED PRAYERS

“Abune zebesemayat” / “Our Father”
/ “The Lord’s Prayer” (1)

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 debts as we forgive our
debtors.
Even lead us, lest we enter into temptation,
but deliver us from the evil one.
For Thine is the kingdom and the power
and the glory, of the Father, Son, and Holy
Spirit, now and ever and unto the ages of
ages. Amen.

HAIL MARY (2)

O our Lady, Mariam, in the greeting of the
holy Angel Gabriel, “Peace be to you.” As
Virgin, both in conscience as well as flesh,
you are blessed among women, and
blessed is the fruit of your womb. O full of
grace, pray to your beloved Son, that He
may forgive us our sins.

The Prayer of Faith (1)

1. We believe in one God the Father
almighty, maker of heaven, earth and all
things visible and invisible.

2. And we believe in one Lord Jesus
Christ, the only-begotten Son of the
Father Who was with Him before the
creation of the world:

3. Light from light, true God from
true God, begotten not made, of one
essence with the Father

4. By Whom all things were made,
and without Him was not anything in
heaven or earth made.

5. Who for us men and for our sal-
vation came down from heaven, was
made man and was incarnate from the
Holy Spirit and from the holy Virgin
Mary.

6. Became man, was crucified for our
sakes in the days of Pontius Pilate,
suffered, died, was buried and rose from
the dead on the third day as was written
in the holy scriptures,

7. Ascended in glory into heaven, sat
at the right hand of His Father, and will
come again in glory to judge the living
and the dead ; there is no end of His
reign.

8. And we believe in the Holy Spirit
(2), the life-giving God, who proceeds
from the Father; we worship and glorify
Him with the Father and the Son ; Who
spoke by the prophets,

9. and we believe in one holy, uni-
versal, apostolic church,

10. and we believe in one baptism for
the remission of sins, and wait for the
resurrection from the dead and the life to
come, unto endless ages. Amen.

(1) (Mt. 6:9-14)

(2) (Lk. 1:28, 42)

(1) Used in all anaphoras other than that of the
Apostles. The first part was adopted at Nicaea, 325

(2) This marks the end of the Nicæan Creed. The
remainder was adopted by the Second Council at
Constantinople in 381. See page 86 for more details

(72.) *Priest : "Prayer of Penitence."*

O Lord God, the Father almighty, Thou it is Who heals the wounds of our soul, body, and spirit,

(73.) because Thou has said, by the mouth of Thine only-begotten Son, our Lord, God, and Saviour Jesus Christ, that which He said to our father Peter, you are a rock, and upon this rock I will build My holy church, and the gates of hell shall not prevail against it; and unto you do I give the keys of the Kingdom of heaven; what you shall have bound on earth shall be bound in heaven, and what you shall have loosed on earth shall be loosed in heaven

(74.) Let all Thy servants and Thy handmaids, according to their several names, be absolved and set free out of the mouth of the Holy Spirit, and out of the mouth of me also, Thy sinful and guilty servant. . . whether they have wrought wittingly or unwittingly.

(75.) Keep them, Lord, and defend them, thy servants, my fathers, brothers and sisters.

(76.) And also loose me, thy humble and sinful servant

(77.) Both absolve them and set them free: out of the mouth of the holy Trinity: the Father, Son, and Holy Spirit, and out of the mouth of me Thy sinful and unrighteous servant.

(78.) O propitious, merciful, man loving Lord our God, Who takes away the sin of the world, accept the penitence of Thy servants and Thy handmaids, and shine upon them with the light of everlasting life, and forgive them, Lord, all their sins; for Thou art good and the lover of man.

(79) O Lord our God, merciful, slow to anger, plenteous in mercy and righteous, forgive me my sins

(80) and deliver all thy servants and handmaids from all transgression and curse. If we have transgressed against Thee, Lord, whether in our word, deed, or thought, release, remit, pardon and have mercy, for Thou art good and the lover of man, Lord our God.

(81) O Lord, absolve us and set us free, and absolve all Thy people, and absolve me Thy sinful servant.

* * *

PSALM 24 (*use with II : 11, page 13*)
(*A Psalm by David*)

(1) Unto Thee, O Lord, have I lifted up my soul.

(2) O my God, in Thee I trust; let me not be put to shame, nor let mine enemies laugh at me.

(3) For none who wait for Thee should be ultimately shamed; let those who aimlessly do wrong be ashamed.

(4) Thy ways, O Lord, make known to me, and teach me Thy paths.

(5) Guide me in Thy truth and teach me; for Thou, O God, art my Saviour, and on Thee do I wait all day.

(6) Remember Thy compassions and Thy mercies, O Lord, for they are from all eternity.

(7) Remember not the sins and ignorance of my youth; rather, for Thy goodness' sake, remember me in Thy mercy, O Lord.

8 Good and upright is the Lord;
He ordained law for those who sin on the way.

9 He will guide the meek in judgment,
He will teach the meek His ways.

10 All the ways of the Lord are mercy and truth
to those who seek His covenant and His laws.

11 For Thy Name's sake, O Lord,
pardon my sin, for it is great.

12 Who is the man who fears the Lord?
He will guide him in the way he should choose.

13 His soul shall abide in fulfillment,
and his children will inherit the earth.

14 The Lord is the strength of those who fear Him;
and His covenant is to make them know it.

15 Mine eyes are continually on the Lord,
for He will draw my feet out of the net.

16 Turn Thy face to me and have mercy on me,
for I am only begotten and poor.

17 The sorrows of my heart are multiplied;
O bring me out of my troubles.

18 Behold mine abasement and my weariness,
and forgive me all my sins.

19 See how mine enemies have increased,
and the cruel hatred with which they hate me.

20 O keep my soul and deliver me;
let me not be ashamed, for I have hoped in Thee.

21 The guileless and upright have joined me,
because I wait for Thee, O Lord.

22 Redeem Israel, O God,
out of all his afflictions.

PSALM 60 *(use with II : 11)*
(For the End. With Hymns By David)

1 Hear my supplication, O God;
attend to mine entreaty.

2 From the ends of the earth I cried to Thee

when my heart is despondent,
Thou wilt lift me high on a rock;
as Thou hast guided me.

3 For Thou art become my hope,
a tower of strength
against the face of the enemy.

4 I will dwell in Thy habitation unto the age.

I will find shelter in the shadow of Thy wings. *(Pause)*

5 For Thou, O God, hast heard my prayers;
Thou hast given an inheritance
to those who fear Thy Name.

6 Thou wilt add days to the days of the King,
and prolong his days unto generations and generations.

7 He will continue unto the ages in the presence of God.

Who will seek out His mercy and truth?

8 That is why I will chant to Thy Name
unto the ages of ages,
that I may perform my vows from day to day.

PSALM 101 *(use with II : 11)*

(A Prayer for a poor man when he is despondent and pours out his petitions before the Lord)

1 O Lord, hear my prayer,
and let my cry come to Thee.

2 Turn not Thy face from me
in the day when I am in trouble;
incline Thine ear to me.

Answer me speedily in the day when I call.

3 For my days vanish like smoke,
and my bones burn like brushwood.

4 My heart is sick and dry as grass,
so that I forget to eat my bread.

5 Because of my loud groaning
my bones stick to my flesh

6 I have become like a pelican of the desert;

I am like a screech-owl in a ruined building.

7 I keep vigil, and am become
like a solitary bird on the housetop.

8 All day long mine enemies taunt me,
and those who praise me swear against me.

9 For I have eaten ashes like bread
 and mingled my drink with weeping,
 10 because of the appearance of Thy wrath and
 Thy fury;
 for Thou hast lifted me up and cast me down.
 11 My days decline like a shadow,
 and I am withered like grass.
 12 But Thou, O Lord, dost endure for ever
 and Thy remembrance throughout all
 generations.
 13 Thou wilt rise and have mercy on Zion;
 for it is time to have mercy on her,
 because the time has come.
 14 For Thy servants delight in her stones
 and have pity on her dust.
 15 The nations will fear Thy Name, O Lord,
 and all the kings of the earth Thy glory.
 16 For the Lord will build up Zion
 and will appear in His glory.
 17 He will regard the prayer of the humble,
 and will not ignore their need.
 18 Let this be written for another generation,
 so a people to be created may praise the Lord.
 19 He stooped from His holy height; the Lord
 looked from heaven at the earth
 20 to hear the groaning of the prisoners
 and release the children of those put to death,
 21 to declare the Name of the Lord in Zion
 and His praise in Jerusalem,
 22 to gather together the peoples
 and their kings to serve the Lord.
 23 The very strength in the way itself
 determines
 how few are the days of my mission.
 24 Do not take me away in the midst of my
 days.
 Thy years are throughout all generations.
 25 In the beginning, O Lord, Thou didst found
 the earth,
 and the heavens are the work of Thy hands.
 26 They will perish, but Thou remains;
 they will all wear out like a garment,
 and Thou wilt change them like clothing
 and they will be changed.
 27 But Thou art ever the same,
 and Thy years never end.
 28 The children of Thy servants will dwell
 securely,
 and their descendants will be guided for ever.

PSALM 102 (*use with II : 11*)
 (By David)

1 Bless the Lord, O my soul, and all that
 is within me bless His holy Name.
 2 Bless the Lord, O my soul,
 and overlook not all His due praises:
 3 Who overlooks all your iniquities,
 Who heals all your infirmities,
 4 Who redeems your life from perdition,
 Who crowns you with mercy and compassion,
 5 Who satisfies your desire with fulfillment;
 your youth as that of an eagle shall be renewed.
 6 The Lord offers acts of mercy and judgment
 to all who are wronged.
 7 He made known His ways to Moses,
 To the sons of Israel His own will.
 8 The Lord is compassionate and merciful,
 long-suffering and of rich mercy.
 9 He will not till the end cherish anger,
 nor unto the ages will He threaten.
 10 He has not dealt with us according to our
 sins,
 nor repaid us according to our iniquities.
 11 For as from the height of heaven above the
 earth,
 has the Lord directed mercy to those who fear
 Him.
 12 As far as the East is from the West,
 so far has He separated our iniquities from us.
 13 As a father has compassion on his children,
 thus the Lord has compassion on those who fear
 Him.
 14 For He knows our substance,
 He remembers that we are dust.
 15 The days of man are as the grass;
 as a flower of the field he shall blossom.
 16 Once the spirit in him has passed, he will not
 exist;
 even his place no longer will be recognized.
 17 But the mercy of the Lord is from eternity,
 and remains unto eternity for those who fear
 Him.
 18 Also His righteousness is upon sons of sons,
 for those who value His covenant,
 both remember His commandments and do
 them.
 19 The Lord has prepared His throne in heaven,
 and His kingdom embraces all.
 20 Bless the Lord, all His angels,

mighty in strength , who do His word
and listen to the voice of His commands.

21 Bless the Lord, all His Hosts,
His ministers who do His will.

22 Bless the Lord, all His works,
in every place of His dominion.
Bless the Lord, O my soul.

PSALM 129 *(use with II : 11)*

(An Ode of Ascent)

1 Out of the depths I cried to Thee, O Lord.

2 O Lord, hear my voice;

let Thine ears be attentive
to the voice of my prayer.

3 If Thou, O Lord, should study our sins,
O Lord, who would be left standing:

4 But with Thee is forgiveness.

5 For Thy Name's sake I wait for Thee, O
Lord;

my soul waits for Thy word.

6 My soul hopes for the Lord
from the morning watch till the night;
from the morning watch
let Israel hope for the Lord.

7 for with the Lord there is mercy,
and with Him there is full redemption.

8 And He will redeem Israel
from all his iniquities.

PSALM 130 *use with II : 11*

(An Ode of Ascent)

1 O Lord, my heart is not haughty,
nor my gaze focused loftily;
I have not dealt with great things,
Nor with marvels beyond me.

2 If I am not humbled,
but exalt myself,
like a weaned child against its mother,
Thou will censure my soul.

3 Let Israel trust in the Lord,
henceforth and unto the age.

(NOTES):

Paragraphs shared by Anaphoras
*(see page 2 for a key to letter
designations of anaphoras)*

"Holy God, holy mighty, . . ."
Liturgy of Preparation # 174

Anaph #'s	pp.
D 89	80
K 64 - 67	139 - 140

"For the sake of the blessed . . ."

Anaph #'s	pp.
A 6 - 9	43
B 22	59
C 75	69
J 44	131
K 21	137
L 45	146
N 10	159
O 23	165

"PRAYER OF BENEDICTION"

Anaph #'s	pp.	
A 10 - 21		43
B 23	59	
C 76	69	
D 16	75	
J 45	131	
K 22	137	
L 47	146	
N 11	159	
O 24	165	

"Remember us, Lord . . ."

Anaph #'s	pp.
A 34	40
D 96	80
H 16	121
J 56	131
K 65	139
M 37	153
N 24	160
O 29	165

"Grant us . . ."

A 54-56	46
C 106	71

"Our Father . . ."

Lit. Prep. II : # 62,
p. 17; III : #23, p. 21

Anaph #'s	pp.
A 60	46
B 69+	62
C 109	72
D 135	82

"Our Father . . ."

Anaph #'s	pp.
E 127	94
F 154	106
G 106	117
H 81	125
K 87	133
K 88	141
M 65	155
O 51	167

"PRAYER OF FRACTION"

Anaph #'s	pp.
J 76-95	132-135
N 48	161

"PRAYER OF PENITENCE"

Anaph #'s	pp.
A 72-138	47-53
B 80	63
E 137	95
F 162	107
G 123	118

"PRAYER OF PENITENCE"

Anaph #'s	pp.
A 72-88	47-48
C 122	72
D 151	83
H 91	126
J 102	134
K 97	142
L 104	149
M 77	155
N 55	162
O 60	167

"Lord have compassion . . ."

A 92-93	49
C 124	72

"Lord our God . . ."

Anaph #'s	pp.
A 95-96	49
A 96-138	49-53
G 130	118
J 107	134
N 60	162
O 65	167

"Lord our God . . ."

Anaph #'s	pp.
A 95- 126	49-52
H 97	126

"Lord our God . . ."

Anaph #'s	pp.
A 105-138	49 - 52
L 109	150

ANAPHORA OF THE APOSTLES

Segment used in other anaphoras: see p. 179

6. *Deacon* : For the sake of the blessed and holy Patriarch Abba (_____) and the blessed Archbishop Abba (_____) while they yet give Thee thanks in their prayer and their supplications : Stephen the first martyr, Zacharias the priest and John the Baptist.

7. And for the sake of all the saints and martyrs who have gone to their rest in faith Matthew and Mark, Luke, and John, the four Evangelists; Mary the mother of God, Simon Peter and Andrew, James and John, Philip and Bartholomew, Thomas and Matthew, Thaddaeus and Nathanael, James the son of Alphaeus and Matthias, the twelve Apostles; and James the Apostle, brother of the Lord, Bishop of Jerusalem : Paul, Timothy, Silas, and Barnabas; Titus, Philemon, and Clement, the seventy-two disciples, the five hundred brethren, the three hundred and eighteen Orthodox; may the prayers of them all come unto us and visit us together with them.

8. And remember Thou the peace of the universal apostolic church which was made by Christ through His precious blood.

9. Remember, Thou, all the patriarchs, archbishops, bishops, priests, and deacons who keep straight the way of the true word.

10. *Asst. Priest : shall say*
“The Prayer of Benediction” of St. Basil
O holy Trinity, Father, Son, and Holy Spirit, bless Thy people, beloved Christians, with heavenly and earthly blessings.

11. And send upon us the grace of the Holy Spirit, and keep the doors of Thy holy church open unto us in mercy and in faith; and perfect unto us the faith of Thy holy Trinity unto our last breath.

12. O my Lord Jesus Christ, visit the sick of Thy people; heal them; and guide our fathers and our brethren who have journeyed, becoming strangers : bring them back to their dwelling places in peace and in health.

13. Bless the airs of heaven (+ *toward heaven*), and the rains and the fruits of the earth of this year, in accordance with Thy grace, and make joy and gladness prevail perpetually on the face of the earth (+ *toward the earth*).

14. And confirm for us Thy peace. Turn the hearts of mighty kings to deal kindly with us always.

15. Grant peace to the scholars of the church, who are continually gathered in Thy holy church; to all, to each by their several names, in the presence of powerful kings, O our God, increase Thy peace.

16. Rest the souls of our ancestors, both our brothers and sisters who have fallen asleep and gained their rest in the right faith.

17. And bless those who give gifts of incense (+ *over the people*), bread and wine, ointment and oil, hangings and reading books, and vessels for the sanctuary, that Christ our God may give them their reward in the heavenly Jerusalem.

18. And all of them that are assembled with us to entreat for mercy, Christ our God have mercy upon them: and all them that give alms before Thine awful and terrifying throne, receive.

19. And comfort every straitened soul, them who are in chains and them who are in exile or captivity.

20. And them that are held in bitter servitude, our God, deliver them in Thy mercy. And all of them that have entrusted it to us to remember them in our supplications to Thee, O our Master Jesus Christ, remember them in Thy heavenly kingdom, and remember me, thy sinful servant.

21. O Lord save Thy people and bless Thine inheritance (+ *over the people*), feed them and lift them up for ever.

REPEATED PARAGRAPHS p.2

Anaphora of the Apostles p.45

34. **People :** Remember us all in Thy kingdom ; remember us, Lord, Master, in Thy kingdom ; remember us, Lord, in Thy kingdom, as Thou remembered the thief on the right hand when Thou was on the tree of the holy cross.

Anaphora of the Lord, p. 62

69. **Deacon :** Pray ye.

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 ; forgive us our debts as we forgive our debtors, and lead O Lord, lest we hap into temptation, but deliver us rescuing us from all evil ; for Thine is the kingdom, the power and the glory for ever and ever.

Anaphora of the Apostles, p. 47

72. **Priest : ((Prayer of Penitence)).**

O Lord God, the Father almighty, it is Thou that heals the wounds of our soul and our body and our spirit,

73. because Thou has said, with the mouth of Thine only-begotten Son, our Lord and our God and our Saviour Jesus Christ, that which He said to our father Peter, you are a rock, and upon this rock I will build My holy church, and the gates of hell shall not prevail against it, and unto you I give the keys of the Kingdom of heaven ; what you shall have bound on earth shall be bound in heaven, and what you shall have loosed on earth shall be loosed in heaven

74. Let all thy servants and thy handmaids, according to their several names, be absolved and set free out of the mouth of the Holy Spirit, and out of the mouth of me also, Thy sinful and guilty servant. . . whether they have wrought wittingly or unwittingly.

75. Keep them, Lord, and defend them, thy servants, my fathers, brothers and sisters.

76. And also loose me, thy humble and sinful servant

77. And absolve them and set them free out of the mouth of the holy Trinity: the Father, Son, and Holy Spirit, and out of the mouth of me thy sinful and unrighteous servant.

78. O propitious, merciful and lover of man, Lord our God, that takes away the sin of the world, accept the penitence of Thy servants and Thy handmaids, and shine upon them with the light of everlasting life, and forgive them, Lord, all their sins ; for Thou art good and the lover of man.

79. O Lord our God, merciful, slow to anger, plenteous in mercy and righteous, forgive me my sins

80. and deliver all thy servants and handmaids from all transgression and curse. If we have transgressed against Thee, Lord, whether in our word, or in our deed, or in our thought, release, remit, pardon and have mercy, for Thou art good and the lover of man, Lord our God.

81. O Lord, absolve us and set us free, and absolve all Thy people, and absolve me Thy sinful servant.

82. Then he shall turn his face towards the people, bless them three times, make mention of them that are with him and say also:

Remember, Lord, the honourable father, our Patriarch Abba _____ and the blessed Archbishop Abba _____.

Our God, keep them for us for many years and length of days in righteousness and peace.

REPEATED PARAGRAPHS, p. 3

83. Remember, Lord, our ruler (*emperor, king, queen, president, governor*) and loose (*him, her, them*) from all the chains of sin which (___) has committed wittingly or unwittingly, subdue (___) adversaries and (___) enemies under (___) feet speedily.

84. Remember, Lord, the patriarchs, archbishops, bishops, priests and deacons, anagnosts and singers, virgins and monks, widows and orphans, men and women, aged and children; and all Christian people that are standing in this holy church; strengthen them in the faith of Christ.

85. *Priest shall mention those that have lately passed away.*

Remember, Lord, all our fathers, brothers and sisters that are asleep and resting in the orthodox faith, and lay their souls in the bosom of Abraham, Isaac and Jacob.

86. And as for us, deliver us from every transgression and curse, and from all wickedness and from all rebellion and from all false swearing and from all anathemas and from all perjury and from mingling with heretics and gentiles in error and defilement.

87. Grant us, Lord, wisdom, power, reason, understanding and knowledge, that we may depart and flee for evermore from all works of Satan the tempter.

88. Grant us, Lord, to do Thy will and Thy good pleasure at all times, and write our names in the book of life in the kingdom of heaven with all saints and martyrs, through Jesus Christ our Lord, through Whom to Thee with Him and with the Holy Spirit be glory and dominion, both now and ever and unto ages of ages. Amen.

89. *Deacon* : Give heed.

90. *Priest* : Holy things are for the holy.

People : One is the holy Father, one is the holy Son, one is the Holy Spirit.

91. *Priest* : The Lord be with all of you.
People : And with your spirit.

92. *The priest shall then lift up the whole Host with his hands and say:*

Lord, have compassion upon us.

O Christ ; Lord, have compassion upon us, O Christ, Lord, have compassion upon us, O Christ. (*three times in a loud chant, and fifteen times in a low chant*). Lord, have compassion upon us, O Christ.

The people shall repeat his words.

93. *Then the priest shall say three times:*
Lord, have compassion upon us, O Christ.

The people shall say twice : Lord, have compassion upon us, O Christ.

94. *Deacon* : Ye that are penitent bow your heads.

95. *Priest : turning toward the people:*

Lord our God, look upon Thy people that are penitent, and according to Thy great mercy, have mercy upon them, and according to the multitude of Thy compassion blot out their iniquity, cover them and keep them from all evil.

96. And redeem their souls in peace, forgive their former works, join them with Thy holy church, through the grace and compassion of Thine only-begotten Son our Lord, God, and Saviour Jesus Christ, through Whom to Thee with Him and with the Holy Spirit be glory and dominion, both now and ever and unto the ages of ages. Amen.

97. *Deacon* : Arise for prayer.

People : Lord have mercy upon us.

Priest : Peace be unto all of you.

People : And with your spirit.

98. *Priest :* This (*pointing*) is the true holy body of our Lord, God, and Saviour Jesus Christ, that is given for life, salvation, remission of sin unto them that receive of it in faith.

People : Amen.

99. *Priest :* This (*pointing*) is the true precious blood of our Lord, God, and Saviour Jesus Christ, which is given for life, salvation, and remission of sins into those who drink of it in faith.

People : Amen.

100. *Priest :* For this (*pointing*) is the body and blood of Emmanuel our very God.

People : Amen.

101. *Priest :* I believe, I believe, I believe and I confess, unto my last breath, that this (*pointing*) is the body and blood of our Lord, God, and Saviour Jesus Christ, which He took from the Lady of us all, the holy Mary of twofold virginity, and made it one with His godhead without mixture or confusion, without division or alteration; and He verily confessed with a good testimony in the days of Pontius Pilate, and this body He gave up for our sakes and for the life of us all.

People : Amen.

102. *Priest :* I believe, I believe. I believe and I confess that His godhead was not separated from His manhood, not for an hour nor for the twinkling of an eye, but He gave it up for our sakes for life, salvation, and remission of sin unto them that partake of it in faith.

People : Amen.

103. *Priest :* I believe, I believe, I believe and I confess that this (*pointing*) is the body and blood of our Lord, God, and Saviour Jesus Christ, and that to Him are rightly due honour and glory and adoration with His kind heavenly Father and the Holy Spirit, the

life-giver, both now and ever and unto the ages of ages. Amen.

104. *Then the priest shall take in his hand the “asbadikon” which bears the sign of the cross, dip it into the chalice, into the blood, and with it make the sign of the cross on the Body : First on the large outer parts, second on the inner parts, and third on the small parts. Then, with the Body, he shall make the sign of the cross over the Blood and say:*

Blessed be God, almighty Father, our God.

And blessed be the only-begotten Son, our Lord and Saviour Jesus Christ.

And blessed be the Holy Spirit the Paraclete, the comforter and cleanser of us all.

Then the assistant deacon shall offer water to the priests and deacons to wash their hand, signifying that they should be holy in their souls.

105. *Meanwhile, the priest celebrant shall say this prayer :*

Lord my God, behold the sacrifice of Thy Son's body, which pleases Thee. Through it blot out all my sins because Thine only-begotten Son died for me.

106. And behold the pure blood of Thy Messiah, which was shed for me upon Calvary, cries aloud in my stead. Grant that the testimony of this blood may be unto the forgiveness of me Thy servant.

107. And accept my prayers for its sake, because thy beloved accepted the spear and the nails for my sake, and suffered to please Thee. But after I was saved, Satan returned to my heart and pierced me through with his darts. Grant me, Lord, Thy mercy, because he is a powerful accuser.

108. And by the provision of sin he slew me. Avenge me of the audacious one who is not satisfied with my being led astray from my life.

109. Thou, Lord, my King, God, Saviour bind up the wounds of soul and body of me Thy servant.

110. *Before receiving the Holy Communion, all communicants shall say:*

O my Lord Jesus Christ, it in no wise befits Thee to enter under the roof of my polluted house, for I have provoked Thee to wrath, for I have done evil in Thy sight, and through the transgression of Thy commandment have polluted my soul and body which Thou created after Thine image and likeness, and in me dwells no good thing.

111. But for the sake of Thy plan and Thine incarnation for my salvation, for the sake of Thy precious cross and Thy life-giving death, for the sake of Thy resurrection on the third day, I pray and beseech Thee, O my Lord, that Thou would purge me from all guilt and curse, and from all sin and defilement.

112. And when I have received Thy holy mystery, let it not be unto me for judgement nor for condemnation, but have compassion upon me and have mercy upon me; and through it grant me remission of my sin and life for my soul, O life of the world, through the petitions of our Lady, the holy Mary of twofold virginity, Thy mother, and of John the Baptist, and through the prayers of all the holy angels, and all the martyrs and righteous who have fought for the good unto the age without end. Amen.

113. *While receiving the Holy Communion, the priest shall say quietly :*

O my Lord, Jesus Christ, let not this Thy mystery be as an iniquity unto me; rather, let it be for the purifying of my soul and body.

114. *Then he shall first receive the Host, afterward, he shall give it to the assistant priest who gives him the Blood. The prime celebrant shall give the other priests of the Body; his assistant shall give them of the Blood.*

115. *While offering the Body, the priest shall say the following at the Anaphora of the Lord:*

The body of our Lord Jesus Christ for the sanctification of body, soul, and spirit. through the petitions of our Lady, the holy Mary of twofold virginity, Thy mother, and of John the Baptist, and through the prayers of all the holy angels, and all the martyrs and righteous who have fought for the good unto the age without end. Amen.

116. *First of all the patriarch shall receive; then the archbishop; then the bishops. After them the priests and deacons. After that, everyone according to his degree. (1) Then the men, then the women. But the babies (and any others recently baptized) shall receive before the other faithful.*

117. *As one receives the Host, he shall say the following, while the Host is still in his mouth :*

Holy, holy, holy, Trinity ineffable, grant me to receive this Body and Blood for life and not for condemnation. Grant me to bring forth fruit that will be well-pleasing unto Thee, to the end that I may appear in Thy glory, and live for Thee, doing Thy will.

118. In faith I call upon Thee, Father, and call upon Thy Kingdom. Hallowed, Lord, be Thy Name upon us, for mighty art Thou, praised and glorious, and to Thee be glory, unto endless ages.

REPEATED PARAGRAPHS, page 6/6

119. Then he shall consume what he has received. While chewing he shall put his hand on his mouth. He shall chew in fear and trembling without making any sound till he finishes. Then he shall say:

Fill my mouth with praise, my heart with joy and my soul with gladness, fill me who have received of this divine mystery, O Thou who became man for the salvation of man.

120. *As the assistant offers each the blood he shall say:*

This is the cup of life that came down from heaven ; this is the precious Blood of Christ.

Then he who receives shall say : Amen. And Amen.

121. **The Prayer of Basil.** *When the blood is in his mouth he shall say in his heart :*

O my Lord and my God Jesus Christ, behold I have received Thy holy Body and Thy precious Blood. May they be for the remission of my sins and the blotting out of my trespasses.

122. O only-begotten Son and lover of man, fill my mouth with Thy praise that I may praise Thy glory, for Thou art He Who once became man and declared Himself through His incarnation in order to save me for ever. Thou has redeemed me for ever for the sake of Thy holy Name.

123. Glory be to Thee, O my Lord and my God Jesus Christ, Who has granted me (Thy Body and Thy Blood) at the hand of Thy servant.... I glorify thee and pray thee that I may be in the midst of Thy flock, and that accepting me, Thou will number me with Thy sheep.

124. And now remember not my trespasses. I give thanks for Thy grace which has been granted unto me, and for Thy help which has been with me.

125. *Deacon : As he receives the cup:*

I will take the cup of life, and call upon the name of the Lord.

Then he shall say : Pray ye for us and for all Christians who ask us to mention them. Praise ye and sing in the peace and love of Jesus Christ.

126. *(See page 177) And then the clergy shall chant Ps. 150. They shall chant one by one or two by two according to their number, without ceasing.*

127. *The priest shall say as he goes out :*

Those whom Thou has called, Lord. and hallowed, make happy with Thy call, confirm with Thy power, keep with Thy love, join in Thine everlasting kingdom through Christ, through Whom to Thee with Him and with the Holy Spirit be glory and dominion, both now and ever and unto the ages of ages. Amen.

128. *When the priest goes out he shall bless over the Paten once. Then he shall offer the Body to the people, and the deacon shall offer the Blood. As he offers to each, he says as at paragraph #115. And the people shall respond : "Amen" -once after the Body and twice after the Blood.*

129. *And after the people have received*

Priest : O eternal God, light of life, Thou has given, Lord, unto us Thy servants strength and protection, during the present days and nights keeping all in peace. Bless them on this present day, and on those to come hereafter, through our Lord Jesus Christ, through Whom to Thee with Him and with the Holy Spirit be glory and dominion, both now and ever and unto the ages of ages. Amen.